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US Voices Support for Counter-Tunnel Op by Israel on Lebanon Border



IDF soldiers patrol the Israel-Lebanon border, near Metula, Dec. 4, 2018. Photo: Reuters / Karamallah Daher.

BY BARNEY BREEN
-PORTNOY

The Trump administration voiced its backing on Tuesday for an operation the IDF has launched to destroy tunnels built by Hezbollah under the Israel-Lebanon border.

"The US strongly supports Israel's efforts to defend its sovereignty, and we call on Hezbollah

to stop its tunneling into Israel and to refrain from escalation and violence," White House National Security Adviser John Bolton said.

"More broadly," he added, "we call on Iran and all of its agents to stop their regional aggression and provocation, which pose an unacceptable threat to Israeli and regional security."

Israeli Ambassador to the US Ron Dermer expressed gratitude to the US, saying, "Israel deeply

appreciates the Trump administration's unequivocal support for Israel's right to defend itself — against Hezbollah tunnels, Hamas rockets, Iran's entrenchment in Syria, and all the other things that threaten the Jewish state."

The IDF announced "Operation Northern Shield" in a Tuesday morning tweet, saying its goal was to "expose and neutralize cross-border attack tunnels dug by Hezbollah."

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Rabbi Addresses Growing Concern About Antisemitic Violence Following Latest Attack

BY BEN COHEN

Orthodox Jews in Brooklyn are increasingly concerned about walking the streets following the latest assault on a Jewish man in Williamsburg this past Shabbat, a prominent leader of the community told The Algemeiner on Monday.

"It's terrible that one doesn't feel safe stepping out of his home at any time of the day," Rabbi David Niederman — president of the United Jewish Organizations of Williamsburg and North Brooklyn — said during a telephone interview.



Security footage showing the moment an Orthodox Jewish man in Brooklyn was violently punched in the back of the head. Photo: Screenshot.

Niederman noted that the community's fears were more pronounced after 6 p.m. in the evening.

"People wonder, am I going to come back home or not? And what shape will I be in?" he said.

Rabbi Niederman said that the victim of Friday night's attack had recovered from his ordeal. The 32-year-old man, identifiably Jewish from his haredi clothing, had been returning from Shabbat services with his young son when he stopped to greet a friend on Throop Avenue. Security footage showed the assailant running up behind the victim and then landing a sucker punch to the back of his head,

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Why Use Olive Oil?

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ShabbatCalendar

Parshat Mikerz
פרשת מקץ

Times for New York City, Friday Candle Lighting
Shabbat Begins: 4:10pm | Shabbat Ends: 5:14pm



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Opinion.

The New York Times and Hanukkah



JEROLD AUERBACH
BOSTON

Ever since Adolph Ochs purchased The New York Times in 1896, launching what eventually became the Sulzberger family dynasty that still presides over the newspaper, it has embraced Jewish assimilation. Judaism, for Ochs, was a religion only. Zionism was anathema to the Times, threatening to compromise the loyalty of American Jews to the United States. The restoration of Jewish statehood, two millennia after the destruction of Jewish national sovereignty in the Land of Israel, increased Times discomfort for publisher Arthur Hays Sulzberger, Ochs's son-in-law and successor. During most of the past seventy years, the Times has reflected the palpable uneasiness of the Sulzberger dynasty with the State of Israel.

As difficult as it might be to select the most obnoxious example of this distress, a recent Times opinion article surely deserves consideration. Entitled "The Hypocrisy of Hanukkah" (December 2), it was written by journalist Michael David Lukas, who had previously authored "A Skeptic's Guide to Passover." Clearly distressed by Zionism and Israel, he seems to find little value in Judaism other than as a target of his scorn.

After trying to persuade his young

daughter of Hanukkah's supremacy over Christmas, he realized that this was "a zero-sum game." And Hanukkah was the zero once his "dual identity" as an American and a Jew became "a big deal for mostly assimilated Jews" like himself. Why? Long a holiday when Jews "spun tops and ate greasy food to commemorate what has to be one of God's least impressive miracles," he perceives Hanukkah as "a kind of Semitic sidekick for Christmas ... a minor festival pumped up." In his warped understanding, the Hanukkah story is nothing more than "an eight-night celebration of religious fundamentalism and violence."

Indeed, Lukas professes to have discovered "a darker story in Hanukkah." In his retelling, harmless Hellenized Jews (perhaps with himself in mind) were "mostly city-dwelling assimilationists who ate pork, didn't circumcise their male children and made the occasional sacrificial offering to pagan gods." But the dreaded Maccabees were "religious zealots ... who practiced an ancient form of religious warfare."

Lukas proudly displays his discomfort: born in Berkeley as "the product of intermarriage," he eats pork ("every so often"), leaving him to wonder (accurately): "what am I if not a Hellenized Jew?" Why, he wonders, "should I light candles and sing songs to celebrate a group of violent fundamentalists?" Although, for the sake of his children, he will light candles, "I'll be saying a prayer for the Hellenized Jews and for the 'renegade Jews' of our



The New York Times logo. Photo: Wikimedia Commons.

day," his own form of self-worship.

Having once been a Hellenized Jew, I can empathize with Lukas, still embedded in his rebellion against Judaism. Had he lived two millennia ago in the Land of Israel, he surely would have identified with the assimilated Jews who, as the First Book of Maccabees recounts, petitioned Antiochus to give them "authority to introduce the customs of the Gentiles." Rather than rebel against him, as Mattathias and his followers did, Lukas would have scorned those who were "zealous for the Law" and determined to "maintain the covenant" with God. Their restoration of the Temple and rededication of the altar, prompting the celebration of "great gladness"

that lasted for eight days and became known as Hanukkah, would have passed him by.

As Simon the Jewish high priest would tell a representative of the Roman king, "We have neither taken other men's land, nor have we possession of that which [belongs] to others. ... But we, having the opportunity, hold fast the inheritance of our fathers." That inheritance is of little value to Lukas, and even less to The New York Times, ever eager to display its assimilationist identity and assert its patriotic loyalty.

Jerold S. Auerbach is the author of Print to Fit: The New York Times, Zionism and Israel, 1896-2016, to be published in January by Academic Studies Press.



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Silent Majority Needs Encouragement in Fight Against Antisemitism



BEN COHEN/JNS.ORG
NEW YORK

For anyone unaware of Europe's antisemitism problem, CNN's "Anti-Semitism in Europe Poll 2018," released this week, would have made for grim reading on many levels.

Polling 7,000 respondents in seven European countries, the survey revealed that one in 10 Europeans has an "unfavorable" attitude towards Jews, while nearly 30 percent believe that "Jewish people have too much influence in finance and business across the world, compared with other people." When it comes to Jewish interests supposedly driving wars and conflict in the world, a quarter of Europeans believe it is a decisive factor.

In parallel, awareness of the Holocaust appears to be collapsing, with one in five French respondents aged 18-34 saying they'd never even heard of the Nazi extermination of six million Jews. In Austria, the land of Hitler's birth, 12 percent of young respondents said they had never heard of the Holocaust, while 40 percent of Austrian respondents overall said they knew "just a little" about it.

What are we to make of all this? Three conclusions strike me. First, antisemitism is rising in parallel with growing ignorance of history and growing intolerance towards other minorities in Europe. In the same poll, 16 percent of respondents reported "unfavorable" views of the LGBT+ community, 36

percent "unfavorable" views of Muslims, and 39 percent "unfavorable" views of Roma (themselves the victims of a Nazi genocide that claimed the lives of up to 220,000 of this long-suffering people, according to the US Holocaust Memorial Museum).

Second, a greater number of respondents show some degree of sensitivity towards antisemitism, in that they see it as an offensive social problem. Forty-four percent of respondents agreed that "anti-Semitism is a growing problem in their country today," while 40 percent believe that Jews face the risk of racist violence. When it comes to the intersection between antisemitism and anti-Zionism — most often encountered by Europeans in the form of calls for the elimination of the State of Israel — 54 percent of respondents concurred that Israel has the "right to exist as a Jewish state."

Of course, one can read these numbers in reverse. A small majority of people don't think that antisemitism is much of a problem, and nearly half of Europeans are somewhere between indifferent and completely hostile when it comes to the question of Jewish national self-determination. But that brings me to my third point; however you read these numbers, the data



British Jews protesting in London against Labour Party leader Jeremy Corbyn. Photo: antisemitism.uk

gathered in 2018 isn't really new, even if headlines about antisemitism are far more prevalent now than compared with two years ago.

For example, take the approximately 30 percent of Europeans who think that Jews have too much influence over business and finance. Much the same number believed that in 2007. An Anti-Defamation League poll that year found that 21 percent of German, 28 percent of French, and a whopping 53 percent of Spanish respondents said that Jews "exercise too much power in the business world." When the ADL conducted a similar poll in 2009 that included the same question, that figure had remained consistent in Germany, while rising a few points in both France and Spain. And more recent ADL polls in 2014 and 2015 — in the wake of Islamist terrorism against Jewish targets in France and Belgium — showed that a little less than 25 percent of Europeans still harbored anti-Semitic attitudes and beliefs.

Even so, something has changed in the latter part of this decade, but what? I found something of a clue in a report on antisemitism commissioned by an EU agency way back in 2003 that contained this observation: "Opinion polls prove that in some European countries a large percentage of the population harbors anti-Semitic attitudes and views, but that these usually remain latent" (my emphasis).

I asked Abraham Foxman — the former national director of the ADL, who for more than two decades presided over that organization's polling in Europe — whether one could still make that observation now. "Overt anti-Semitism has been more or less contained in the last 30-plus years," Foxman told me during an email exchange.

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World News.

'People Are Ready to Die or Go to Jail in Order to Kill Jews Today,' Warns French Priest

BY BEN COHEN

"I will tell you a story," volunteered Father Patrick Desbois, during a conversation with *The Algemeiner* on Thursday morning. "Twenty five years ago, I was in Poland, speaking to a high-level Catholic functionary, and he said to me, 'Hitler made a mistake.' I asked him what this mistake was, and he told me, 'Hitler built Auschwitz.' And why was that a mistake? He said, 'because the Jews came back. They never came back when they were executed in the forests.'"

As brutal as that comment must have sounded, it made sense to Fr. Desbois. For the last fifteen years, the French Catholic priest — a former director of the French Bishops' Committee for Catholic-Jewish Relations and now a professor at Georgetown University's Center for Jewish Civilization — has devoted his life to identifying the mass graves of Jews murdered by Nazi mobile killing squads across occupied eastern Europe. What Desbois calls the "Holocaust by bullets" — the execution by shooting of up to 2 million victims of the Nazi extermination program — is also, he said, a "paradigm" for understanding the nature of antisemitic hatred today.

An individual that has studied the Holocaust in the depth that Desbois has doesn't make such an observation lightly. "For me, the Holocaust by bullets was Pittsburgh every day," Desbois remarked, in a reference to the Oct. 27 massacre of 11 Jews at the Tree of Life Synagogue. "As well, people are ready to die in order to kill Jews today. They are ready to die or to be in jail, they don't care. They think they are super-heroes."

That was certainly the case with Pittsburgh shooter Robert Bowers, who expressed satisfaction with his murder spree after being taken alive by police. As for dying oneself while in the act of killing Jews with bullets, Desbois noted that this option was chosen by Islamist shooters in his native France — Mohammed Merah, whose victims in Toulouse in March 2012 included a Jewish school principal and his two small children along with a third child, and Amedy Coulibaly, who executed four Jewish hostages during the Jan. 2015 siege at a kosher supermarket in Paris.

Today's "mass killers" have reached the same conclusion as the first generation of criminals behind the "Holocaust by bullets," Desbois said.

"No camps, no barbed wire, no trains, nothing," he continued. "The shooters are moving to kill people in their synagogues and in their streets. And then the public sees it as just one more shooting."

What the public should see, Desbois argued, is a manifestation of an antisemitic ideology that inevitably leads to the committing of atrocities, whether in the USSR in 1941 or Pennsylvania in 2018. "I knew it before CNN said it," Desbois commented, when asked about the global broadcaster's worrying survey this week of antisemitic attitudes and Holocaust awareness in Europe. "It is a part of our life, and it's not only in Europe. In most of the planet, a

great many people will deny that there was a Holocaust, or they will call it a trick by the Jews to make money." So concerned is Desbois about the "dark shadow" of contemporary Jew-hatred that the organization he launched to research the shooting executions of Jews during World War II — *Yahad — In Unum* — is now turning its attentions to hate crimes against Jews in western Europe in the present.

"For the last ten years in France, we have had Jews who have been killed, or harassed, or robbed, and so we want to develop our own investigation," Desbois said. "Also, as an advocacy organization, we can explain that this is a criminal ideology. In my last book, I wrote about my full-time team of 29 researchers, how we discovered the mass graves of 1.4 million Jews, how we conducted more than 6,000 interviews. Through that work, we unmasked the process of the mass killing of the Jews — how it begins with propaganda and ends with murder."

Desbois' continued efforts to promote Holocaust education have therefore taken on an added urgency. Earlier this week, he accompanied 20 prominent members of the French Catholic clergy — among them the recently-appointed Archbishop of Paris, Michel Aupetit — on a visit to the YIVO Institute for Jewish Research in New York City. The visit gave the delegation an opportunity to understand that "what the Jews lost in Europe was not just six million of our people, but the civilization that these people represented — folk traditions, music, literature," Jonathan Brent, YIVO's Chief Executive Officer, told *The Algemeiner* following Tuesday's encounter.

"Our goal is to train leaders to be strong for tomorrow," Desbois said, when asked about his twin focus on the Holocaust and contemporary antisemitism. That same perspective informs his energetic advocacy on behalf of the Yazidi minority in northern Iraq, who suffered a genocide at the hands of ISIS in 2014. In Desbois' view, the assault on the Yazidis in many ways reflected the methods of the Nazis against the Jews. "It's the same methodology, whether it's an ISIS unit or an Einsatzgruppen (Nazi death squad) unit. They arrive at six o'clock in the morning, they leave in the evening, and everybody is either dead or enslaved."

Desbois also accented those aspects of the Nazi slaughter of the Jews that made the Holocaust a unique mass atrocity. "The Nazis wanted to eliminate every last Jew, even the babies and the old people," he said. Today's antisemites, he continued, have adopted a similar strategy.

"They say to the Jews, 'get out of France,' 'get out of Germany,' 'get out of Britain,' 'get out of Palestine,'" Desbois said. "And at the end, who will stay?"

Desbois offered sage advice to those combating the latest antisemitic wave, whether in Europe or in the US.

"Study your enemies," he said. "Study what they did in '42, '43, '44, study their crimes, and" — at this point Desbois let out a regretful chuckle — "don't sleep."

Friday night's attack was the third targeting Orthodox Jews in Brooklyn in less than a week. The previous weekend, a 9-year-old and a

Continued from Page A1
Violence

forcing him to collapse instantly.

Iranian FM Promises Hamas Leader Ongoing Support for Palestinian 'Resistance' Movement



Iranian Foreign Minister Mohammad Javad Zarif. Photo: Reuters / David Mdzinarishvili.

BY ALGEMEINER STAFF

In a telephone call with Hamas leader Ismail Haniyeh on Monday, Iranian Foreign Minister Mohammad Javad Zarif vowed his country's continued backing of the "Palestinian resistance movement" — the euphemism used by the Tehran regime to describe anti-Israel terror groups.

The conversation took place as the US was seeking to gather support for a UN General Assembly resolution condemning Hamas.

The semi-official state news agency *Fars* reported that Zarif promised Haniyeh Iran would "make its utmost efforts" to "prevent

approval of the resolution in coordination with other Islamic states and progressive countries."

Zarif — the face of the Tehran regime during the negotiations that led to the July 2015 nuclear deal with six world powers — also "blasted certain regional states for their policies which have emboldened the US to adopt such measures," according to *Fars*.

Iran has long been a patron of Hamas, which rules the Gaza Strip and has fought three wars with Israel over the past decade.

In an interview with *The Algemeiner* last week, Israeli Ambassador to the UN Danny Danon urged European Union nations to get behind the US-authored anti-Hamas resolution.

Continued from Page A1
Tunnel

Israeli Prime Minister Benjamin Netanyahu said later on Tuesday, "We are proud of the fighters and commanders of the IDF for the complex actions and operational successes already in the early stages of the operation."

"Whoever tries to attack the State of Israel will pay a heavy price," Netanyahu emphasized.

"We are taking determined and responsible action in all sectors simultaneously," he concluded. "We will continue with additional actions — open and covert — in order to ensure the security of Israel."

Netanyahu briefed US Secretary of State Mike Pompeo on the impending operation during a Monday meeting in Brussels.

12-year-old boy were assaulted in two separate incidents. More generally, the community has been on high alert for much of this year. In April, the NYPD opened hate crimes investigations into two separate frenzied assaults on Orthodox Jewish men in the Crown Heights neighborhood, while in October, a stick-wielding teenager was charged after beating a Jewish man in broad daylight.

More than 160 antisemitic hate crimes have been documented by the NYPD in 2018, an increase of almost 25 percent on the previous year.

Niderman argued that a climate of antisemitism was being whipped up on social media, resulting in violent attacks on Jews.

"What's even more scary is that the antisemitic remarks incite violence," he said. "We, the Jewish community, are under attack. So we are very concerned, very outraged."

Niderman expressed confidence that the city would apprehend the assailant in Friday's attack. He said he hoped that the assailant "will go through the system and do time, and not just go out the back door — that justice will prevail."

He also praised local police for being

According to Netanyahu's office, the prime minister told Pompeo the Hezbollah tunnels were a "gross violation of Israeli sovereignty and of UN Security Council Resolution 1701."

At the start of the sit-down, Netanyahu said he and the secretary of state would discuss "how we can together curb Iran's aggression in the region, in Syria, in Iraq, in Lebanon and elsewhere, and to continue our efforts to achieve peace and security for everyone."

Israel and Hezbollah — a Shi'a proxy of the Tehran regime — last engaged in major combat during the 33-day Second Lebanon War in the summer of 2006.

In recent years, the IDF has conducted numerous strikes in Syria to prevent the transfer of advanced Iranian weaponry to Hezbollah.

"responsive at any hour" and for "being here to protect every citizen."

Niderman urged city authorities to address the problem "on a much bigger scale."

"Nobody, no matter what race or religion or color, should be afraid to walk freely in the streets," he stressed.

Evan R. Bernstein — regional director of the Anti-Defamation League (ADL) for New York and New Jersey — said in a statement that his organization was offering \$5,000 reward for information about Friday's incident.

"We remain increasingly concerned by the number of alleged unprovoked assaults on Orthodox Jewish individuals in Brooklyn in recent weeks," Bernstein said.

The same statement quoted New York's Attorney General-elect Letitia James expressing her solidarity with the community.

"Today and every day, I stand shoulder to shoulder with the Jewish community and urge anyone with information about these heinous crimes to come forward," James declared.

World News.



A woman casts her ballot at a voting station on the morning of Israel's municipal elections, on Oct. 30, 2018, in Efrat. Photo: Gershon Elinson/Flash90.

Poll: Biggest Conflict In Israel Between Left and Right, Not Jews and Arabs

BY JNS.org

The biggest conflict in Israel is between the political left and right, as opposed to between Jews and Arabs as has been the case for the past 16 years, according to 32 percent of respondents in an annual poll.

The Arab-Jewish conflict as the main source of tension in the Holy Land dropped to second in the Israel Democracy Index, released on Monday.

According to the survey, 67 percent of Jews and Arabs believe that Israeli-Arabs want to be part of the Jewish state, while 46 percent of Israelis believe that democracy in Israel faces grave threats.

"Unfortunately, the index shows clearly that there is a deepening polarization between left and right in Israel, the result of several negative campaigns that we have seen here in recent years," said Israeli President Reuven Rivlin. "Those words, used so cynically to play on our feelings and our identities, have only made the gap greater and accentuated the lack of trust between the citizen and the system."

"It is a system," he continued, "that offers

us ideological package deals, and that tells us who and what is broken, instead of how to make things better."

Additionally, 56 percent of Israelis oppose the notion of nullifying the Supreme Court's authority to strike down laws enacted by the Knesset. At the same time, 79 percent of Israelis see their influence on policy as minimal or nonexistent.

"The Israeli public takes seriously what happens in this country," said Rivlin. "The public is involved, is informed, and most importantly, goes and votes."

Rivlin also said "it seems that politics, and sometimes the media, too, work overtime to hide the everyday, regular story that Arabs and Jews work together, right next to each other, in the biggest Israeli companies, in hospitals, in government ministries. The same reality in which neighboring communities, Jewish and Arab, have good relations and work together on economic and cultural endeavors."

The Israel Democracy Index is conducted by the Israel Democracy Institute's Guttman Center for Public Opinion and Policy Research.

The poll was administered in May with 1,041 respondents aged 18 and older.

ADVERTORIAL

Over 1,000 Attend Bet El Gala Dinner

On Sunday December 2, over 1,000 guests arrived at the Marriott Marquis in Manhattan to celebrate the annual gala of the illustrious Bet El Institutions, which include the Gluck IDF Preparatory Academy, which prepares IDF cadets from disadvantaged backgrounds.



Yuli Edelstein

President and Chairman of the Board of American Friends of Bet El Institutions Eugen Gluck presided over the dinner. In his speech, he praised the "thriving town of Bet El" and its



Lee Zeldin

residents.

Keynote speaker, Speaker of the Knesset MK Yuli Edelstein, called for the annexation of Judea and Samaria by Israel: "I myself, and many of my colleagues in the Knesset...think...ribbonut, independence, sovereignty, will eventually come to Judea and Samaria." Edelstein himself lived in the Gush Etzion block for several decades in Judea [the West Bank].

New Jersey Congressman Chris Smith and New York Congressman Lee Zeldin also

Nikki Haley: Iran Again Flouts UN Security Council Resolutions With Latest Missile Test

BY ALGEMEINER STAFF

Nikki Haley, the US ambassador to the United Nations, expressed frustration on Tuesday with the continued defiance of UN Security Council resolutions by the regime in Tehran.

"The United States has repeatedly warned the world about Iran's deliberate efforts to destabilize the Middle East and defy international norms," Haley said in a statement published ahead of a Security Council debate on Iran's latest ballistic missile test last Saturday. "The international community cannot keep turning a blind eye every time Iran blatantly ignores Security Council resolutions."

Paying tribute to the UK and France for raising the ballistic missile test at the UN's highest body, Haley noted that the test — which Iran has neither confirmed nor denied — was

"dangerous and concerning, but not surprising."

"If the Security Council is serious about holding Iran accountable and enforcing our resolutions, then at a minimum we should be able to deliver a unanimous condemnation of this provocative missile test," Haley emphasized.

Iranian leaders insist that they have the sovereign right to engage in ballistic missiles tests.

"Missile tests...are carried out for defense and the country's deterrence, and we will continue this," Brig- Gen. Abolfazl Shekarchi, spokesman for Iran's armed forces, was quoted as saying by the semi-official Tasnim news agency in the wake of American and French condemnation of Saturday's test.

"We will continue to both develop and test missiles," Shekarchi said. "This is outside the framework of (nuclear) negotiations and part of our national security, for which we will not ask any country's permission."

Continued from Page A2
Encouragement

"We knew it was there, latent, but through many means, we created a firewall around it."

That firewall, Foxman explained, was composed of the following elements. "First, the memory of Shoah," he said. But also, "a civil contract of respect" in American public discourse; compelling antisemitism in American public life, like the actor Mel Gibson, to pay a reputational price for their bigotry; educational initiatives explaining why antisemitism is, as Foxman puts it, "immoral, un-Christian and un-American"; and challenging lies and distortions about Jews (or code words for Jews, like "Zionists") in social and mainstream media, often in coalition with other minority community partners.

"Most of these containment elements are dissipating," Foxman told me. "Trump broke taboos, coalitions are less effective — it's more 'me first' these days — and media and journalism have been undermined."

Because of that process, what was "latent" when the EU published its 2003 report has, in

2018, attained "greater license," said Foxman. If that remains the case over the next few years — and there is little sign of a reversal coming — then the percentage of people who perceive antisemitism to be a social ill will diminish as the percentage of those who are "neutral" towards it, or even embracing aspects of it, goes up.

Seven decades after the Holocaust and the creation of the State of Israel, the antisemitism that has been shaped since the turn of this century — nearly all of it recycled from previous manifestations of Jew-hatred — is at a new height of confidence, established on both left and right, and encountered less and less on the margins of both. Yet a slim majority of Europeans (and a great majority of Americans) still take a dim view of antisemitism and understand where it can lead. If this silent majority is encouraged to speak out boldly and loudly, then this latest battle can be won.

Ben Cohen writes a weekly column for JNS on Jewish affairs and Middle Eastern politics. His writings have been published in *Commentary*, *The New York Post*, *Haaretz*, *The Wall Street Journal*, and many other publications.

delivered greetings. Host of Fox News' "Fox and Friends", Pete Hegseth stirred the audience with his passionate description of his love for Israel.



Pete Hegseth

The evening's Honorees were Daniel and Raziye Benedict of Kew Gardens, NY, Tommy and Debbie Herman of Lawrence, NY and Yair and



Chris Smith

Chana Leah Matan of Kew Gardens Hills. More information about the dinner including the bios of the speakers and honorees can be seen at:

<http://BetElDinner.com>.

Coinciding with the Dinner, Bet El Institutions launched four email lists, which include



Eugen Gluck

Israel news analysis, Rav Kook Torah in English, personal interest stories, significant developments in Bet El, updates on the failure of the Two-state Solution, and much more. Subscribe to any or all of the lists <http://BetElInstitutions.com/subscribe>.



Yuli Edelstein and Eugen Gluck

U.S. News.

US Ambassador to Israel's Hanukkah Message on Jerusalem Draws Irish Ire

BY ALGEMEINER STAFF

A Hanukkah message tweeted on Monday by the US envoy to Israel drew a critical response from Ireland's top diplomat.

Ambassador David Friedman wrote, "More than 2000 years ago, Jewish patriots (Maccabees) captured Jerusalem, purified the Holy Temple and rededicated it as a house of Jewish worship. The U.N. cant vote away the facts: Jerusalem is the ancient and modern capital of Israel. Happy Chanukah from this blessed city!"

David M. Friedman @USAmbIsrae1

More than 2000 years ago, Jewish patriots (Maccabees) captured Jerusalem, purified the Holy Temple and rededicated it as a house of Jewish worship. The U.N. cant vote away the facts: Jerusalem is the ancient and modern capital of Israel. Happy Chanukah from this blessed city!

3,256 1:01 AM - Dec 3, 2018

In response, Irish Minister for Foreign Affairs Simon Coveney tweeted, "U are working on a New Peace Initia-

tive that we all hope will be fair, balanced and successful. But comments like this will be seen as provocative and biased. Not helpful in creating the necessary environment of compromise. @UN @UNRWA"

David M. Friedman @USAmbIsrae1 · Dec 3, 2018

More than 2000 years ago, Jewish patriots (Maccabees) captured Jerusalem, purified the Holy Temple and rededicated it as a house of Jewish worship. The U.N. cant vote away the facts: Jerusalem is the ancient and modern capital of Israel. Happy Chanukah from this blessed city!

Simon Coveney @simoncoveney

U are working on a New Peace Initiative that we all hope will be fair, balanced and successful. But comments like this will be seen as provocative and biased. Not helpful in creating the necessary environment of compromise. @UN @UNRWA

327 6:16 AM - Dec 3, 2018 - Cork, Ireland

Coveney was in the news last week when he voiced his opposition to legislation advanced by his country's Senate earlier this week that would ban the import of Israeli settlement goods.

Meanwhile, Israeli Prime Minister Benjamin Netanyahu issued his own Hanukkah message on Monday, saying the holiday "celebrates the great victory of the Maccabees against the Seleucid Greeks over 2,000 years ago."

"By this war of heroism, the few against the manyw, Judah Maccabee and his brothers secured the future of Judaism — the survival of the Jewish people," he added. "So we in Israel, and around the world, celebrate this great victory, this great war of liberation."

US President Donald Trump Wishes the Jewish People a 'Happy Hanukkah'

BY JNS.org

US President Donald Trump released a statement wishing Jews a "blessed and happy Hanukkah" in honor of the first of eight lights lit on Sunday night.

"Melania and I send our warmest greetings to our Jewish brothers and sisters in the United States, in Israel and around the world celebrating Hanukkah," he said.

"For eight nights, Jewish families and friends will come together to engage in the lighting of the menorah. This special tradition started more than 2,000 years ago during the rededication of the Holy Temple in Jerusalem, which followed a trying period when Jews were persecuted for practicing their faith," he continued.

"Unfortunately, Jews today continue to face many different forms of violence, hatred and bigotry around the globe," said the president. "We remember all those from the Tree of Life*Or L'Simcha Congregation, whose lives were tragically taken in Pittsburgh, Pennsylvania, this past October. As one nation, we pledge our continued love and support for the victims, their families and the community, and we pray that the victims' families find some measure of peace and comfort during this holiday season."

Trump added that "over the coming days, may the warming glow of each candle on the menorah help fill homes and hearts with love and happiness. Together, we reaffirm the truth that light will always break through the darkness. We send our very best wishes for a blessed and happy Hanukkah."

The White House was set to host a pair of Hanukkah parties on Dec. 5, but the date was pushed off to Dec. 6 in honor of the mourning of former President George H.W. Bush, who passed away on Nov. 30 at age 94.

The new date means an overlap with the Israel Embassy's Hanukkah party across town and a bipartisan congressional event for the Jewish holiday later that evening.



US President Donald Trump, May 9, 2018. Photo: Reuters / Leah Millis.

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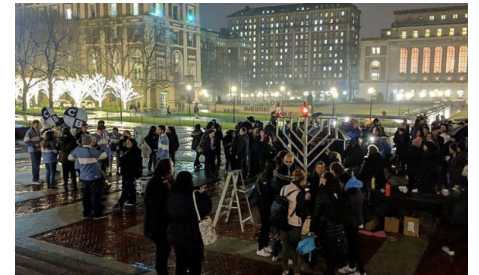
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Opinion.

Hanukkah: A 'Stiff Necked' People — the Fight for Sovereignty and Against Assimilation



Members of the Columbia University community at the public menorah-lighting, organized by Chabad at Columbia U. Library, on Dec. 2, 2018. Photo: Jonathan Harounoff.



MICHA DANZIG
NEW YORK

Hanukkah is not just about gifts, latkes, jelly-filled donuts (sufganyot), and dreidels — though they are certainly nice (and fun).

At its core, Hanukkah is the story of a battle for the heart and soul of a conquered and colonized people — of the clash between the dominant Greek/Hellenist culture of the time on the one hand, and the culture and essential identity of the Jewish people on the other.

More than 2,200 years ago, the differences between these two cultures and value systems were quite stark. The Greek/Hellenist culture worshiped physical beauty. They placed a principle value on the here and now — on personal gratification. Jewish values were the opposite. For the Jewish people, the spiritual, not the physical, was first and foremost.

After Judea fell to Hellenist colonialism, as often occurs within societies and peoples conquered by large expanding empires, there was an internal struggle in Judea between traditional Jews and those who did not entirely dissent from the Hellenists' prohibi-

tions on Jewish worship and culture, and in fact wished to succumb to Hellenism. Many Jews back then became, in effect, self-hating Jews, and wished to adopt Hellenism entirely.

Hanukkah, therefore, is as much a celebration of the Jewish people's success in ridding Judea of the colonialists — who sought, like many colonialists that followed in their footsteps (be they Roman, Arab, Crusader, etc.), to impose their culture and/or faith on the people of Judea — as it is a celebration of the incredible perseverance of the Jewish people.

As Mark Twain noted in his short essay *Concerning the Jews*:

All things are mortal but the Jews; all other forces pass, but he remains. ... The Egyptians, the Babylonians and the Persians rose, filled the planet with sound and splendor, then faded to dream-stuff and passed away; the Greeks and Romans followed and made a vast noise, and they were gone; other people have sprung up and held their torch high for a time but it burned out, and they sit in twilight now, and have vanished. The Jew saw them all, survived them all, and is now what he always was, exhibiting no decadence, no infirmities of age, no weakening of his parts, no slowing of his energies, no dulling of his alert but

aggressive mind. ... If the statistics are right, the Jews constitute but one quarter of one percent of the human race. It suggests a nebulous puff of star dust lost in the blaze of the Milky Way. Properly, the Jew ought hardly to be heard of, but he is heard of, has always been heard of. He is as prominent on the planet as any other people, and his importance is extravagantly out of proportion to the smallness of his bulk.

These words ring even truer today — 73 years after the Holocaust and 70 years after the Jewish people regained their sovereignty in their indigenous, historical, and religious homeland — than they did when Mark Twain wrote them in 1898 from Vienna.

The Jewish people's long-standing resistance to both colonialism and assimilation, and the miracle that is the survival of the Jewish people for thousands of years, arguably started with Hanukkah.

The Hanukkah miracle itself, the one day's worth of oil that instead lasted eight days, tells a story of survival against all odds, which like the Jewish people's 3,300-year-old and (B"H) counting story of survival, is miraculous. Many nations, tribes, and people have come and gone since the Jewish people first introduced ethical monotheism to the world. Unlike the Moabites, Phoenicians, Philistines,

Amorites, etc., the Jewish people remain.

Hanukkah, and the miracle of the oil — as exemplified by the Hanukkah lights — should serve as a bright, shiny reminder of the Jewish people's mission, of our resilience, and why we, as Mark Twain noted, continue to survive and contribute to the world in ways far exceeding our number, after all civilizations and cultures that were conquered by the Babylonians, the Greeks, and the Romans have long since vanished from the world.

Because such a large part of the Hanukkah story is our resistance to not only tyranny, but also to the temptation of Hellenism and assimilation, the mitzvah of celebrating Hanukkah not only requires us to celebrate the holiday, but to publicize our celebration. This is the reason that whenever possible Jews are to light the menorah outdoors, and when lighting the candles indoors, we are supposed to put the menorah by a window facing the street, so that all those who walk by will know there are Jews celebrating Hanukkah in that home.

At a time when antisemitic attacks are on the rise in both the US and Europe, and Jews throughout Europe have attested to

Continued on Page A7

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THE ASSEMBLY
STATE OF NEW YORK
ALBANY

July 17, 2018

For almost 50 years, the Beth Shifra organization, located in Brooklyn, NY, has provided year round daily free meals to those who are most needy in the New York Jewish community. I am personally familiar with the outstanding work that they do under the leadership of Rabbi Chaim Prussman, and urge you to help Beth Shifra in any manner possible, including publicizing their work in your shul or organization.

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

In 2019, they will be sponsoring free kosher for Passover Seders and daily meals from Friday, April 19 through Saturday, April 27th at the White Shul located at 2102 Avenue T (East 21st Street) in Brooklyn. Pesach food packages will be distributed on Thursday, April 18 at the synagogue between the hours of 12:00-2:00 PM.

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

Dov Hikind
Member of Assembly



February 16, 2018

In years past, Beth Shifra maintained a Free Soup Kitchen all year round, open seven days a week, serving free meals three times a day, without charge. During the week of Pesach, Beth Shifra sponsored free Kosher for Pesach Sederim and three meals a day, around the city, for thousands of people. We are personally familiar with their important work.

Beth Shifra is doing an outstanding job helping the unfortunate. You, too, can be a part of this great Mitzvah of charity and Maos Chittim. May all those that participate in this holy effort be blessed from Heaven.

With every blessing,
Rabbi Mendy Mirocznik | Executive Vice President
Rabbinical Alliance of America

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

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- Trips and Rallies • Free Legal Advice
- Jewish Films Jewish History Classes
- Job Placement • Karate • CSW on Premises
- Business School • Brisim Performed Speakers Bureau • Free Hebrew School
- Free Summer Camps • Nursery schools
- Jewish Services • Boxing
- High School Programs In Public Schools
- Chess Tournament • Free Bar Mitzvahs
- Several English Classes (Green Cards)
- Work Release Programs • Release Hours

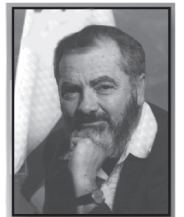
"We urge you to do whatever you can do to help Beth Shifra, תבא עליהם ברכה, תבא עליהם ברכה"

RABBI AVIGDOR MILLER ZT"L

Meir Kahane speaks The Summer of 84'

GREETINGS FROM RABBI MEIR KAHANE BETH SHIFRA

I have always said that in Heaven there is a great Synagogue. And as with all synagogues there is an East wall at which, like in all synagogues, sit the truly distinguished. But, unlike all synagogues where the truly distinguished are distinguished for their money and external attributes, in this great synagogue, we will be stunned to see whom the Almighty - the great Gabbai, warder, of Heaven - seats at the East Wall and who is relegated to the "ordinary" rows.



In every generation there walk in our midst the greatly simple, whose quiet task in life is to be simply great. They are famous in their anonymity. No reporters know their names and no television or cameras record their faces and words. They walk in the streets in perfect tranquility for no one knows that they are people to be touched. They are touched only by the greatness of their deeds.

I rarely use this column to specifically praise someone and urge their support time and space are too precious. But I stand in tribute and ask you to do the same even as you write a generous check, for a simple tzadik (and are there any other?).

His name is Chaim Prussman and no one at Time magazine has ever heard of him. But I tell you that he is famous in the streets of Heaven. Daily, he walks and talks and worries and lives the pain of Jews. In the Brighton Beach section of Brooklyn, where he lives, he sees the talons and fangs of the missionaries ripping away the souls of Jews, simple Jews, mostly from the Soviet Union. With meals and gifts and money they buy and destroy Jewish souls. There are synagogues and organizations and rabbis and leaders but no one stood up to cry out and do, except a little Jew named Chaim Prussman.

With no funding from government or any group Chaim Prussman manages through sacrifice and G-d's help to give the poor Jews:

- a) The only traditional Talmud Torah and nursery school programs offered FREE to underprivileged families, including transportation.
- b) Special religious classes held in local public high schools.
- c) Free Bar Mitzvah lessons.
- d) Assistance for Bar Mitzvah celebrations.
- e) Shabbaton activities.
- f) Trips and rallies celebrating Jewish holidays.

Without your generous support, Beth Shifra cannot compete with the \$0.5 breakfasts and S.010 chicken dinners of the missionaries. Chaim Prussman is the kind of Jew for whom I stand daily and salute. I urge you to stand, salute and then sit. And write a check. Make it out to Beth Shifra and Save a Jew. And then, in the Great Synagogue of Heaven, you may - as a reward - sit close to Chaim Prussman at the East Wall. Beth Shifra. A monument to simple greatness. Support it. Today.

לשנה טובה

Bogus Purim Service Broken Up

A group of missionaries in Brighton Beach who rented Public School 225 on the premise they were holding a social, attempted to hold a bogus "Purim Megilla" reading. The missionaries widely advertised their program in Russian as well as English throughout the Manhattan Beach and Brighton Beach area in an effort to entice young people to their service. However, when the real purpose of the "service" was discovered, groups from Boro Park, Flatbush, Crown Heights and Monsey descended on the area to help the

Reprinted from the Jewish Press • Friday, March 20, 1987

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

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



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Opinion.

Like Ukraine, Israel Must Confront Putin and His Evil Intentions

KENNETH BRICKER AND
BRIAN MEFFORD

In his famous 1946 “Iron Curtain” speech in Fulton, Missouri, Winston Churchill said, “From what I have seen of our Russian friends ... I am convinced that there is nothing they admire so much as strength, and there is nothing for which they have less respect than weakness.”

For Israel and Ukraine, countries both dealing with Russian-supported proxy wars in their backyards, Churchill’s maxim has never been more relevant or insightful. Russia can be negotiated with only from a position of strength. All other negotiations are destined to fail — often with loss of human life.

Russia recently closed naval traffic through the Kerch Straits; it also wounded six Ukrainian sailors and captured a Ukrainian navy vessel. The next day, Ukraine’s parliament approved a declaration of martial law in regions bordering Russia, the Black Sea, and the Russian proxy state of Transnistria. The willingness of the Ukrainians to show resolve in defense of their country was a historic moment. In contrast, when Russia annexed Crimea and took control of half of the eastern Donbas region in the spring of 2014, Ukraine could not declare martial law, and its armies were in no shape to defend their territory.

Ukraine has learned what Israel has long known: weakness invites war.

Russia’s aggression against its neighbors in Eastern Europe and the Caucasus has left a string of proxy states and frozen conflicts including Crimea, the Donbas, Transnistria, South Ossetia, Abkhazia, and Nagorno-Karabakh. However, Russia’s nefarious policy is no longer limited in geography to the borders of Russia — as Israel has seen with Russia’s propping up of the Assad regime in Syria.

Israel has long warned that it won’t allow an Iranian and Hezbollah entrenchment in Syria that could target Israel — a development that would constitute an existential threat to the Jewish state. The establishment of a permanent Iranian base in Syria would place Israel at risk of a simultaneous confrontation with Tehran’s proxy Hezbollah in Lebanon, as well as Iranian-backed militia groups in Syria.

On a diplomatic level, Russia makes promises about restraining Iran, but the reality is that Putin’s Russia is far more supportive of the mullahs in Tehran than Jerusalem. Under Putin, Russia’s interests in the region are clearly co-joined with those of Iran and the Assad regime. Putin’s promises to reign in Hezbollah and the Iran Revolutionary Guard Corps are strictly transactional exercises that are designed to delay, obfuscate, and keep the conflict boiling.

Putin’s promises to restrain the so-called Donetsk and Luhansk People’s Republics within Ukraine are equally empty. The simple fact is that Putin sees these promises as nothing more than revocable tools to weaken the resolve of the West by positioning Russia as a peacemaker in conflicts that are largely

instigated or exacerbated by Russia itself. It’s a clever trick that muddies the waters and creates uncertainty in the West as to Russia’s true intentions.

On a military level, Russia deployed S-300 surface to air missiles (SAMs) in Syria two months ago following the downing of a Russian spy plane. But not content to menace Israel alone, Russia announced after it closed the Kerch Straits that it would deploy the S-300 SAMs in occupied Crimea as well. Thus, despite Putin’s promises of deescalation, Russia’s actions suggest he is fortifying his positions for the long term.

Kyiv-born Israeli prime minister Golda Meir once said, “We Jews have a secret weapon in our struggle with the Arabs — we have no place to go.” Meir’s remark also rings



US President Trump receives a football from Russian President Putin as they hold a joint news conference. Photo: REUTERS/Grigory Dukor.

true for her native Ukraine in its struggle against Russian aggression. Quite simply, Ukraine also has no place to go.

As every Israeli knows, sovereignty and the right to exist are not rights that are won and then enshrined forever; they must be continually safeguarded and sometimes defended. Ukraine today, unlike Ukraine some years ago, is now willing to pay that price to safeguard its sovereignty and right to exist.

Russia’s foreign adventurism provides a unique opportunity for Ukraine and Israel to celebrate not only historical, cultural, and economic ties, but also to expand military ones. The provision of advanced Israeli weapons to Ukraine would help to ensure its sovereignty by creating a significant deterrent to continued Russian aggression. Ukraine could also benefit from Israel’s experience in fighting terrorism. Both countries would benefit from greater intelligence sharing. Meanwhile, a pending free trade agreement will only strengthen the relationship between the two countries further.

Some will argue that such military ties will anger Russia. However, Israel and Ukraine are both victims of Russian aggression, and playing the victim is a loser’s game of weakness. It’s time for a new paradigm in Israel — Ukraine and Israel bolstering relations, and partnering to confront a common foe.

Brian Mefford is the Director of Wooden Horse Strategies, an American governmental affairs and strategic communications firm based in Kyiv, Ukraine. He is also a Senior Non-Resident Fellow at the Atlantic Council, and has lived and worked in Ukraine since 1999. Kenneth Bricker is a senior adviser at The Israel Project and a communications consultant previously based in Kyiv, Ukraine.

When Will Europe Get Serious About Antisemitism?



DAVID HARRIS
NEW YORK

The new CNN survey of attitudes towards Jews in seven countries — Austria, France, Germany, Great Britain, Hungary, Poland, and Sweden — raises profound concerns. Jews are an infinitesimal percentage of Europe’s population, but continue to play an out-sized role in the European imagination.

Old tropes about Jews have been given new life, as Jews are believed to have “too much influence” in the media and politics by 20 percent of respondents, while one-third know nothing whatsoever about the Holocaust.

The challenge of antisemitism is not a new problem for Europe. Indeed, it has been part of the European landscape for nearly two millennia, taking many forms — religious, racial, political — and resulting in the introduction of ghettos, pogroms, forced conversions, inquisitions, expulsions, and ultimately the Nazi’s “Final Solution.”

At the American Jewish Committee (AJC), we began to sound the alarm about a resurgence of antisemitism in 2001. We identified three main sources: 1) far-right, populist, Holocaust-denying, ethno-nationalist antisemitism; 2) far-left campaigns not simply to criticize Israeli policy, but rather to delegitimize Israel and single out Israel, the world’s only Jewish-majority state, among all the countries on the planet, for boycotts and sanctions; and (3) Islamists, reflecting a slice of the larger Muslim migration to Europe, who brought with them a hatred of Jews as “infidels,” “sons of monkeys and pigs,” and supporters of the despised “Zionist entity.”

The challenge became how to convince European political leaders to acknowledge and confront the threats. After all, antisemitism should not be viewed as a “Jewish problem,” but rather a danger to Europe’s post-war commitment to the protection of human dignity and the preservation of democratic values. Yet on the whole, Europe was painfully slow to wake up to the growing menace of antisemitism, and to the increasing unease of European Jews, some of whom began wondering if they had a secure future or needed to consider emigrating to Israel or elsewhere.

As many as 12 French Jews have been killed in recent years for the simple “crime” of being Jews — all, by the way, by jihadists. And Jews have also been killed in Belgium, Bulgaria, and Denmark, again by jihadists,



A wreath left outside the Hyper Cacher kosher supermarket in Paris on Jan. 16, 2015, to pay homage to the Jewish victims of the Islamist terror attack. Photo: U.S. Department of State.

as well as targeted in other countries, from Germany to Sweden, Hungary to Poland. Meanwhile, today a far-right party is the junior coalition partner in Austria and the largest opposition party in the German parliament. At the same time, a far-left party is the junior coalition partner in Spain and the leader of the British Labour Party, Jeremy Corbyn, is viewed as antisemitic by nearly 40 percent of the British public.

What to do?

First, it is impossible to combat antisemitism if some leaders still refuse to admit its existence — or if, like Swedish Prime Minister Stefan Löfven, they are unwilling to deal with its specificity, instead submerging it under every “ism” and “phobia” known to humankind. Who better than Europe should understand where antisemitism can lead?

Second, antisemitism must not be politicized, where the right only focuses on the antisemitism of the left and Islamists, while the left only focuses on the right. All three sources must be confronted.

Third, what is the utility of European leaders mourning Jews murdered in the Holocaust, itself unknown to increasing numbers of Europeans, while failing to link the lessons of the Holocaust to living Jews?

Fourth, only six of 28 EU countries have adopted a common definition of antisemitism. Why is it taking so long for the others to do so?

Fifth, integration of newcomers to Europe should include clear guidelines that the continent that gave birth to the Holocaust will never again allow itself to witness the return of Jew hatred.

And sixth, several European leaders have complained that the explosion in cyberspace has given a new lease on life to the spread of antisemitism. They are right. How to confront the problem is not easy, but merits urgent attention on both sides of the Atlantic Ocean.

The CNN poll ought to serve as a wake-up call. Will it?

David Harris is the CEO of the American Jewish Committee (AJC). Follow him on Twitter @DavidHarrisAJC.

*Continued from Page A6
Stiff Necked*

feeling like they have to hide their identity, the need to publicly and proudly celebrate being Jewish and Jewish sovereignty and self-determination could not be greater.

When Judea was occupied by the Hellenists there were quite a few Jews who were ready to abandon our tribal faith because the Seleucid Greeks had made them ashamed of their identity. These Jews had internalized the hatred the Hellenists had for their indigent faith and culture. They had a colonized mentality, and as a result were embarrassed and/or afraid to be openly Jewish.

But the Maccabees, just like the Haganah and the IDF did over 2,000 years later (and sometimes arguably just as miraculously), taught the entire Jewish world the impor-

tance of Jewish pride — the importance of being a “stiff-necked Jew,” a Jew who refuses to bow down to tyrants and despots, including those who on the eve of Hanukkah this year passed more “flat earth” resolutions at the UN General Assembly dishonestly denying the Jewish people’s historic connection to the land of the Maccabees.

That is the lesson of Hanukkah: To proudly defy those who want the Jewish people to disappear into the dustbin of history.

Happy Hanukkah!

Micha Danzig served in the Israeli Army and is a former police officer with the NYPD. He is currently an attorney and is very active with numerous Jewish and pro-Israel organizations, including Stand With Us, T.E.A.M., and the FIDF.

Impressions.

Why Should We Light the Menorah With Olive Oil?

BY AARON GOLDSCHIEDER

*Below is an excerpt from the book *The Light That Unites: A Chanukah Companion* (OU Press) by Aaron Goldscheider.*

There are several ways that one may fulfill the mitzvah of lighting the Hanukkah menorah. While one may certainly use wax candles, beeswax candles, paraffin, and an assortment of oils, the preferred way of lighting the menorah is with olive oil.

Why olive oil? Importantly, this is the oil that the Jewish people used to light the Menorah in the Holy Temple, and it was with olive oil that the miracle occurred. Today, when we light our menorahs using olive oil, we closely mirror the way the kohanim lit the Menorah in Jerusalem.

Yet, there are other reasons why olive oil is significant and contains special symbolism, especially on Hanukkah. For the Greeks, everything that was externally beautiful was good; to the Jew, everything that is inwardly good is beautiful.

The victory of Hanukkah was the victory of an inner essence over external appearance, of light over darkness. The olive is an appropriate symbol of this victory, for the light of the menorah comes from the oil of the olive. Although the olive seems to be just a small and undistinguished fruit, its outer appearance is misleading. There is actually so much more to the olive than meets the eye.



An Eastern-European menorah. Photo: Jonathan Greenstein.

Inside this tiny fruit is the oil that can light an entire room. While the olive appears to be just a small and simple food, when transformed into oil, this simple fruit turns out to have contained light. Seeing the light that emanates from the olive's oil, we are awakened to the possibilities of light hidden in other places, light packed into the simplest of physical things — waiting to be revealed through our usage and understanding. We are also reminded that if we look beyond the superficialities of this world, beyond the mask of darkness, we can perceive light.

At Hanukkah time the olives on the trees are late in their season and have been darkening from green to black. It is the black olives that contain the most oil. The blacker the olive, the more light it contains. Sometimes we need to wait, to bide our time, in order to have greater understanding.

The lighting of the menorah by the Maccabees was the victory of this patient understanding that there is so much more to the world than meets the eye. Hassidic tradition teaches that the word hashemen, "the oil," has the same letters as neshamah "soul." The oil is the hidden essence of the olive; the soul is the hidden essence of man.

Hanukkah Is the Perfect Answer to BDS

BY JEREMY ROSEN

Boycotts rarely have the desired effects. At most, they can make the person who applies a boycott feel self-righteous. I have boycotted. In the '50s, I boycotted Germany and its products because I believed that most Nazis were rehabilitated into the infrastructure and senior political positions after the war. No one I knew would have been seen dead in a Mercedes or a Volkswagen (Hitler's "people's car") in the years after World War

The earliest sources we have are the two books of Maccabees, which were written in Hebrew around the second century BCE. They were not included in the Jewish biblical canon — and the rabbis were no fans of the Maccabees. But these books were preserved in Greek translations. They record the well-known revolt of the Judeans in 167-160 BCE against the Syrian Greeks and their ruler Antiochus, after the Greeks desecrated the Temple.

The Jewish guerrilla campaign led to the Greeks withdrawing and the rededication of the temple.



Immigrant children from Ukraine light Hanukkah candles with Israeli Minister of Aliyah and Integration Sofa Landver (second from left) and Fellowship Global Executive Vice President Yael Eckstein (second from right). Photo: Daniel Bar On.

II. But when Israel received those cars as part of the reparations settlement in the 1950s, it seemed ridiculous to refuse to buy or travel in one.

Then I boycotted South Africa for its apartheid policies. But other than making me feel virtuous, it had little effect; the apartheid regime began to collapse for other reasons. I went on to boycott Chinese goods over its invasion of Tibet. I boycotted Turkey over its invasion of Cyprus. I even joined a Tamil boycott against the Sinhalese.

The Arab League initiated a boycott of Israel after the 1948 war, with the support of the entire Arab and Muslim world. But it had a negligible effect. Today, I boycott any organization, person, or business that boycotts Israel — because they choose to ignore all the other far more egregious mass-murdering countries and those who are engaged in true occupations around the world. I know my boycott hasn't and won't change anything, but it makes me feel like I am doing my part.

Airbnb clearly doesn't understand this, which is why they've caved to anti-Israel pressure. But I will never use them. Boycotts are weak tools. But they do flush out the hypocrites.

One of the reasons for the existence of the BDS movement — and its popularity — is that Israel is portrayed as an imperialist, colonial invader in the Middle East. And this is precisely why Hanukkah is the best answer to the BDS movement.

There is much debate both in religious and academic circles about the origin of Hanukkah.

What is clear from Greek, Roman, and Jewish texts of 2,000 years ago — long before Islam — was Israel's long and continuous presence in the land under various leaders and sects. The Dead Sea Scrolls all attest to a complex but lively religious world that was driven by Biblical texts and how they were interpreted differently by competing groups.

It is utter ignorance (and anti-Jewish propaganda) to think that the Jews and Judaism had no connection with the land of Israel before the rise of Zionism. You might just as well say there was no such thing as an Arab before the rise of Arab nationalism. And if imperialism is defined by conquering someone else's territory, then Islam is much more imperialist and colonialist than Judaism.

The only difference between a Jewish settlement and Arab settlement in Israel is that the overwhelming majority of Israeli leaders have agreed that Palestinians have rights to a homeland too, and are happy to have Arabs living among them. The PLO and Hamas are not.

Hanukkah is the sequel to the Exodus, and part of the story of Jewish survival. Hanukkah is our original celebration of independence, of preserving our traditions and the rights to our homeland. The apparent miracle of the oil lasting eight days is a fanciful postscript to offer us the alternative to violence. But if it is claimed that we have no such rights, then we have no alternative but to emulate the Maccabees and fight.

Happy Hanukkah everyone!

Legal Notice.

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Notice of formation of a limited liability company(LLC).Name: MINDSPRING YOGA LLC. Articles of organization filed with the secretary of state of New York on: 10/03/2018. 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 the process to: Mindspring Yoga LLC 404 Kosciuszko Street Brooklyn, NY 11221. Purpose: All lawful activity
AJ; 11/9/16/23/30; 12/7/14

Notice of formation of 1236 Halsey LLC, Art. of Org. filed with the SSNY on 10/18/2018. Office located in Kings County. SSNY has been designated for service of process. SSNY shall mail process to 1236 Halsey LLC, 1202 Halsey Street Brooklyn NY 11207. Purpose: any lawful purpose.
AJ; 11/16/23/30; 12/7/14/21

Notice of Formation of VANDERBILT 331 LLC Arts. of Org. filed with Secy. of State of NY (SSNY) on 10/31/18. Office location: Kings County. Princ. office of LLC: 47 S. Oxford St., Brooklyn, NY 11217. SSNY designated as agent of LLC upon whom process against it may be served. SSNY shall mail process to the LLC at the addr. of its princ. office. Purpose: Any lawful activity.
AJ; 11/16/23/30; 12/7/14/21

NOTICE OF SALE SUPREME COURT - COUNTY OF KINGS Santander Bank, N.A. f/k/a Sovereign Bank, N.A. f/k/a Sovereign Bank, Plaintiff -against- Yehoshua C. Rubin a/k/a Y.C. Rubin a/k/a Yehoshua Chaim Rubin, Yenty Rubin, Blima Rubin, City of New York Environmental Control Board, New York State Department of Taxation and Finance, John Smith (name refused), Jane Smith (name refused), Defendant(s) Pursuant to a judgment of foreclosure and sale entered on October 22, 2018 I, the undersigned Referee will sell at public auction to the highest bidder at ROOM 224 F/K/A ROOM 274 OF KINGS COUNTY SUPREME COURT, 360 ADAMS STREET, BROOKLYN, NEW YORK 11201 on December 20, 2018 at 2:30 PM premises known as 4922 11th Avenue, Brooklyn, NY 11219. ALL that certain plot, piece or parcel of land, with the buildings and improvements thereon erected, situate, lying and being in the Borough of Brooklyn, County of KINGS and State of New York. Block: 5639 Lot: 59 Approximate amount of lien \$278,518.57 plus interest and costs. Premises will be sold subject to provisions of filed judgment Index # 511161/2016 Steven Naiman,

LEGAL NOTICE

Esq., REFEREE STEIN, WIENER AND ROTH, L.L.P., ATTORNEYS FOR THE PLAINTIFF ONE OLD COUNTRY ROAD, SUITE 113 CARLE PLACE, NY 11514 DATED: November 06, 2018 FILE #: SAN CONSUMER 71222 AJ; 11/16/23/30; 12/7/

SUPREME COURT - COUNTY OF KINGS MTGLQ INVESTORS, L.P.; Plaintiff -against- NUCHEM SCHWARTZ, et al Defendant(s). Pursuant to a Judgment of Foreclosure and Sale entered herein and dated April 11, 2018, I, the undersigned Referee will sell at public auction at the Kings County Courthouse 360 Adams Street, Room 224, Brooklyn, NY on December 20, 2018 at 2:30 p.m. premises situate, lying and being in the Borough of Brooklyn, County of Kings, City and State of New York, bounded and described as follows: BEGINNING at the corner formed by the intersection of the northerly side of Neptune Avenue with the westerly side of Highland Avenue; being a plot 50 feet by 60 feet by 50 feet by 60 feet. Block: 6998 Lot: 25 Said premises known as 4000 HIGHLAND AVENUE A/K/A 3901 NEPTUNE AVENUE, BROOKLYN, NY Approximate amount of lien \$695,627.66 plus interest & costs. Premises will be sold subject to provisions of filed Judgment and Terms of Sale. If the sale is set aside for any reason, the Purchaser at the sale shall be entitled only to a return of the deposit paid. The Purchaser shall have no further recourse against the Mortgagor, the Mortgagee or the Mortgagee's attorney. Index Number 7004/2014. MORRIS MATZA, ESQ., Referee David A. Gallo & Associates LLP Attorney(s) for Plaintiff 99 Powerhouse Road, First Floor, Roslyn Heights, NY 11577 File# 7254.698
AJ; 11/16/23/30; 12/7/

Notice of formation of limited liability company(LLC) Name: PINKREBEL FITNESS LLC. Articles of organization filed with the secretary of state of New York(SSNY) on 06/11/2018. Office location: Bronx County. SSNY has been designated as the agent of the LLC upon whom process against it may be served. SSNY shall Mail copy of the process to: Pinkrebel Fitness LLC 950 Underhill Ave., Apt.8C Bronx, NY 10473. Purpose: all lawful activity
AJ; 11/16/23/30; 12/7/14/21

Notice of formation of limited liability company(LLC) Name: ESPORA LLC .Articles of organization filed with the secretary of state of New York(SSNY) on 10/31/2018. 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 the process to: Espora LLC 335 68th St. Apt. 3R Brooklyn, NY 11220. Purpose: all lawful activity
AJ; 11/23/30; 12/7/14/21/28

Notice of formation of limited liability company(LLC) Name: 942 DUMONT AVE, LLC . Articles of organization filed with the secretary of state of New York (SSNY) on 08/07/2018 . 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 the process to: 942 DUMONT Ave, LLC 942 DUMONT Ave Brooklyn, NY 11207. Purpose: all lawful activity
AJ; 11/23/30; 12/7/14/21/28

Notice of formation of Derrick Adams Studio LLC Arts. of Org. filed with the Sect'y of State of NY (SSNY) on 5/17/2018. Office location, County of

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Kings. SSNY has been designated as agent of the LLC upon whom process against it may be served. SSNY shall mail process to: The LLC, 1406 Pacific St., Apt.C5, Brooklyn, NY 11216. Purpose: any lawful act
AJ; 11/23/30; 12/7/14/21/28

Notice of formation of Aber Inver LLC Arts. of Org. filed with the Sect'y of State of NY (SSNY) on 4/30/2018. Office location, County of Kings. SSNY has been designated as agent of the LLC upon whom process against it may be served. SSNY shall mail process to: The LLC, 107 Berry St., #1L, Brooklyn, NY 11249. Purpose: any lawful act
AJ; 11/23/30; 12/7/14/21/28

SUPREME COURT - COUNTY OF KINGS U.S. BANK NATIONAL ASSOCIATION, AS TRUSTEE, IN TRUST FOR THE REGISTERED HOLDERS OF CITIGROUP MORTGAGE LOAN TRUST, ASSET-BACKED PASS-THROUGH CERTIFICATES, SERIES 2007-AHL3, Plaintiff against KAMWIL DUPONT, et al, Defendants. Pursuant to a Judgment of Foreclosure and Sale entered on May 2, 2017. I, the undersigned Referee will sell at public auction in Room 224 of the Kings County Courthouse, 360 Adams Street, Brooklyn, N.Y. on the 3rd day of January, 2019 at 2:30 p.m. premises described as follows: All that certain plot, piece or parcel of land, with the buildings and improvements thereon erected, situate, lying and being in the Borough of Brooklyn, County of Kings, City and State of New York, bounded and described as follows: BEGINNING at a point on the westerly side of East 31st Street distant 400 feet northerly from the corner formed by the intersection of the westerly side of East 31st Street with the northerly side of Tilden Avenue; THENCE westerly parallel with Tilden Avenue, 100 feet; THENCE northerly parallel with East 31st Street, 25 feet; THENCE easterly again parallel with Tilden Avenue, 100 feet to the westerly side of East 31st Street; and THENCE southerly along said westerly side of East 31st Street, 25 feet to the point or place of BEGINNING. Said premises known as 108 East 31st Street, Brooklyn, NY. 11226. (Block: 4901, Lot: 21). Approximate amount of lien \$ 560,911.47 plus interest and costs. Premises will be sold subject to provisions of filed judgment and terms of sale. Index No. 501492-14. Jacob Gelfand, Esq., Referee. Eckert Seamans Cherin & Mellott, LLC Attorneys for Plaintiff 10 Bank Street, Suite 700 White Plains, NY. 10606 (914) 949-2574
AJ; 11/30; 12/7/14/21/

NOTICE OF SALE SUPREME COURT COUNTY OF KINGS FEDERAL NATIONAL MORTGAGE ASSOCIATION ("FANNIE MAE"), A CORPORATION ORGANIZED AND EXISTING UNDER THE LAWS OF THE UNITED STATES OF AMERICA, Plaintiff AGAINST Adriana Lopez, et al., Defendant(s) Pursuant to a Judgment of Foreclosure and Sale duly dated April 24, 2018 I, the undersigned Referee will sell at public auction at the Room 224 of Kings County Supreme Court, 360 Adams Street, Brooklyn, New York 11201, on January 10, 2019 at 2:30PM, premises known as 183 HEMLOCK STREET, BROOKLYN, NY 11208. All that certain plot piece or parcel of land, with the buildings and improvements erected, situate, lying and being in the Borough of Brooklyn, County of Kings, City and State of New York, BLOCK 4132, LOT 26. Approximate amount of judgment \$685,489.36

LEGAL NOTICE

plus interest and costs. Premises will be sold subject to provisions of filed Judgment for Index# 513462/2015. Gregory M. Laspina, Esq., Referee Gross Polowy, LLC Attorney for Plaintiff 1775 Wehrle Drive, Suite 100 Williamsville, NY 14221 58754
AJ; 12/7/14/21/28

NOTICE OF SALE SUPREME COURT COUNTY OF KINGS Wells Fargo Bank, N.A., Plaintiff AGAINST Roberto Jemmott; Winnifred H. Francis; et al., Defendant(s) Pursuant to a Judgment of Foreclosure and Sale duly dated March 15, 2018 I, the undersigned Referee will sell at public auction at the Kings County Supreme Court, 360 Adams Street, Room 224, Brooklyn, NY 11201 on January 10, 2019 at 2:30PM, premises known as 574 Ralph Avenue, Brooklyn, NY 11233. All that certain plot piece or parcel of land, with the buildings and improvements erected, situate, lying and being in the Borough of Brooklyn, County of Kings, City and State of NY, Block: 1387 Lot: 49. Approximate amount of judgment \$764,296.82 plus interest and costs. Premises will be sold subject to provisions of filed Judgment Index# 9649/13. Jageshwar Sharma, Esq., Referee Shapiro, DiCaro & Barak, LLC Attorney(s) for the Plaintiff 175 Mile Crossing Boulevard Rochester, New York 14624 (877) 430-4792 Dated: November 5, 2018 58544
AJ; 12/7/14/21/28

NOTICE OF SALE Supreme Court County Of Kings CitiMortgage, Inc., Plaintiff AGAINST Kepler Balde, et al, Defendant Pursuant to a Judgment of Foreclosure and Sale duly dated 10/10/18 and entered on 10/18/18, I, the undersigned Referee, will sell at public auction at the Kings County Supreme Court, 360 Adams Street, Brooklyn, NY on January 10, 2019 at 02:30 PM premises known as 12421 Flatlands Avenue Unit 6B, Brooklyn, NY 11208. All that certain plot piece or parcel of land, with the buildings and improvements erected, situate, lying and being in the County of Kings, City and State of New York, BLOCK: 4423, LOT: 1412. Approximate amount of judgment is \$280,351.29 plus interests and costs. Premises will be sold subject to provisions of filed Judgment Index # 504331/2014. For sale information, please visit Auction.com at www.Auction.com or call (800) 280-2832. Leonard Spector, Esq., Referee FRENKEL LAMBERT WEISS WEISMAN & GORDON LLP 53 Gibson Street Bay Shore, NY 11706
AJ; 12/7/14/21/28

NOTICE OF SALE SUPREME COURT COUNTY OF KINGS Bayview Loan Servicing, LLC, Plaintiff AGAINST Anthony Omisore a/k/a Anthony I. Omisore; Ibeth Omisore; et al., Defendant(s) Pursuant to a Judgment of Foreclosure and Sale duly dated February 24, 2017 I, the undersigned Referee will sell at public auction at the Kings County Supreme Court, 360 Adams Street, Room 224, Brooklyn, NY 11201 on January 10, 2019 at 2:30PM, premises known as 1247 37th Street, Brooklyn, NY 11218. All that certain plot piece or parcel of land, with the buildings and improvements erected, situate, lying and being in the Borough of Brooklyn, County of Kings, City and State of NY, Block 5296 Lot 57. Approximate amount of judgment \$650,403.31 plus interest and costs. Premises will be sold subject to provisions of filed Judgment Index# 42891/2007. Michael Korsinsky, Esq., Referee Shapiro, DiCaro & Barak, LLC Attorney(s) for the Plaintiff 175 Mile

LEGAL NOTICE

Crossing Boulevard Rochester, New York 14624 (877) 430-4792 Dated: November 6, 2018
AJ; 12/7/14/21/28

File No. 2017-4514/A PROBATE CITATION SURROGATE'S COURT QUEENS COUNTY. CITATION THE PEOPLE OF THE STATE OF NEW YORK, By the Grace of God Free and Independent To William Sena(GAL) the heirs at law, next of kin, and distributees of Arthur Schwartz, deceased, if living, and if any of them be dead to their heirs at law, next of kin, distributees, legatees, executors, administrators, assignees and successors in interest whose names are unknown and cannot be ascertained after due diligence. Public Administrator Queens County, Attorney General. A petition having been duly filed by Sullivan J Campbell, who is domiciled at 39 Poverty Hollow Road, Newtown, Connecticut 06470 YOU ARE HEREBY CITED TO SHOW CAUSE before the Surrogate's Court, Queens County, at 88-11 Sutphin Blvd., Jamaica, New York, on January 24th 2019 at 9:30 o'clock in the fore noon of that day, why a decree should not be made in the estate of Arthur Schwartz a/k/a Arthur H. Schwartz lately domiciled at 29-37 171st Street, Flushing, New York 11358 admitting to probate a Will dated October 10, 2012 a copy of which is attached, as the Will of Arthur Schwartz Letters Testamentary issue to Sullivan J. Campbell (State any further relief requested) Dated, Attested and Sealed December 3rd 2018 Hon. PETER J. KELLY Surrogate James Lim Becker Chief Clerk Michael Santucci Attorney for Petitioner 42-40 Bell Boulevard, Suite 300, Bayside, New York 11361 718 886 7900 [NOTE: This citation is served upon you as required by law. You are not required to appear. If you fail to appear it will be assumed you do not object to the relief requested. You have a right to have an attorney appear for you.]
AJ; 12/7/14/21/28

NOTICE OF SALE SUPREME COURT COUNTY OF Kings, Federal National Mortgage Association, Plaintiff, vs. Brenda A. Bull, ET AL., Defendant(s). Pursuant to a Judgment of Foreclosure and Sale duly filed on September 15, 2016, I, the undersigned Referee will sell at public auction at the Kings County Supreme Court, Room 224, 360 Adams Street, Brooklyn, NY on January 10, 2019 at 2:30 p.m., premises known as 609 East 96th Street, Brooklyn, NY. All that certain plot, piece or parcel of land, with the buildings and improvements thereon erected, situate, lying and being in the Borough of Brooklyn, County of Kings, City and State of New York, Block 4756 and Lot 31. Premises will be sold subject to provisions of filed Judgment Index # 12064/13. Dominic J. Famulari, Esq., Referee Berkman, Henoch, Peterson, Peddy & Fenchel, PC., 100 Garden City Plaza, Garden City, NY 11530, Attorneys for Plaintiff
AJ; 12/7/14/21/28

NOTICE OF SALE SUPREME COURT COUNTY OF KINGS, CITIMORTGAGE, INC., Plaintiff, vs. IAN S. MARSTON, ET AL., Defendant(s). Pursuant to an Order Confirming Referee's Report and Judgment of Foreclosure and Sale duly filed on October 30, 2018, I, the undersigned Referee will sell at public auction at the Kings County Supreme Court, Room 224, 360 Adams Street, Brooklyn, NY on January 10, 2019 at 2:30 p.m., premises known as 263 Albany

Continued on Page A10

Tradition.

The Universal and the Particular



JONATHAN SACKS
LONDON

The story of Joseph is one of those rare narratives in Tanach in which a Jew (Israelite/Hebrew) comes to play a prominent part in a gentile society – the others are, most notably, the books of Esther and Daniel. I want here to explore one facet of that scenario. How does a Jew speak to a non-Jew about God?

What is particular, and what is universal, in the religious life? In its approach to this, Judaism is unique. On the one hand, the God of Abraham is, we believe, the God of everyone. We are all – Jew and non-Jew alike – made in God's image and likeness. On the other,



the religion of Abraham is not the religion of everyone. It was born in the specific covenant God made with Abraham and his descendants. We say of God in our prayers that He “chose us from all the peoples.”

How does this work out in practice? When Joseph, son of Jacob, meets Pharaoh, King of Egypt, what concepts do they share, and what remains untranslatable?

The Torah answers this question deftly and subtly. When Joseph is brought from prison to interpret Pharaoh's dreams, both men refer to God, always using the word Elokim. The word appears seven times in the scene,^[1] always in biblical narrative a significant number. The first five are spoken by Joseph: “God will give Pharaoh the answer He desires ... God has revealed to Pharaoh what He is about to do ... God has shown Pharaoh what He is about to do ... The matter has been firmly decided by God, and God will do it soon” (Gen. 41:16-32).

The last two are uttered by Pharaoh himself, after Joseph has interpreted the dreams, stated the problem (seven years of famine), provided the solution (store up grain in the years of plenty), and advised him to appoint a “wise and discerning man” (Gen. 41:33) to oversee the project:

The plan seemed good to Pharaoh and all his officials. So Pharaoh asked them, “Can we find anyone like this man, in whom is the spirit of God?” Then Pharaoh said to

Joseph, “Since God has made all this known to you, there is no one so discerning and wise as you. You shall be in charge of my palace...” (Gen. 41:37-39)

This is surprising. The Egypt of the Pharaohs was not a monotheistic culture. It was a place of many gods and goddesses – the sun, the Nile, and so on. To be sure, there was a brief period under Ikhnaton (Amenhotep IV), when the official religion was reformed in the direction of monolatry (worship of one god without disputing the existence of others). But this was short-lived, and certainly not at the time of Joseph. The entire biblical portrayal of Egypt is predicated on their belief in many gods, against whom God “executed judgement” at the time of the plagues. Why then does Joseph take it for granted that Pharaoh will understand his reference to God

– an assumption proved correct when Pharaoh twice uses the word himself? What is the significance of the word Elokim?

The Hebrew Bible has two primary ways of referring to God, the four-letter name we allude to as Hashem (“the name” par excellence) and the word Elokim. The sages understood the difference in terms of the distinction between God-as-justice (Elokim) and God-as-mercy (Hashem). However, the philosopher-poet of the eleventh century, Judah HaLevi, proposed a quite different distinction, based not on ethical attributes but on modes of relationship^[2] – a view revived in the twentieth century by Martin Buber in his distinction between I-It and I-Thou.

HaLevi's view was this: the ancients worshipped forces of nature, which they personified as gods. Each was known as El, or Eloah. The word “El” therefore generically means “a force, a power, of nature.” The fundamental difference between those cultures and Judaism, was that Judaism believed that the forces of nature were not independent and autonomous. They represented a single totality, one creative will, the Author of being. The Torah therefore speaks of Elokim in the plural, meaning, “the sum of all forces, the totality of all powers.” In today's language, we might say that Elokim is God as He is disclosed by science: the Big Bang, the various forces that give the universe its configuration,

and the genetic code that shapes life from the simplest bacterium to Homo sapiens.

Hashem is a word of different kind. It is, according to HaLevi, God's proper name. Just as “the first patriarch” (a generic description) was called Abraham (a name), and “the leader who led the Israelites out of Egypt” (another description) was called Moses, so “the Author of being” (Elokim) has a proper name, Hashem.

The difference between proper names and generic descriptions is fundamental. Things have descriptions, but only people have proper names. When we call someone by name we are engaged in a fundamental existential encounter. We are relating to them in their uniqueness and ours. We are opening up ourselves to them and inviting them to open themselves up to us. We are, in Kant's famous distinction, regarding them as ends, not means, as centres of value in themselves, not potential tools to the satisfaction of our desires.

The word Hashem represents a revolution in the religious life of humankind. It means that we relate to the totality of being, not as does a scientist seeing it as something to be understood and controlled, but as does a poet standing before it in reverence and awe, addressing and being addressed by it.

Elokim is God as we encounter Him in nature. Hashem is God as we encounter Him in personal relationships, above all in speech, conversation, dialogue, words. Elokim is God as He is found in creation. Hashem is God as He is disclosed in revelation.

Hence the tension in Judaism between the universal and the particular. God as we encounter Him in creation is universal. God as we hear Him in revelation is particular. This is mirrored in the way the Genesis story develops. It begins with characters and events whose significance is that they are universal archetypes: Adam and Eve, Cain and Abel, Noah and the Flood, the builders of Babel. Their stories are about the human condition as such: obedience and rebellion, faith and fratricide, hubris and nemesis, technology and violence, the order God makes and the chaos we create. Not until the twelfth chapter of Genesis does the Torah turn to the particular, to one family, that of Abraham and Sarah, and the covenant God enters into with them and their descendants.

This duality is why Genesis speaks of two covenants, the first with Noah and all humanity after the Flood, the second with Abraham and his descendants, later given more detailed shape at Mount Sinai in the days of Moses. The Noahide covenant is universal, with its seven basic moral commands. These are the minimal requirements of humanity as such, the foundations of any decent society. The other is the richly detailed code of 613 commandments that form Israel's unique constitution as “a kingdom of priests and a holy nation” (Exodus 19:6).

So there are the universals of Judaism – creation, humanity

as God's image, and the covenant with Noah. There are also its particularities – revelation, Israel as God's “firstborn child,” and the covenants with Abraham and the Jewish people at Sinai. The first represents the face of God accessible to all humankind; the second, that special, intimate and personal relationship He has with the people He holds close, as disclosed in the Torah (revelation) and Jewish history (redemption). The word for the first is Elokim, and for the second, Hashem.

We can now understand that Genesis works on the assumption that one aspect of God, Elokim, is intelligible to all human beings, regardless of whether they belong to the family of Abraham or not. So, for example, Elokim comes in a vision to Avimelekh, King of Gerar, despite the fact that he is a pagan. The Hittites call Abraham “a prince of God [Elokim] in our midst.” Jacob, in his conversations with Laban and later with Esau uses the term Elokim. When he returns to the land of Canaan, the Torah says that “the terror of God [Elokim]” fell on the surrounding towns. All these cases refer to individuals or groups who are outside the Abrahamic covenant. Yet the Torah has no hesitation in ascribing to them the language of Elokim.

That is why Joseph is able to assume that Egyptians will understand the idea of Elokim, even though they are wholly unfamiliar with the idea of Hashem. This is made clear in two pointed contrasts. The first occurs in Genesis 39, Joseph's experience in the house of Potiphar. The chapter consistently and repeatedly uses the word Hashem in relation to Joseph (“Hashem was with Joseph... Hashem gave him success in everything he did” [Gen. 39:2, 5]), but when Joseph speaks to Potiphar's wife, who is attempting to seduce him, he says, “How then could I do such a wicked thing and sin against Elokim” (Gen. 30:9).

The second is in the contrast between the Pharaoh who speaks to Joseph and twice uses the word Elokim, and the Pharaoh of Moses' day, who says, “Who is Hashem that I should obey Him and let Israel go? I do not know Hashem and I will not let Israel go” (Exodus 5:2). An Egyptian can understand Elokim, the God of nature. He cannot understand Hashem, the God of personal relationship.

Judaism was and remains unique in its combination of universalism and particularism.

Continued from Page A11 Walked

and post information on his website, even though he joked that only 12 people look at it.

Eisenberg said that he didn't expect to be a big supporter of the movie at first.

“When I read this cold email he sent me unsolicited ... I planned to just, you know, watch three minutes to be polite,” Eisenberg quipped, before adding that he watched the whole thing.

An audience member asked Green about which shoes are best

We believe that God is the God of all humanity. He created all. He is accessible to all. He cares for all. He has made a covenant with all.

Yet there is also a relationship with God that is unique to the Jewish people. It alone has placed its national life under His direct sovereignty. It alone has risked its very existence on a divine covenant. It testifies in its history to the presence within it of a Presence beyond history.

As we search in the twenty-first century for a way to avoid a “clash of civilisations,” humanity can learn much from this ancient and still compelling way of understanding the human condition. We are all “the image and likeness” of God. There are universal principles of human dignity. They are expressed in the Noahide covenant, in human wisdom (Chokhma), and in that aspect of the One God we call Elokim. There is a global covenant of human solidarity.

But each civilisation is also unique. We do not presume to judge them, except insofar as they succeed or fail in honouring the basic, universal principles of human dignity and justice. We as Jews rest secure in our relationship with God, the God who has revealed Himself to us in the intimacy and particularity of love, whom we call Hashem.

The challenge of an era of conflicting civilisations is best met by following the example of Abraham, Sarah and their children, as exemplified in Joseph's contribution to the economy and politics of Egypt, saving it and the region from famine. To be a Jew is to be true to our faith while being a blessing to others regardless of their faith. That is a formula for peace and graciousness in an age badly in need of both.

LEGAL NOTICE

Continued from Page A9

Avenue, Brooklyn, NY. All that certain plot, piece or parcel of land, with the buildings and improvements thereon erected, situate, lying and being in the Borough of Brooklyn, County of Kings, City and State of New York, Block 1376 and Lot 110. Approximate amount of judgment is \$961,568.51 plus interest and costs. Premises will be sold subject to provisions of filed Judgment Index # 500209/2014. Leo Salzman, Esq., Referee Knuckles, Komosinski & Manfro, LLP, 565 Taxter Road, Suite 590, Elmsford, NY 10523, Attorneys for Plaintiff Cash will not be accepted. AJ; 12/7/14/21/28

to walk in.

“The shoe itself doesn't matter so much; it's that you keep buying that same type of shoes because you get inch-thick calluses,” he said.

In one scene, a man asks Green if he's been mugged while walking. He hasn't been. Instead, Green said that he has seen the kindness and humanity of people, who he thinks all must be looked at as individuals.

“I think the most uplifting thing is just the kind of overall realization that all these narratives and stereotypes we have about people and places are all false,” Green said.

Social.



Itzhak Perlman, right, performing with the Pittsburgh Symphony Orchestra on Nov. 28, 2018. Photo: Screenshot.

Violinist Itzhak Perlman Performs at Pittsburgh Concert Marking One-Month Anniversary of Synagogue Shooting

BY SHIRYN GHERMEZIAN

Award-winning Israeli-American violinist Itzhak Perlman performed at a tribute concert on Tuesday night in honor of the victims of the Pittsburgh synagogue shooting that took place last month.

Perlman, 73, took the stage as a guest soloist to perform alongside the Pittsburgh Symphony Orchestra at a concert titled "A Concert for Peace and Unity." The event, at the Heinz Hall for the Performing Arts in Pittsburgh, coincided with the one-month anniversary of the deadly attack, in which 11 people were killed.

Among the pieces Perlman performed were three songs from "Schindler's List."

"Music is one of the most beautiful products of humanity," Perlman told the *Pittsburgh Post-Gazette* before the concert. "When you see something that represents the worst of humanity, you want to confront it with some of the

best of humanity. That's what this evening is about."

"My response to the tragedy was plain horror," the violinist added. "I just couldn't believe it. Something as terrible as antisemitism, it's not a thing of the past. It still exists. It's not over. Hopefully education and coming together like this will bring people closer and encourage our society to become better than this. It has to be better than this."

The victims of the shooting and the number 11 were repeatedly highlighted throughout the evening: 11 children carried 11 candles onstage as the names of those who died were read out loud; between selections, community members read tributes commemorating the victims; a group of 11 string players performed "Eli, Eli" ("My God, My God") before a moment of silence for those who perished in the attack; and the evening ended with 11 bell tones for the victims.

PBS taped the entire performance to broadcast it nationally. It will air on Dec. 11 at 8 p.m.



The Man Who Walked Every Street of New York City

BY ALAN ZEITLIN

If a New Yorker tells you to go take a walk, usually you've done something wrong. But not Matt Green. The Virginia native, who has lived in Brooklyn, decided to walk every street of every borough in New York City. His travels are the subject of the new documentary *The World Before Your Feet*, which is now playing at Quad Cinemas.

Directed by Jeremy Workman and executive produced by Jesse Eisenberg, the film shows Green interacting with random people. We see a



A photo from the screening of *The World Before Your Feet*, Photo: Alan Zeitlin.

number of "churchagogues," as he calls them — synagogues that now serve as churches. We see him at the grave of Harry Houdini, and at a number of Jewish cemeteries.

After a recent screening of the film at the Marlene Meyerson JCC Manhattan, Green, Workman, and Eisenberg all discussed the film.

Green, who is Jewish, said he met a number of Hasidic Jews — and in a few cases even served as a Shabbos goy, or a person who will turn on lights or air conditioning on the Sabbath. That person is not supposed to be Jewish, but Green said that people didn't ask about his faith.

Workman said that it was not easy to edit the film. "I lost track at 500 hours and three years," he joked.

Incredibly, Green is still not done; he said he's walked more than 8,000 miles and has more than 500 to go. The film shows him crashing on friends' couches or cat-sitting so that he has a place to stay. We also see him survive on very little money as he takes his journey.

Is Green's idea a brilliant one that showcases the beauty of the land and people of New York — or an insane waste of time when he could be doing something better with his life? After watching the film, I'd say it was brilliant, but that's up to the viewer. Regardless, it is clear that Green has made sacrifices. Two failed relationships with women were likely the result of his decision to walk almost every day for more than five years. What made his journey longer was his decision to take pictures

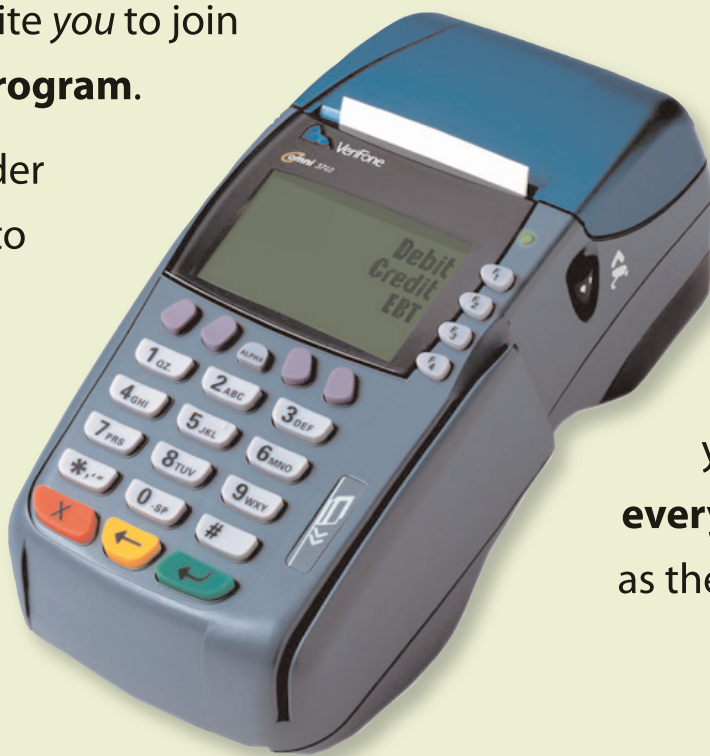
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Attention Not-For-Profit Organizations

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:

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