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Will Ferrell, left, plays a real-life Jewish garment manufacturer and Paul Rudd plays the psychiatrist who manipulates him in "The Shrink Next Door," a new limited Series on Apple TV+. (Apple TV+)

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● NEWS

The Real Jewish Story Behind the Will Ferrell-Paul Rudd Series 'The Shrink Next Door'

By Ben Sales

One of the first images of "The Shrink Next Door," the limited series premiering Friday on Apple TV+, is of a smiling man wearing a huge kippah, chatting at a party in the Hamptons.

The party, viewers will later find out, is being held at the summer home of Marty Markowitz, a garment district merchant whose life becomes increasingly dominated by his psychiatrist, Isaac "Ike" Herschkopf. The series is based on a true story that was first told in a popular 2019 podcast of the same name by journalist Joe Nocera.

Paul Rudd plays Herschkopf and Will Ferrell plays Markowitz in a story that centers, as that kippah suggests, on a distinct slice of New York City's reli-

gious and philanthropic Jewish community starting in the 1980s. The New York Jewish Week even plays a tangential role: Herschkopf wrote an occasional column for the newspaper for more than a decade.

The real-life Herschkopf took Markowitz on as a patient in 1981. Over the next three decades, according to the podcast and the series, the psychiatrist essentially transforms his patient into his manservant. He persuades Markowitz to cut off relations with his family and friends. He commandeers Markowitz's Hamptons house and passes himself off as the owner. He insinuates himself into Markowitz's business and finances. In 2010, Markowitz realizes what has happened and ends his relationship with Herschkopf, who lost his psychiatric license this year.

Since that time, other patients of Herschkopf have made similar, if less chronic, allegations against him.

"The Shrink Next Door" touches on universal themes, like the fraught nature of mental health treatment, the occasionally fine line between friendship and manipulation, and the question of who in your life you can really trust. But the podcast and series also play out in a very specific setting: New York City's affluent Modern Orthodox Jewish community.

Pages could be filled by just listing the Jewish references and resonances in the story. Herschkopf and Markowitz were introduced by Rabbi Shlomo Riskin, a pioneering liberal Orthodox leader who built a huge following at Manhattan's Lincoln Square Synagogue before moving to Israel. Markowitz worked in the historically Jewish garment district. Herschkopf's parents both survived Auschwitz. A breaking point in the story comes when Markowitz holds a second bar mitzvah. And so on.

But in interviews this week, Markowitz and Nocera both told The Jewish Week in separate interviews that they don't especially see this as a story about the Jewish community. Nor do either of them think the rabbis who knew both men, and went to parties at the Hamptons house, bear any responsibility for what happened.

Markowitz said Herschkopf grew close to high-profile rabbis for the same reason he constantly tried to snag photos with actors: He was fixated on celebrity. Rabbis were also a convenient source of referrals.

"His modus operandi was to cultivate relationships with

the New York City rabbinate — not just Manhattan, but Brooklyn, and wherever, Queens, what have you — and they would funnel patients to him," said Markowitz, now 79. "He was a brown-noser, he loved the rabbis."

Markowitz added, regarding the rabbis, "He betrayed these people. This is a massive betrayal. They trusted him. They sent him patients, they trusted him to do the right thing and help people, and what does he do? He hurt people."

In the 1980s, Herschkopf instructed Markowitz to set up a philanthropic foundation called the Yaron Foundation, funded mostly with Markowitz's money but with Herschkopf serving as president. Yaron's tax documents give a sense of how Herschkopf used his patient's money to curry favor with prominent Orthodox institutions in the area.

Yaron's 2003 documents, for example, list donations of \$1,000 or more to Riskin's Lincoln Square Synagogue as well as Park East Synagogue, The Ramaz School, The Hampton Synagogue and the Foundation for Ethnic Understanding, which is run by Rabbi Marc Schneier. Lincoln Square, Park East, the Hampton Synagogue and Ramaz all got at least \$1,800 from the foundation in 2006 as well. All of the institutions were led by influential Modern Orthodox rabbis.

Some rabbis who had relationships with Herschkopf have stayed silent on his misconduct in the years since the podcast came out. Riskin told JTA in 2019 that he "cannot offer any recollections, reflections or insights on the matter." Rabbi Haskel Lookstein, founder of Ramaz, and Schneier, who also leads The Hampton Synagogue, did not respond to requests for comment this week.

Rabbi Joseph Telushkin, an author on Jewish ethics and values who has cited Herschkopf in his books as an authority, told JTA by phone this week that Herschkopf is "my friend" and that he had no comment on the allegations.

But Nocera, a former reporter and business columnist for The New York Times, said the rabbis were in the dark about their friend's deeds.

"Most of them didn't know of Ike as somebody who manipulates patients," Nocera said. "He kept that sealed off. Unless you were part of his patients' inner circle, you didn't know that Ike was doing this stuff. If they asked him about the house, he would say, 'We bought it for the company.'"

One Jewish venue that gave Herschkopf a platform was the New York Jewish Week. In light of his misconduct, some of his columns take on the ring of irony, like one in which he insists on the necessity of parents separating themselves from their married children so that the young couple can create a new home. Herschkopf allegedly advised patients to break ties with their families, and some became estranged from relatives on his counsel. At the same time, he resisted Markowitz's attempts to break ties with him.

His infatuation with celebrity is also present throughout his columns, including one that says his Passover seder invitees included "best-selling authors, Michelin chefs, famous actors, sports celebrities, rock stars, et al."

Other passages, written after Markowitz ended their relationship in 2010, sound almost like soul searching. In one, published in 2013, Herschkopf describes the pitfalls of psychiatry. He wrote, "When we consider ourselves the best, when we lose our humility, is precisely when, whether as physicians or as parents, we become most vulnerable to truly cataclysmic mistakes."

Gary Rosenblatt, who was the publisher and editor of The Jewish Week when Herschkopf wrote his columns, said he had no knowledge of Herschkopf's misconduct at the time, and had no further comment.

Nocera said that, in a sense, Herschkopf was able to take advantage of the New York Jewish communal network to draw people in much like Bernie Madoff, the notorious financial fraudster whose Ponzi scheme cost Jewish organizations and individuals billions of dollars. Nocera added, however, that given the magnitude and reach of Madoff's crimes, there's no equating the two men.

"As the story broadened, and I learned more, I definitely started to see it as a kind of — what did they call what Madoff did? — an affinity crime," Nocera said. "I found a lot of people who were victimized by Ike in one way or the other and they were all Jews. Many of them were the children of Holocaust survivors, because he was."

Asked to elaborate on the Madoff comparison, Nocera said, "Madoff operated on such a bigger scale than Ike. You know, Ike manipulated people partly just because he could. Most of them, there wasn't money involved."

Nocera did worry that, as a non-Jewish journalist ex-

posing scandal among Jews, he would be accused of antisemitism. But, he said, "the only person who ever made that accusation, ever, was Ike."

Herschkopf did not reply to a call for comment. In 2019, he told the Jewish Telegraphic Agency, "90% of the podcast is untrue or out of context," a claim Nocera vigorously denies.

The "Shrink" series leans into the story's Jewish milieu. In the first episode, rabbis get multiple mentions (though names are changed) and Herschkopf talks about his parents surviving the Holocaust. The second episode opens with a flashback scene from Markowitz's bar mitzvah.

The emphasis on Judaism comes despite the fact that two of the three stars aren't Jewish: Ferrell and Kathryn Hahn, who plays Markowitz's sister. (Rudd is a Jew.) Hahn has played a string of Jews on screen, including a rabbi, and convincingly portrays a straight-talking Jewish single mother — sometimes sounding almost like Susie Essman on "Curb Your Enthusiasm."

Ferrell, whose New York accent waxes and wanes, isn't as consistent. But Markowitz is pleased with the actor's performance. Later in the series, Markowitz says, Ferrell acquits himself well when saying the blessings before the Torah at synagogue. He just wishes the script had allowed Ferrell to avoid saying God's Hebrew name.

Markowitz says the idea that only Jews should play Jewish characters is "narishkeit," Yiddish for nonsense. Nocera agrees.

"I think that's silly," Nocera said. "Catholic actors should play Catholics? I mean, come on, I think that's silly. And by the way, I have to say I thought Kathryn Hahn's Hebrew was pretty darn good in 'The Shrink Next Door.'"

And how is Markowitz handling watching his trauma re-enacted on TV — two years after it topped the podcast charts? He says he doesn't mind. Herschkopf controlled his life for 30 years. Now, he says, he's moved on.

"This thing ended 11 years ago," he said. "I'm over this guy. I don't walk around carrying something on my shoulders, telling me, watch out for this, watch out for that. He doesn't dominate my life."

He added, "I'll never see a psychiatrist again. I don't need one. I told you, I'm a happy guy."

● NEWS

In Speech to Jewish Group, NY Gov. Kathy Hochul Calls Out Democrats Who Are ‘Questioning Our Commitment to Israel’

By Ben Sales

In what was billed as her first speech to a Jewish audience as New York’s governor, Kathy Hochul vowed to fight hate crimes and criticized fellow Democrats over their positions on Israel.

The speech, delivered virtually to the Jewish Community Relations Council of New York on Wednesday night, hit the usual notes sounded by Hochul’s predecessor, Andrew Cuomo, who resigned in August in the face of sexual misconduct allegations. Hochul pledged to fight antisemitism and help bolster security at Jewish institutions.

Responding to a question at the end of her appearance, the governor also declared her support for Israel and called out those in her own party who disagree.

“As a member of Congress a decade ago, I stood firm with Israel when they were under assault,” she said. “And even more recently, as a Democrat, now, I reject the individuals in my party who are making this an issue and questioning our commitment to Israel.”

Progressives led by New York Representative Alexandria Ocasio-Cortez and other members of “the Squad” have challenged their party on issues like defense assistance for Israel.

Hochul noted that she was delivering the speech on the anniversary of Kristallnacht, the 1938 Nazi pogrom seen as the beginning of the Holocaust, and drew a connection to present-day antisemitism. She promised that she was “working very hard to make sure that the resources are there from the state government to fund

security programs.”

“For so long the community has been under assault, and we talked about the rise in hate crimes against individuals who should never have that fear in their hearts,” she said. “You’ve always fought back. The Jewish people always had to fight back but it makes them stronger and more united together.”

Hochul made a few references to Jewish texts. She quoted the famous line from Ethics of Our Fathers, a rabbinic text, that says, “It is not your duty to finish the work, but neither are you at liberty to neglect it.” Later in her speech, she alluded to the Biblical verse, “Am I my brother’s keeper?”

Hochul also spoke about broader challenges facing New York, including climate change and the effort to increase COVID vaccination rates. She also praised the recent passage of President Joe Biden’s infrastructure legislation and said she hoped to renovate New York City’s Penn Station, which she called “a hellacious place.”

Near the end of her speech, Hochul said that earlier in the year, she had planned to visit Israel over Thanksgiving with her family, but that in August “my life changed rather dramatically” — a reference to her becoming governor upon Cuomo’s resignation.

“Let’s let me get through this year, and I’ll be there next year,” she said.

● NEWS

Jamaal Bowman, Squad Member, Joins J Street Tour of Israel and Meets Yair Lapid

By Ron Kampeas

WASHINGTON — Jamaal Bowman, one of the six-member “Squad” considered the most Israel-critical faction in the U.S. House of Representatives, is currently on a tour of the country with a liberal pro-Israel group and met

with its foreign minister, Yair Lapid.

Israeli media reported that a number of progressive Democrats are on the tour organized by J Street, a group that advocates for a two-state solution and is harshly critical of Israel's settlement activity, but which also promotes Israeli culture and values in its activities and opposes the boycott-Israel movement.

Among the others on the trip is Marc Pocan, a Wisconsin Democrat who, like Bowman, was outspoken in criticizing Israel during its Gaza conflict this summer. But Bowman's inclusion is particularly noteworthy, given the New York Democrat's alliance with a prominent group of legislators that includes some who openly back the boycott-Israel movement. The Squad comprised the most outspoken critics of Israel during the May conflict.

Bowman has stood apart from the Squad in not joining the calls to reduce or end defense assistance to Israel, and in being the only Squad member to vote for an extra \$1b in funding to replenish the Iron Dome anti-missile system depleted during the Gaza conflict. Bowman's district covers parts of Westchester and the Bronx, and has a substantial Jewish population. His predecessor, Eliot Engel, whom he ousted in a primary, was one of the most pro-Israel Democrats in Congress.

Bowman is endorsed by the Democratic Socialists of America, which has embraced the movement to boycott, divest and sanction Israel. At least one DSA chapter, in Madison, Wisconsin, has called for Bowman's expulsion from DSA for voting for defense funding for Israel. The chapter insinuated in a Nov. 1 statement that Bowman was pandering in his votes. "Career aspirations should not be allowed to compromise DSA's strong stance of support for Palestinian national liberation," it said.

Israeli media said the visit this week is the first time in at least four years that J Street has scored meetings with Israeli government officials. Former Prime Minister Benjamin Netanyahu, who was in office from 2009 until this year, was hostile to the group. The current coalition, led by Lapid and Israeli Prime Minister Naftali Bennett, has made a priority of repairing relations with liberal Americans.

In a tweet marking the meeting, Lapid did not mention the names of the lawmakers or J Street. "This evening at

the Knesset, I met with a delegation of Democratic members of Congress," he said Monday. "I thanked them for supporting the replenishment of the Iron Dome missile defense system, and we discussed the importance of continuing to strengthen the US-Israel relationship."

The tour will also include meetings with Palestinian leaders. Also participating is Rep. Rosa DeLauro, D-Conn., the chairwoman of the powerful Appropriations Committee.

● NEWS

6 Men and a 'Good Old Boys' Culture Harmed Students at Reform Movement's Rabbinical School, Report Concludes

By Philissa Cramer and Asaf Shalev

Sexual harassers led the Reform movement's rabbinical school for more than three decades, according to an explosive new report commissioned by the school.

Rabbi Alfred Gottschalk, the president and then chancellor of Hebrew Union College-Jewish Institute of Religion from 1971 to 1996, and his successor, Rabbi Sheldon Zimmerman, who served until 2000, both harassed and assaulted women at the seminary, according to the report. While the allegations that led to Zimmerman's suspension in 2000 had broken into public view earlier this year, Gottschalk had never before been named in public allegations.

In addition to leading the institution and teaching students, the men were also responsible for ordaining generations of Reform rabbis.

Gottschalk and Zimmerman are among six prominent former male employees of the seminary to be named in the report, the outcome of an independent investiga-

tion into the school's past handling of sexual abuse allegations. The investigation is one of three launched simultaneously into the Reform movement's institutions, years into the broader #MeToo societal reckoning.

Over the course of the inquiry, investigators retained by the law firm Morgan Lewis spoke to 170 past and present faculty, staff and students from the seminary who answered an open call for participation. The conversations revealed that while conditions at the seminary have improved in recent years, a "good old boys' mindset" existed for decades across the school's four campuses in the United States and Israel harmed generations of Reform rabbis and professionals.

Many of the women interviewed described facing critical comments about their weight, appearances, pregnancies and very presence in a rabbinical school that ordained its first woman in 1972, under Gottschalk. Students and faculty alike recalled discrimination against queer students. Other interviewees said they felt that official complaints of harassment would not lead to accountability.

"The pain that many witnesses have harbored based on their experience at HUC — some for decades — was palpable," the report says. "Many witnesses broke down in tears, while others commented on the years they have spent in therapy."

The seminary will take the findings seriously and will act on them, according to Sue Neuman Hochberg, chair of the board of governors. The administration has committed to drafting a plan for the board's review by Dec. 14, a spokesperson said.

"Numerous members of the HUC-JIR community described the lasting harm caused to them from conduct that is antithetical to the core values of this institution and, quite simply, unacceptable," Hochberg said in a statement. She added, "We respect their courage and willingness to share painful memories, and we commit ourselves to honoring what we heard from them."

Because they heard so many allegations — about discrimination on the basis of gender, race and LGBTQ+ status; sexual harassment; and bullying — the investigators could not verify all of them, according to the report. Instead, they focused on a small number of men against whom "repeated and credible allegations" were made.

Of the six men named in the report, four are dead. They are Gottschalk; Rabbi Michael Cook, a New Testament scholar whose death in April elicited allegations on social media that became one trigger for the investigation, according to the report; Stephen Passamaneck, a professor of rabbinic literature who retired in 2013 and whose misdeeds, the report says, included filling his HUC computer with pornography; and Bonia Shur, a liturgy professor in Cincinnati who was widely known to have touched female students forcibly.

The two who are living — Zimmerman and Steven Cohen, a prominent sociologist who resigned in 2018 after an investigation found that he was guilty of sexual misconduct — have previously been the subjects of public allegations.

Investigators looked into what action, if any, had been taken when students reported misconduct in the past. In some cases, they found no evidence of formal complaints, suggesting that students may have chosen not to register their concerns. In others, as with Passamaneck, they found that people who were sanctioned repeatedly for inappropriate behavior were still allowed to teach courses.

Among the allegations the investigators heard consistently was that Gottschalk was widely understood to be a "womanizer" who routinely pressured female HUC students to come to his apartment, where he would proposition them — or worse. One former student recalled Gottschalk placing her hand on his penis, and another told the investigators that he had pinned her against a wall and forcibly kissed her.

Until this summer, Gottschalk's behavior was the subject only of a whisper network of female rabbis who recounted uncomfortable and inappropriate experiences with him. Then, in June, Rabbi Mary Zamore, executive director of the Women's Rabbinic Network, a group of Reform rabbis who pressed for accountability around sexual abuse, named him during a presentation at a conference about repairing moral injury.

Zamore recalled that she was only a few weeks into her rabbinical training, studying at the HUC campus in Jerusalem, when a classmate told her that Gottschalk had pressured her twice for a date. "Refusing him, she feared for her academic position and future in the rabbinate," Zamore recalled in her conference presentation.

This behavior turned out to be not a singular instance but a pattern made known through private conversations among students.

"I was warned by other female students not to go to his office and to avoid being alone with him, whether it was a hallway or elevator," Zamore said.

Six years went by, and the day of Zamore's ordination arrived. The ceremony required Gottschalk to lay his hand on her head. She dreaded being touched by him and felt it was a "travesty" that classmates who had been harassed by him would have to be ordained this way. What should have been a sacred moment was instead a "torturous" experience, she said.

At least one student was ordained privately to avoid having Gottschalk lay his hands on her, according to the report.

With many of his former students in the rabbinate today, Gottschalk left behind a legacy of moral injury, a type of trauma that can be born of betrayal by a trusted authority, Zamore said.

"Survivors have shared their ambivalence about becoming a rabbi after a rabbi has hurt them," Zamore said in her presentation. "Many of their narratives include outrage over being ordained by their harasser."

The investigation report urges the seminary to hold an optional "reordination ceremony, or something similar" for rabbis who felt that their ordination had been tainted. It recommends a slew of other changes, including setting up new systems for reviewing allegations and exploring the possibility of revoking the ordination of rabbis found to have committed abuse. It also encourages the school to engage in a process of "teshuva, or repentance."

Zamore had expressed optimism amid the launch of the Reform movement investigations that a "reckoning" was in progress. After reading the report, the Women's Rabbinic Network said the investigation was reassuring because it was comprehensive and transparent.

The next step, the group said in a statement, was to implement the report's recommendations and others aimed at preventing future abuse from taking place and going unaddressed.

"By engaging a respected third-party investigative body

and undertaking a serious and wide-ranging investigation into sexual misconduct and discrimination past and present, HUC-JIR has acted with integrity and has helped set a standard for other legacy organizations within and outside of the Jewish world," the group's statement said. "The work of repair is long and this investigation, with its lengthy and detailed report and recommendation, is a notable and important step in that on-going process."

● NEWS

The First-Ever Susan Alexandra Store Is a Bold, Bright Tribute to Lower East Side's Rich Jewish History

By Shira Telushkin

The ceiling is pink. The store is long. An abstract, tiled face of a woman watches from above a narrow wishing well. There are bright pink, turquoise and yellow tiles embedded in the walls.

On display are handbags and clutches shaped like oversized red bows, slices of fruit, blue skies and Hello Kitty. A cluster of bags in the shape of wine glasses hangs by the entrance. All are constructed out of large, colorful, carefully stacked beads, and each is handmade. There are beaded wallets, headbands, earrings, vases. Even the chandelier is beaded.

The first physical store for the Susan Alexandra brand opened to the public on Oct. 29 at 33 Orchard Street, where it gleams, in all its beaded glory, on New York City's Lower East Side.

It's a big moment for Susan Korn, the designer and visionary behind the brand, who moved to New York City in 2008 and worked for various boutiques before focusing more exclusively on creating her own pieces in 2011. In 2017, a serendipitous encounter with manufacturer Lisa Deng — who still works for the brand — led to the

creation of her watermelon handbag, which proved an instant hit on social media.

The brand then began to grow quickly; in the past few years Susan Alexandra has become widely beloved among designers, celebrities and fans all over the world. The opening has been effusively celebrated by fashion magazines like *Vogue*, *Nylon*, and *The Cut*, as well as scores of designers and influencers.

Korn scouted the area for months before signing a lease in April 2021. "It had to be Orchard Street," she said, describing the various spaces in various states of disrepair she had considered before finally settling on this location, which she began renovating this past August. "For me, that's just *the street*."

What that usually means is that Orchard Street — and the Lower East Side, in general — has been home for decades to independent designers, chic boutiques and impossibly cool people roaming the area in oversized blazers and fashionable corduroys, baseball caps and dad sneakers. The rents tend to be just enough this side of reasonable to allow independent spaces to hold on, and there is a sense of community among the many shops, galleries, designers, bars and restaurants operating in one small area.

But Korn is also proud to be back where Jewish textile businesses defined the area at the turn of the 20th century, when as many as 500,000 mostly Ashkenazi Jews lived in the neighborhood.

For years, the Susan Alexandra brand has also been known for its celebration of Jewish culture. In 2019, Korn hosted a daytime celebration at Baz Bagels in Soho, where her designs were presented as comedians served bagels and lox and riffed on Jewish culture. A few months later, she hosted a bat mitzvah fashion show for New York Fashion Week. Her Jewish identity is threaded through both her public persona and personal sense of self, and she wears it with an easy sense of pride.

Like many American Jews, Korn grew up with a deep sense of the Jewish history of the Lower East Side, from watching Barbara Streisand in "Funny Girl" to learning about the shmatte business, or garment industry, that centered around homes and sweatshops in the the area before moving to the Garment District, north of 34th Street.

"My mom would take me down to Orchard Street, and I remember her telling us how there used to be barrels of pickles on the street, and this was where the Jews lived," she said, recalling childhood trips to New York from her hometown in Columbus, Ohio. "I just immediately fell in love with the neighborhood. It is so meaningful to me that Orchard Street is where I am putting down roots, in this place where so many people before me put down roots."

Those roots go deep. According to the 1905 census, over 65% of Jews living in America worked in the garment industry. In 1900, inspection reports show that there were 23 home garment factories on one block of Orchard Street alone, most of them likely run by Jewish immigrants who worked from home in order to be able to keep Shabbat. This history is still present in the area: Around the corner from the new store, at 72 Hester Street, is Mendel Goldberg Fabrics, established in 1890. Down the block is the Tenement Museum, which preserves the apartments where Jewish families and others produced "piece work" for manufacturers and department stores.

While it's hard to know what 33 Orchard Street would have been in the 1920s, historical photographs from 1940 reveal that, for a stretch of time, it was Mr. Katz's Suspender Shop. Lingerie shops dotted the street in the 1930s, alongside leather goods and tailor shops. In the mid-1800s it was a music hall. Before Korn, the most recent business was a tattoo parlor.

And while the colorful bags going for over \$300 a pop might not seem continuous with the crowded apartments and desperate circumstances many associate with the historic Lower East Side, it is not hard to imagine the styles being a hit with the teenage immigrant women who defined its streets over a hundred years ago.

After all, the 1890s was the height of the mauve craze, when the newly discovered dye made pink clothing accessible in a way it hadn't been. Teenage immigrant women who spent their days sewing and stitching the latest fashions were often the ones most intimately aware of the changing trends. For example, one of the sticking points in ongoing labor protests of the time was young women wanted a place in the factories to hang their hats, so that these hard-bought fashion accessories would not get rumpled during their work shifts. Fashion mattered to these women, and the fashion of

the time was influenced by Art Deco and newly flashy colors and styles. How very Susan Alexandra.

Of course, the history of the garment trade on the Lower East Side was also one of exploitation and labor unrest. In a Forbes article in 2019, Korn said she has steered manufacturing in ways beneficial both for the workers and the company. The bags are made locally in New York by immigrant women from China and Bangladesh, who are able to work from home and make their own hours.

For Korn, the Jewish history of the area is a meaningful reminder resilience in the face of hard circumstances. It is a message she had to keep in mind as she worked to open her first shop in the middle of a pandemic, rife with production shortages and uncertain health regulations.

"I've never done anything like this before," she said, adding that opening a physical store during the heart of the pandemic felt like a leap of faith. "But I had this feeling that if it wasn't now it would be never."

The leap of faith seems to have paid off. Overall, business increased in 2020, and Korn didn't have to lay off any workers during the pandemic. The bright aesthetic actually seems to be more in demand than ever.

On a recent afternoon, the shop was full of trendy shoppers browsing and admiring the pieces. Many already had their own Susan Alexandra bags or jewelry. Several wore the Susan Alexandra Jewish star necklace. One woman wondered out loud if the beaded earrings would get caught in her thick, curly hair.

I visited with my sister, who has worn a uniform of black and white for years, and even she was instantly drawn to the hard, plastic-beaded bags, which actually look far more elegant than their kitschy description might suggest. By the time we left, she had bought one.

The outpouring of affection from her friends and colleagues has only added to the whirlwind journey for Korn.

"It's just such an overwhelming feeling, to feel this love and support," she said of the reactions to her store opening. "I worked in retail for many, many years when I got to New York, and I still can't believe that somehow I made it happen. Or it just happened. It just happened. I feel really, really in awe of the whole thing coming together."

● OPINION: THE SIT-DOWN

The New Chair of Yad Vashem Wants to Build a 'Firewall' Between Politics and Holocaust Remembrance. Can He?

By Andrew Silow-Carroll

For much of its history, Yad Vashem, Israel's Holocaust authority, tried to steer clear of political controversies as it went about creating a lasting memorial and research center dedicated to the Nazi genocide of 6 million Jews.

That changed abruptly last year, when then-Prime Minister Benjamin Netanyahu tapped Effi Eitam, a former general and far-right politician, as Yad Vashem's first new chair in 27 years.

Holocaust survivors, politicians and Jewish organizations said a non-academic known for harsh views about Israeli Arabs and Palestinians had no place as head of Yad Vashem, and his appointment never went through.

Instead, the Israeli government approved Dani Dayan as the new chairman of the Yad Vashem directorate, succeeding Avner Shalev. Although Dayan himself was identified with right-wing politics — he previously served as chairman of the Yesha Council representing Jewish settlers — he had just come off a successful run as Israel's Consul General in New York from 2016-2020. During his term here, Dayan managed to win over skeptics who felt a champion of the settler movement couldn't relate to a diverse Jewish community's liberals.

This week, Dayan, 65, will travel to the United States for the first time as Yad Vashem chair, meeting with politicians and Jewish leaders in Washington and New York.

On Monday he spoke with The Jewish Week via Zoom

from Jerusalem, in an interview that touched on the uses and misses of Holocaust memory, his goals for the institution and how he intends to keep Yad Vashem out of politics.

The transcript has been edited for length and clarity.

JEWISH WEEK: For the readers who don't know, what is Yad Vashem? We always say "Israel's Holocaust authority and museum," but what does that really mean?

Dayan: The museum is only one component of Yad Vashem, and since it's open to the public is obviously the most famous. But Yad Vashem is probably the most if not the most important research center on Holocaust studies, with by far the most extensive archives of Holocaust documents, more than 200 million. Yad Vashem has by far the most extensive library on Holocaust studies and films, from a full feature film like "Schindler's List" or 15 seconds taken in a village in Ukraine, during the Holocaust. We have a collection of art that was created during the Shoah. We have an invaluable collection of artifacts. One of the most important components is the international school for Holocaust education that trains teachers on how to educate on the Shoah.

And we are also the authority that is entitled to award what I believe is the most prestigious award the Israel can give a human being, and that is the Righteous Among the Nations.

Those are Holocaust rescuers.

Yes, non-Jews who endangered their lives to save the lives of Jews. So it's a multi-, multi-faceted institution, a vast organization that has as its mission to never forget — I would say almost obsessively in the positive sense of the world.

What specific purpose do you think the institution serves? Is it about national Israeli goals, global Jewish people goals? Do you think of it as an Israeli institution?

I believe it fulfills necessities of Israel and the Jewish people and actually all of humanity. First, it's a place of mourning, a place in which you bow your head and shed tears.

The second thing is to know we have an obligation to our future generations. Such an atrocity is not to be forgotten. I think about the young girl that was taken

from her home in Bialystok and locked in the synagogue in her town and set fire alive with her family and the congregation. We are obligated to know her name and to know what happened to her. Who were her parents. What were her aspirations in life. So we do that as I say almost obsessively.

The third is probably the most difficult: to feel empathy towards all victims or survivors. We read in the Passover Haggadah that "every generation has to see himself or herself as if he or she themselves left Egypt."

People draw different conclusions or different lessons from the Holocaust. My conclusion, and I would say Yad Vashem's conclusion, are clear. First of all the necessity, the vital necessity, for an independent, robust, secure Jewish state in our homeland. And the second is that when you see antisemitism and other forms of bigotry, don't let them grow. Confront them immediately and forcibly, because we know something today that the world and the Jewish people probably in the 1930s didn't know, and that is [antisemitism] can grow to monstrous proportions. And it can be devastating. So confront it when it is small and weak, and immediately and forcibly. That refers both to groups in society but also to regimes that are fanatic and extremist and devoted to annihilating Israel or any other country.

I want to tease out something you just said, about Israel as a secure Jewish homeland. I guess that's what makes Yad Vashem obviously different than, let's say, the United States Holocaust Memorial Museum, which is that it is very much tied into the case for an independent, autonomous Jewish state to protect the Jews.

I would say the main difference between us and all other big institutions is that we are the museum that represents the victims and the survivors.

That's an important distinction. But I'm thinking more about how Yad Vashem serves a national purpose. I know every world leader who arrives in Israel, one of their first stops is to the Hall of Remembrance.

Yes, I've recently hosted Angela Merkel, the chancellor of Germany; the president of the Democratic Republic of Congo, and today the president of Colombia. But you know, Yad Vashem does not exist in order to advance Israeli political interests. It is not about that. They come to pay respect, to better understand Israel better but, first

and foremost, to pay respect to the victims of the Jewish genocide in the 20th century.

But your question implies that we serve Israel's diplomatic interests or political interests, and we are not that. I can show you a very clear case: in 2018, the quarrel between Israel and Poland regarding the legislation that prohibited, actually limited, free research about the Holocaust, etc. And the prime ministers of Poland and Israel, in trying to solve a diplomatic crisis, published a joint statement. [Poland had passed a law making it a crime to implicate Poland in the Holocaust. The statement, meant to calm the Polish-Israeli rift, suggested the Polish government-in-exile and resistance acted resolutely to save Poland's Jewish citizens during the war.] I wasn't chairman yet, but we would have behaved exactly the same way: Yad Vashem is bound only by historical accuracy, and we rejected the document [saying, "Much of the Polish resistance in its various movements not only failed to help the Jews, but was also not infrequently actively involved in persecuting them."]

So we are not in any way an arm of the Israeli foreign ministry or something like that. We are completely independent and bound only by historical accuracy.

It came up in your appointment that because you had come from a political and diplomatic background, and had led the Yesha Council, there were people concerned that that would change that focus of Yad Vashem from an academic to a political institution. How have you responded?

I think that everybody who saw me in New York as Consul General didn't have the least doubt that I will lead Yad Vashem in the same manner, meaning apolitically. The moment that I was appointed chairman of Yad Vashem, I created a virtual firewall between me and politics. You will not hear me giving opinions on any political matter, neither domestic nor external of Israel. I vow to keep Yad Vashem completely apolitical and only, as I said, bound by history, by historical research.

I know Yad Vashem has commented on what I'll call bad Holocaust analogies, whether it's comparing vaccine mandates to Nazi Germany or comparing Israel itself to the Nazi regime. How active do you want to be in policing those misuses and in trying to protect the integrity of the Holocaust?

No, I don't think the chairman or this venerable institution should react to every provocation or every single outrageous thing that is being said. The two examples that you mentioned are somewhat different. One is a gross distortion of the Holocaust: When you say that what Israel does have any similarity to the Holocaust, you are distorting the nature of the Holocaust. The other example is trivialization of the Holocaust. We are definitely determined to fight both, trivialization and distortion, but that doesn't mean we have to publish a press release on every single provocation that someone does.

I must tell you that, today, Holocaust denial is not the real problem. It was during the '80s and the '90s. In social media you can find anything, but no world leader, no serious person in politics or arts or journalism will deny that the Holocaust happened. But we do have a serious issue of distortion and trivialization. The Holocaust distortion that we are seeing these days is very well funded and organized and is done or backed by governments. A myriad of European governments are saying, "Of course, the Holocaust happened, but my country was innocent." Well, that is also a distortion. Basically all countries in Europe had their collaborators, sometimes large numbers, sometimes smaller numbers, sometimes the government itself. I was in Ukraine to commemorate the 80th anniversary of Babi Yar last month, and I had the opportunity to open an academic conference. And I said that we welcome, for instance, Ukraine to the family of democratic nations, and we welcome the fact that Ukraine today acknowledged that the victims were Jews, but there are many European countries — Ukraine and Poland, but also Western European countries — that still have to acknowledge their people's collaboration with the Nazis.

What do you bring to this role personally, either in your own biography or in your family history?

It's somewhat paradoxical that my paternal family was saved that terrible fate by antisemitism, because they fled Europe in 1920 because of the pogroms to Argentina. But two of my dad's uncles stayed in Europe and perished in what then was Poland and now is Ukraine. But the Shoah was always extremely close to my soul. During my years in New York I had a very strong relationship with the Museum of Jewish Heritage, which is basically the Holocaust museum of New York State. In

my speeches at Temple Emanu-El [in Manhattan] at the annual Holocaust commemoration, I would talk of my relationship with survivors, so for me, yes, the Shoah always was omnipresent.

Do you ever worry that it has shaped too much of Jewish thinking, whether in the Diaspora or in Israel?

No, no, I don't think it's too much. You know, to say about the murder of 6 million Jews, the extermination of a third of our people, that it influenced too much or shaped too much our way of thinking, I cannot accept that. No.

What will you bring that is new or different to the institution?

I want to look outwards. That doesn't mean I won't be interested in what happens on the Mount of Remembrance — our location in Jerusalem — but I will be more interested in what irrigates from the mouth of the river of remembrance outside to the Israeli society and to the international arena, to the entire world. I think that my perspective will be more outwards than [Yad Vashem] was until now. Using technology, education, media and also probably diplomacy: I think that one of my goals is to strengthen the presence of the lessons of the Holocaust in the international diplomatic arena.

What changes now as Holocaust survivors are dying? How does that change the messages you can convey or the way you go about your goals?

That makes our mission more difficult without the witnesses, the actual witnesses, but it makes it much more important, much more vital. I don't believe that it's a full replacement, but obviously we gather testimonies, and we will have to be much more creative in finding ways to replace the actual victims when they are gone. I hope that many of them are going to be with us for many years but we have to be extremely cautious, and not to fall into the trap of, you know, using techniques that are not appropriate.

We have a big debate in this country about the teaching of slavery and the teaching of the treatment of African Africans who were brought to this country in chains. When you think about American Jewish students or any student in America, and they're going to learn about the Holocaust, what do you want them to learn? What

is the takeaway?

I have a vast interest in African-American history. I think I have visited every single African-American history museum and been to every single place that was relevant to Martin Luther King Jr. and his life. I by no means underestimate the gravity of African-American history in the United States.

But you know, for me it's probably sad to say but Holocaust remembrance is the thing in which we Jews all over the world and Israel find unity. We have far less differences of opinion and in the end the same sense of tragedy and pain. While other issues divide us, this one unites us. We have to build on the unity that the Shoah creates between us.

I want to just push you a little bit: It unites us around what?

When I think about the Shoah the first thing I think about is pain. And I think it unites us in a common search for knowledge. And basically, I believe that there are also no big differences over the lessons we learn from the Shoah. There are different shades of American Jews and differences with Israeli Jews, but I think that in many senses it unites us more much more than any other issue in the Jewish experience.

I wanted to end with a personal question: What do you miss the most about New York?

My close relationship that I had with the Jewish community. It was a love story.

I once heard Rabbi Shlomo Riskin say that what he missed most was Sundays.

There's that. I must tell you I loved my work in New York. I love the New Yorkers. I am not such a fan of the city itself.

Andrew Silow-Carroll is the editor in chief of *The New York Jewish Week* and senior editor of the *Jewish Telegraphic Agency* (@SilowCarroll).

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● **SABBATH WEEK / PARSHAT VAYETZEI**

What to Pack Before You Leave Home

When Jacob flees, he takes with him a precious heirloom: a parent's blessing.

By Charles E. Savenor

A few years ago, my mother moved out of the family home where my brothers and I were raised. After 45 years, every inch of that house is plastered with memory.

As I walked through my parent's home for the last time, other transitional moments pierced my consciousness: going to sleepaway camp, packing for college and moving out to New York for my career as a rabbi.

In many ways, Judaism is associated with life changes. Leaving our parents' home is not just a milestone in our personal lives, but also the cornerstone of our shared Jewish story.

In fact, the first step in Abraham's daunting journey towards the Land of Israel is through his father's front door. While Abraham is famously associated with the command of "Lech Lecha" (Gen. 12:1), which essentially means "get up and go," two generations later, his grandson Jacob leaves home with his mother's urging: "Berach Lecha" (Gen. 27:43), or "flee!"

At the beginning of this week's Torah portion, Vayetze, Jacob is on the run. Having tricked his father and brother with his intellectual acuity to secure the family's birthright, Jacob must flee his parent's home, birthplace and country. With an inverted trajectory from that of Abraham, our third patriarch leaves Be'er Sheva for Haran, where he will start his own family before returning to Israel one day.

Embarking on a journey is radically different from fleeing. A "Lech Lecha" experience suggests the opportunity to tie up loose ends and at least pack for the journey ahead. Fleeing, however, connotes not only limited time, but a sense of peril.

When Abraham receives the call from God, he sets off for a new life with his wife, nephew, belongings and even a community in tow. The promise of what awaits them, we can imagine, makes any bump along the way worth it.

By contrast, Jacob leaves alone, seemingly empty-handed. Rabbi Samson Raphael Hirsch asserts that Jacob, "owing to the circumstances, took nothing with him at all. He left everything for his elder brother, to prove to him that in taking the birthright he was not seeking any material advantage." This explanation paints a picture of a righteous runaway without even a knapsack. And yet, let us consider for a moment that Jacob has everything he needs –not only for his future, but our own.

When leaving home for the last time, how does one decide what to keep and what to discard?

When I visited my mother and stepfather before their impending move, I had four hours to go through my childhood room and decide what to take with me. In order to make sense of the clutter, I employed a system I call "heirlooms and souvenirs." Souvenirs are mementos of experiences – concert t-shirts, political bumper stickers, ticket stubs, refrigerator magnets and trinkets, most of which will eventually be discarded.

Heirlooms are what we take with us forever, for ourselves and the next generations. That day I took my father's books with his specialized bookmarks still in place, family photos from Lithuania and Russia and letters my mother wrote in 1979 when my parents visited Egypt and Israel.

The most important heirloom, though, was something intangible, namely an enduring passion for Jewish learning and Jewish life.

While it appears that Jacob left with nothing but the shirt on his back, he, too, brought with him an invaluable heirloom. Immediately before Jacob's departure, Isaac bestows upon him the blessing of Abraham: "May Almighty God bless you, make you fruitful and make you numerous, so that you become an assembly of peoples. May God grant you the blessing of Abraham to you and to your offspring, that you may possess the land of your sojourns that God gave to Abraham." (Gen. 28:3-4) The blessing of Abraham is as much a birthright as a beacon illuminating the path ahead.

As we commemorate Kristallnacht this week, I am reminded of a story about Elie Wiesel. He was once asked, "If your house was on fire, what would you take with you?"

Wiesel's astonishing response was, "I'd take the fire." To him, fire represents passion, creativity and courage in the face of challenge and change.

To the naked eye, it appears that Jacob embarks alone on a life-changing journey empty-handed. Nothing could be further from the truth. Jacob takes his father and mother's fire. Jacob comes to realize that the blessing of Abraham, despite the challenges associated with it, is itself a precious heirloom that will shape how his family faces life today and for all time. History shows that this covenant has guided and inspired our people through the darkest moments and our greatest achievements.

As left my parents' home for the last time, I was filled with gratitude that the precious heirlooms I received from my mother and father can be traced back to the blessing of Abraham and Jacob's journeys.

Rabbi Charles E. Savenor serves as the Director of Congregational Education at Park Avenue Synagogue in New York.

● MUSINGS

'The Things That Are Unseen Are Eternal'

By David Wolpe

A peculiar event marks the life of one of America's greatest philosophers and writers, Ralph Waldo Emerson. He was married only a year and a half when his wife, Ellen, died of tuberculosis. Thirteen months later, we have a cryptic entry in his journal: "I visited Ellen's tomb and opened the coffin."

He never tells us what he learned by this, and throughout the journals that he devotedly kept through his life, the incident is not mentioned again. But Emerson did carry one lesson with him that may have been influenced by peering into his wife's grave. He wrote, "The first and last lesson of religion: the things that are seen are temporal; the things that are unseen are eternal."

This was the preeminent teaching of Israel to a pagan and materialistic world: You may worship the products of human hands, or the visible forces of nature; you may mummify the dead, as if they live only when you can see them. But behind the tangible lies something infinitely greater. The revolutionary declaration of an ancient people became the accepted wisdom of the world.

*Named the most influential Rabbi in America by Newsweek Magazine and one of the 50 most influential Jews in the world by the Jerusalem Post, **David Wolpe** is the Rabbi of Sinai Temple in Los Angeles, California.*

● NEW YORK NOSHER

5 Unexpected Products at Koshersfest 2021

By Julia Gergely

"Honey, I think I may have a buyer!" a man in a black suit yelled into his phone, pacing up and down his 10' x 10' booth displaying dozens of bottles kosher of South African wine. "But we have to move now."

Koshersfest, the largest kosher-certified product trade show in the world, returned to the Meadowlands Exposition Center in Secaucus, New Jersey this year, after a two-year hiatus due to the pandemic. From restaurateurs to tour group operators to hotel chains to supermarkets, "every kind of kosher decision maker will find opportunity and inspiration at Koshersfest," according to the event's website. The show is co-produced by Diversified Business Communications and Lubicom, and Ko-

CANDLELIGHTING, READINGS:

Kislev 8, 5782 | Friday, November 12, 2021

- **Light candles at:** 4:22 p.m.

Kislev 9, 5782 | Saturday, November 13, 2021

- **Torah reading:** Vayetzei, Genesis 28:10-32:3
- **Haftarah:** Hosea 11:7-12:14
- **Shabbat ends:** 5:22 p.m.

sher Today, a trade journal.

More than 300 different exhibitors made the trip to Se-caucus this week, all vying for an opportunity to pitch their products to biggest names in the kosher industry. Some vendors opted for flashy displays, decking out their booths to resemble a real bakery counter or cafe. Some vendors, like Brooklyn's venerable Flaum Appe-tizing, chose instead to showcase the breadth of their wares, offering an impressive spread of samples that in-cluded slices of pizza, pasta, hummus, dips and cheese. In addition to food, there were booths for supplements, dishware and plastic utensils.

If the food itself doesn't get the message across, a brand's spokesperson will. Some companies even hire outside people to hype their products for the two day event.

Chanie Engel, who could be found at the Mehadrin Dairy booth this year, used a microphone to get festival-goers' attention. She's worked various booths at Kosherfest over the course of 15 years. "They fight over me," En-gel told the New York Jewish Week, lowering her micro-phone. "I'm the best."

While pushing Gevina Farms Greek yogurt, she chats up attendees by guessing their accents. "You're from Dal-las," she says to one man. "You're from Midwood," she tells another.

Her friend, Dina Tocker, used to represent the dairy booth — until Engel was hired, that is. This year she went fleishig (meat), holding down the fort at KJ Poultry from Monroe, New York. "I don't even need a microphone," she said. "I'm loud enough without it."

Although Kosherfest was smaller this year — Covid-re-lated travel restrictions meant a limited international presence — Tocker was happy to see that many busi-nesses had made it through the pandemic. "It's nice to be back," she said.

While it may be a large business convention, at its heart, Kosherfest felt like a Jewish gathering. And, like any Jew-ish gathering, it seemed that most attendees were there to eat. So we did. The food samples were both plentiful and varied, from kimchi to gelato to Slivovitz. And while much of the fare was what you'd expect — pastries, cold cuts and kugel — here are five of the most interesting items at Kosherfest that you might see at your local ko-

sher supermarket soon.

BEE'S WATER

Bee's water is turning an age-old cure for sore throats — honey — into a prepackaged beverage packed with vitamins and flavor. There are five different flavors to choose from, including blueberry and cinnamon, and an organic line on the way. It tastes like bottled-up Rosh Hashanah that you can enjoy all year round. A 12-bottle variety pack is currently selling for \$35.99.

BEN'S BEST KOSHER CHARCUTERIE

Gone are the days of wondering what prosciutto, ba-con or chorizo might taste like. After working at a top kosher restaurant in Paris, French Chef Benjamin Lapin spent years researching and developing charcuterie rec-ipes made with 100% kosher beef. Although Ben's Best is based in Florida, kosher buyers can order online and have its dry-cured meats shipped anywhere.

GOOD RAZ VITAMIN D3 DROPS

With Standard Time upon us — hello, sunset at 4:45! — it's important to get extra vitamin D wherever you can. Winner of Kosherfest's Best New Product in the cat-egory of Health and Wellness, Good Raz (pronounced "raze") developed tasteless, scentless, water-soluble Vi-tamin D3 drops to put in your morning coffee or water. It's good for kids who don't like swallowing pills, and the water-soluble technology means it will absorb into your system more quickly than pills, the manufacturer claims. A bottle costs \$19.99 and lasts 4 months.

CARY & MAIN KOSHER MAPLE CREME

Traveling all the way from St. Johnsbury, Vermont, Cary & Main brought a taste of the Green Mountain State with their maple creme, a delicious, creamy ma-ple spread that's pareve (neither meat nor dairy). The spread could go on toast, crackers, baked goods or even eaten straight out of the jar (which retails for \$18.75). There are two varieties, Golden and Amber, and both are "hand-crafted by artisans in a small Vermont town as picturesque as you imagine it to be," according to their web site.

TAURI-GUM

Cannabidiol or CBD-infused products have taken over

the food industry in recent years, and the kosher industry is no different. Tauriga Sciences, a life sciences company based in Wappingers Falls, New York, returned to Kosherfest this year with six different flavors of Tauri-Gum, chewing gum that's infused with CBD or CBG (cannabigerol), both of which are non-intoxicating and allegedly reduce inflammation and provide stress relief, among other health benefits. Fun fact: The influencer and activist Adina Miles-Sash, known on Instagram as FlatbushGirl, is the brand's Chief Marketing Officer. A pack of eight pieces ranges from \$17.99 to \$22.99 depending on flavor, with subscription options available.

UPCOMING EVENTS

November 14 | 12:30 p.m. Free

Etgar Keret in Conversation with Rabbi Sharon Brous

Israeli author Etgar Keret will engage in a live virtual conversation with Rabbi Sharon Brous of Ikar in Los Angeles. Their conversation is the latest installment of The Charles Bronfman Prize Speaker Series with Ikar.

Register at <https://ikar.org/calendar>

November 15 | 7:00 p.m. Free

Antisemitism In America: Stories from the Front Lines

Orthodox Jews are disproportionately targeted for physical and verbal attacks. Moderated by journalist Avital Chizhik-Goldschmidt, a panel will share both their lived experiences and their expertise as prominent professionals in the Orthodox world. With Nathan Diament, executive director of the Orthodox Union Advocacy Center; Laura E. Adkins, opinion editor of the Forward; Rabbi Eli Cohen, executive director of the Crown Heights Jewish Community Council; and Rabbi Motti Seligson, director of media relations, Chabad Lubavitch.

Register at <https://bit.ly/3kuRAAO>

November 17 | 1:00 p.m. Free

Nazism, Neo-Nazism and Music

YIVO Institute for Jewish Research will present "Nazism, Neo-Nazism and Music," a panel discussion that will explore how, why, and in what ways National Socialism has come to be tied to various musical forms. Moderated by Spencer Sunshine, it will feature Luca Signorelli (author of "L'Estetica Del Metallaro"), Shannon Foley Martinez (consultant for American University's Polarization and Extremism Research and Innovation Lab), Kirsten Dyck (author of "Reichsrock: The International Web of White-Power and Neo-Nazi Hate Music"), and Edward B. Westermann (author of "Drunk on Genocide: Alcohol and Mass Murder in Nazi Germany").

Register at <https://yivo.org/Nazism-and-Music>

November 18 | 3:00 p.m. Free

The Holocaust, Tikkun Olam and Three Generations of Humanitarian Women

Join the Museum of Jewish Heritage and The Olga Lengyel Institute for a conversation between human rights activist Cary and her mother Manuela, a child survivor, civic activist and educator, about the impact of the Holocaust on three generations of women. Moderated by NBC's senior legal and investigative correspondent Cynthia McFadden.

Register at <https://bit.ly/3D8G8Cn>

Do you have an event coming up? Submit your events online at www.jewishweek.timesofisrael.com/contact/submit-an-event