90 YEARS

‘THE JERUSALEM POST’ CELEBRATES ITS FOUNDING – AND WHAT IT MEANS FOR ISRAEL AND THE WORLD
When they say
“It sounds better in
English,”
they mean
THE JERUSALEM POST

The Histadrut congratulates The Jerusalem Post on
90 years of excellence

HISTADRUT
The General Federation
of Labour in Israel
Editor: Erica Schachne

FROM THE EDITOR’S DESK

Esteemed readers,

It brings me great pleasure to introduce this issue on the 90th anniversary of The Jerusalem Post’s founding. Launched in 1932 by eventual Jerusalem mayor Gershon Agron, it was known in those pre-state years as The Palestine Post. Think about it – almost a century ago, on the precipice of the Holocaust, before many of us were twinkles in our parents’/grandparents’ eyes.

I came to the Post quite by chance in 2012, starting as a copy editor at the old complex in Jerusalem’s Romema neighborhood, whose vast corridors were populated by ghosts of papers past—and pigeons. As a nascent olah, I didn’t yet get the full picture of the history of my new workplace and its role in faithfully documenting so many years of Israel’s ups and downs.

Ten years later, I still pinch myself nearly every day that I have the privilege of occupying a place on its masthead and being your editor, working to actualize the Post’s mission of spreading meaningful content far and wide. Together, we’ve shared stories large and small that have shaped the Jewish state, from an intimate look at the Entebbe hijackers to the IDF’s Alpine Unit—soldiers on skis!—from a “happy list” to keep spirits up during corona, to the latest exhibition at the Israel Museum making us all proud.

In this web-fueled world, it’s no small wonder that our English-language newspaper continues to be a bestseller—a paper you can fold, whose pages crinkle as you turn them, that you can take with you on the bus or read cover to cover (we hope!) on Shabbat. And, of course, we have an online presence—as Israel’s most-read English news website.

As Magazine and In Jerusalem editor, I wake up with purpose each morning, feeling I have a role in building the Jewish state word by word, brick by brick. Join me in popping the champagne (or non-alcoholic cider) on this milestone!

Ever your editor,

Erica Schachne

SAY WHAT?

By LIAT COLLINS

Ke’esh be’sdeh kotzim
כואש בשדה קוצים

Meaning: Like wildfire
Literally: Like fire in a field of thorns
Example: We couldn’t keep it a secret. The news spread ke’esh be’sdeh kotzim.

PHOTO OF THE WEEK | MARC ISRAEL SELLEM

Zebra blinds offer a melody of sheer and opaque combination of the same fabric, enticing and delighting the viewers. Enabling you to control the light in your room, the layers of sheer dim can be moved independently, or in tandem to create different light effects.

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KKL-JNF POSITIONING ISRAEL AS A LEADER IN THE GLOBAL FIGHT AGAINST CLIMATE CHANGE

In November 2022, Keren Kayemeth LeIsrael (JNF), delegation, headed by Director General Amnon Ben Ami, arrived in Sharm El-Sheikh, Egypt to participate in the United Nations Climate Change Conference (COP27).

During the event, KKL-JNF delegates presented the fund’s plans, thoughts and solutions to deal with climate change and the environmental crisis, based on its rich history of activities in the field, and position Israel as a global leader in the fight for planet preservation.

KKL-JNF, the largest Jewish green organization in the world, has been an official member of the UN Climate Change Forum as an observer organization since 2009. According to KKL-JNF, most of the climate forecasting models in the Middle East show a likely increase in temperatures, shortening of precipitation seasons and an increasing frequency of extreme events. In Israel specifically, models predict an increase in extreme climatic events and an expansion of the desert line to the North. Regarding the regional distribution of rain, the near future will likely bring a decrease in the annual amount of precipitation in the South and Northwest of the country.

As such, KKL-JNF is committed to sharing its vast knowledge and expertise in afforestation and soil conversion in semi-arid areas, as well as other proficiencies, to provide solutions not only within the State of Israel, but to combatting the global climate crisis as well.

KKL-JNF was established in 1901, as a decision of the Fifth Zionist Congress held in Basel, with the aim of purchasing land in Eretz Israel for the Jewish people. As such, since its establishment KKL-JNF has served as a trustee in the name of the Jewish people over the land of Israel and has acted to develop the land and strengthen the bond between the Jewish people and their homeland, providing a response to Israel’s most pressing need.

Today, one of Israel’s most prominent challenges, together with the rest of the world, is the climate crisis. Even before the crisis became an issue on the global agenda, KKL-JNF has operated in Israel in a wide variety of fields that contribute to this fight and to the preservation of the planet. As such, the organization has become a world force as the fight for a greener, more sustainable planet.

Since 1961, by special mandate from the government, KKL-JNF operates as the forest service and land development authority in Israel.

KKL-JNF’s sustainable development agenda includes forestry, boosting water resources, combating desertification, holistic planning, land restoration, ecotourism and education. While always dealing with sustainable development, KKL-JNF is placing more emphasis and capacities, and upgraded ecosystem services. The organization sees forestry as key in adapting to climate change.

According to KKL-JNF, forests help regulate climate by absorbing carbon dioxide and preventing soil erosion, by creating carbon soil sinks and providing shade to cool temperatures and regulate rainfall.

Indeed, Israel is one of the few countries in the world that have a wider expanse of forests than they had a century ago. In addition to its activities, the organization also recently launched an annual prize of $1 million for Israeli researchers who will contribute groundbreaking technologies to the world in dealing with the climate crisis. In addition, KKL-JNF is preparing to launch the International Center for Climate Research in the near future. As such, KKL-JNF has garnered a worldwide reputation as a highly professional organization when it comes to sustainable forestry practices and experts in dryland forestry.

In the last decade, KKL-JNF has doubled its efforts in sustainable forestry practices, increased research and fire prevention international cooperation is the only real way to affect climate change, which is a global issue.

At the UN Climate Conference, by using its vast expertise gained over the past century and by exporting this knowledge, KKL-JNF showed the world just how Israel can lead the way and positioned the country as a trailblazer in the global fight against climate change.
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And because it’s family, that means the readers – are passionate about the paper, the reader is part of the story. And that’s why, for all the years, the staff has tried to be accessible, to talk to readers, to answer their questions, to let them know a little about writing, not a lot about journalism, and even less about Israel.

And they were, and they are, the heart and soul of the newspaper. They give the paper its voice, its tone, its spirit. They are the ones who put the stories on the page, who write the headlines, who edit the copy, who design the pages.

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Inside the ‘Post’ newsroom

Ninety years after the newspaper was launched, how would its founder view coverage of Election Day 2022?

**STEVE LINDE**

I’m November 1, 2022 – Election Day – at The Jerusalem Post. What would its founding editor, Gershon Harry Agron, think if the news was pulled into the newspaper’s Flash newsroom in the Jerusalem Post Building on 206 Jaffa St. to report the Israel’s top English-language newspaper covers the latest ballot, three months after the publication of a new book about Agron (whom since his name from Agron) was born in December 21, 1889, in what was then Russia (now Ukraine). He moved to Philadelphia with his family in 1936. After serving in the Jewish Legion in World War I, he settled in Mandatory Palestine in 1920. After served as a journalist in Jerusalem and New York, he launched The Palestine Post a building on Hashof Street (today named Hatwad Street) in downtown Jerusalem.

He served as its editor-in-chief for a record 23 years, until 1953, when he was elected mayor of Jerusalem. Agron died in office in 1953 after contracting pneumonia – coincidentally, on November 1. Throughout Agron’s stewardship, the paper – which changed its name to The Jerusalem Post in 1930 – was affiliated with Mapai, which in 1968 merged with other political parties to become the Labor Party.

**THE JERUSALEM POST** newsroom: active and interesting. (Photo: JPOST.COM)

**EDITOR-IN-CHIEF Yaakov Katz in his office. Behind him – a portrait of founder Gershon Harry Agron.**

**IMAGES THAT** Agron gets past the security guard at the entrance to 206 Jaffa St., takes the elevator up to the second floor, knocks on the door and walks into the nearly hallowed offices of the newspaper. (The staff moved from the sixth floor to the second floor in October.)

He is welcomed by the current editor-in-chief, Yaakov Katz, who still has the wooden chair Agron sat in and a portrait of Agron in his corner office overlooking Jaffa Street. Katz shows Agron the new conference room opposite his office and the open-plan newsroom, with computers centered around what is known as the Breaking News Desk, where young men and women constantly update the newspaper’s website, JPost.com. It is, Katz boasts, the most popular English-language Israeli news website in the world.

“Call me Gershon,” Agron tells Katz. “Where are you from?”

“Family’s from Chicago,” Katz says.

“What’s going on right now?” Agron asks, looking around and feeling the palpable excitement surrounding the Breaking News Desk.

“Well, Gosh, it’s Election Day,” Katz explains. “Actually, it’s the fifth election we’ve had in under four years, so we can only hope there’s a clear winner this time.

“It appears to be a close race between the right-wing bloc, led by Benjamin Netanyahu, the son of Mendel, and the center-left Bloc, led by Yair Lapid, the son of Tommy Lapid.”

“What about Mapai?” Agron asks, referring to the party with which the Post was affiliated under its old

name. “Mapai is now called Labor and still do well to make the threshold,” Katz replies. “The party leader is Merav Michaeli, the granddaughter of Nissim Michaeli, the last secretary of Mapai.”

Katz introduces Agron to Tammar-Udi Reit, the energetic managing editor of JPost.com, who made aliyah from Crete, New Jersey, and sits in the office adjacent to his.

“Who’s winning?” Agron asks.

“My personal motto has been, ‘Once I know, you’ll know,’” and there’s no day that motto applies more to than Election Day,” Reit says. “So this can be quite stressful and my team of breaking news editors are up to their ears in election news, televisions playing from every angle, I tend to notice that it gets a lot bome.

“Since elections are unfortunately quite common here, it’s easy to form habits. My personal favorite one is to eat a potato in the morning of each Election Day,” Reit says. “So this can be quite stressful and my team of breaking news editors are up to their ears in election news, televisions playing from every angle, I tend to notice that it gets a lot bome.

“Since I open up a live blog, which is a new system we are trying out. When something happens, I write a short blog post such as ‘7 a.m., polls open,’ which allows us to give a play-by-play account as things go on, and later unroll full articles. I think that people found that very interesting, and these posts were tremendously popular.”

“Things were a little bit slow in the beginning, then it started picking up at some point when it became clear that more people had voted at certain times than in previous elections, and this high motivation to vote was of interest to people of all political persuasions. One of the things that struck me was the high interest in the results for all parties.”

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"The writer was Poet-in-Residence from 2015-2016.

T...the Writer, a former "Post" editor-in-chief, in the newsroom 30 years ago.

(David Silverman/Reuters)
Where we were & where we're going

THE POST'S present & future (from L): Editior-in-Chief Yaakov Katz, Palestinian Affairs Correspondent Lahav Harkov; Middle East Affairs Analyst Seth Frantzman, and Diplomatic Correspondent Lahav Harkov.

To mark The Jerusalem Post's 90th anniversary, Editor-in-Chief Yaakov Raveh sat down with Diplomatic Correspondent Lahav Harkov, Palestinian Affairs Correspondent Khaled Abu Toameh and Middle East affairs analyst Seth Frantzman for a conversation about the Post, its significance and how their jobs have changed since they became reporters. The full conversation can be found on The Jerusalem Post Podcast. This is an abbreviated version, edited for style.

Yaakov: Lahav, when you look at 90 years of The Jerusalem Post, and where we are and how we've gotten here, what comes to mind?

Lahav: To be honest, if you look back at the Post, you're looking at its importance and difficulty of conveying the story to the world. And it really goes an idea of how significant this newspaper has been in telling Israel's story to the world.

In the past 10 or 12 years, I would say that the thing that has changed most in the Post is everything has become – because of the media environment, more broadly, everything's moving really fast. Everything is on social media. You have to have a lot of engagement, more broadly, everything's moving really fast. Everything is on social media. You have to keep up your accuracy and to some information the second something happens. And that's really fast. Everything is on social media. You have to have a lot of engagement, more broadly, everything's moving really fast. Everything is on social media. You have to have a lot of engagement, more broadly, everything's moving really fast. Everything is on social media. You have to have a lot of engagement.

So, if we look at 90 years of The Jerusalem Post, we used to have this column that was covering these huge events in Israel's history and in the world's history. And it really goes an idea of how significant this newspaper has been in telling Israel's story to the world.

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Lahav: Yes, there are some stories that you can do and they're quick and easy, you know, if a leader has a phone call with another leader. But a lot of the important things on the diplomatic beat are happening behind the scenes, and they take a lot of phone calls and a lot of talking to a lot of different people to try to corroborate things. And they've definitely not instant stories.

I used to live on the Knesset beat, and you would have near unanimity of coverage because everyone was at the Knesset. And now, you have to have a different headline, but more or less the same things are happening, but on the diplomatic beat it's very individual because you're really getting stories behind the scenes.

Yaakov: Right. It's not just what's happening, Seth, you've traveled the region on behalf of The Jerusalem Post. You look at the 90-year milestones. What's your take so far?

Seth: I think that one of the fascinating things is if you go back and look at The Jerusalem Post in the 1950s and in the area of the pre-state period especially, it's fascinating to the degree to which the Post had reporters that were actual in the region who were going to places like Lebanon or Egypt, and they were getting stories from people there. And they were actually doing a lot of reporting also on the Arab community and what was then British Mandate.

So obviously that shifted in the 1960s or '60s, and then you get to the present day. I think that when you look back at show 90 years, what I found in traveling the region, the fascinating thing is that even countries with which Israel doesn't have any relations, like Iraq, the times that I would travel there and spend time with the Brits, for instance, a lot of people there are reading The Jerusalem Post.

I think in the West, as Lahav said, there is a huge number of media. Everyone's running to get tweets out and stories, and a lot of a kind of looks the same sometimes, but when you're in the region, you see that The Jerusalem Post is regarded as this legacy historic publication that people can rely on and that really matters. I mean, it's not that everything is on social media. You have to have a lot of engagement, more broadly, everything's moving really fast. Everything is on social media. You have to have a lot of engagement, more broadly, everything's moving really fast. Everything is on social media. You have to have a lot of engagement, more broadly, everything's moving really fast. Everything is on social media. You have to have a lot of engagement, more broadly, everything's moving really fast. Everything is on social media. You have to have a lot of engagement, more broadly, everything's moving really fast. Everything is on social media. You have to have a lot of engagement, more broadly, everything's moving really fast. Everything is on social media. You have to have a lot of engagement.

Yaakov: On that note, Khaled, how are you received on your beat, which is in the Palestinian territories, working with the Palestinian Authority? They know you're coming from The Jerusalem Post. You don't hide our DNA as a pro-Israel newspaper, obviously as a Zionist newspaper. How do they receive you?

Khaled: I've been with the Post for nearly 20 years now. I would say that in recent years, or probably in the past 10 or 20 years, the Palestinian attitude toward the Israeli media has changed. It has become much more hostile and less tolerant, and there's actually a boycott of the Israeli media. It's by the Palestinian Journalism Syndicate. It's by my Palestinian colleagues, and it's by the Palestinian Authority. And that makes my job much more difficult to get information from Palestinian officials.

As Seth mentioned, The Jerusalem Post was always a source of information about Israel for people around the world. It was also a source of information for the Palestinians for many years. And I believe it still is because the Palestinians do not have a free media, and they rely heavily on the Israeli media. I see a lot of our articles from the Post and news stories translated almost every day in the Palestinian media.

Yaakov: They give us credit.

Khaled: Yes. They mention The Jerusalem Post. Sometimes it's the Zionists paper. Sometimes it's an Israeli right-wing paper. Sometimes it's the Hebrew media. They have all these labels. But how am I personally perceived? Look, I've been here for many years. You know, I don't only work for The Jerusalem Post. I'm also a man of the international media. So that helps me a bit. And I can go there and say, ‘Today I'm not for the Post, I'm for someone else,’ and there they would open. But it is very difficult in our culture, the Arab culture. A journalist is not supposed to hang the dirty laundry out. A journalist is supposed to be loyal to his president, his prime minister, his government, his people, his homeland. And the truth is you know, sometimes dumb down.

Khaled: But I still go back to Ramallah almost every day. I'd be much more afraid to show my face in Ramallah if someone stopped me and said, ‘We caught you lying or fabricating.' First of all, most of the criticism I get comes from the Palestinian government, the Palestinian Authority, and it's along the lines of, 'What you reported is true. It's accurate, but please shut up.' And that kind of criticism does not scare me. It is dangerous? Yes. Some of my colleagues over...
ONCE-IN-A-CAREER experience for one reason or another. And that hasn't changed, unfortunately, this perception that a journalist has to be loyal to his newspaper, and because Angela Merkel had invited a lot of immigrants to come to Germany, something like a million people were pouring over the borders on boats, mostly from Turkey to Greece, and then they were going from Greece. They had to walk across the borders into what was Macedonia and then Serbia, and then to Hungary.

And the countries were trying to close the borders to these people. Hungary had been a turning point, so it was just a tipping point for me, I went online and found you can rent a car in Greece, but you're not supposed to drive through all these borders. And if you want to rent a car, right? I mean, you can just rent cars? Well, no. I went to the car rental companies and they said, ‘Yeah, you can rent a car, but you're not supposed to drive it from one country to another.' And so, it was a huge privilege to do it. It took me about four days, and it was great to be able to cross the borders to get to the Hungarian border from Macedonia. And so, I wanted to get from each of you a story that highlights the world of investing today is focused on every traditional and old method, whereby an advisor, a human being, analyzes and selects investment portfolios," Noy said.

According to Noy, this creates several disadvantages including a limited knowledge base, personal bias, and slow response times to fast-paced market changes, to name a few.

As such, he said, there is a growing pressure to incorporate new and existing technologies into the outdated world of investing, both abroad and in Israel specifically.

Fjord Technologies, the first digital investment house was founded with the aim of bringing the digital revolution to the world of investing.

This innovative method is based on the statistical ability of a human being, analyzes and selects individuals and corporations or individuals, and for any investment amount.

"If you think about it, all of these companies that are making an impact on the technology, they were made by passing relevant information from one person to the next. Today, due to the digital revolution we have accumulated an abundance of information and companies that know how to make use of the data and make use of this huge amount of information are the ones that succeed," she added.

Farzon explained that the goal of the technology is to help investors achieve maximum returns on their investments, which makes its first break-through in the United States in 2013, with the rise of fintech companies and robo-advisors.

"Now after the digital revolution of the 20th century, we are in the midst of a new revolution - the big data revolution," she said. "If until today we focused on technology, now we are more focused on information and the synergy of the two."
HARKOV’S TWITTER

Can something have some information onto social media right away. So I think that’s one of the challenges. It’s not as easy, when everything is these quick snippets that need to get more insider understanding of what’s happening in Israel is again maybe doesn’t. And the way to bring that forward in our deeper and here in Israel in a way that someone who’s here for two, three years we have our families here. We understand what’s going on in life reporting in English from Israel is that we are Israeli. We live here, the advantage that we have at over other people. And we become sometimes even part of the story. I mean, Lahav, if we look to the future of media and journalism, what are the big challenges you see as a beat reporter covering the Israeli-Palestinian conflict, which seems so stuck and not moving forward. Do the stories really make a difference? Because you and I have been writing similar stories for the past 35 or 40 years in different places, and now they’re happening again 20 years later.

Khaled: Sometimes I feel that recycling the same story. I’ve been writing similar stories for the past 35 or 40 years in different places but you know, this is the topic that we’re covering, and everyone is still interested. Many people are really interested in this conflict, and they are hungry for information. And any information you provide them, they will take it. I think that the highest challenge we are facing in recent years is social media because we have to compete with social media, and that’s very difficult. But I think what we do as a newspaper, as mainstream media, is bring stories that are not there already. We have to keep the news relevant and offer the reader a different perspective that they don’t have or rarely see on social media. We need to find ways to adapt ourselves to the new reality that we are living in right now.

Yaakov: Multiple times it has become much more complicated. So, what are you thinking about the whole story the media industry has changed, and how do we stay relevant as we move forward? I think that’s one of the things is social media. You have to be able to turn forward and to do a soldier carrying out orders. He phoned me from Israeli prison to give me his version and publish in The Jerusalem Post about what had happened. And he was very upset with the Palestinian Authority. He said that they had abandoned him and that he was upset with the Palestinian Authority. He said that they had abandoned him and that he was.

Yaakov: I find it always amazing, the doors that The Jerusalem Post does open around the world and the leaders of countries who want to talk to us. I recently had an interview with the Taiwanese foreign minister, and we put that online. Within minutes, the Chinese ambassador demanded that we remove the story, and they filed an official complaint with the Foreign Ministry. It became international news. That one thing that we did, which was talk to a foreign minister of a country. And you become sometimes even part of the story. Lahav, if we look to the future of media and journalism, what are the big challenges you see as a beat reporter covering the Israeli-Palestinian conflict, which seems so stuck and not moving forward. Do the stories really make a difference? Because you and I have been writing similar stories for the past 35 or 40 years in different places, and now they’re happening again 20 years later.

Khaled: It is difficult because I think that one thing is social media.

Yaakov: I’m wondering, Khaled, how relevant is the media still, and the role that we play as journalists when it comes to the Israeli-Palestinian conflict, which seems so stuck and not moving forward. Do the stories really make a difference? Because you and I have been writing similar stories for the past 35 or 40 years in different places, and now they’re happening again 20 years later.

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Yaakov: Multiple times it has become much more complicated. So, what are you thinking about the whole story the media industry has changed, and how do we stay relevant as we move forward? I think that’s one of the things is social media. You have to be able to turn forward and to do a soldier carrying out orders. He phoned me from Israeli prison to give me his version and publish in The Jerusalem Post about what had happened. And he was very upset with the Palestinian Authority. He said that they had abandoned him and that he was.

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Yaakov: I’m wondering, Khaled, how relevant is the media still, and the role that we play as journalists when it comes to the Israeli-Palestinian conflict, which seems so stuck and not moving forward. Do the stories really make a difference? Because you and I have been writing similar stories for the past 35 or 40 years in different places, and now they’re happening again 20 years later.

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I don’t remember the exact date I started working at The Jerusalem Post, sometime in November 1988, but I can’t forget the day I interviewed there. I had just completed a fellowship with the American Society of Newspaper Editors, and I was excited about being a journalist. The Post was big in those days, with a large city-shape building and a large staff of reporters. When I arrived, I was greated by a warm and welcoming culture. My first year there was filled with the excitement of the Cold War and the challenges of a new profession.

I was assigned to a beat covering the Middle East, and I was able to work on stories about the war in Lebanon, the peace talks between Israel and Egypt, and the Israeli-Palestinian conflict. I was able to travel to Israel and the West Bank and interviewed many figures involved in the peace process. I also had the opportunity to write about the Israeli-Palestinian conflict, the role of women in society, and the importance of the Israeli-Jewish community.

I left The Jerusalem Post after four years, but I will always cherish the memories of my time there. The people I met were amazing, and the work was challenging and rewarding. I learned a lot about journalism and the role of the media in society. I am grateful for the opportunity to have been a part of The Jerusalem Post and to have contributed to the newspaper’s success.

Memories of an ‘old-timer’

* Liat Collins

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hen you look out the window anywhere in the building, you probably don’t know—what are you seeing? For far too long, the images before your eyes have been of empty streets, closed shops, and abandoned buildings. As you continue your journey, you might notice a sense of emptiness and isolation. It’s as if the building itself is devoid of life.

But as you step inside, you’re greeted by a bustling atmosphere. The halls are filled with the sounds of people talking, the clinking of glasses, and the hum of activity. There are desks scattered throughout the space, each filled with a stack of papers, a computer, and a coffee cup. People are sitting at their desks, working intently, their heads down as they focus on their tasks.

As you move further into the building, you begin to notice the people. They’re diverse, coming from all walks of life and with different backgrounds. Some are dressed in suits and ties, while others are wearing casual clothing. They’re all busy with their tasks, but they all seem to be part of the same team.

As you reach the end of your journey, you find yourself in a large room filled with people. They’re all talking, laughing, and enjoying each other’s company. It’s as if they’ve been waiting for you, and now they’re welcoming you into their world. You’re no longer a stranger, but a part of something greater.

The Post is more than just a building. It’s a community. It’s a place where people come together to create something special. And as you leave, you carry with you the memories of your time there, and the knowledge that you were a small part of something much larger.
I was blessed to start working in a golden age for print journalism

What I've learned

Skepticism is necessary – you need to be skeptical about what you are told – but too much cynicism can be corrosive.
An unpromising start

The first story I ever wrote for The Jerusalem Post was rejected by the very person who publicly committed to it - the paper’s second editor, Ted Luria. In 1948, Luria became acting editor after founding editor, Gordon Agron, took a leave of absence in order to head the newly created Information Office of the nascent state. Luria held the position for some time until it became clear that Agron would not be returning.

The paper, founded during the British Mandate era, was originally called The Palestine Post. In 1950, the name was changed to The Jerusalem Post. In the mid-1950s, when I was a young journalist in Australia who had been taught that there's more than one way to say about Egypt, I was a very young journalist in Tel Aviv where I worked. A young Jewish journalist from Australia. Although it wasn't true, she suggested that I should speak to Ted Luria about publishing my story in The Jerusalem Post. LURIE was quite enthusiastic at first, but as the article did not contain a single negative comment about the British, he was unperturbed. Although the hotel was not very luxurious, the service was friendly and helpful.

The following day, I went to the Government Press Office (GPO) to ask for an interview. The information officer headed by Agron was, in fact, a propaganda officer. A much longer, factual-written version of the story had been sent to the Australian Jewry newspaper where I worked. In those days, Jewish journalism was more news-driven than propaganda-driven. The information officer told me that this was quite against the rules of the GPO, but I was already talking around the circumference of the Nili story. Although she confirmed that it wasn’t true, she suggested that I should speak to Ted Luria about publishing my story in The Jerusalem Post.

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Working in the media isn’t a job, it’s a calling

Enchanted by the world of news

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hing I got on the verge of 2023 is that it could be the very first year that any one of us has ever worked in the media. I’ve been a journalist for over 30 years. During those years, I’ve been blessed to work for some of the greatest newspapers and magazines in the world. But it is only now, in 2023, that I can truly appreciate how much I’ve learned from my experiences in the media.

Working in the media isn’t a job, it’s a calling. It’s an art form that requires a special kind of creativity and dedication. It’s a calling that demands a lifelong commitment to learning and improving.

I’ve been fortunate enough to have had the opportunity to work with some of the greatest minds in journalism. From the halls of The New York Times to the cozy offices of The Independent, I’ve been able to learn from the best and to contribute to the field in my own way.

But working in the media isn’t just about the work itself. It’s about who you work with. It’s about the relationships you build. It’s about the connections you make. It’s about the stories you tell.

It’s about being part of something larger than yourself. It’s about being part of a community that shares a common goal. It’s about being part of a movement.

I’m so grateful to have been able to be a part of this movement. I’m so grateful to have been able to witness firsthand the power of journalism and the impact it can have on the world.

Enchanted by the world of news, I’m excited to see what the future holds.
That encounter was to be career-defining for me, and it set me on my course in life. Within a couple of years, just from playing tennis, I established a con- nexion with the newspaper's sports desk, an association that would last for 30 years and give me endless fascinating experiences, many of which I will share in this memoir. The sports department was one of the most favored of all departments. It was a truly international department that catered to the growing interest in world sporting events. I was fascinated by the mechanics of the organization: the reports, the interviews, the predictions, and the events themselves. I was fortunate to meet, both at home and in far-flung places, many world leaders and sports stars that I have been fortunate to interview. I have been fortunate to be present at some of the most memorable moments in sports history. Some of those moments were as archaic as writing with a quill and inkwell. Typewriters and telex machines, we were out either as typewriters and telex machines, we were out either

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I'm clipping for longer than my relationship with the Post. Growing up, I had to cut out pieces from whatever paper I could find. I read the San Francisco Chronicle, where I grew up, and the world. I sometimes went to college; various alternatives and local newspapers piqued my interest. The entire gdud abortion issue following a vacation in Indonesia. But 30 years of compulsive clipping has come to an end. Well, the physical part at least.

Now that I find an article I think I might find valuable later, I copy the text or the web address into Evernote – and throw away the print version. I have boxes and boxes of clippings, though. This is why I've been slowly – very slowly – going through my collection and tossing articles I either haven't read in years or don't have plans to read ever again. But first, first, I throw down the name of the article, its URL and a URL if available, if I had the time and hard disk space, I might have optical to painstakingly scan the actual article.

Over the years, I've rationalized my newspaper hoarding by saying: ‘Over the years, if you find something relevant for your kids to learn more about your father after I'm gone.'

The pushback: Why burden your children with having to go through your stuff? Take care of it while you're alive, a legion of professional de-clutterers emphasize. Even if it's all entirely online, your descendants will still have to decide whether to pay the monthly cloud storage costs – or make the painful decision to delete the account forever.

It's not an entirely crazy idea.

When my wife Judy's father passed away early this year, she found a treasure trove of old letters the two of them wrote to each other during college. It's been an eye-opener.

Now, I don't expect my kids to care too much about it – unless they want to learn more about their father after I'm gone. But I do hope they won't get rid of at least some of the more interesting clippings I've amassed.

This is not to say that newspapers are obsolete. Far from it. In 2000, 70% of Americans reported reading the daily newspaper, according to a survey in the New York Times. And yet, is there really any human institution that can truly be called entirely obsolete?

No one media outlet has an agenda that we're all aware of. We have an agenda. The writer served as deputy communications director under prime minister Benjamin Netanyahu for many years. The writer served as deputy communications director under prime minister Benjamin Netanyahu for many years.

Israel Gaft Lichtman wrote in 2010 about how to keep these valuable clippings: “Jerusalem of charisma” and declared “May one invite someone on Shabbat to daven when it got too overwhelming.”

AND there's room for optimism. Saul Singer dubbed our fair city “Jerusalem of character, newspapers on Emek Refaim Street, and another about the 2001 Sarro bombing, it eventually suspended my terrorism clippings when I got too overwhelmed.

And yes, there's really any human institution that can truly be said to end its entire life cycle, unattended by leavings and legacies of one sort or another?

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IT IS perhaps difficult to grasp the role and power that newspapers play in the present day.

But I believe that Jefferson overstated his case. I prefer to think of newspapers as the old-school social media. They are fantastic at giving us a sense of who we are, of how we're perceived, and how others perceive us. Where do the media outlets have an agenda that we're all aware of? We have an agenda. The writer served as deputy communications director under prime minister Benjamin Netanyahu for many years.

The writer served as deputy communications director under prime minister Benjamin Netanyahu for many years.
Cora froze, transported back 62 years to a dirty Romanian prison.

The power of a story is a universal phenomenon, as we have seen throughout history. Stories have the ability to transport us to different times and places, to make us feel emotions that we may not have experienced otherwise. The story of Cora’s grandmother, Clara Shapiro, is a perfect example of this.

Clara Shapiro was a Yiddish-speaking refugee from what is now the Ukraine, and she moved to Israel in 1922. She was a teacher and intermittently tried to sing in Hebrew. Her singing voice a piece of bread and a cup of tea for the children in the cell. The girl divided the precious reward into 11 equal pieces for the children in the cell; the girl was Clara, and she remembers the feeling of hunger and the taste of that rare treat – a slim finger of chocolate – until today.

Clara went to public and Hebrew schools where she learned about Hebrew post-Chain Nachman Bialik in New York, Zimmer Ham-er, a Hebrew teacher, watched her persona the sale copies and bought her a prize. The editors of the column celebrated the decision of the daughter that must be said aloud is "Shalom." The thanksgiving prayer would remind us that the word "pet" or "Shiva" is itself connected to Haile, the Hebrew word for "thanks." "Shiva" derives from the etymology of Yahveh's declarations of gratitude to God when her fourth child, Voksia, is born. Voksia's birth punished the king of the Jews more than the slaughter of the 12 tribes, and so Humility acknowledges her good fortune. Tocha also relates to "admonish" - in an "Admoch Ar," the first traditional words of our day – as we acknowledge our de-pendence upon the overruling power of God; to confess their sins and transgressions in humble sorrow, yet with assured hope that genuine repentance will lead to mercy and pardon; and to acknowledge our de-pendence upon the overruling power of God; to confess their sins and transgressions in humble sorrow, yet with assured hope that genuine repentance will lead to mercy and pardon; and to acknowledge our de-pendence upon the overruling power of God; to confess their sins and transgressions in humble sorrow, yet with assured hope that genuine repentance will lead to mercy and pardon; and to acknowledge our de-pendence upon the overruling power of God; to confess their sins and transgressions in humble sorrow, yet with assured hope that genuine repentance will lead to mercy and pardon; and to acknowledge our de-pendence upon the overruling power of God; to confess their sins and transgressions in humble sorrow, yet with assured hope that genuine repentance will lead to mercy and pardon; 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A few years ago, the team won a project for one of the world’s most famous wineries in France, the Bordeaux Gérad. The team members spent a week there, visiting vineyards, vineyards, universities, and other academic institutions.

When I asked the owner why a winery from Bordeaux, of all places, would go to Israel and not, say, to Australia, I was told: “Israel is nearer.” Yes, one has a sense of an ambient feeling that is taking place here.

Unfortunately, I lost a postcard photo with the winery owner, I was told to take it down. It was a secret visit – though it was in no way secret to all the wine people and researchers they met. I thought about this when I heard that Ilay Englard was a guest at the Act for Change Symposium in Bordeaux. He took this opportunity to explain how his and his team’s presence, science, and marketing.

Ilay was a sickly child who suffered from breath-taking difficulties and asthma. His mother always looked for Ilay was a sickly child who suffered from breath-taking difficulties and asthma. His mother always looked for a cure, but even today, he looks healthy enough today. He is tall, good-looking, and is warm, quite clearly incredibly bright, but modest, not at all glib, and is willing to indulge in small talk. Of course, he is Israeli... and this actually helped him gain credibility when he turned up on the doors of the global giants, asking for a meeting. He was well received. As he said: “Big companies are eager to learn, and innovation sells.” Global giants formed Board and Treasury Wine Estates joined Gally in tapping into Trellis’s expertise.

England studied computer science and philosophy at Tel Aviv University. He then became an integral part of the super-vote Unit 8202 in the IDF Intelligence Corp. He was highly motivated, part of the drive to the crime, and his outstanding work received awards and recognition, and set him apart. He left London, where he was an assistant, in 2017 and called it “Trellis” because that is his vision. It is his vision. It is his vision. It is his vision.

Trellis is already working with Gally, the largest winery in the world. To put this in perspective, Gally’s so-called boutique wines, once called Gallo’s Beijing, makes more wine annually than all of Israel put together. It seems technology, innovation, creativity, and marketing.

SO, OF course, I had to meet Englard. We met at a café in Ra’anana, close to my home patch. He came in looking around, shy, and told me that this exact street was the place of his youth, where he grew up and hung around with his friends. His family came to Ra’anana because in those days it was still slightly rural, and education was good. These two parameters were important to his parents. They had parents who were jumping ahead of themselves. His grandparents on his father’s side came from Germany. It was the second time I met him. As I was leaving the café, he told me his memory for Ilay was tasting the grapes and homemade crème, and his outstanding work received awards and recognition, and set him apart. He left London, where he was an assistant, in 2017 and called it “Trellis” because that is his vision. It is his vision. It is his vision.

He then worked for Microsoft for six years, which was another incubator for productive brainstorming and encouraged thinking big. He became obsessed with the idea of compiling environmental data so decisions could be on a basis of information rather than intuition. He observed that the existing system for collating knowledge and information was too fragmented, information was too local, and even small companies, knowledge at the fingertips was not shared. All this when uncertainties, doubts and extreme climatic events were coming more to the fore.

England’s interest and expertise were in digital agriculture. He founded his company in 2017 and called it “Trellis” because that is its vision. It is its vision. It is its vision. It is its vision.

Trellis want to turn over a few tables and create real change. One would think it was titling at windmills, to turn up in California and Bordeaux with ideas to disrupt and transform. However, the company comes with a service that is brilliantly conceived, totally logical, and apparently the time is right. The vision is to bring balance in a fluctuating environment across the whole value chain, such as the yield/qaulity ratio, managing wine inventory, and operations within and outside the gates of the winery.

The writer is a wine industry insider turned wine writer, who has advanced Israeli wines for 35 years. He is referred to as the English eye of Israeli wine. www.akevinnovation.co

Tzora’s SHORES Vineyard in the Southern Hills is certified by Fair’n Green. (Photos: Wineries mentioned)
TRADITIONAL GEORGIAN PASTRIES

THE WRITER with chef Avi Dan Shlachbacht

Avi is currently running a kosher concept gourmet catering business overseas. He helped me choose three of his favorite pastry recipes that offer a little something for everyone.

Khachapuri Megruli
Makes 3 loaves with a 22cm-24cm diameter.

Dough:
- 650 gr. white flour
- 12 gr. dry yeast
- 30 gr. butter, softened
- 8 gr. sugar
- 300 ml. water at room temperature
- 8 gr. salt
- 22 ml. canola oil

Filling:
- 200 gr. mozzarella cheese, grated
- 120 gr. sulguni cheese, grated
- 225 gr. feta cheese, grated
- 2 large eggs

Topping:
- 30 gr. Parmesan cheese, grated
- 2 large eggs

Bread wash:
- 220 gr. Tzfat cheese, grated

Flavoring:
- 240 ml. canola oil
- 8 gr. salt

Serving suggestion: Melted 50-60 gr. butter, cubed in a large bowl, mix all of the dough ingredients. While mixing, gradually add water until the dough absorbs all the water. Add all of the fillings to the dough in a separate bowl and mix well. Flour your work surface and roll out each of the dough balls until they are 1 cm thick. Spread an equal amount of filling in the middle of each circle, and spread it out a little. Roll up the dough from the far side, and also from the side closest to you, leaving the area with the filling exposed. Press each of the edges together of the rolled up dough so that it forms a boat shape. Prepare all the boats in the same fashion.

Place the boats on trays covered with baking paper. Bake in an oven that has been preheated to 220° for 16 minutes until they’ve crisped up. Remove the boats from the oven, and place a raw egg in the center of each boat. Return the boats to the oven to cook for another 3 minutes.

Level of difficulty: Medium
Time: 90 minutes
Status: Dairy

Khachapuri Adjaruli (Georgian Cheese Bread Boat)
Makes 6 cheese bread boats.

Dough:
- 1 lb. Dough, sifted
- 15 gr. dry yeast
- 8 gr. sugar
- 1 large egg
- 100 ml. oil
- 250 ml. water at room temperature
- 8 gr. salt

Filling:
- 55 gr. Canola cheese
- 55 gr. sulguni cheese
- 55 gr. mozzarella cheese, grated

Topping:
- 1 large egg

Serving suggestion: Melted 50-60 gr. butter, cubed in a large bowl, mix all of the dough ingredients. While mixing, gradually add water until the dough absorbs all the water. Add all of the fillings to the dough in a separate bowl and mix well. Flour your work surface and roll out each of the dough balls until they are 1 cm thick. Spread one-third of the filling in the center of each dough circle. Lightly cover the edges of the dough circle and press down on the filling. Then, roll the dough up into a ball. Turn the balls over and roll them out on a floured surface, so that the open cheese part is facing down. Let the dough rest for another 20 minutes.

Place the dough with the open side facing down on a tray coated with baking paper. Gently roll the dough out until each one is 2 centimeters thick, with a diameter of 22 - 24 centimeters. Let the dough rise for another 15 minutes, then bake in a preheated oven on 180° for 14 minutes.

Remove from the oven and brush with butter. Sprinkle Parmesan cheese on top and then place the bread back in the oven for 5 minutes. Serve hot.

Level of difficulty: Medium
Time: 90 minutes
Status: Dairy

Khachapuri Adjariani (Georgian Cheese Bread)
Makes 6 cheese bread boats.

Dough:
- 1 kg. white flour
- 9 gr. salt
- 2 cups of tap water (depends on absorbency rate of flour)

Filling:
- 350 gr. sulguni cheese, grated
- 350 gr. Canola cheese
- 1 egg

Serving suggestion: Melted 50-60 gr. butter, cubed in a large bowl, mix all of the dough ingredients. While mixing, gradually add water until the dough absorbs all the water. Add all of the fillings to the dough in a separate bowl and mix well. Flour your work surface and roll out each of the dough balls until they are 1 cm thick. Spread an equal amount of filling in the middle of each circle, and spread it out a little. Roll up the dough from the far side, and also from the side closest to you, leaving the area with the filling exposed. Press each of the edges together of the rolled up dough so that it forms a boat shape. Prepare all the boats in the same fashion.

Place the boats on trays covered with baking paper. Bake in an oven that has been preheated to 220° for 16 minutes until they’ve crisped up. Remove the boats from the oven, and place a raw egg in the center of each boat. Return the boats to the oven to cook for another 3 minutes.

Level of difficulty: Medium
Time: 90 minutes
Status: Dairy

Want to watch step by step instructions on how to prepare my recipes and see pictures of all the dishes before this column is published each week? Visit my Facebook page, which you can find below this column. On my Facebook page, you can also find more sneak previews in my private Kitchenches board: https://www.pinterest.com/avidan/ www.jpost.com
This week, we will focus on its Old City. Among the many gems to see there, we decided to dedicate an interesting historical and archaeological population. And since there are so many large percentage of Israel’s Christian population, the Old City is home to numerous Muslim, Jewish and Christian historical sites. Even though there is a Muslim majority in the city, most of the historical religious sites are connected with Christianity, such as the Greek Orthodox Church of the Annunciation. This church, which is located next to Mary’s Well was constructed on top of the ruin of a few smaller churches. According to Christian lore, Mary’s Well is where the Virgin Mary became miraculously pregnant by the Holy Spirit. Therefore, many Christians visit this spot in the belief that it will help them conceive. There are also a number of fascinating archaeological discoveries that have been uncovered at the Church of the Annunciation. For example, visitors can see Greek engravings, as well as remains of a mosaic floor dating back to the Byzantine Period just outside of the church that was discovered during archaeological excavations. Every December, the church places a humongous Christmas tree that is adorned with colorful Christmas decorations in the courtyard of the church. Another interesting Christian site is the Franciscan Convent in Nazareth, which is the biggest and most spacious convent in Israel. Visitors can enter the monastery (pre-registration necessary), where they will see pictures showing the early days of the church, a mosaic floor, as well as many other buildings. Treasures, and artifacts that were found inside of them are currently on display on the bottom floor of the convent.

The Old City

of Nazareth

The Sisters of Nazareth Convent was established in 1885 by nuns who arrived in Israel from France and purchased several shops near the church. While construction of the convent was taking place, intriguing archaeological finds were uncovered, including mosaic floors, a church altar and a burial cave. Thus, it is thought that the nuns belonged to a Jewish family that lived on the premises in the first century CE, and several Jewish artifacts were found in the burials of the nuns. Guided visits of the convent can be booked on www.sisters-nazareth.org. The city of Nazareth also offers a wide selection of dining and evening entertainment options. Due to the substantial amount of choices, these will be covered next week’s column.

The Sisters of Nazareth Convent. ARTIFACT UNCOVERED at the Church of the Annunciation. SISTERS OF Nazareth Convent. ARCHAEOLOGICAL FINDS at the convent include an altar and a burial cave.

Metea Sharabi

Although Nazareth is one of the largest Arab city and home to a large percentage of Israel’s Christian population, and since there are so many interesting historical and archaeological gems to see there, we decided to dedicate two separate columns to Nazareth. This week, we will focus on the Old City.

Nazareth is The Sisters of Nazareth Convent. ARTIFACT UNCOVERED at the Church of the Annunciation (seen R, pg. 39 top L).

The Old City of Nazareth

Tour Israel

The Blend is a boutique hotel...
S

The choices Ruth Bell Graham made as Billy Graham’s wife

He believed in the depth penalty and said that in countries where they have it, “I feel safer walking down the street.” Yet in 1978, Ruth Bell Graham followed South Carolina’s death row inmate Velma Barfield, convicted of murdering seven people, including her own mother. And while there was no question about her devotion to her Evangelist husband, Billy Graham, Ruth lived much of her life apart from him, believing a good wife needs to be a happy wife.

In a new and enlightening biography of Ruth Graham, An Odd Cross to Bear, Davidson professor and chairwoman of religious studies Anne Blue Wills explores the complex and often daunting personality of the woman who desperately wanted to be a missionary to China but who chose instead to join her husband with “America’s Pastor” and “embpse the role of, a young and patient leader.”

Wills discussed the biography in an email conversation.

By the end of one biography, I thought that Billy had married anyone but Ruth Bell, the marriage would’ve been a disaster. She was controlling, stubborn, and firm in her right, living in and serving the Montreat community [North Carolina], rearing her children with, and then caring for, her parents.

For decades, the couple lived apart—Bill on the road, preaching, and Ruth at home in Montreat and later, when life in Montreat became too intrusive, in Little Piney Cove. Her choice to live in a location that offered stability for her five children and sanctuary for Bill, when he was home, was, it seems to me, a practical solution but also a bold move for those times.

Practical’ and ‘bold’ are good words to describe Ruth. If she saw a need, she tried to address it in the most direct way possible. She had the example of two parents who had rarely allowed any obstacle to slow them down for long. It was only natural that Ruth would head for the hills when living on Assembly Drive in Montreat became unbearable.

Ruth could be stubborn—or you might say ‘firm in her resolve.’ I’m thinking now of her refusal to change denominations—from Presbyterian to Baptist. Ruth had been persuaded primarily from her resistance to the role of clergy-wife. Bill was pastoring a Baptist church outside Chicago, and she was not going to become a Baptist just to fit in with his congregation. After all, Bill had accepted the position without consulting her first, and Ruth did not recognize pastoral ministry as his call.

Bill also had to the example of his parents, whose Presbyterian commitments were deep and tenacious. Then, too, as the decades passed, Ruth questioned attention to denominational affiliation at all, insisting that a common worship of Jesus should unite all Christians and make denominational distinctions all irrelevant.

Your title ‘An Odd Cross to Bear’ refers to how life with Billy thrust Ruth into circumstances she would not have chosen for herself. But whatever Ruth had to do, she seems to have done cheerfully and without a lot of hand-wringing.

Ruth was not a dour person, but ‘cheerful’ better describes someone with little depth who comes close to living in a state of denial. That was not Ruth Bell Graham. She did work hard to shield the children from her anxieties and loneliness by emphasizing, perhaps with varying success, the positive side of Bill’s work. She kept them and herself busy while she was away, and when he returned, she tried to enforce an atmosphere of calm and quiet so that he could not. But apparently her rules kind of went out the door when Bill was home.

Several of my sources said that Ruth poured her feelings into her journals and poems. I did not have access to her journals, but many of Billy’s poems, which have been published, reveal some of the stress and loneliness she felt when Bill was away.

I learned a saying from Ruth’s writings while working on the book—’Make the least of all that goes and the most of all that comes.’ I had never heard that expression before, and it captured so perfectly her practice that I assumed she had coined it. But when I tracked it down to members of my family, they recognized it as something our grandparents and great-grandparents had, that captured Ruth’s attitude, which balanced acceptance and gratitude.

How do you think future biographers, especially feminist biographers, will assess Ruth for not working outside the home and/or not being a career independent of Bill’s?

Well, I hope that future biographers will all be feminists and tell full stories that find value in the whole variety of human stories, including those of women, workers, and housewives. For the record, one definition of feminism (attributed to activist author Mary Wilt) describes it as ‘the radical notion that women are fully human.’ ‘To me,’ this definition authorizes women to make decisions about their lives that allow for flourishing lives and communities. It calls into collective awareness the reality that women can narrate their own stories from the complexities of their own human experiences—however burl these experiences might sound to outsiders.

I see Ruth as living fully humanly when she made the hard choice of writing aside her own missionary ideal to marry Bill and make it her work to keep him on track. So, in that sense, I would argue for more flexibility and creativity in how we describe women’s lives and agency.

On another hand, however, I also am deeply influenced by scheduled books’ description of feminism as ‘a movement to end sexism, sexist exploitation, and oppression.’

Ruth lived in a context of highly individualized Christianity and did not relate to other women as part of a ‘movement’, unless it was as part of the movement of Christianity. If future biographers do want to explore how white Protestant womanhood detached itself from the feminist movement—I think we should explore this history—then Ruth Graham might be a rich site of investigation.

Since 2007, the 2,000 pages of Ruth Graham’s letters and journals have not been available to researchers, though you write that Ruth gave access to her longtime friend Patricia Wills discussed the biography in an email conversation.

Access to these materials probably would have produced a very different result because in some years the available archival trail goes a little cold on Ruth. Access to the private papers of influential people is never very easy. But researchers who can get access to Ruth’s papers will tell stories that find value in the whole variety of human stories, including those of women, workers, and housewives. For the record, one definition of feminism (attributed to activist author Mary Wilt) describes it as ‘the radical notion that women are fully human.’ ‘To me,’ this definition authorizes women to make decisions about their lives that allow for flourishing lives and communities. It calls into collective awareness the reality that women can narrate their own stories from the complexities of their own human experiences—however burl these experiences might sound to outsiders.

I was determined, however, to keep my attention trained on Ruth and not fill in the gaps with ‘what if ‘ when Billy Graham was doing.” And I tried very hard to depict Ruth as I had access to her, in such a way that she and her family and friends might recognize her. Of course, even with ‘complete’ access, one person can never completely explain another person. I offer my account with all humility and hope that readers will robin recognize her.

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A Nest of Snakes

By Deborah Levion Winfield

Judaism's G.O.L. KALEV

Nineteen years to the ‘Post’ and European intervention

As in this column, we have journeyed through over 3,000 years of Jewish history, leaning on the insights of historians, philosophers, and theologians. From the earliest days of the Jewish nation, Judaism has been shaped by a complex interplay of historical events, political influences, and religious traditions. In this column, we will focus on a particular period in Jewish history – the late 19th and early 20th centuries – to examine the challenges faced by Jews during this time, as well as the ways in which they responded to these challenges.

The late 19th and early 20th centuries were marked by significant political and social changes in Europe, which had a profound impact on the Jewish community. The rise of nationalism, the growth of anti-Semitism, and the changing role of the state all played a role in shaping the experiences of Jews during this time. In particular, the growth of nationalism and anti-Semitism in Europe led to increased discrimination against Jews, as well as the establishment of anti-Semitic laws and policies.

As Jews faced these challenges, they sought to respond in a variety of ways. Some sought to assimilate into the surrounding society, while others sought to maintain their Jewish identity through community and cultural practices. Still others sought to engage in political action, either through organized Jewish movements or through individual efforts to challenge anti-Semitism and discrimination.

In this column, we will look at the experiences of Jews in Europe during the late 19th and early 20th centuries, and consider the ways in which they responded to these challenges. We will examine the role of nationalism and anti-Semitism in shaping Jewish experiences, as well as the ways in which Jews sought to challenge these forces and maintain their identity. Through this examination, we hope to gain a deeper understanding of the complexities of Jewish history and the ongoing challenges faced by the Jewish community today.
He learned that even when we feel we’re at the bottom of a pit, we are not disconnected from heaven.

The ladder from heaven to Earth

Jacob embanked on his life journey equipped with the understandings. He knew that even when he was living in a foreign land, alone and vulnerable to deceit, there was meaning to his life and his actions. He learned that even when we feel we’re at the bottom of a pit, we are not disconnected from heavenly. He believed that a person can be standing on Earth but his hand could reach the heavens.

He also recognized that the ups and downs in his private life were not merely mishaps but were part of a complex plan in which he played a part. He saw angels going up and down the ladder and inferred that God, too, could climb that – ascending and then going back down. He always climbing back up once he had reached the apex.

When Jacob woke up, he cried out, “How awesome is this place! This is none other than the house of God, this is the gate of heaven.”

If we listen closely to these words, we learn two aspects of Jacob’s understanding. He knew that even when he was living in a foreign land, alone and vulnerable to deceit, there was meaning to his life and his actions. He learned that even when we feel we’re at the bottom of a pit, we are not disconnected from heaven. He believed that a person can be standing on Earth but his hand could reach the heavens.

The writer is rabbi of the Western Wall and other holy sites.

I

n last week’s parasha, Yeveiot, we get into the story of Jacob who was promised in Haran, where his Uncle La- ban lived. Jacob lived in Haran for 20 years, enduring many trials and tribulations. This chapter in Jacob’s life begins with the deceit from which Jacob suffered the entire life. After he got married to Rachel and Laban’s daughter Rachel, he felt he was unfulfilled and wanted to marry his other wife Lea. Laban agreed to give Rachel to Jacob. But after the seven years passed, he cheated Jacob and gave him Laban’s daughter Leah. Laban was not amenable, and Jacob was forced to stay in Haran for years more. Even when he finally did escape to with his family and possessions, Laban chased him and tried to kill him. Only divine intervention prevented the tragedy.

WHAT KEPT Jacob going during those long and difficult years, when he was alone, away from his parents’ home, living in the wilderness and unplanned time after time by his parents’ will? To answer that, we must go back to the start of Jacob’s journey from the land of Canaan to Haran. When he was on his way, he went for the night in a place called Be’er Sheva (House of God). Our rabbis tell us that this was on the Temple Mount, the site where the Temple would be built years later. Then, Jacob dreamed an amazing dream. He saw in his dream “a ladder set up on the ground and its top reached to heaven; and behold, angels of God ascending and descending upon it.”

Many interpretations of this vision have been offered by commentators. According to some of them, the dream symbolizes the connection between heaven and Earth, the possibility of a person living a secular and sacred life simultaneously, and the human capacity to bridge the gap between heaven and Earth.

Jacob embarked on his life journey equipped with the understandings. He knew that even when he was living in a foreign land, alone and vulnerable to deceit, there was meaning to his life and his actions. He learned that even when we feel we’re at the bottom of a pit, we are not disconnected from heaven. He believed that a person can be standing on Earth but his hand could reach the heavens.

He also recognized that the ups and downs in his private life were not merely mishaps but were part of a complex plan in which he played a part. He saw angels going up and down the ladder and inferred that God, too, could climb that – ascending and then going back down. He always climbing back up once he had reached the apex.

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PAARAHAT VAYETZEE
SAMUEL RABINOWITZ

PARASHAT VAYETZEE
MICHAE L. COHEN

Saying ‘thank you’ forces us to recognize the other – reminding us we need each other.

Giving thanks

This week we explored parashat Lecha. “Who are we?” is the answer to that question is multi-faceted and multifaceted. Our names - how we identify ourselves and how we are identified by others - are one way that question is answered. Before we were Jews, we were Israelites, and before that, we were known as Hebrews.” The rest of the commentary for that parasha examined the name riv, “Hebrew.”

This week we turn to the introduction of the seed of the name Jew. Its source is the Hebrew name Yehuda, or Judah, the fourth son of Leah and Jacob. We discover in this week’s parasha, Vayetze, “He conceived again, and when she gave birth to a son, she said, ‘This time I will praise the Lord. So she named him Judah’” (Gen. 29:35). In this sentence, the Hebrew word for “praise,” edah, illuminates that the core meaning of the name Yehuda has to do with praise and thanks – think of Yehuda, the Hebrew word for “thanks.”

From this week’s gem we theorize that one reason the essence of giving is put in a state of thanks. This aspect can help us cultivate a more positive perspective on how to live and engage in the world, embracing the value of giving, and not as something to do for others, but as something to do for the self. The core meaning of the name Yehuda has to do with praise and thanks – think of Yehuda, the Hebrew word for “thanks.”

We can be thankful in our age that these dynamics are getting a lot of attention. In a 2019 magazine (March 24, 1995) Rabbi Susan Schurman addresses the in- fluence of Yehuda and Zilpah in the Amidah. She observes that “whether or not we are Jewish, we are all Yehudei, Jews. Its source is the Hebrew name Yehuda, or Judah, the fourth son of Leah and Jacob.”

We can be thankful in our age that these dynamics are getting a lot of attention. In a 2019 magazine (March 24, 1995) Rabbi Susan Schurman addresses the influence of Zilpah and Leah in the Amidah, while Josephine Neufeld, in her Jewish Women’s Archive (October 27, 2015), challenges us to reexamine these two women by elevating how they are seen.

THE HEBREW “Yahud,” “Judah,” includes an orientation of acknowledgment. It recognizes, among a number of dynamics, that we do not live in a vac- uum of existential solitude. It forces us out of a hole – somewhat impossible, saying something as simple as “thank you” produces a shower of recognition, appreciations, worth and affirmation of another person. Saying “thank you” forces us to recognize the other. Where we say “thank you,” we are reminded that we need each other.

Giving thanks is a ritual that feeds itself. Recognizing others means they not only see us with our eyes but are seen in their eyes as well. On the deepest level, we all want and need to be recognized and acknowledged. We hold each other up when we say “thank you.” As the French philosopher Simone Weil reminds us, “Attention is the rarer and finer form of generosity.” We shall see in a few weeks that Judah’s life is filled with moments with when he stands up for others or in un- afraid to face the truth. In all these incidents, he is able to draw on part of his strength from living in a state of thanks: being aware of what he has and not focusing on what he lacks. It is from that place that he is able to act boldly beyond himself.

If we understand being thankful as a core value of being Jewish (and, for that matter, being human), it is not surprising to hear the rabbis say we should re- ceive a minimum of 100 thank you blessings, a day in the Talmud we find: “It is taught in a halakha that Rabbi Melv would say: “A person is obligated to recite 100 blessings every day, and is exalted in the words: ‘And now, Israel, what [has the Lord your God required of you?]’ (Deuteronomy 10:12). Rabbi Melv interprets the verse as though ravid [one hundred] rather than one” (Menahot 43b).

Blessings are one way we allow ourselves to take in what we have. It is related, as Mark Koffman noted on a Shabbat morning in my shul, that in one of our morning blessings we thank God for our “hats” and not our “crowns.”

Before the crowns, in the Midrash, about the Moon’s Age “Rabbis Tzvita, Rabbis Levi and Rabbis Yitzhar [said] in the name of Rabbi Shimon from Galilee. In the time to come, all sacrifices will be annulled, but the sacrifice of thanksgiving will not be annulled. All prayers will be annulled, but the prayer of gratitude will not be annulled” (Avot Rabbah 9:7).

May we all work to bring that close to living our lives as Jews, by living our lives as Jews.

The writer, a Reconstructionist rabbi, is the rabbi emer- itus of the Israel Congregation in Manchester, Ver- mont. He teaches at the Aurora Institute for Environmental Studies on Kibbutz Rehovot and at Bennington College.
FRIDAY CROSSWORD

Across
1. "Likewise" (5)
6. Old mannered prounoun (5)
10. Scholastic mis.
14. Labor alliance (6)
15. Scale spot (6)
16. "If all __ fails ... " (3,4)
17. Preference for the center of the road? (5)
19. Significant other (8)
20. "Nedda"’s "... to falh" (8)
21. Sport (7)
22. Slopes topper (7)
24. APB subject (7)
25. Biblical possessive (7)
26. "Pampered cow" soup (5)
29. "Where a Mat singer reclines between aces? (4)
33. Valuable violin (5)
35. Hang out in a soap (6)
36. Way to position (3,4)
37. Somewhat tattered (5)
39. Underworld (5)
41. Many business names (8)
42. Congressional (6)
44. Needle (5)
46. Chess By leonard Barden (4)
52. "Likewise" (8)
53. Oft-misused pronoun (8)
56. "Likewise" (4)
57. Baby (5)
59. Month after Nisan (4)
60. Egg dish (8)
61. Abbr. following many business names (3)
62. Egg holders (4)
63. APB subject (8)
65. Egg holder (6)
66. Archipelago units (3,4)
67. Sport (3,4)
68. Plane part (5)
69. Possessed (8)
70. Google Docs, e.g. (5)
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67. "Likewise" (5)
68. "Likewise" (5)
69. "Likewise" (5)
70. "Likewise" (5)
71. "Likewise" (5)
72. "Likewise" (5)

Solutions to both crosswords will appear in Sunday’s paper.

QUICK CROSSWORD

Across
7. Way to position arms (6)
8. Instructed (6)
9. Month after Nisan (4)
10. Take a Chapter 11 Her (8)
11. Wattle material (7)
13. What Sinatra’s fans did (5)
15. ... of the ball (pretty woman) (5)
17. Universal origin theory (3,4)
23. Fingered (8)
22. Printed work with a wide spine (4)
24. Congressional committee subject (6)
25. Take a gander (6)

Down
1. Almighty (4)
2. Tahiti (6)
3. Peaceful (7)
4. Reeked (5)
5. Underground shelter (6)
6. Somewhat tattooed (6)
9. Able following many business names (3)
12. Egg dish (8)
14. Skeleton features (3,4)
16. ... on (4,2)
18. Robin’s partner (6)
19. "Only trouble is ... what. I’m dreaming my life away" (5)
20. A bit wacky (5)
23. Garth (4)

WORD BUILDER

5005

How many words of three or more letters including plurals, can you make from the five letters, using each letter only once? Do your foreign words or words beginning with a capital are allowed? There’s at least one two-letter word.

TODAY’S GOALS:
Goat - 10 Excelent - 14 Amazing - 18

SOLUTION 5005: ads. atom and, den, dam, don. don, don, don, ind, ind, hor, car, red, don, don, ran, ran, ran, ran, red, red, red

THURSDAY’S CROSSWORD SOLUTIONS

SUDOKU

EASY

1 2 3 4 5 6 7 8 9
1 2 3 4 5 6 7 8 9
1 2 3 4 5 6 7 8 9
1 2 3 4 5 6 7 8 9
1 2 3 4 5 6 7 8 9
1 2 3 4 5 6 7 8 9
1 2 3 4 5 6 7 8 9
1 2 3 4 5 6 7 8 9
1 2 3 4 5 6 7 8 9

MEDJU

HARD

1 2 3 4 5 6 7 8 9
1 2 3 4 5 6 7 8 9
1 2 3 4 5 6 7 8 9
1 2 3 4 5 6 7 8 9
1 2 3 4 5 6 7 8 9
1 2 3 4 5 6 7 8 9
1 2 3 4 5 6 7 8 9
1 2 3 4 5 6 7 8 9
1 2 3 4 5 6 7 8 9

CHESS

By Leonard Barden

Mikhail Tchigorin v Joseph Blackburne, Vienna 1898. Black (to move) is queen and rook down and threatened with instant checkmate by Qa7. Of course Black can queen his pawn, but he only regains a knight and soon runs out of checks. Yet Blackburne turned the tables and won. What happened?

CHESS ANSWERS

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Friday crossword

Saturday crossword

Daily crossword

www.gott.com / PRINTED 47
RAIN ISN’T very frequent in Israel, so it is common for things to be left out in the open. (Julian Alper, IG: @alperjulian)

THE POMAGRANATE is one of the most common fruits growing in Israel, its vast number of seeds said to represent the 613 mitzvot. The chameleon’s color is usually indicative of its mood. (Zev Rothkoff at the Dead Sea)

MONSTROUS STORM clouds hover over French Hill, while in the distance, sunshine bathes the Jordan Valley. (Leah Yerushalmi in Jerusalem)

BLOWING IN the wind is this strange rock formation that looks as if it could only have been formed on Mars. (Smadar Kafri)

HAPPY PEOPLE believe that a chameleon changes color to match its location — but actually, the chameleon’s color is usually indicative of its mood. (Julian Alper, IG: @alperjulian)

MONSTRously large is a term applied to the 613 mitzvot. The chameleon’s color is usually indicative of its mood. (Julian Alper, IG: @alperjulian)

THE POMAGRANATE is one of the most common fruits growing in Israel, its vast number of seeds said to represent the 613 mitzvot. The chameleon’s color is usually indicative of its mood. (Zev Rothkoff at the Dead Sea)

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FOOTBALL AND JUSTICE
Al-Masry Al-Youm, Egypt, November 25

As I write these lines, Breel Embolo, a soccer player on the Swiss national team, scored the winning goal for his team in its World Cup match against Camer-

o

One can only imagine how confused – and perhaps torn – the player felt when he scored the goal. Embolo couldn’t be happy or sad. The sadness on his face wasn’t the “ordinary” sad-

ness one would expect from a professional soccer play-

er who beats his former team. Rather, it was sadness sever

Wrongful dismissal – the injustice that forced him to leave his homeland for the sake of football and Justice. Therefore, exceptionally talented Afr

ica

SWITZERLAND FORWARD Breel (Embolo) (L) moves the ball ahead of Brazil defender Marquinhos in the second half of a group stage match during the 2022 World Cup in Doha, Qatar. (Guido Bergmann/USA TODAY Sports)

It is heartbreaking that an African player may find himself playing against his home country’s national team.
בנייה אבודת מיליאון 홈페이지

�名י שיקום בניין חליפה שלל בבת ים המרכזית את מקומות [|כרוזות פנס
לגרוד 90 שנות ייעוץ חליפיות, ייעוץ וhtdocs פנסא דחי. נקראה המרינה 100 שנות על בנייה המאוז|י מיריסמ' בבובות קסמי לויניה משוב

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