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**How Life’s Difficulties Can**

**Gain One Spiritual Perfection**

**By Daniel Keren**



 Rabbi Yosef Viener, Mora D’asra of K’hal Sha’ar HaShomayim in Monsey was one of the featured speakers at last week’s Memorial Day Yarchei Kallah Event at the Agudath Israel of Madison in Flatbush. The subject of his timely address in these last days of Sefira was “Dealing with Nisyonos (Difficulties) as a Catalyst for Sheleimus (Spiritual Perfection.)

 Rabbi Viener noted that many rabbis discuss lessons that can be learned from the life of Rabbi Shimon bar Yochai whose yahrtzeit was on Lag Baomer. The Gemara (Mesechta Shabbos 33b-34a) brings down the story of three great Jewish sages during the terrible times of the Roman persecution of the Jewish nation almost 2,000 years ago.

 Rabbi Yehuda began by praising how nice were the actions of the Romans in Eretz Yisroel, noting that they had built market places, opened bathhouses and even established bridges. Rabbi Yose remained silent. And Rabbi Shimon Bar Yochai who bitterly resented the Romans for having brutally killed his primary teacher (Rebbi Akiva) protested by declaring “Everything they established, they established only for their own needs: They established markets to place woman of ill repute there, bathouses to pamper themselves and bridges in order to collect tolls. Also listening was Yehuda ben Gerim and because he told others of what was said, the Romans also learned of that private conversation.

 As a result, the Roman authorities decided to reward Rabbi Yehuda with honor and power. Rabbi Yose who kept silent was exiled to Sepphoris and Rabbi Shimon Bar Yochai was sentenced to be executed.

 Rabbi Shimon was able to escape [accompanied by his son Elazor] from the pursuing Romans and hid for 12 years in a cave. Since both the father and son had just one set of clothes that they were wearing when they fled, they understood that if they continued to wear those garments, the clothes would wear out and they would be naked. And because they were being hunted there would be no way to replace those clothes.

 Therefor they each day buried themselves in the sand in the cave up till their neck in order to study Torah day and night. Hashem provided a special carob tree from which they subsisted during those dozen years from the nutritious fruit of the tree. Only when they needed to daven (pray) would they get out of the sand and put on their clothes.

 It was, Rabbi Viener emphasized, this very difficult experience (nisoyon) that elevated both Shimon and his son Elazor) to greater levels of spiritual awareness and Torah scholarship that would otherwise have occurred had they not been threatened by the Romans and been allowed to live and study Torah in comfort and safety.

 Many years later Shimon’s grandson Yosef died. During his life he too had become an incredible masmid and Torah scholar, a leader of his generation. After his petirah, the people thought it only proper that Yosef should be buried beside his grandfather and father.

 However a fierce snake was blocking the path and would not allow the funeral party to bring Yosef to burial next to his illustrious father and grandfather. At first it was thought that perhaps Yosef wasn’t really worthy of being buried next to his distinguished ancestors. But the sages in the Gemara concluded that Yosef was in fact just as righteous and scholarly as both his father and grandfather.

 But because Yosef was fortunate enough to live and study Torah in comparative comfort and peace, he could not be compared to his father and grandfather who accomplished their great achievements through mesiras nefesh (incredible self- sacrifice) and therefore was ultimately not worthy of being buried with those ancestors.

 Rabbi Viener said that we are not allowed to daven to Hashem for nisyonim or challenges in order to overcome them and become greater spritually. Perhaps we won’t pass the difficiulty.

 Today in the safety of America, one can go through life and yet be bothered by the fact that seemingly everyone is getting in your way, making your life seemly more difficult than need be. Most of these nisonyonim (difficulties) are the result of our inabilities to deal with others, whether in our own families, work places or shuls.

 This failure is not healthy. If you are not happy with your matzav (lot in life) you are not going to be an effective eved (servant of) Hashem. If a person gets mired in yiush (despair) or depression or regret, one should understand that this is coming from the Yetzer Hora (one’s evil inclination) that is trying to throw one off from serving Hashem properly. And on the many occasions when everything is going smoothly, a Jew has an obligation to express his hakoras hatov (gratitude) to Hashem for these gifts of kindesses.

 If one worries more than necessary this can cause more problems to come to that individual than otherwise would be the case. This is the result of not developing a strong emunah (faith) and knowledge that Hashem truly loves you and cares about you greatly and that whatever difficulties He sends your way is an opportunity for you to gain greater spiritual perfection and rewards.

*Reprinted from this week’s edition of the Jewish Connection.*

**Rav Avigdor Miller on**

**Hashem’s Housework**

 **QUESTION**: What is the best way for a woman to feel good while dealing with the pressures of childrearing and housework?

 **ANSWER:** Now, that’s an important question because a great deal of time and effort are invested in that and it pays to utilize them.  First and foremost: To do whatever you do and say, “I’m doing it for the service of Hashem.”

 That sounds queer because people never thought of that.  As you pick up a squalling baby, say, “I’m doing it because Hashem says, ואהבת לרעך כמוך – I love my fellow man.” The baby is also your fellowman, after all. "It’s my fellowman, this baby, and I want to help him." That’s a *mitzvas* *asei*.  The little fellowman is sad; he’s distressed and he’s shrieking and you try to calm him - ואהבת לרעך כמוך Think about that.



**Rabbi Avigor Miller, zt”l**

 When you’re handing out food to your family sitting at the table - they say, “Ma, give us some bread”, and you think: " חסדו נותן לחם לכל בשר כי לעולם, I am a *shaliach* of Hashem."  Your daughter wants a piece of bread: “Here’s your slice of bread," and you're whispering to yourself, "Hashem is giving you the bread."

 When you’re baking, you're thinking: נותן לחם לכל בשר.  When you’re doing anything in the kitchen, preparing food, so you’re imitating the *middah* of Hakadosh Baruch Hu.

 What’s His *middah*?  What’s Hakodosh Baruch Hu doing?  יושב וזן – He’s sitting and feeding the world, מקרני ראמים עד ביצי כינים – from the biggest animal to the smallest insects. Hashem is feeding the world and He is the model for all the mothers who stand and labor in the kitchen; they’re feeding *their* little world!  That’s how a person should think.

 Whatever you do in the house; even when you’re washing diapers, it’s *l’sheim shamayim*.  You’re serving Hakodosh Boruch Hu.  And therefore a woman, if she has the right preparation, with a little thought, she can transform all these menial tasks that a black girl can also do, and she transforms them into *avodas Hashem*.

 And let me tell you, it’s no less than a kohen in the Beis Hamikdash.  Anybody who serves Hakodosh Boruch Hu with a *lev shaleim*, לעשות רצונו ולעבדו בלבב שלם - to serve Him with a whole heart, ניגע לריק למען לא – in order that the labor shouldn’t be in vain, ולא נלד לבהלה, and so that we shouldn't be producing for no purpose, is like a kohen doing the avodah in the Beis Hamikdash. It’s a pity to "waste" our lives in taking care of children, and in cleaning the house when we could have done the same work as people who are working in the Beis Hamikdash - you’re being *meshameish* like Levi’im who are sweeping up in the *azarah.* You’re serving Hakadosh Baruch Hu and everything is transformed into gold, whereas otherwise it remains nothing but tin - a waste of opportunity and a lost life.

*Reprinted from the May 28, 2019 email of Toras Avigdor (Tape #467).*

**The Enduring Love of G-d**

**And the Jewish People**

**From the Talks of the Lubavitcher Rebbe**

**Rabbi Menachem Mendel Schneerson, Zt”l**



 Throughout the thousands of years of Jewish history, countless men, women and children have willingly given up their lives rather than deny their Jewishness. Not only scholars and learned Jews went to the auto-da-f‚ with the "Shema" on their lips; simple and untutored Jews also chose to die sanctifying G-d's name without hesitation.

 This irrational willingness to give up one's life for the sake of G-d seems odd in light of the dictum which states that "nothing can stand in the way of repentance." With the sword at their throats, who could have faulted our ancestors had they agreed to bow down to whatever idol worship was being forced upon them? Why didn't they save their lives by uttering some meaningless phrase or performing some other seemingly insignificant gesture demanded by their tormentors? Could they not have later fully repented and returned to G-d?

 This question may be answered by understanding the special nature of the Jewish soul and the relationship it enjoys with G-d. That inner spark of Jewishness, described in Chasidut as "an actual part of G-d above," exists on a plane above time and space. It cannot bear to be severed from its Source for even a moment; the threat of separation from G-d is always utter and absolute. The willingness to give up one's life rather than lose that connection is a consequence of the soul's very nature.

 This concept is well illustrated in this week's Torah portion, Bamidbar, in which G-d commands that a census be taken of the Jews. Rashi, the great Torah commentator, notes that because of the great love G-d has for His people, "He counts them at every moment."

 This comment must be interpreted beyond its literal meaning, for since the exodus from Egypt, there have only been nine censuses of our people. The tenth census will be taken after the Final Redemption. What then, does it mean that G-d counts the Jews "at every moment"?

 The act of counting reduces the objects being counted to their common denominator; both great and small are counted as one. The common denominator among all Jews, without regard for educational status, societal standing or wealth, is the Jewish soul, which exists in every Jew to the same extent and renders all Jews equal.

 G-d unceasingly "counts" His children and holds each of them dear, all the time. This love is so overwhelming that the Jew cannot endure being cut off from it for even a moment, even with the knowledge that his later repentance has the power to restore the relationship to what it had been. It is G-d's perpetual "counting" of His children which reveals the innate power of the Jewish soul.

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**Rabbi Berel Wein on**

**Parashat Bamidbar**



 Population numbers have always meant a great deal in human history. We do not find tribes or influential societies that were composed only of a very small number of people. All the great tribes in the ancient and modern world were built on large populations that would be able to fuel the economy of the Empire and provide sufficient numbers of soldiers for its armies.

 Naturally the exception to all of this has been the story of the Jewish people. The Torah itself warned Israel in advance that they never would be numerous, relatively speaking. The Torah did not mean this as a curse or as a completely negative fact. Rather, it was a simple declaration as to the price, so to speak, of persecution, poverty and powerlessness. Yet the very same verse in the Torah guaranteed the survival of the Jewish people and the eventual triumph over all would-be adversaries.

 In light of this it seems surprising that in this fourth book of the Bible, a count of the Jewish people is taken a number of times, and that count is detailed to the ultimate degree. If numbers do not matter when it comes to Jewish society and the story of the Jewish people, then why did the Torah put such an emphasis upon numbers and detail for us regarding the exact population of the Jewish people at the time of Moses?

 I think that perhaps the answer to this lies in the statistics and numbers that the Torah details for us in this week's Torah reading. The number of the Jewish people at the time of Moses constituted over 600,000 males between the ages of 20 and 60. By adding into this some female population, those over 60 and those under 20, we arrive at a population figure of perhaps 3 million people.

 If there were 3 million Jews that existed 3300 years ago, simply by natural increase and according to trends of population, there should be hundreds of millions of Jews existing in today's world. Yet the actual count of Jews in our world, at its most optimistic level, is about 15 million people.

 This fact, when seen in the background of the account of the Jewish people when they were in the desert of Sinai, and the fact that numerically speaking we have been at pretty much of a standstill over all of these long centuries, is itself the confirmation of the words of the Torah that we will be a small people in terms of population.

 Certainly, there are many rational, practical and correct reasons that are advanced for the lack of growth in Jewish population – persecution, conversions, forced and otherwise, disease, poverty, and the continual erosion of the Jewish population by assimilation and a low birthrate. But no matter what reasons we accept to account for this historical anomaly, it is clear that Heaven, in its usual hidden way, somehow accounts for this as well.

*Reprinted from this week’s website of Rabbiwein.com*

**Is It Worth It?**

**Rabbi Eli J. Mansour**

 The Torah in Parashat Bamidbar tells of the role assigned to the Leviyim to transport the Mishkan (Tabernacle) when Beneh Yisrael traveled.  We read how the Kohanim were responsible for designating the Leviyim for their individual roles, such that each and every Levi knew precisely which item he needed to carry during travel.

 The Midrash comments that this was necessary because the Leviyim would fight over the privilege of carrying the most sacred item – the Aron (ark).  Each Levi vied for the opportunity to transport the Aron which contained the two tablets and upon which the Divine Presence resided.  This resulted in violent and even fatal clashes among the Leviyim, and G-d therefore instructed the Kohanim to appoint each Levi to a particular role, so each one would know his job and the fighting would stop.

 The Mesilat Yesharim (chapter 20) cites this Midrash amidst his discussion of “Mishkal Ha’hasidut” – the “scale of piety.”  He explains that there is certainly great value in “Hasidut,” in going beyond the strict requirements of Halacha and taking upon oneself additional measures of piety.  A child who truly loves his father will not just obey his father’s wishes, but also do what he feels will make his father happy.  Similarly, if we are truly devoted to the Almighty, we will do not only what He demands of us, but even more.



**Rabbi Eli J. Mansour**

 However, the Mesilat Yesharim warns, extreme care must be taken when accepting upon ourselves additional measures of “Hasidut” to ensure that these measures are indeed achieving their desired goal.  Very often, such measures have adverse “side effects,” and we need to think long and hard whether the pious act in question is truly worth the undesirable consequences.

 Of course, when it comes to our strict Halachic requirements, we must fulfill our obligations regardless of what this entails.  But when it comes to “Hasidut,” we must weight our actions on the “Mishkal Ha’hasidut”; we must weigh their value against the adverse effects they may cause, and then determine whether they are indeed “pious” and worth the consequences.

 The Leviyim genuinely sought to fulfill the great Misva of transporting the Aron, but their desire for this privilege led them to fight with and harm other people.  If this is the result of their attempts to carry the Aron, then this pious act fails the “Mishkal Ha’hasidut.”  Quite simply, it is not worth it.  There is no question that we should not be taking upon ourselves voluntary measures of piety if this causes fighting and discord.

 It is told that Rav Yisrael Salanter was once seen using a small amount of water for Netilat Yadayim, just enough to fulfill the strict Halachic requirement.  The onlookers were puzzled, as the Gemara speaks of the value in using copious amounts of water, and how it brings wealth.  (The word “Mayim” – “water” – has been viewed as an acrostic for “Maleh Yadenu Mi’birchotecha” – “fill our hands with Your blessings.”)  They asked the Rabbi why he used such a small amount of water for this Misva, and he explained that the water was brought to the meal by the elderly maid who carried water on her back.

 “Is it right for me to earn blessings on this woman’s back?” the Rabbi rhetorically asked.

 Rav Yisrael understood that the concern not to overburden a hardworking housekeeper was far more important than using large amounts water beyond that which Halacha strictly requires.

 Another story is told of the Hafetz Haim, who once hosted guests for Friday night who were astonished to see the Rabbi begin Kiddush as soon as he returned from the synagogue, without singing “Shalom Alechem.”

 “The Rabbi does not sing ‘Shalom Alechem’ on Friday night?” they asked.

 “I know that you have not eaten all day,” the great Sage explained.  “The angels don’t need to eat, so they can wait for ‘Shalom Alechem.’  But I should not make you wait when you are hungry so I can sing.”

 There are many situations when we need to keep this perspective in mind, and ensure to maintain our priorities when measures that are not strictly required can harm other people.  Although one brings great merit to a deceased parent’s soul by leading the prayer services, one brings far greater merit to the soul by allowing somebody else to lead the service in the interest of avoiding conflict.

 Similarly, Rav Avraham Pam would instruct his students not to continue dancing after a wedding when the parents and other guests want to go home.  As important as it is to dance with the groom, as the hour gets late it is more important to show sensitivity to those who need to leave.

 As valuable as it is to “carry the Aron,” to go beyond our strict obligations to get close to Hashem, we must always ensure that the extra measures are truly worth it, and do not cause more harm than good.

*Reprinted from this week’s website of the Edmund J. Safra Synagogue in Brooklyn, NY.*

**In Pursuit of Longevity**

**By Rabbi Moshe Meir Weiss**



 From the time of the Gemora, Jews have asked people who merited long life the perennial question, Bameh harachtah yomim – What do you attribute your longevity to?

 In the Gemora in Taanis, we find many fascinating answers to this question.  Rav Ada bar Ahava answered, “Lolam lo hikpaditi b’soch beisi – I never showed my displeasure and dissatisfaction about something that took place in my home.”

 Another sage said, “Lolam lo olsa al mitasi kil’las chaveirai – I never took upon my bed a complaint against my friend.”  In other words, he always forgave people who wronged him before he went to sleep.  Another stated, “Vatron b’mimoni hayisi – I wasn’t exacting in monetary matters,” and yet another responded, “Maavir al midosai hayisi – I looked away and didn’t demand to get my way.”

 If you are perceptive, you would have noticed that the common denominator of all of these answers is the possession of a spirit of gentleness and tolerance.  This is consistent with the Tosefos HaRosh who says that with all of the noble traits of Noach which include that he was a tzadik/righteous man, a tamim/complete, well-rounded individual, and “Es HaElokim his’halech Noach, that he walked with G-d.

 The greatest achievement was the one that the Torah mentions first, “Eilah toldos Noach – These are the accounts of Noach,” that he was ‘noach,’ a gentle person.  If people perceive you as easygoing, this is a sure sign that G-d is please with you, as the Mishna in Pirkei Avos states categorically, “Kol she’ruach habrios noche heimenu, ruach haMakom noche hemeinu – Whomever people are at ease with, that’s a sure sign that Hashem is pleased with that person as well.”

 When they asked Rav Moshe Feinstein, Zt”l, Zy”a, what he attributed his long life to, he answered, “My whole life I never caused pain to another human being.”

 When they asked Reb Yakov Kamanetsky, he answered that he never told a lie and he tried never to hurt another person’s feelings.  When they asked Rav Shach, he gave a fascinating answer.  He said that he always bentched from a bentcher.

 Then, there are the Gemora’s favorite responses: reviewing the weekly portion twice from Chumash and once from the Onkelos, concentrating on the meaning of Amein and Shema, honoring one’s parents and, of course, the study of Torah.

 One of my disciples shared with me another interesting answer.  A centenarian told him that he had the habit over his long life not to ask G-d “Why did You do this and why did You do that?”  He explained that if people constantly question Hashem, ‘Why is He doing this’ and ‘This isn’t fair’ and ‘That isn’t fair,’ Hashem then says, ‘Okay, come up and I’ll give you all the answers you need.’

 This centenarian emphasized, “I made it a point not to question Hashem, knowing that He knows what He’s doing and, “Kol mad’aved Rachmana letava avid – Whatever the Merciful One does is for the good,” and therefore He let me stay on this world for one hundred long years.

 May it be the will of Hashem that we follow all of these excellent recipes and in that merit may we all live long lives in good health and with everything wonderful.

*Reprinted from the February 8, 2016 website of Matzav.com*

**The Surprising Future of American Orthodox Jewry**

**By Dr. Manfred Gerstenfeld**

**American Jewry's past is very different from its present state and even less similar to what is predicted for the future. Israeli leaders would do well to pay attention to the change.**



**(Illustration) Hareidi-religious Jews in Manhattan Flash 90**

 “The greatest inaccuracy in demographic predictions about American Jewry was the prevailing view during the 1950’s that Orthodoxy would die out. There were only a few core communities and scattered enclaves of Jews around America who were seriously observant.”

 A professor of law at Columbia Law School since 1974, Richard Stone is a past Chairman of the Conference of Presidents of Major American Jewish Organizations and a venture capitalist investing primarily in Israel.

**In the Past Orthodoxy was More a**

**Social than a Religious Category**

 “Most Jews who would have identified as Orthodox at that time were not seriously observant. For many, Orthodoxy was more a social than a religious category. In most places, the immigrants who arrived Orthodox in the major wave that occurred between the turn of the century and the 1920’s, did not establish serious Orthodox education systems for their children.

 “The vast majority of these children, even if they identified as Orthodox, were little different in actual practice from Jews who identified with the liberal denominations. In a generation or so most descendants of Orthodox immigrants made the easy transition to Reform or Conservative. There were stigmas suggested by the term Orthodox that related to issues of class, wealth, Americanization, and outmoded, unattractive behavior.

**The Influx of Holocaust Refugees Greatly**

**Strengthened the Orthodox Infrastructure**

 “The influx of Holocaust refugees greatly strengthened the existing Orthodox infrastructure. Orthodox communities began to grow and to overcome the resistance to Orthodoxy that had prevailed in American-Jewish society. Jewish day-schools, in which children could receive a serious education grounded in Jewish text, grew with amazing speed in both the modern and haredi communities.

 “This drastically changed the prior odds against perpetuating Orthodoxy in a new generation of American raised children. By the 1960’s, there were critical masses of genuinely Orthodox Jews of many different stripes. The need and tendency of Orthodox communities to concentrate in their own geographic locations created Orthodox neighborhoods, primarily in New York and its surrounding areas, but also in Boston, Philadelphia, Baltimore, Chicago, Cleveland, Denver and even in unpredictable places like Memphis, Tennessee, Savannah and eventually Los Angeles and others.

 “The arrival and determination of the refugees was the original catalyst for this demographic surprise. Another important factor was the growing viability of the State of Israel, which inspired even those Jews who did not yet call themselves Zionists.

 “Worldwide Jewry experienced an extraordinary moment when Israel emerged triumphant from the ‘6-Day War.’ This intensified a pride in being Jewish that facilitated the ability of the American-Jewish community to recognize that strong Jewish religious identity was not an impediment to other aspirations.

**Many Orthodox Jews with Minimal Secular**

**Education Have Been Extremely Successful**

 It turned out that many Orthodox Jews with minimal secular education were extremely successful in a range of other businesses. There is now a class of haredi Orthodox billionaires and hundred-millionaires much larger than is generally known.

 “In the 60s and early 70s a legitimate embracing of ethnicity developed outside the Jewish community. At the same time stereotypes about the definition of American aristocracy broke down. This played a role in strengthening Jewish identity and facilitating an increase in Jewish observance, at least at the more modern end of the Orthodox spectrum. This development in American society also opened the door to a surprising number of secular American-Jews who sought spirituality by becoming Orthodox.

 “Simultaneously the modern Orthodox community attended top schools in substantial numbers, and flourished professionally and financially. By the 1970’s being Orthodox was in no way an impediment to success in the professions or in the businesses that graduates of excellent secular institutions of higher learning tend to populate.

**A Large Class of Hareidi**

**Orthodox Billionaires**

 “Even more significantly, in the haredi Orthodox communities refugees and children of refugees began to accumulate serious wealth without the traditional educational profile. Much of this wealth resulted from the major appreciation in real estate values over the last fifty years throughout the New York metropolitan region. It also turned out that many Orthodox Jews with minimal secular education were extremely successful in a range of other businesses. There is now a class of haredi Orthodox billionaires and hundred-millionaires much larger than is generally known.

 “A dramatic result of the wealth accumulated in the haredi Orthodox community is that thousands of Jewish men study in yeshivas on a full-time basis for much longer periods than ever before.

 “There is now a multi-faceted Orthodox world with an infrastructure that should enable it to continue to grow, perhaps geometrically, as Orthodox families on the average have far more offspring than  generated in the non-Orthodox Jewish world.

 “The non-Orthodox Jewish world continues to claim the affiliation of a decided majority of Americans self-identified as Jews. Yet it has morphed into a different kind of Jewish community which future seems to be in doubt. Only a tiny percentage of students educated in the Reform and Conservative institutions receive a Jewish education that compares even remotely with the level of their secular education

**The Accelerating Assimilation of**

**Non-Orthodox Jewish Children.**

 “Many non-Orthodox children are by now four or five generations removed from knowing family members who had a grounding in Jewish knowledge or observance. For at least two generations, the majority of Jews outside the Orthodox community have intermarried. This has resulted in a continuing movement of the liberal denominations toward accepting as Jewish anyone who wants to be a Jew. Many have assimilated and have little or no Jewish identification.

 “Those who seek to retain Jewish identification frequently define their Jewishness as an aspect of liberal political values and ethics. Even to those who accept this type of Jewish identity as legitimate, it seems difficult to project anything but decline in the non-Orthodox Jewish community.

 “Consequently, it seems that Orthodoxy is on a path to dominating American Judaism and that Orthodox Jews will grow dramatically both in numbers and influence. Haredi Orthodoxy is already substantially larger than modern Orthodoxy. Haredi Orthodoxy’s growth will probably be greater than that of any other segment of the Jewish community.

**Jewish Prominence in Entertainment and**

**Popular Culture May Likely Diminish**

 “Predictions of American-Jewish demography have frequently been wrong in the past, and there could surely be developments in the future that will belie the predictions suggested herein. But if current trends continue, there will be many implications to the predicted outcome. An Orthodox dominated American-Jewish community will continue to be prominent in many secular fields of endeavor. On the other hand Jewish prominence in certain areas, such as entertainment and popular culture, would likely diminish.

 “The tendency of Orthodox Jews to protect their values and interests is likely to continue to produce political influence that is disproportionate to the number of Jews in the general population. Orthodox Jews have the financial resources, the sophistication and the motivation to play a substantial role in issues that are of genuine interest to them. My guess is that the pro-Israel lobby in America, though it will be Orthodox-dominated, will continue to be very effective.”

Reprinted from the May 26, 2019 email of Arutz Sheva. Dr. Manfred Gerstenfeld

has been a long-term adviser on strategy issues to the boards of several major multinational corporations in Europe and North America. He is board member and former chairman of the Jerusalem Center for Public Affairs and recipient of the LIfetime Achievement Award (2012) of the Journal for the Study of Anti-Semitism.