

## UNFavorable on SB1033

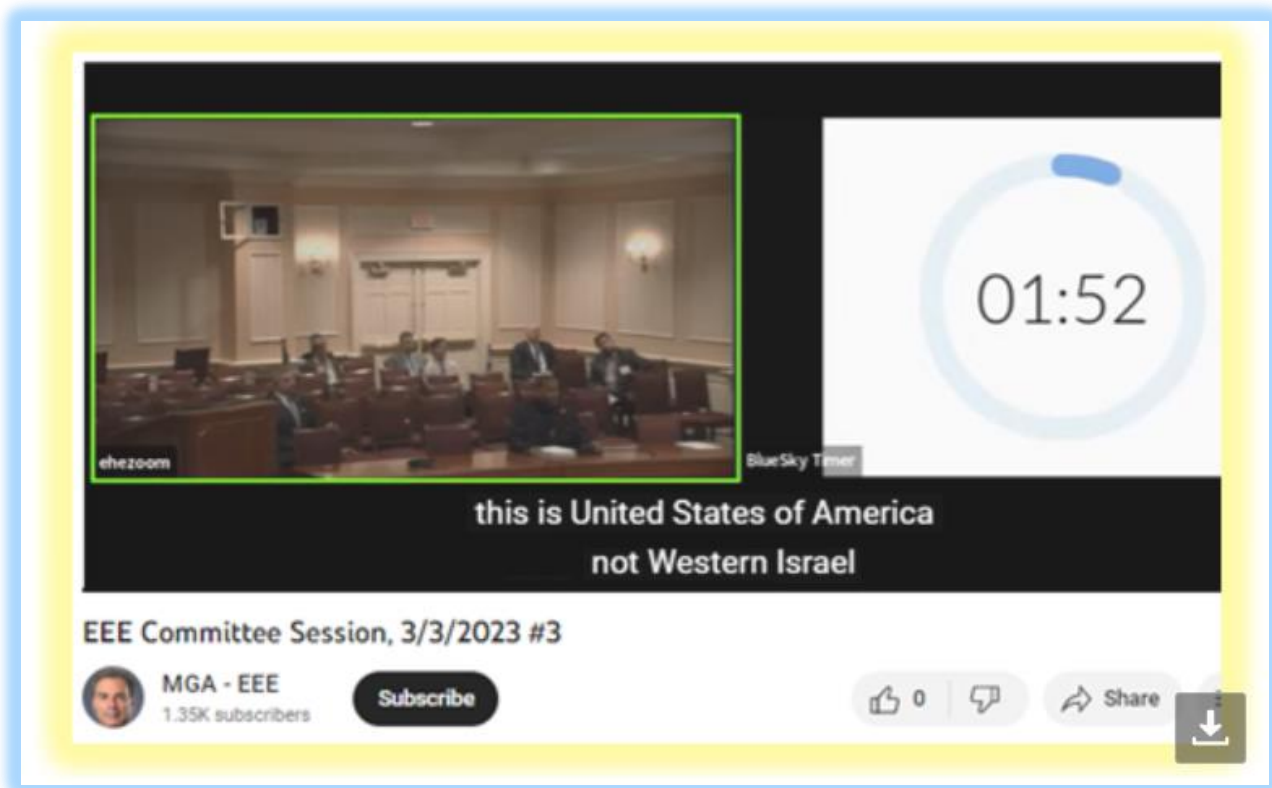
vince mcavoy  
baltimore md 21203

Dear Environment and Transportation Committee members,  
I urge this bill relating to jewish influence, though it be driven through the Maryland legislature in typical style, to be rejected on::

- a. basis of the nature of the bill;
  - b. the inconsistent adherence to so-called religious tenets;
  - c. its conflict with superseding SCOTUS precedent and narratives prevalent in Annapolis;
  - d. the highly unlikely that this bill will be used for its stated purpose as well;
- as the high likelihood this bill will be foisted upon local jurisdictions (per page 2, line 13 of SB1033). That is, business inspectors would have virtually no interest in “enforcing” the law in a state where we allow 3 officers to patrol an entire district of 61,000.

<https://www.theburningplatform.com/2024/03/26/baltimore-city-implodes-police-force-collapses-only-three-officers-patrolled-major-district/>

This bill is a red herring whereby county executives under threat of appearing “antisemitic” -- that is, opposing anything so-called “western Israel” requests –



will kowtow for cultural reasons disproportionate in representation to the ostensible aims of this bill. See the testimony where this phrase was coined during SB842(2023) testimony in Senate

E, E & E Committee.

<https://mgahouse.maryland.gov/mga/Play/042c9f5edab244989d30cb31193e3cfa1d?playFrom=1780285&popout=true> <https://mgaleg.maryland.gov/mgawebsite/Legislation/Details/SB0842?ys=2023RS>

As legislators, you have ample opportunity to earmark or gift for your own districts. Tampering with SCOTUS, state supreme court and administrative determinations to favor a particular religion is prohibited and ought to be your 3<sup>rd</sup> rail in Maryland lawmaking.

### **Vote Nay on the Basis of the Nature of the Bill**

The testimony for this bill was given exclusively by Jewish lobbyists. The bill passed out of a senate where the committee is headed by a Jewish Chair and Vice-Chair. This bill could only be seen to overtly favor jews. And the issue where this favoritism to jews is shown, almost laughably, is about the “greening” of Maryland regarding energy-saving appliances. Whether regarding the green narrative or the special rules for jews of Maryland, this bill reeks of a “rules for thee but not for me” narrative.

As quoted by the gentleman giving the testimony in SB842(2023)

“There is no need for any laws giving jews superior legal positioning and special legal protection in the United States of America. This is not and should not become Western Israel.”

### **SB0005 (2023) JPR Testimony**

[https://mgaleg.maryland.gov/cmte\\_testimony/2023/jud/11xdHUPs5yE0iLN8fjH8HbyMta7qn0Ar1.pdf](https://mgaleg.maryland.gov/cmte_testimony/2023/jud/11xdHUPs5yE0iLN8fjH8HbyMta7qn0Ar1.pdf) The testimony given in SB0005(2023) is pertinent because it highlights, by a class of bills and by bill number, legislation specifically aimed at attending to the lobbyist interests of a foreign state (incidentally, a foreign state that is at this very moment Holocausting Palestinian women, men & 10,000 children overseas).

I have read SB0005 and listened to the testimony surrounding similar bills that carry the same general tone. These bills are designed to protect Jews from criticism from American citizens who see Jews as the primary promoters of LGBT, pedophilia, censorship, election manipulation, perversion in schools, bioweapon terrorism and other ills facing the Republic. These are some of the 2023 bills being considered in Maryland (MD):

HB1075 (SB785) - Office of Domestic Terrorism Response  
HB1243 (SB840) - Protecting Against Hate Crimes Grant Fund: Establishment  
HB1242 (SB841) - Student Field Trips - Funding  
HB1244 (SB842) - Maryland Holocaust Remembrance Day  
HB0013 (SB005) - Hate Crimes – Civil Remedy

All of these bills are designed to create a special level of protection for Jews that place them in a position above American citizens. Throughout the hearings, the authors of the bills and the people they chose to testify repeatedly reminded the legislators that “anti-Semitic” flyers were passed around in MD cities. They mentioned any number of Jewish organizations and non-profits who stand to benefit legally and financially from these bills. It became clear to some listening, as stated in their own testimony, that these bills are designed to protect Jews, giving little to no consideration of the impact they will have on other Americans or the fabric of the Constitution of the United States of America (USA).

## Vote Nay on the Inconsistent Adherence to so-called Religious Tenets

I used to live in Pikesville. I will tell you that “orthodox rules” are not universally adhered to

Also, as brought up by Senator Mary Washington in Senate hearing for SB1033, the elevators at Mt. Sinai hospital in northwest Baltimore City are set to “auto” during these religious events. These elevators are not powered by shabbos goy; they are powered by electricity.

Further, I note that authorities on this matter speak of such inconsistencies and controversies::

“In modern times, there is a controversy regarding whether the switching on of electric lights and appliances is equivalent to making a fire.

There are two reasons to think that switching on an electric light may not be considered kindling.

First, switching on a light does not create electric power; the power exists already. Second, there is no combustion in the filament of an electric light....

An exception is the refrigerator, which may be opened and ...

One mechanism to ease the difficulty of complying with the prohibition against work on the Sabbath was the concept of the Shabbos goy — a non-Jew hired by an observant family to perform certain activities forbidden to Jews on the Sabbath, such as starting a fire and turning lights on and off. However, the proliferation of electronic timers has virtually eliminated the need for the Shabbos goy.”

<https://www.myjewishlearning.com/article/shabbats-work-prohibition/>

It is clear to anyone pondering electricity use at this granularity that, soon after opening a refrigerator door, the compressor (powered by electricity) will come on to retain the refrigerator setting of coolness. Also, are we to pretend that HVAC settings are not powered by electricity? Or pretend that all orthodox jews go without cooling or heating during these religious events? That doesn't seem likely or feasible on a consistent basis; inconsistencies and exceptions are surely being enjoyed.

Lastly, regarding the observance of jews' most traditional values, note an Orthodox organization who testified saying “As such, ANY physical action that results in the altering of electricity is forbidden”

[https://mgaleg.maryland.gov/cmte\\_testimony/2024/ent/1jmBm9eRGDwX2Rn0REdZrirqAQBQInlA.pdf](https://mgaleg.maryland.gov/cmte_testimony/2024/ent/1jmBm9eRGDwX2Rn0REdZrirqAQBQInlA.pdf)

This simply isn't true. And that untruthfulness is aligned with other issues regarding orthodoxy.

It is of interest that the Agudath newsletter advertises in its religious bulletin **being pro-abortion**; the use of abortion gift bags, for women who've just received the abortion operation ending the pregnancy of a life inside the jewish mother. (see screenshot from a Agudath chapter)



Proverbs 24:11-12

11 Rescue those being led away to death; hold back those staggering toward slaughter.

12 If you say, "But we knew nothing about this," does not he who weighs the heart perceive it? Does not he who guards your life know it? Will he not repay everyone according to what they have done?

Numbers 5:27-28

27 If she has made herself impure and been unfaithful to her husband, this will be the result: When she is made to drink the water that brings a curse and causes bitter suffering, it will enter her, her abdomen will swell and her womb will miscarry, and she will become a curse.

Deuteronomy 30:19-20

19 This day I call the heavens and the earth as witnesses against you that I have set before you life and death, blessings and curses. Now choose life, so that you and your children may live

Genesis 9:5-6

5 And for your lifeblood I will surely demand an accounting. I will demand an accounting from every animal. And from each human being, too, I will demand an accounting for the life of another human being.

6 "Whoever sheds human blood, by humans shall their blood be shed; for in the image of God has God made mankind.

Exodus 21:22-25

22 "If people are fighting and hit a pregnant woman and she gives birth prematurely but there is no serious injury, the offender must be fined whatever the woman's husband demands and the court allows.

23 But if there is serious injury, you are to take life for life,

24 eye for eye, tooth for tooth, hand for hand, foot for foot,

25 burn for burn, wound for wound, bruise for bruise.

Genesis 1:27

27 So God created mankind in his own image, in the image of God he created them; male and female he created them.

Job 31:15

15 Did not he who made me in the womb make them? Did not the same one form us both within our mothers?

Psalms 22:10

10 From birth I was cast on you; from my mother's womb you have been my God.

**Found in SB842(2023) testimony which are NOT Orthodox (LGBT;Perversion in schools)**  
Often found referenced in bills in the Maryland Legislature

Leviticus 18:22

You shall not lie with a male as with a woman; such a thing is an abomination.

### **Vote Nay on SB1033's Conflict with SCOTUS & Narratives Prevalent in Annapolis**

Even the liberal ACLU states “**the Establishment Clause protects against governmental endorsement and imposition of religion**”

<https://www.aclu.org/news/religious-liberty/the-supreme-court-benches-the-separation-of-church-and-state#:~:text=For%20nearly%2075%20years%2C%20the,to%20practice%20your%20faith%20>

### **Vote Nay on Scheming Misuse of SB1033**

It is highly unlikely that this bill will be used for its stated purpose. This bill appears to be virtue-signaling at best and a “Trojan Horse” of some kind at worst.

Why can one say that? Look at the bill text having to do with “**the implementation and enforcement.**” Delegates, this is Maryland. My city averages a murder (often unsolved weekly). Rapes are up 200%. Carjackings are up 500%. No, police aren't going to deal with enforcement; but the enforcement climate does not seem to be focused on adjusting a photosensor to the “off” position. This stated intent of this bill is comically disingenuous..

However, the language of this bill could be perversely used

13 (4) ON REQUEST BY A LOCAL JURISDICTION AND IN CONSULTATION  
14 WITH THE OFFICE OF THE ATTORNEY GENERAL, SHALL PROVIDE GUIDANCE FOR  
15 THE IMPLEMENTATION AND ENFORCEMENT OF THE STANDARDS IN RELATION TO  
16 ANY RELIGIOUS OBSERVANCE, PRACTICE, OR BELIEF.

**This bill could be misused for instances when a church wishes to, say, combine and indoor/outdoor procession, such as many Christian churches enjoyed last Sunday.**

**This bill will cause more problems than it could ever solve. So do not pass it.**

### **The Real Trouble**

Finally, when I mentioned in the first paragraph “relating to jewish influence, though it be driven through the Maryland legislature in typical style” is borrowed from Maryland's longstanding political history as seen in the Washington Post article below. The article notes such political giants as Steny Hoyer, Bruce Bereano, Sachs, and Louis Goldstein. I've attached the article in .pdf for and provide the link below. It is relevant to those Marylanders who feel that a very small section of Maryland residents is exerting far, far too much oppression in the political climate in Annapolis, Maryland and D.C.

As always, thank you for your consideration in killing this bill or completely re-writing it.

humbly  
~vince

# Capturing the Ethnic Vote

By **Michael Weisskopf**

July 2, 1978

Standing beside the long tables of steaming kosher canapes, Francis (Bill) Burch, attorney general of Maryland and a candidate for governor, shoved his right hand into his tuxedo coat pocket, pulled out a silver and blue embroidered yarmulka and put it on. "Bought this in Israel a couple years ago," he told a friend.

Burch shook a few dozen hands and socialized in the narrow hotel reception room before taking his seat at the black tie Israeli bond dinner. When several hundred guests kicked off the banquet with a singing of the Israeli national anthem, the Catholic attorney general from Baltimore mouthed the Hebrew words.

Making a good impression at the recent bond dinner in Baltimore County was important for Burch and several other candidates who attended. The long guest list included prominent business and political leaders of Maryland's Jewish community, a small ethnic group with tremendous influence in statewide elections.

Maryland Jews represent less than 4 percent of the state's population but contribute about half of the large gifts of \$1,000 or more in Democratic campaigns, election finance reports show. The number of big gifts from Jews was much higher when Marvin Mandel, the state's first Jewish governor, ran for re-election in 1974.

Jews often vote at twice the rate of the population, according to an analysis of recent elections. Four of the top five voting districts in Maryland - located in Montgomery County and the Baltimore area - have heavy concentrations of Jewish voters. In some precincts, 80 percent of registered voters voted.

Two heavily Jewish legislative districts in the Baltimore area together account for 8 percent of the statewide vote in a Democratic primary, outpolling every political subdivision in Maryland, except for the entire city of Baltimore and Montgomery, Prince George's and Baltimore counties.

"I don't think you can carry the state without carrying the Jewish vote," observed Baltimore County Executive Theodore G. Venetoulis, who is running for governor. "It's a major factor in any campaign. Jewish people are active in volunteering their time and volunteering their money. They're trained to give."

So potent is the Jewish vote in Maryland that it has taken on mythical properties. Many political strategists believe the Baltimore County district centering on heavily Jewish Pikesville produces more votes than all of Prince George's County. In fact, Prince George's outvotes the Pikesville district by three times.

Even those politicians with an accurate appraisal of Jewish support consider it crucial and cultivate it with vigor. Candidates write speeches aimed at Jewish audiences, spend large blocks of campaign time in Jewish communities and take great pains to emphasize their commitment to Israeli's defense.

Senate President Steny H. Hoyer, who is running for lieutenant governor on Acting Gov. Blair Lee III's ticket, began preparing for a statewide race last fall with a tour of Israel. When he returned, his supporters set up a series of speaking engagements before Jewish groups where Hoyer described his experience.

Hoyer also took some coaching from one of his Jewish aides, Bruce Bereano, who encouraged the candidate to remind audiences of his Danish origins (Danes helped Jews in World War II), gave him books on Judaism, trained him to carry a yarmulka in his car, taught him some Yiddish and exposed him to lox and bagels.

When the Jewish High Holy Days arrived, Hoyer bought an ad in Baltimore's Jewish Times offering "good wishers for the New Year" and sent out Jewish greeting cards. At the recent session of the General Assembly, he sponsored resolutions condemning Soviet oppression of Jews and congratulating Israel for its 30th birthday.

"Nobody had to tell Steny the political aspects of (Jewish support) in terms of raising money and getting votes," Bereano recalled. "He just knew Jews were very active in politics, that they contribute to campaigns and that Jewish areas had the highest turnout in the state. It's just a political reality in Maryland."

Venetoulis, who also toured Israel, held a special salute to the Jewish state on its 30th anniversary. After several speeches from a podium decorated with an Israeli flag, he had a piece of Jerusalem stone implanted in the county courthouse plaza. The stone was inscribed, "Shalom to the People of Baltimore County."

Among Venetoulis' most active volunteers is Rabbi David Ben-Ami, who calls himself "a political rabbi-at-large." He escorts the candidate to Jewish affairs, introducing him as "a supporter of Israel without reservation." According to Ben-Ami, "Jews think the candidate is more accessible if he knows a rabbi."

The extraordinary attention focused on Jewish voters in Maryland seems out of proportion to their numerical strength. Even though the state boasts one of the largest Jewish populations in the nation, its 164,000 Jewish citizens represent just 3.9 percent of Maryland's 4.1 million people.

Yet Maryland Jews rank among the best educated, most affluent residents of the state and compensate for their small number by liberal campaign spending and diligent voting habits.

In this, Maryland follows the pattern of other states with large Jewish constituencies, but unlike other states, where Jews play behind-the-scenes political role but rarely run for office, Maryland has a long tradition of electing Jewish officials.

Mandel was elected by landside margins in 1970 and 1974. State Comptroller Louis L. Goldstein, a Jew, has won four terms. More Jews have been elected to the U.S. Congress from Maryland than from 47 other states and one of the nation's first Jewish U.S. senators, Isidor Rayner, was elected in Maryland in 1905.

This year's crop of gubernatorial candidates features one Jew, Baltimore City Council President Walter S. Orlinsky. Stephen H. Sachs, who is running for attorney general, is Jewish. So are the campaign managers for Burch and Venetoulis. Maryland's most prominent political ad agency, now working for Lee, is owned by a Jew.

"Jews play a larger role in Maryland politics than (in) other states," observed Rabbi Ben-Ami, who has worked in several state and national campaigns. "The Maryland Jewish community is old-line, they're very well established, they're part and parcel (of the community). Jews are looked up to as a successful ethnic group."

Most explanations of the intense political involvement of Jews in Maryland and elsewhere begin with a reminder of Jewish history. After centuries of government persecution in various countries. American Jews have seized on politics as a type of insurance policy, a way to help insulate themselves from dictators.

"It's a historical reflex," explained Leon Rubenstein, who was elected to Maryland's House of Delegates in 1939 with the first wave of Jewish legislators from Baltimore, "when you have a history of oppression, you want people in power who will be good to you. You want to be assured of leaders who will not hurt you."

The Jews of Maryland are scattered throughout the state, although they are heavily concentrated in two large urban centers. Nine of every 10 Jews in the state live in Montgomery County and the long, narrow corridor stretching from the northwest section of Baltimore to Owings Mills in North-west Baltimore County.

In those strongholds of Maryland Jewry, the political impact of Jews on local elections is enormous. In Montgomery County, where Jews represent one-tenth of the population, one of every four voters is Jewish. "You can win or lose an election in this county in the Jewish precincts of Silver Spring," a local politician said.

If there is a Jewish capital of Maryland, it lies within the large wedge of communities fanning out from Northwest Baltimore and centering on Pikesville. The heavy concentration of synagogues, kosher food stores, delicatessens, Jewish community centers, schools and charities leaves little doubt that this is the Jewish heart land.



Politics has long been a staple of life for the 92,000 Jews who make their home in the area. Synagogue brotherhoods have a revolving series of political speakers. Delicatessens buzz with talk of the gubernatorial election. The two kosher caterers have trouble keeping up with the demand of political fund-raisers.

"The shoptalk is constantly politics," said state Sen. Melvin A. Steinberg, who represents the Pikesville district. "Jews feel politics is part of their daily lives." On election day, Steinberg said, he assembles a large group of volunteers to work at the precincts and rewards them with corned beef sandwiches.

Jewish life in Montgomery County is less visibly ethnic than in Baltimore, but no less political, especially in the lower and central Silver Spring area known to politicians as "the fertile crescent" because of the high voter turnout. Jews play leadership roles in local political clubs and often square off in county elections.

One of the first stops for many candidates campaigning in Montgomery is the study of Rabbi Herel Kranz of Silver Spring Jewish Center, who actively supports politicians by praising them in letters to his congregation and ads in the Jewish Week newspaper, raising campaign funds and lining up speaking engagements before Jewish groups.

Kranz, who supports Orlinsky in this year's gubernatorial race, takes a practical view of his political role. "You live in a world of reality," he explained, "and politicians help shape that reality. If you help a candidate, he obviously remembers it. When the Jewish people need help, he'll respond."

Jews have not always been at the center of political life in Maryland. In fact, until 1825, Jews could not hold public office in the state. It took 8 years for a Scottish-born legislator from Washington County by the name of Thomas Kennedy to win full rights for Jews.

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The Jewish vote first became a political factor in the 1930s when James H. (Jack) Pollack, a former prize fighter, began organizing Baltimore Jews as they began their migration from the east side to the west end of town. Pollack set up political clubs, fielded election day workers and bargained votes for patronage.

It took Theodore R. McKeldin, a Baltimore Republican, to first appreciate the strength of the Jewish vote. By surrounding himself with Jewish advisers, regularly attending synagogues and raising funds for Israel, he had solid Jewish backing when he was elected Baltimore mayor in 1943 and 1963 and Maryland governor in 1950 and 1954.

In 1970, 11 years after McKeldin left the Annapolis State House and 145 years after Jews won their full rights as citizens, Maryland elected its first Jewish governor, Marvin Mandel, the son of a cloth cutter from Northwest Baltimore, who began his political career, as most Jews his age, working in the Pollack organization.

Mandel, who was suspended from office last October after his conviction on political corruption charges, said he felt a small degree of antisemitism at first, especially from the upper crust Baltimore WASP society, whose members monopolized certain state business until Mandel became governor and spread it out.

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 **Comments**