New study reveals extreme antisemitism on TikTok

By JNS staff

A variety of Jewish groups are offering online resources – educational and recreational – for those trapped at home. Below is a sampling of those.

The Hebrew Union College-Jewish Institute of Religion will hold the virtual program “Exploring New York’s Jewish LGBT History” on Tuesday, July 7, at 2 pm. The program will focus on the impact of LGBT New Yorkers made on the American arts scene, LGBT activism and American religious life. These include composer and conductor Leonard Bernstein, poet Allen Ginsberg, archivist and activist Joan Nestle, PFLAG co-founder Jean Manford, leaders and community members of Congregation Beit Simchat Torah, and more. New York has also hosted Jewish LGBT visitors in recent years. The program is available and free to access. 'Talmud ZOOM!' opens Talmud classes

Temple Concord will hold a three-part Zoom Talmud class with Rabbi Amy Scheiner-man, the author of “The Talmud of Relationships, Volumes 1 and 2.” The class will be offered in two different sessions: Tuesdays, July 7, 14 and 21, at 7 pm, and Thursdays, July 9, 16 and 23, at noon. Pre-registration is required and can be done by contacting the temple office at TempleConcord@binghamton@gmail.com or by visiting https://us02web.zoom.us/meeting/register/iZMtc5O-sq-jotH9Xq11k-3FZnBa2BDa8X9jy for the Tuesday class or https://binghamton.zoom.us/meeting/register/iUFIc-CgTg-

Spotlight

Jewish resources to occupy your family during social distancing – part 14

By Staff reporter

A variety of Jewish groups are offering online resources – educational and recreational – for those trapped at home. Below is a sampling of those.

The American-Israel Friendship League will hold a “Philiharmonic Collaboration – U.S. Independence Day Celebration” on Sunday, July 5, from noon-1 pm. For more details, visit https://aifl.org/events/philiharmonic-collaboration-webinar.

The Hebrew Union College-Jewish Institute of Religion will offer the virtual course “The Archaeology of Hallucinogen-substances-in-ancient-eastern-mediter-

July 3-16, 2020
Volume XLIX, Number 27

Published by the Jewish Federation of Greater Binghamton

BINGHAMTON, NEW YORK

INSIDE THIS ISSUE

Nazi graves in the U.S.
Veterans Affairs says it will remove grave stones with Nazi symbols from U.S. military cemeteries.

Congregational notes
Online services and other events for the next few weeks are announced.

News in brief...
Israel moves step closer to legalizing cannabis; Israeli defense exports reach $7.2 billion in 2019.

Special Sections
Book Review ......................... 2 and 4
Family Focus ..................... 4-5
Legal Notices ....................... 7
Classifieds ............................ 8

THE REPORTER
Courage and determination: that’s what ties the stories found in our Off the Shelf section of your Weekly Review. Whether it’s fighting for the right of workers to unionize, helping the French resistance, or using a road race to symbolically represent a defeat of fascism, each character or narrator offers lessons in courage and determination.

By Shelley Hubal

From poverty to riches and then back to poverty: that summary doesn’t do justice to the life of Rose Pastor Stokes, whose name once graced newspaper headlines and who is now largely forgotten. In his “Rebel Cinderella: From Rags to Riches to Radical, the Epic Journey of Rose Pastor Stokes” (Houghton Mifflin Harcourt), Adam Hochschild not only tells Rose’s story, but places it in historical and sociological context.

Raciel (Rose) Wieslander was born in 1879 in a small town in Eastern Europe, but later took her stepfather’s last name, Pastor, as her own. When she was 3, her family traveled to the U.S. to join her stepfather, who had already immigrated and was living in Cleveland, OH. Times were difficult and it wasn’t long before she, her mother and her half siblings were left to fend for themselves. Rose began working in a cigar factory at age 11 and remained there for 12 years. Fortunately, she had some writing talent and was offered a job with the Yiddish Tegelblatt, which was located in New York City. Rose’s life changed when her editor forced her to interview James Graham Phelps Stokes, who belonged to one of the richest families in the city. Graham, as he was called, had joined others in his social class who volunteered at settlement houses in New York helping the poor. The two fell in love and, against the wishes of his family, married.

At first, their story seems like a version of Cinderella, as was noted by many newspapers at the time. The two became involved in the socialist and the labor union movements, as well as mixing with members of the radical literary scene. Unfortunately for their marriage, Rose was the more dynamic speaker and writer. She also became far more radical than her husband, who later began to embrace his family’s conservative attitudes. Their fairy-tale love story had a very unromantic ending.

However, it’s not the love story that will speak to readers, but rather Hochschild’s vivid descriptions of life in America and the radical differences between economic classes at that time. He also does a wonderful job showing how people embraced World War I (before they realized what a wasteful slaughter the war was). The socialism (before they learned how their socialist ideals would be perverted by the newly socialist Soviet Union). The cast of characters that pass through the book — from Emma Goldman to Eugene V. Debs to Margaret Sanger — shows the wide range of Rose’s interests and the many causes for which she struggled. This rich biography also serves as a view of the Gilded Age of America by those who did not share its glories. In addition, we need to remember that the richest families in the city, as Graham, as he was called, had joined others in his social class who volunteered at settlement houses in New York helping the poor. The two fell in love and, against the wishes of his family, married.

So, to the members of the Binghamton Jewish community, I want to encourage you not sharing my voice right now. There is a lot of talking going on. I am here listening. I have faith that we will make it through this difficult time together.

If we Jews want our voices to be heard about antisemitism, then we have to listen to the voices constraining systemic racism. If we want our feelings to be taken into consideration, then we need to listen to the feelings of others. A swastika and Aujaement: they may not represent our thoughts in community, but they are both reminders of past sins that should never be forgotten.
Antisemitism from “The Twilight Zone”: Rod Serling’s “He’s Alive”

By Bill Simon

Rod Serling is perhaps the most famous and significant writer to hail from Binghamton, as well as its most prolific. Recently, Lawrence Kassan, director of special projects for the Binghamton University School of Social Work, produced an interesting and informative Zoom program: “Pioneering Mind of Television: The Life and Times of Rod Serling.”

Kassan’s biography of Serling’s life and professional background, particularly his Binghamton and Jewish roots. Although Serling’s credits include screenwriting, producing, and including “The Twilight Zone” for a "Heavyweight," "Seven Days in May" and “Planet of the Apes,” his greatest impact came as the chief writer, executive producer, and creator of the anthology series "The Twilight Zone," which ran on CBS from 1959–64. Despite the emphasis on controversial issues, such as racism, antisemitism, censorship, conformity, political paranoia and corporate greed on the small screen in an era of cautious advertisers and media moguls, Serling employed fantasy. As an addendum to Kassan’s good work, it is timely at this moment in America to reconsider arguably the most influential “Twilight Zone” episode, “He’s Alive.”

Rod Serling was born in 1924 to Russian-Jewish immigrants, in a family that was a target of anti-Semitism. During World War II, the family lived in the shadows of the Third Reich. Serling later became a prominent figure in the entertainment industry, known for his work on “The Twilight Zone” and other television programs.

In the episode “He’s Alive,” Serling explores the theme of prejudice and discrimination. The episode follows a man named Nelson (played by Dennis Hopper), who is a refugee from the Third Reich, as he tries to make a new life in America. However, he is met with hostility and prejudice from others, including a group of neo-Nazis led by a man named Mr. Vollmer.

At outdoor rallies in the dark of night and poorly-lit corners, deranged Vollmer and his followers, including the SS and uniformed American neo-Nazis, who seek to turn the United States over to “Palestine,” corner diatribes against “foreigners” and other conspirators of his own affirmation and power. Vollmer delivers street figure Camp, where he who merits institutionalization in response to his nativist invectives. Hecklers tauntingly meet derisive hostility, rebuke and splattering projectiles in his path that will place blame on their enemies.

From his earliest years, Nelson remembers that his contemporaries looked on him as a pathetic charlatan, a whimpering “gift from pig” assassins. On a summer night, with the temperature dropping below freezing and darkness settling in, Vollmer confronts the sickness and food and empathy for Vollmer since, as a silent little boy, he is a survivor of the Holocaust, eroded from the darkness, and this time he does: Adolf Hitler, presumably a suicide in 1945, would have been 73 years old when “He’s Alive” originally aired. Ten days before, on January 14, 1963, George Wallace, the defiant governor of Alabama, pledged, “Segregation now, segregation tomorrow, and segregation forever!” Serling responded more than 4,000 hate-mail messages in response to the episode. The 1960s would witness landmark civil rights victories but also endure demagoguery, polarization, race riots, assassination and conflict over the American journey. “He’s Alive” has a relevance to our own time. It is available for viewing on several streaming platforms.

Bill Simon is a professor of history at SUNY Oneonta, whose course offerings include sport and ethnic history. He is also the co-director of The Cooperstown Symposium on Baseball and American Culture, and served as a speaker for the New York Council on the Humanities.
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Don’t miss these signs of school bullying
(NeuroUS) – Results of a study published in School Psychology Review found that nearly half of children in grades 4-12 reported being bullied by other students at least once during the previous month. According to the National Bullying Prevention Center, a slightly higher proportion of female than of male students report being bullied at school (23 percent versus 19 percent.) Possible signs that a child is being bullied at school include:
• Acting in a way that is out of character for the child, such as becoming more angry or anxious.
• Trying to avoid school with excuses such as increased physical complaints.
• Demonstrating trouble with schoolwork.
• Exhibiting unusual eating or sleeping habits.
• Losing valuables, such as lunch money or possessions.
• Bullying behavior tends to peak in middle school years. It can happen at any age,” says Dr. Michael Golinkoff of AmeriHealth Caritas. “Victims of bullying may be reluctant to inform their parents or others.” Parents can help stop bullying before it starts and be part of the solution when it occurs. Some steps parents can take to help their child include:
• Be informed. Find out your school’s policy on bullying and speak to the principal or other administrator.
• Be engaged. Talk to your child about his or her experience. Don’t judge, just listen.
• Be a team. Involve your child in strategies to help stop the bullying. Get the teachers on board so everyone knows what to do when problem behavior occurs.

"The most important advice for a child who is being bulled is to help them develop assertiveness skills and conflict resolution skills,” says Golinkoff. “This includes standing up for their beliefs and ignoring negativity directed toward them. Role playing exercises can help children learn how to take a stand against an aggressor.”

The Ross Park Zoo in Binghamton announced the birth of a Geoffroy’s marmoset on June 11 to parents Maxine and Clark. The newborn joins its parents and siblings Finn and Quincy on exhibit in the Wonders of Nature building.
Geoffroy’s marmosets are native to the forests of southeastern Brazil. They are a small primate with a lifespan of approximately 10 years. They live in family groups of up to 10, with all participating in carrying the young. Geoffroy’s marmosets are considered “Least Concern” by the International Union for Conservation of Nature, but widespread destruction of their natural habitat is causing their populations to decline.
For more information about the Ross Park Zoo, visit the zoo website at rossparkzoo.org.

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By JNS staff

(JNS) – Gravestones inscribed with swastikas and messages referencing Hitler will be removed from military cemeteries, announced U.S. Veterans Affairs Secretary Robert Wilkie on June 3.

“It is understandably upsetting to our veterans and their families to see Nazi inscriptions near those who gave their lives for this nation,” said Wilkie in a statement. “That’s why V.A. will initiate the process required to replace these POW headstones.”

The inscriptions were found in V.A. cemeteries in Texas and Utah on graves of German prisoners of war. Initially, the V.A. refused to remove the inscriptions, but agreed to do so following backlash from U.S. lawmakers and others. U.S. House Military Construction and Veterans Affairs Appropriations Subcommittee Chairwoman Rep. Debbie Wasserman Schultz (D-FL) was one of the lawmakers calling for the removals and applauded the V.A.’s decision to reverse course.

“The families of soldiers who fought against intolerance and hatred must never be forced to confront glorification of those very ideologies when visiting their loved ones,” she said in a statement. “V.A.’s initial decision to leave the gravestones in place was callous and irresponsible, but [Monday’s] decision is an honorable move in the right direction.” See “V.A.” on page 8

U.S. V.A. to remove gravestones with swastikas, Hitler references

There are numerous books on how to raise children, including several with Jewish themes. For Rabbi Amy Grossblatt Pessah, the seder (Jewish prayer book) gave her the tools she needed to become a better parent. In “Parenting on a Prayer: Ancient Secrets for Raising Modern Children” (Ben Yehuda Press), she discusses what she learned while acknowledging there is no magic formula that fits every child. However, she believes the prayer book offers values that children need to assimilate in order to become worthwhile adults. While the book focuses on what children learn, adults will also find many of her lessons relevant to their own lives.

When placing her work in context, Pessah notes that she sees God taking the role of a parent in the Torah, particularly in the story of Adam and Eve. When God tells Adam and Eve not to eat from one tree in the Garden of Eden, like many children, they are tempted by the forbidden. However, Pessah believes that when God then calls to them asking where they are, God knows exactly where they are and what they are doing, much like a parent knows when a child has left the house.

She notes, “as much as we try to move our children in a certain direction, sometimes they don’t move the way that we envisioned.” Parents need to accept that since, even when their children do not take the shape they expected, “something beautiful and unique always emerges.” The author makes it clear that parents have to be aware that their children can be different from them, but still wonderful.

Pessah is too wise for that. What she has written instead of offering a set plan for parents and children to do better incorporate the text into their lives, and questions for them to consider.

In a chapter called “Choices (Avner Natar),” Pessah notes that a poem read on Yom Kippur that compares God to a potter is relevant to parenting. Since she’s taken pottery classes, she knows the clay doesn’t always do what she wants. Sometimes she thinks she is going to create one type of pottery, for example, a bowl, but finds herself producing a plate. The same can occur when dealing with children. She notes, “[Children] come to us as ‘lumps of clay’ unformed and waiting to be molded. It is our job as parents to mold and fashion the clay using all the tools we have and the tools we acquire along the way.”

Parents also realize that “as hard as we try to move our children in a certain direction, sometimes they don’t move the way that we envisioned.” Parents need to accept that since, even when their children do not take the shape they expected, “something beautiful and unique always emerges.” The author makes it clear that parents have to be aware that their children can be different from them, but still wonderful.

When writing about “Gratitude (Birkot Hashachar),” the morning blessings, Pessah offers an interesting and enlightening interpretation of the prayer that thanks God for opening the eyes of the blind. She notes that the prayer should be taken figuratively, in addition to literally; “All of us are metaphorically ‘blind’ in different situations. Some of us are ‘blind’ to new experiences; and some of us are ‘blind’ when dealing with certain subjects like physics, economics, or English. Asking God to open our eyes means allowing us to see things from a fresh perspective or gaining an understanding that we might not have had previously.” This idea should resonate as much with adults as it does with children. Her “Ways to Promote Gratitude” are aimed at children, but can be easily used by adults. For example, her suggestion to “before bedtime, share three things you experienced during the day for which you are grateful” has been used to help adults achieve happiness.

Pessah also acknowledges that, even if she does everything she thinks is right, the result might not be what she wants or expects. She tells readers to do the best they can and trust their instincts, but to also double check to make certain their impulse feels right. This lack of control over a child’s fate is noted in the book’s afterward, although readers get a clue from the dedication page, which lists the names of her three children: Pessah’s eldest child died at age 20 of illness. She notes all the trials and trouble he caused over the years and also the joys: Each of these just made her love him more.

“Parenting on a Prayer” doesn’t pretend to offer a magical formula so parents can produce perfect children. Pessah is too wise for that. What she has written instead are suggestions for using Jewish values to help shape and mold a child. Her book also offers insights those without children will also find meaningful.

Off The Shelf

Using Jewish ideas to parent

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E-mail: tammy@stny.twcbc.com
Website: www.templeisraelvst.org
Service Schedule: Tuesday 10:30; Friday, 5:30 pm; Saturday, 9:30 am
On Tuesday and Friday at 5:30 pm, services will be led by Rabbi Geoffrey Brody via Zoom.
The temple office will be closed on Friday, July 3, and Saturday, July 4.

On Saturday, July 4, the Torah portion is Numbers 19:1-25:9 and the haftarah is Micah 5:6-8:6. At 9:30 pm, Rabbi Geoffrey Brody will lead Havdalah services via Zoom.

On Sunday, July 5, the Torah portion is Numbers 25:10-30:11 and the haftarah is Numbers 3:12-17. At 9:30 pm, Rabbi Geoffrey Brody will lead Havdalah services via Zoom.

On Sunday, July 12, at noon, Rabbi Geoffrey Brody will lead Torah study services via Zoom.

Temple Israel is collecting for CHOW during regular business hours. The bin is between the two sets of glass doors at the entrance. Buzz to enter the first set of doors to access the bin.

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Mailing address: PO. Box 383, Oneonta, NY 13820
Phone: 607-432-5522
Website: www.templetobetheloneonta.org

Temple Beth-Eli of Ithaca
Affiliation: United Synagogue of Conservative Judaism
Rabbi: Miriam T. Spitzer
E-mail: rabbi@bethelchurch.com
Website: www.bethelchurch.com

Temple Concord
Affiliation: Union for Reform Judaism
Rabbi: Barbara Goldstein-Wartell
Address: 401 S. Franklin St., Binghamton, NY 13905
Office hours: Tues., 10 am-2 pm
Phone: 723-7355, Fax: 723-0785
E-mail: TempleConcordbinghamton@gmail.com
Website: www.templeconcord.com

Spring Synagogues
Synagogues list face-to-face gatherings and announce that they are limiting face-to-face gatherings. That means there will be no services or programming held until further notice. Some meetings, services and classes will be online or by phone.

For specific information regarding services (including online services), meetings and classes at any of the area synagogues, contact them by phone or e-mail.

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Office hours: Tues., 10 am-2 pm
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E-mail: TempleConcordbinghamton@gmail.com
Website: www.templeconcord.com

Spring Synagogues
Synagogues list face-to-face gatherings and announce that they are limiting face-to-face gatherings. That means there will be no services or programming held until further notice. Some meetings, services and classes will be online or by phone.

For specific information regarding services (including online services), meetings and classes at any of the area synagogues, contact them by phone or e-mail.

Temple Beth-El of Ithaca
Affiliation: United Synagogue of Conservative Judaism
Rabbi: Miriam T. Spitzer
Email: rabbi@bethelchurch.com
Website: www.bethelchurch.com

Temple Concord
Affiliation: Union for Reform Judaism
Rabbi: Barbara Goldstein-Wartell
Address: 401 S. Franklin St., Binghamton, NY 13905
Office hours: Tues., 10 am-2 pm
Phone: 723-7355, Fax: 723-0785
E-mail: TempleConcordbinghamton@gmail.com
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Blessing

God’s providence is a fundamental action and belief that defines the Jewish people. We, as Jews, have the duty and responsibility to fulfill this mission of seeking, finding, and acting on the will of God for the betterment of the entire world. The only way this is possible is by first becoming a nation, and that nation is the Jewish people, a people whose national and military strength influence others.

Rabbi Kook believes that this is the messianic age, the age of the world that is the only way possible is by first becoming a nation, and that nation is the Jewish people, a people whose national and military strength influence others.

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