

THE REPORTER

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Temple Concord receives Sacred Sites grant of \$30K

The New York Landmarks Conservancy has announced 22 Sacred Sites grants totaling \$316,000 awarded to historic religious properties throughout New York state, including \$30,000 to Temple Concord in Binghamton to help fund portico, terrace and chimney restoration.

Temple Concord was established in 1950 in what is today the only surviving river-front mansion among a group of four designed by Binghamton architect C. Edward Vosbury. In 1964, the congregation built a modern addition to the mansion. The

architects of the addition were Benjamin Bloch and Walter Hesse, with Herbert Shalat as associate architect. French-born modern stained-glass artist Jean-Jaques Duval, who pioneered abstract art and the use of faceted glass in stained glass design in the 1960s, designed the stained glass windows in the sanctuary. Concerts, a holiday marketplace, a clothing sale, book club meetings, a food program, community meetings and education programs help the congregation serve 7,000 people a year. The synagogue also shares spaces with a Unitarian congregation.

"We are very pleased to be able to assist another diverse group of religious institutions," said Peg Breen, president of the New York Landmarks Conservancy. "Aside from architectural merit, each one is an important community anchor."

The Sacred Sites Program provides congregations with matching grants for planning and implementing exterior restoration projects, technical assistance and workshops. Since 1986, the program has pledged more than 1,493 grants totaling more than \$11.1 million to almost 805 religious institutions statewide.



Temple Concord's Kilmer Mansion

New JLI course on "Judaism's Gifts to the World" to begin Jan. 27 and 29

Registration is now open for "Judaism's Gifts to the World," a new six-session course by the Rohr Jewish Learning Institute, which seeks to unearth the Jewish roots of some of the most cherished values of Western civilization.

Course participants have a choice of joining the evening section, which meets on six consecutive Mondays at 7 pm beginning on January 27, or the morning section for six consecutive Wednesdays at 9:30 am beginning on January 29. Participants are

welcome to alternate between the two and will be able to join a JLI course in one of more than 800 locations if they are away from Binghamton. Participants can also join the class as distance learners via an online platform from their locations.

"At a moment in which we are witnessing a rise in antisemitism, it is important to explore what has been the true impact of Jews and Judaism on civilization," said Rivkah Slonim, the local JLI instructor in Binghamton. "Understanding Judaism's

historical contribution gives us a deeper appreciation for its continuing relevance and a better understanding of how the moral and ethical institutions we take for granted came into being."

"Judaism's Gifts to the World" explores tensions between social and individual responsibility, the implications of monotheism, the sacredness of human life, the meaning of social equality, how Sabbath observance laid the groundwork for the modern weekend and the underpinnings of morality.

The course is designed to appeal to people at all levels of knowledge, including those without any prior experience or background in Jewish learning. All JLI courses are open to the public, and attendees need not be affiliated with a particular synagogue, temple, or other house of worship. The course fee is \$79, which includes the textbook.

To register, e-mail rlslonim@Jewishbu.com, call 797-0015 or visit www.myJLI.com.

Quingo Game Night fund-raiser at JCC on Jan. 25

By Paige Bartholomew

The Jewish Community Center will host its first-ever Quingo Game Night fund-raising event on Saturday, January 25, from 6:30-8:30 pm, at the JCC, 500 Clubhouse Rd., Vestal. The cost is \$20 per person, with a maximum number of eight people per team. Light refreshments will be available for purchase. Reservations are requested and can be made via e-mail with Marley Vavra at marleyv@binghamtonjcc.org.

org. The entire community is welcome and encouraged to attend.

Quingo is run locally by radio personality Barbara Fox. The game combines elements of bingo, trivia and minute-to-win-it games. Each team will receive a bingo board, where members will record their answers to trivia questions – every answer the team gets right counts toward a possible bingo. Teams that have bingo by the end of the round will then compete

in a minute-to-win-it game to determine the winner.

The contributions from Quingo Game Night will go to the JCC's Early Childhood Center. The ECC is a place that "provides a warm and caring environment where children explore, experiment, play, grow and learn to ask questions." Programming is offered for infants through age 5, including full-day daycare and preschool, art and physical education classes, and universal

pre-kindergarten. "The proceeds will go toward items needed in the classrooms that create an overall better environment for the children," said ECC Assistant Director Nichole McMillen. Funds raised will be used to buy manipulative toys for the classrooms' stations and supplies for other enriching activities.

For more information about Quingo Game Night, ECC programming, or the JCC, contact the JCC office at 724-2417.

TC Sisterhood to hold book talk on Jan. 26

Rabbi Rachel Esserman will discuss three books at the annual Temple Concord Sisterhood book talk on Sunday, January 26, at 11 am, at Temple Concord, 9 Riverside Dr., Binghamton. The snow date is Sunday, February 2. The program is open to the public. A brunch will be served at a cost of \$3 for Sisterhood members and \$5 for non-members. Reservations must be made by Wednesday, January 22, to Phyllis Kellenberger at pweinste@sntny.rr.com, 723-2193 or 727-8305.

The books to be reviewed are "The Heart of the Circle" by Israeli author Keren Landsman, "From a Sealed Room" by award-winning author Rachel Kadish, and "The Flight Portfolio" by Julie Orringer.

Esserman said, "I'm again looking forward to reading the books for what is one of my favorite events of the year. I deliberately choose books with different themes and plots in order to make the review more interesting. Two of the books – 'The Heart of the Circle' and 'The Flight Portfolio' –

were published in 2019. Rachel Kadish's novel is older, but I've been meaning to read it for years since I loved her second and third novels. Lovers of urban fantasy will be happy to note that I've included one by an Israeli author, Keren Landsman, and, as a fan of Julie Orringer's first novel, 'The Invisible Bridge,' I'm really looking forward to reading her second one."

"The Heart of the Circle" is Israeli author Landsman's first work to be translated into English. The premise of this fantasy novel is that "throughout human history, there have always been sorcerers, once idolized and now exploited for their powers. In Israel, the Sons of Simeon, a group of religious extremists, persecute sorcerers while the government turns a blind eye. After a march for equal rights ends in brutal murder, waiter Reed becomes the next target. While his



Rabbi Rachel Esserman

friends seek his future killers, Reed complicates everything by falling hopelessly in love. As the battle for survival grows ever more personal, can Reed protect himself and his friends as the Sons of Simeon close in around them?"

Kadish, the author of "From a Sealed Room," is best known for her award-winning novel "The Weight of Ink." The author "reflects on the ghosts of the past, the tensions of war, and the difficult bonds of family. When Maya enrolls at Hebrew University in Jerusalem shortly after the Gulf War, she hopes to leave New York and a fraught relationship with her mother behind her. In Israel, she gets to know her older cousin, Tami, a housewife whose home has a room sealed against the war's Scud missile attacks. Like Maya, Tami feels distanced from the people closest to her – her mother, husband and only son.

But it will ultimately be Maya's visits with Shifra, an elderly recluse and Holocaust survivor who lives in the apartment below her, that give Maya the courage to confront her problems and break free of the burdens of her past."

Orringer's "The Flight Portfolio" focuses on World War II and is based on a real person and events. The publisher notes, "In 1940, Varian Fry traveled to Marseille carrying \$3,000 and a list of imperiled artists and writers he hoped to help escape within a few weeks. Instead, he stayed more than a year, working to procure false documents, amass emergency funds and arrange journeys across Spain and Portugal, where the refugees would embark for safer ports. His many clients included Hannah Arendt, Max Ernst, Marcel Duchamp and Marc Chagall. The race against time to save them is a tale of forbidden love, high-stakes adventure and unimaginable courage." See "Book" on page 3

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Israeli government makes wine a smart brand to export culture and identity abroad

By Eliana Rudee

(JNS) – As Israel's government ministries endeavor to represent and communicate the singularity and attractiveness of Israeli culture and industry to audiences abroad, wine has topped the list as one way to effectively represent Israeli culture and history. This past summer, Israel's Ministry of Tourism opened a "brand department" as part of its new strategy of marketing the country through specific brands; "deserts," "Tel Aviv" and "Jerusalem" are strong ones, said Dana Gazit, lifestyle brand manager for Israel's Ministry of Tourism. Wine, she told JNS, was also decided as one of the main brands that will be used to market Israel overseas.

Other governmental organizations, such as Israel's Ministry of Economy and the Israel Export Institute, are similarly using the appeal of good vintages to gain interest and market Israel's identity abroad. Gila Ya'acovi Gurvitch, director of tourism and culture for the Galil Development



A view of Israel's Tulip Winery, located north of Kfar Tikva, a community settlement for adults with developmental and emotional disabilities. (Photo by Saguy Moran)

Authority, maintains that through wine, tourists can get to know Israel through history, archaeology, agriculture, culinary arts, food and technology, she tells JNS.

The ministries, said Gazit, are investing in bringing wine bloggers and experts to explore Israel, helping more people become "exposed to Israeli wine and encouraged to visit." The attractiveness of the product, she added, is that each winery has a story visitors can connect to that "includes all the senses," which allows for a "more comprehensive and memorable experience" in Israel.

"Wine is something you can see anywhere in Israel, and it encourages people to leave the big cities and explore Israel more in-depth," says Gazit, noting that the country is reflected through the variety of its winemakers and geographical terrains. Through wine, "Israel has so much to show," she says.

See "Wine" on page 7

Opinion

Havdalah: time to get to work!

By Rabbi Ari Witkin

(JNS) – Each week as Shabbat ends, we offer the prayers of *Havdalah*, the ritual of distinction that marks the transition from the transcendence and holiness of Shabbat to the immanent and mundane time of holy, the days of work. This liminal moment between Shabbat and the week has traditionally been understood as one of waning splendor.

As we experience the departure of our *neshamah yeteirah* – the additional spirit that joins us each week for Shabbat – Jewish tradition expects that we will feel a sense of sadness. After all, if Shabbat is indeed "a taste of the world to come," a glimpse of perfection, then naturally we would have an experience of decreased joy upon its departure. In acknowledgement of the spiritual descent one encounters at Shabbat's end and building on the Kabbalistic assertion that the sense of smell is directly linked to the soul, the *Havdalah* ceremony includes a blessing over *besamim* ("spices"), the lingering scent of which can help us hold on to the sweetness of Shabbat for even just a few more moments.

In many ways, this concept dovetails quite naturally with Judaism's implicit disposition toward yearning. Ours is a religion of longing for something better. It is a tradition of faith not only in the possibility, but the inevitability of a better "world to come." At the same time, however, we

are not simply waiting passively for that world to arrive. On the contrary, we are integral actors in bringing about the world we want to live in. So while Shabbat provides us with an important and uplifting opportunity to catch our breath – to refresh our souls and to remind ourselves of what we are working toward – I would like to suggest that we reject the notion that we feel sad each week as it departs.

For if *olam ha'ba* is just that – "the world to come" – then the most potent taste of holiness we can experience in this life rests not in the vision of a future that we only glimpse on Shabbat, but in the work of actualizing that holiness we engage in during the other six days of the week. Holding this in mind, we can enter those last moments – that space of *Havdalah* – with not only a sense of gratitude for the Shabbat rest we have just experienced, but also a spirit of excitement for the holiness of the work we will do in the days to follow. In this way, the *ikar* ("essence") of the ritual of *Havdalah* is transformed from one of holding fast to one of reaching forward, from a desire for more *menukhah* ("rest") to a thirst for *avodah* ("work").

For years, I've been moved by the power of *Havdalah*, but on the occasion of my graduation from the Reconstructionist Rabbinical College, the symbolism took on added resonance. Six months ago, my classmates and I were joined by family and friends, community members and

teachers, staring out at the unfolding of a life of service to the Jewish people and the broader community. I was overcome with excitement to do the work. Of course, it can be easy to see the week and the seemingly endless "To Do" list of life as a burden. But each week as I enter Shabbat, this reframe helps me to cultivate a great sense of gratitude for the incredible opportunity we have each been given to do the work.

The world we dream of – the one Shabbat reminds us is possible – often feels like it's quite a long way away. By the time Friday afternoon arrives, the invitation to retreat and refresh is a welcome gift, but just as it arrives each week, so, too, does Shabbat depart. And while we will certainly be ready for its return, its sweetness is made all the richer by the work we invest in to get there.

As that famous teaching from Pirkei Avot 2:21 (Ethics of the Fathers) reminds us: "The work is not yours to complete, but neither are you free to desist from it."

Let us embrace the work, those holy endeavors we wake up to do each day, knowing that although we won't finish, it will never be finished without us.

Rabbi Ari Witkin is director of leadership development at the Jewish Federation of Metropolitan Detroit. This essay initially appeared on *Evolve: Groundbreaking Jewish Conversations*, an initiative of *Reconstructing Judaism*.

In My Own Words

Various things

RABBI RACHEL ESSERMAN, EXECUTIVE EDITOR

So much has been happening over the past month that it's been difficult to decide which issues and events I should write about. Part of my dilemma is that my words should add something to the discussion, rather than just echoing what has already been said. What I decided to do is write some short thoughts on several issues/events in the hope I can contribute something new to the conversation.

Name calling

No one likes to be called a bad name. It's rude and unkind. It also shouldn't matter if the person being called a name has frequently done the same to other people.

I was disturbed recently by a new name people are using to refer to President Donald Trump. As anyone who regularly reads this column knows, I am not a fan of President Trump. He is one of the worst offenders when it comes to name calling. But that doesn't mean we should stoop to his level. It was inappropriate when people referred to President Barack Obama by the name of an animal and it is now inappropriate to use a variation of that name for our current president.

If you don't know what name I'm referring to, good. I thought about comparing several of the names President

Trump has been called, but thought better of it. We don't like it when he compares people to animals, something that degrades the individuals' humanity. It also demeans the speaker, even when we are doing the speaking.

Impeachment

It is profoundly sad when a president of the United States faces impeachment. I am not echoing President Donald Trump's normal use of the word "sad" in his tweets and I am not rejoicing in what has happened. What a sorry state for our country when our president confesses to using the influence of the United States government to help his political campaign, and doesn't realize that doing so is wrong.

What helped convince me that his actions were inappropriate was when our local Representative Anthony Brindisi, who originally did not support the move toward impeachment, read the evidence against President Trump and decided it warranted a vote in favor of impeachment. My worry is that members of the Senate have already made up their minds about the issue without having read any of the relevant material. Justice should not be based on political party affiliation.

Iran

When both Democratic and Republican presidents (in this case, Presidents George W. Bush and Barack Obama) decided that a targeted assassination was not in the best interests of our country, I question whether President Donald Trump's decision to order a targeted assassination of Iranian Major General Qassem Soleimani was correct. Was Soleimani seeking action against the U.S. as the government claims? I think that may be possible, although no evidence has been released that supports that.

Our relationship with Iran has gone downhill since the United States withdrew from the Joint Comprehensive Plan of Action (commonly known as the Iran deal) and increased pressure against Iran. There is blame for the problem on both sides, and both sides seem to have hair-triggers when it comes to actions that are often not in the best interests of either side.

As I wrote this, the U.S. government and the leaders of Iran seemed to be backing away from war. I can only hope and pray that this caution continues. The world is too small and our weapons too deadly for leaders to play a game of chicken with our lives.



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BD Men's Club to host a breakfast buffet on Feb. 2

Beth David Men's Club will host a breakfast buffet on Sunday, February 2, at 10:10 am, at the synagogue, 39 Riverside Dr., Binghamton. The cost to attend is \$10. To make a reservation or for answers to questions, call or text Charlie Manasse at

765-3304. Reservations should be made by Thursday, January 30, so there will be enough food. All are welcome to attend.

At the breakfast, Guy Rogers, TAVR program coordinator of the Division of Cardiology at Guthrie Health Care

Systems, will give a presentation and answer questions on TAVR – trans aortic valve replacement – which is a new process to replace a narrowed aortic valve as an alternative to traditional open heart surgery.

Temple Israel to host Scout Shabbat on Feb. 7

For the third straight year, Temple Israel will host a *Kabbalat* Shabbat service for Scout Shabbat on Friday, February 7, at 5:30 pm. Scouts and non-Scouts are invited to the service, which will last about 45 minutes and will be followed by a light dinner. The event is open to the community.

"Every year, the National Jewish Committee on Scouting

chooses a date in February, around the anniversary of when the Boy Scouts of America was founded," said organizers of the event. "It is a great opportunity for Jewish Scouts to connect with each other and for non-Jewish Scouts to experience something new."

Reservations for the dinner should be made to Mike Martinez, scoutmaster of Troop 43 and a member of Tem-

ple Israel, at scoutmastermike43@gmail.com by Sunday, February 2.

"I hope to see you there!" Martinez said. "For those who are Scouts, attendance at this event can count toward a requirement for the American Cultures merit badge! If you are interested in earning the American Cultures merit badge, e-mail me."

"Cook for a Cause" to benefit TC Religious School on Feb. 9

Chef Michelle McIlroy, a Temple Concord member and owner of Phantom Chef Catering, will lead a Mediterranean cooking class on Sunday, February 9, at 3 pm, at her culinary studio, 49 Washington Ave., Endicott. Participants will make a Mediterranean feast/mezze table featuring appetizers, entrees and desserts. More

details about the foods appear in the Temple Concord bulletin, "Shelanu."

This is a private class organized by Temple Concord Sisterhood and open to any member of Temple Concord over age 13. As part of McIlroy's "Cook for a Cause" fund-raiser, she will donate 20 percent of the pre-tax

proceeds from the group to the Temple Concord Religious School.

Admission is \$50 per person, which includes tax and a tip for McIlroy's staff. Space is limited. To reserve a spot, e-mail Rachel Coker at rachelmcoker@gmail.com no later than Friday, January 31.

Unlikely absorption centers: olim find soft landing in Israel through nonprofit work

By Noam Mirvis

(JNS) – For most, moving to Israel is the realization of a dream. After years of hoping and planning, making *aliyah* and taking root in the Jewish state can be a joyous and exultant experience. Still, the big move is not without its challenges, and many new immigrants become frustrated while attempting to navigate Israeli bureaucracy, secure a job and find the right neighborhood to call home.

Cultural differences and the language barrier can stifle even the most motivated new immigrants. That's why many *olim* are choosing to volunteer for nonprofit organizations during their first few months in the country to soften their landing. While supporting causes they believe in, they are also able to interact with Israelis in a meaningful way, practice their Hebrew and get acclimated to a new environment.

When Rachel Fishbein, 20, arrived from Woodmere, NY, she sought out just such an experience. Having worked with children with special needs as a teenager, Fishbein was interested in finding a similar opportunity in Israel,

preferably one that would help ease her absorption. After learning about ALEH, Israel's network of care for children with severe complex disabilities, she said she couldn't wait to get started. "As soon as I walked in, I felt right at home. It was like I was instantly part of a community," said Fishbein, who has been volunteering in the early intervention division at ALEH's residential and rehabilitative center in Jerusalem for more than a year. "Working with young children is ideal because the children are more forgiving of your mistakes. I'm learning so much about myself and solidifying my Hebrew every day."

Dr. Louisa Susman, director of the early intervention division, says that the children have "benefited tremendously" from the contributions of volunteers like Fishbein, though it's unclear who actually gains more from the experience. "Volunteering is an easy way to get to know the country and provides new immigrants with a slow adaptive process in a warm, familial setting," said Susman, a native of Englewood, NJ. "The language barrier is also not as harsh because we work with very young children up to age 3, who

speak English and very basic Hebrew. We try to make it an easy experience for the volunteers, and they know that if they ever need any kind of help or advice, we are always readily available to talk to them and provide guidance."

When Ayelet Mor, 24, moved to Israel from Cheshire, CT, in September 2018, she was informed that she was too old to enlist in the Israel Defense Forces. Still, the University of Colorado graduate was determined to find a way to serve her new country before starting her coursework for a master's degree in social work. Mor found that volunteering at ALEH was the perfect way to expand her social circles. "The ability to establish connections and build a network has helped tremendously with the immersion process," she said. "I have become very friendly with the Israeli girls my own age who are national service volunteers at ALEH. They see me as just another Israeli, which I find refreshing and encouraging."

Mor is also inspired daily by the individual care provided to the residents, all of whom have severe complex disabilities, noting that the "tenderness and professionalism" displayed by staff members will stay with her as she pursues her dream of becoming a family therapist. "I admire the staff so much. They are so patient and completely selfless. I am always in awe," she said. "They don't do this work See "Olim" on page 7

Book.....Continued from page 1

Esserman is the executive editor and book reviewer for The Reporter Group. Her editorials and reviews have won awards from the American Jewish Press Association and the Syracuse Press Club. She won two Syracuse Press Club awards in 2018: first place for a book review and third place for a column. She serves as the Jewish chaplain for Broome Developmental Disabilities Service Office. Her work has been published in "The Women's Torah Commentary" and "The Women's Haftarah Commentary" (both by Jewish Lights Publishing). She also has had a book of poetry, "I Stand By The River," published by Keshet Press of Temple Concord.

A Reconstructionist rabbi who says her first love is teaching, she sees her position at *The Reporter* as an opportunity to educate the public about Judaism. She is a freelance rabbi who deals with lifecycle events, hospital visits, chaplaincy and is rabbi-on-call when needed by local Reform and Conservative synagogues. Her education includes a bachelor of arts degree in sociology from the University of Pennsylvania, and rabbinic ordination and master of arts in Hebrew letters from the Reconstructionist Rabbinical College, Wyncote, PA.

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Off the Shelf

How the Talmud came to be scripture

RABBI RACHEL ESSERMAN

The Oral Torah (which contains the Mishnah and Talmud) is said to have been given to Moses at Sinai with the Written Torah. The actual process was far more complicated as David C. Kraemer, a professor of Talmud and rabbinics at the Jewish Theological Seminary, notes in "A History of the Talmud" (Cambridge University Press). Kraemer believes that in order to understand Judaism one must understand the influence the Talmud has had on its development, especially in light of the way the ancient rabbis reconstructed the religion. He notes that "many of the observances and even beliefs of rabbinic Jews who lived just a century or two after would have been unrecognizable to Jews" who lived in biblical times. Looking at the development and

influence of the Talmud from rabbinic to contemporary times, he also shows it was not inevitable that the Talmud would become what he calls "arguably the most influential text in Jewish history."

Although Kraemer explains and offers examples from the Mishnah, the Palestinian Talmud and the Babylonian Talmud in order for readers to understand what the rabbis were accomplishing, it is the history of the rabbinic process that was of most interest – particularly how a small group that originally had no power came to dominate Judaism. Kraemer notes there is little to no mention of the rabbis in documents written during the early years after the Second Temple's destruction. At that time, there was also no Mishnah or Talmud; there were only oral teachings by different teachers who came to be known as rabbis. These teachers had no authority over even a minority of Jews. It's only looking at what later developed as their influence grew that their teachings came to be considered important.

In fact, during what is now called the early rabbinic period, there were no large rabbinic institutions. Rather, small groups gathered – usually in urban areas – in a master-disciple circles, with the disciples learning from both the words and the actions of their teachers. There were no written texts and no true record of what was studied in individual circles. The circles were not considered to have a major political or social influence at the time. Kraemer notes that "there is no evidence that the rabbis during this period sought to promulgate their teachings beyond their immediate circle; indeed, they didn't even seek authority in the one place where Jews commonly gathered: the synagogue." The synagogues of the time were filled with pagan images, and it seems clear to Kraemer that most Jews of the time were influenced by the Roman culture and religion that surrounded them.

According to Kraemer, the rabbinic movement gained influence slowly. The rabbis' ideas began to expand beyond their immediate circles as they became advisors to those who were in power. It was only during medieval period, when rabbinic study was institutionalized and Muslim conquerors accepted the rabbis as leaders of their communities. It was also during this time that the center of Jewish learning became Babylon, meaning that the Babylonian Talmud was considered the authoritative document of study, rather than the Palestinian one. However, even though rabbinical ideas began to be practiced by the larger Jewish community, the study of the Talmud was still limited to the elite. This is

partly because the material is aimed at those who have a great deal of time and enough money to spend their days studying. Rabbinic authority grew, although the rabbis were still not the only Jewish group to exist. A division occurred between those who accepted only the biblical text as holy, and those who believed the teachings of the Talmud were equal in holiness to the Written Torah. The former movement, known as the Karaite Movement, also had a large number of followers.

The invention of the printing press helped change the Talmud in several ways. First, it made it less expensive for people to own copies and therefore more people were able to study. It also "fixed" the text: discrepancies between different hand-written documents were reconciled and one acceptable text printed for everyone. The printing press allowed for the addition of commentaries on the page, which made it easier for students to understand the text. Before this, each commentary was present in its own manuscript. Now, only one volume was needed. The unexpected result of this was a freezing of the tradition. New interpretations and commentary were no longer considered the equal of what appeared on the printed page.

Kraemer also discusses the different methods of studying and interpreting Talmud, which depended on the Jewish community in which one lived; how the original Zionists dismissed the Talmud, although the text was later reclaimed by religious Zionists; and how religious Jews founded new institutions, yeshivas, that sought for people to learn Talmud for the sake of study alone. Also featured are looks at the increasing number of people studying Talmud in contemporary times, including the nonobservant who are not seeking legal or religious insights. There is also an increase in the number of languages into which the Talmud has been translated, making it easier for those who can't read the original text to still be able to understand and follow the arguments.

The material covered in "A History of the Talmud" is so vast that this review can barely touch on what it has to offer. While no previous knowledge of the Talmud is necessary, it is helpful to have some understanding of Jewish history. This is an impressive work of scholarship, but it does not make for easy reading because of the complexity of the material. However, anyone willing to make the time and effort to read "A History of the Talmud" will be rewarded with an understanding of the development not only of the Talmud, but the history of Judaism.

Mailbox Shorts

Exhibit on Bernstein in Cleveland

The Maltz Museum of Jewish Heritage in Cleveland will hold the exhibit "Leonard Bernstein: The Power of Music" until March 1. It features approximately 100 historic artifacts and photographs – from Bernstein's piano and conducting suit to family heirlooms – along with original films and immersive sound installations.

The exhibition focuses on the theme in Bernstein's work – what he referred to as his "search for a solution to the 20th-century crisis of faith." It explores how he confronted this "crisis" by breaking racial barriers in his casting decisions for "On the Town" (1944), addressing America's changing ideas about race and ethnicity in "West Side Story," and giving a voice to the human rights crisis during the Vietnam era in his provocative theater piece "MASS" (1971), as examples.

Bernstein's Jewish heritage is conveyed through a number of artifacts, including the *mezuzah* that hung in his studio, the Hebrew prayer book he carried with him when he traveled, his *ketubah* (Jewish marriage contract), his family's Passover seder plate and the Talmud (book of Jewish law) given to Bernstein by his father.

For more information, visit www.maltzmuseum.org or call 216-493-0575.

LEGAL NOTICE

NOTICE OF FORMATION OF LIMITED LIABILITY COMPANY UNDER NEW YORK LIMITED LIABILITY COMPANY LAW

- The name of the limited liability company ("LLC") is Industry Building Blocks LLC.
- The date of filing of the Articles of Organization with the Secretary of State is December 3, 2019. The effective date of the Articles of Organization is January 1, 2020.
- The County within the State of New York in which the principal office of the LLC is to be located is Broome County.
- The Secretary of State of the State of New York is hereby designated as agent of the LLC upon whom process against it may be served. The post office address to which the Secretary of State shall mail a copy of any process against the LLC served upon him or her is: 28 Vestal Avenue, Binghamton, NY 13903.
- The character or purpose of the business of the LLC is any purpose allowed by law.

Harvey A Sherman LLC, Arts of Org. filed with Sec. of State of NY (SSNY) 12/4/2019. Cty: Broome. SSNY desig. as agent upon whom process against may be served & shall mail process to Harvey Sherman, 59-50 261st St., Glen Oaks, NY 11004. General Purpose.

Public Notice of Canopy Growth USA, LLC's Application for Authority to do Business in New York State Pursuant to Section 802 of the Limited Liability Company Law

Canopy Growth USA, LLC, a limited liability company formed in Delaware on October 11, 2018, has filed an application for authority to do

business in New York State. Its application was filed with the New York Secretary of State on November 4, 2019. Canopy's office in Delaware is located at 1209 Orange Street, Wilmington, DE 19801, and its authorized officer is Phil Shaer. Its principal office is at 35715 US Hwy 40, Ste D102, Evergreen, CO 80439. The New York office of Canopy Growth USA, LLC, will be located in Broome County, at 47-51 Pine Camp Drive, Kirkwood, NY 13904.

The Secretary of State has been designated as an agent upon whom process against Canopy may be served. Upon service, the Secretary of State shall mail a copy of that process to Canopy at 595 Pacific Ave., 4th Floor, San Francisco, CA 94133.

Canopy Growth USA, LLC, is a company formed for hemp cultivation and the manufacturing and distribution of hemp products.

Notice of Formation of VIIA 1 LLC. Arts. Of Org. filed with Secy. of State of NY (SSNY) on 12/10/2019. Office Location: Broome Co. SSNY designated as agent of LLC upon whom service of process against it may be served. SSNY shall mail process to: Vulf Kovnat, 80 N. Hudson Street, Johnson City, New York 13790. Purpose: any lawful activities.

NOTICE OF FORMATION.

Life By Design Wellness, LLC (LLC). Articles of Organization filed with NY Dept. of State (SSNY) 6/10/13. Office located in Broome County. SSNY designated agent for service of process. SSNY to mail copy of process served against LLC to Nicole Raymondi, 690 Mariposa Ave., Apt. 203, Oakland, CA 94610. LLC purpose is any activity authorized by law.

Notice of formation of ASP SMOKE SHOP LLC. Articles of Organization were filed with the Secretary of State of NY (SSNY) on 02/12/2019. Office location: Broome County. SSNY has been designated as agent of the LLC upon whom process against it may be served. SSNY shall mail process served to: The LLC at 2444 RHONDA DR., VESTAL NY 13850. Purpose: any lawful act.

Notice of Formation of Peranich Real Estate, LLC. Arts. of Org. filed with Secy. of State of NY (SSNY) on 12/12/19. Office location: Broome County. SSNY designated as agent of LLC upon whom process against it may be served. SSNY shall mail process to: 39 Amsbry St., Binghamton, NY 13901. Purpose: any lawful activities.

Madyson Management, LLC, Arts of Org. filed with Sec. of State of NY (SSNY) 10/23/2019. Cty: Broome. SSNY desig. as agent upon whom process against may be served & shall mail process to P.O. Box 58, Endicott, NY 13761. General Purpose.

Notice of Formation of Professional Limited Liability Company (PLLC) Name: Michele L. Summers, Nurse Practitioner in Family Health, PLLC. Articles of Organization filed with Secretary of State of New York (SSNY) on October 16, 2019. Office Location: Broome County. SSNY designated as agent of PLLC upon

To place your legal notice, contact Bonnie Rozen at 724-2360, ext. 244 or bonnie@thereportergroup.org



whom process against it may be served. SSNY shall mail copy of process to: 5 Emerson Road, Castle Creek, N Y 13744. Purpose: to engage in any and all business for which PLLCs may be formed under the New York LLC law.

Ro's Famous Empanadas, LLC, Art. of Org. filed with SSNY on 10/18/19. Off. loc.: Broome Co. SSNY designated as agent upon whom process may be served & shall mail: 98 Pennsylvania Ave., Binghamton, NY 13903. Purp.: any lawful purp.

Xpress Convenience, LLC, Art. of Org. filed with SSNY on 11/20/19. Off. loc.: Broome Co. SSNY designated as agent upon whom process may be served & shall mail: 41 W. State St., Binghamton, NY 13901. Purp.: any lawful purp.

Halladay Landscaping LLC, Art. of Org. filed with SSNY on 7/11/19. Off. loc.: Broome Co. SSNY designated as agent upon whom process may be served & shall mail: 1218 Ballyhack Rd., Chenango Forks, NY 13746. Purp.: any lawful purp.

HIP NY Developments LLC, Auth. filed SSNY 12/17/19. Off. loc: Broome Co. LLC org. in DE 12/20/18. SSNY desig. as agent upon whom proc. may be served & shall mail: 595 Pacific Ave., 4th Fl., San Francisco, CA 94133. DE off. addr.: 1209 Orange St., Wilmington, DE 19801. Cert. of Form. on file: SSDE, Townsend Bldg., Dover, DE 19901. Purp: any lawful purp.

Notice of Formation of Kelly Pi, LLC

Arts. of Org. filed with Secy. of State of NY (SSNY) on 12/30/19. Office location: Broome Co. SSNY designated as agent of LLC upon

whom process against it may be served. SSNY shall mail process to: The LLC, 126 Robinson Street, Binghamton, NY 13904. Purpose: any lawful activities.

NOTICE OF FORMATION OF LIMITED LIABILITY COMPANY:

The name of the limited liability company is: Northside Property Developers, LLC (the "Company"). The date of filing of the Articles of Organization of the Company with the Secretary of State was September 23, 2019. The county in which the principal place of business of the Company shall be located is Broome County. The Secretary of State has been designated as agent of the Company upon whom process against it may be served. The Secretary of State shall mail a copy of any process against the Company, to Michael Romeo, 521 Oak Hill Avenue, Endicott, NY 13760. The purpose of the business of the Company is any lawful business purpose.

NOTICE OF FORMATION OF LIMITED LIABILITY COMPANY UNDER NEW YORK LIMITED LIABILITY COMPANY LAW

- The name of the limited liability company ("LLC") is Reach PPL, LLC.
- The date of filing of the Articles of Organization with the Secretary of State is January 9, 2020.
- The County within the State of New York in which the principal office of the LLC is located is Broome.
- The Secretary of State of the State of New York is hereby designated as agent of the LLC upon whom process against it may be served. The post office address to which the Secretary of State shall mail a copy of any process against the LLC served upon him or her is: 2520 Vestal Parkway East PMB #227, Vestal, NY 13850.
- The character or purpose of the business of the LLC is any purpose allowed by law.

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THE REPORTER
Published by the Jewish Federation of Greater Binghamton

News analysis

A portrait of Canadian Jewry and B'nai Brith Canada

By Eliana Rudee

(JNS) – Canadian Jewry may not get as much attention as their American counterparts, but representing a strong voice as staunch defenders of the state of Israel and global Jewry, they cannot be underestimated.

Meet B'nai Brith: Canada's voice in promoting Jewish unity and continuity, which advocates on behalf of senior citizens, and combats antisemitism and racism. It has been called the grassroots voice of the Jewish community, and is the country's oldest independent and self-funded national Jewish organization. With activities including research, governmental advocacy and public communications, its support comes from thousands of Canadian families with diverse backgrounds and interests that empower the organization to address issues of concern to the Jewish community.

JNS had the opportunity to speak to B'nai Brith Canada's CEO Michael Mostyn to get the latest on Canadian Jewry, politics, campus life and antisemitic behavior, and to hear how the grassroots voice of the Canadian Jewish community is impacting each.

Mostyn regularly speaks out on behalf of Canadian Jewry and those whose human rights are under threat globally. Before his current and past roles at B'nai Brith (which included leading the organization's men's ice-hockey league), he was a litigation lawyer in Toronto and has served as CEO in the high-tech startup sector.

Q: How does Canadian Jewry differ from American Jewry, and how would you define Canadian Jewish life today?

A: Canadians have a different perspective than Americans, even though we are all living in North America. Because we don't get the same attention as our American friends, this motivates us even further to make achievements.

We have a strong Jewish community in Canada, with participation in Jewish schools and synagogues. Toronto has a very strong Jewish community and even places with smaller populations, like Winnipeg, which has a large population of Argentinian Jews, still has Jewish life.

Canadians are encouraged to be both Canadian and Jewish [or any other nationality or ethnicity], or in other words, to view themselves through two different lenses. American Jews, on the other hand, have the American melting pot with so much American patriotism, which is wonderful, but means that American identity sometimes differs from Jewish identity, and you can see this through polling on intermarriage and engagement with traditional centers of Jewish life in America.

Canadian Jewry also tends to be more traditional than American Jewry. While the American experience within Jewish families tends to be that the kids are raised in a certain household – then the children go off to a second state, find a job and move halfway across the country, and everybody comes home for Thanksgiving – Canadians tend to come back home after college.

Q: What kind of challenges are you currently addressing as an organization?

A: Because of the advent of social media, we see a decrease of borders and differences between America and Canada, or Canada and Poland for that matter. Social media is ramping up and allowing further polarization of society at a faster rate than was ever possible before. What's also disturbing is it is allowing antisemitic groups to work together in ways that ramp up the threat against the Jewish community. This has a major impact from a security standpoint, where we see speakers radicalizing and polarizing our populations that are traveling back and forth [between borders].

This is why we are proud to work with other groups around the world, and we are finding ways to better share information between those who are leading the charge and making sure [that criminals and antisemites] face repercussions in each country – for example, helping to



B'nai Brith Canada CEO Michael Mostyn (Photo courtesy of JNS)

have Holocaust deniers convicted in Germany.

Q: What is support for Israel like among the Canadian public? What about Canadian politics?

A: The Canadian Jewish community is strongly supportive of Israel, strongly Zionist, and anti-Israel movements like BDS have no acceptance within the mainstream Jewish community. When Canada changed its votes in the United Nations, voting against Israel, there was real outrage from every sector of the Jewish community in Canada.

We have some anti-Israel groups like in America, but the individuals are small in number, marginal and not involved in any way in Jewish communal life. Because there is so much self-respect for our Jewish identities and for Israel, it has allowed B'nai Brith to mobilize and stand strongly for the Jewish state.

Generally, Canada has a more traditional Jewish community. Under the Stephen Harper government in 2015, there was a real shift toward the Conservative Party, but since then, the community shifted with Trudeau. Concerning social and fiscal values, Jews in major cities tend to vote more liberal, but we don't see that sort of 70/30 split like in America; it's more like 50/50 in Canada. Regarding [actions] like moving its embassy to Jerusalem, a majority [of Jewish Canadians] would like to see something like that take place.

In America, there are politicians known to support BDS, an antisemitic movement. In Canada, too, there were a number of incidents with respect to political candidates that espoused antisemitic viewpoints, but we did not hesitate to talk to the public about it. It is important to act in these cases because once an individual is elected to a government, they can use their power to influence positively or negatively. So candidates have lost because they compared See "Canada" on page 7

Tax & Financial Planning

Raising financially successful children

(NAPSI) – Good news for parents: You can help your kids learn to do well. Studies suggest a clear correlation between early education in money and future financial success.

People who learned about money as children were three times as likely to have a personal annual income of \$75K or higher than those who didn't, according to a survey by Quicken, a maker of personal finance software in the U.S. But there's a problem: One-third of adults surveyed said no one taught them about money when they were children. Among that group, only 13 percent report a high level of confidence in their finances.

People who learned about money as children were 20 percent more likely to prioritize teaching their own kids about money. Those who said no one taught them about money as a child were twice as likely to delay talking to their own children about money until age 18 or older.

The top tools – allowance, savings accounts, piggy banks – may not have changed much, but the lessons have evolved. Today, parents are teaching their children about charitable giving 60 percent more than their own parents did, using credit cards as teaching tools almost 50 percent more, and teaching their kids about investing 85 percent more than the people who taught them about money.

To help your family discuss finance, try these three ideas:

1. Set an example. If you're an example of financial responsibility, your kiddos will be more likely to follow.
2. Use tools. The right tools can make a big difference. The survey showed that 62 percent of the people who do not use any personal finance tools also reported a lack of confidence in their current financial situation.
3. Talk early and often. An early start and frequent conversations about money can be key to setting your kids on the path to a healthy financial future.

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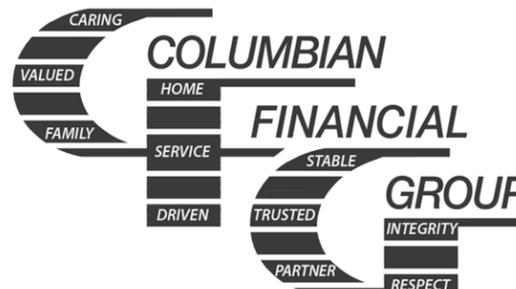
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Shemot, Exodus 1:1-6:1

There should have been a better way

RABBI RACHEL ESSERMAN, EXECUTIVE EDITOR, THE REPORTER GROUP

I was thinking recently about an ethical dilemma that is often posed to Jews: If you could go back in time to when Hitler was a baby, would you kill him? There are numerous articles posted on the Internet debating the ethics of any particular answer to this question. Personally, I think the wrong question is being asked. The true question should be, "Can you think of a way to prevent the Holocaust in which no one would be hurt?" I certainly can. If I had a time machine, I would not go back to when Hitler was an infant, but send myself to the time period when he was a struggling artist. I would then buy as many of his paintings as necessary to make him the most popular painter in all of Europe. I can't promise that World War II wouldn't occur, but if Hitler had been a rich, famous artist, the Holocaust might have been averted.

Parashat Shemot raises a similar ethical dilemma. We don't often focus on the section of this *parasha* in which God tells Moses everything that is going to happen in Egypt before the Exodus occurs. In Exodus 3:16-22, God predicts that not only will Pharaoh not let the Israelites leave, but that God will afflict the land and people with plagues and destruction. God acknowledges that these will be so terrible that the people of Egypt will be willing to give their possessions to the Israelites in the hopes they will leave before more deaths occur. Surely a God this powerful should have been able to find another way to help the Israelites leave Egypt, one that did not include death and destruction. Perhaps when there was darkness across the land, God could have helped the Israelites sneak out of the country? Maybe God could have performed another

kind of miracle to help the people leave?

Some commentaries say that the plagues were necessary to punish the Egyptians for the oppression under which the Israelites suffered. That might be true, but then why did God let the Israelites become slaves in the first place? It was God's hand that caused the famine that brought Jacob's family to Egypt. Why didn't God speak to Jacob again and say, "Don't go"? Or, at least, remind someone in the family that they should go back to Canaan before they became slaves. After all, Canaan was promised to the family, a promise God says will be fulfilled once the Israelites leave Egypt.

Other commentaries focus on the necessity of proving that the Israelite God was more powerful than the Egyptian. See "Way" on page 7

Congregational Notes

Temple Israel

Orientation: Conservative
 Rabbi: Geoffrey Brown
 Address: 4737 Deerfield Pl., Vestal, NY 13850
 Phone: 723-7461 and 231-3746
 Office hours: Mon.-Thurs., 8:30 am-4 pm; Fri., 8 am-3 pm
 E-mail: titammy@stny.twcbc.com
 Website: www.templeisraelvestal.org
 Service Schedule: Tuesday, 5:30 pm; Friday, 5:30 pm; Saturday, 9:30 am

On Saturday, January 18, at 9:30 am, Shabbat services will be led by Rabbi Geoffrey Brown. The Torah portion will be Exodus 1:1-6:1. The haftarah will be Isaiah 27:6-28:13; 29:22-23. The kiddush will be sponsored by Sylvia Horowitz and Moira Shirvan.

On Friday, January 17, office hours will be 2-4 pm. There will be no Sunday Hebrew school on Sunday, January 19.

The temple office will be closed on Monday, January 20, for Martin Luther King Jr. Day.

There will be an Intro to Judaism class held on Monday, January 20, at 6:30 pm.

The Ritual Committee will meet on Monday, January 20 at 7:30 pm.

There will be a Board of Trustees meeting on Tuesday, January 21, at 7 pm.

Rohr Chabad Center

Affiliation: Chabad-Lubavitch
 Rabbi Aaron and Rivkah Slonim, Directors
 E-mail: aslonim@binghamton.edu, rslonim@chabadofbinghamton.com
 Address: 420 Murray Hill Rd., Vestal, NY 13850
 Phone: 797-0015, Fax: 797-0095
 Website: www.Chabadofbinghamton.com
 Rabbi Zalman and Rochel Chein, Education
 E-mail: zchein@Jewishbu.com, rchein@Jewishbu.com
 Rabbi Levi and Hadasa Slonim, Downtown and Development
 Chabad Downtown Center: 60 Henry St., Binghamton
 E-mail: lslonim@Jewishbu.com, hslonim@Jewishbu.com
 Rabbi Yisroel and Goldie Ohana, Programming
 E-mail: yohana@Jewishbu.com, gohana@Jewishbu.com
 Regular service times: Daily 7:30 am, Friday evening 6 pm, Shabbat morning 9:30 am, Maariv and Havdalah one hour after candle-lighting time, Sundays 9:30 am.
 To join the mailing list, for up-to-date information on adult education offerings or to arrange for a private tutorial, for details concerning the Judaica shop and resource center, or for assistance through the Piaker Free Loan Society or Raff Maasim Tovim Foundation, call Chabad's office at 797-0015.

Penn-York Jewish Community

President-Treasurer-Secretary: Harvey Chernosky, 570-265-3869
 B'nai B'rith: William H. Seigel Lodge
 Purpose: To promote Jewish identity through religious, cultural, educational and social activities in the Southern Tier of New York and the Northern Tier of Pennsylvania, including Waverly, NY; Sayre, Athens and Towanda, PA, and surrounding communities.

Kol Haverim

Affiliation: Society for Humanistic Judaism
 Address: P.O. Box 4972, Ithaca, NY 14852-4972
 Phone: 607-277-3345
 E-mail: info@kolhaverim.net
 Website: www.kolhaverim.net
 Chairwoman: Abby Cohn
 Kol Haverim: The Finger Lakes Community for Humanistic Judaism, is an Ithaca-based organization that brings people together to explore and celebrate Jewish identity, history, culture and ethics within a secular, humanistic framework. KH is part of an international movement for Secular Humanistic Judaism and is affiliated with the Society for Humanistic Judaism, a national association with over 30 member communities and congregations around the country. Established in the spring of 1999, it offers celebrations of Jewish holidays, monthly Shabbat pot-lucks, adult education, a twice-monthly Cultural School for children, and a bar and bat mitzvah program.
 KH welcomes all individuals and families, including those from mixed religious backgrounds, who wish to strengthen the Jewish experience in their lives and provide their children with a Jewish identity and experience.

Beth David Synagogue

Affiliation: Orthodox Union
 Rabbi: Zev Silber
 Address: 39 Riverside Dr., Binghamton, NY 13905
 Phone: 722-1793, Rabbi's Office: 722-7514
 Fax: 722-7121
 Office hours: Mon. closed; Tues. 10 am-1 pm; Wed. closed; Thurs. 9 am-1 pm; Fri. 10 am-1 pm
 Beth David e-mail address: bethdavid@stny.rr.com
 Rabbi's e-mail: rabbisilber@stny.rr.com
 Website: www.bethdavid.org
 Facebook: www.facebook.com/bethdavidbinghamton
 Shabbat Services:
 Shabbat, Jan. 18.....9 am
Mincha after kiddush
 Weekday Services:
 Mornings:
 Sun., Jan. 19.....8:30 am
 Mon.-Fri., Jan. 20-247 am
 Evenings:
 Sun., Jan. 19.....4:45 pm
 Mon.-Thurs., Jan 20-237 pm
 Classes: Rabbi Zev Silber will hold his weekly Talmud class every Tuesday evening after services.

Temple Beth El of Oneonta

Affiliation: United Synagogue of Conservative Judaism
 Rabbi-Cantor: George Hirschfeld
 Address: 83 Chestnut St., Oneonta, NY 13820
 Mailing address: P.O. Box 383, Oneonta, NY 13820
 Phone: 607-432-5522
 Website: www.templebetheloneonta.org
 E-mail: TBEOneonta@gmail.com
 Regular service times: visit the temple website for days of services and times
 Religious School/Education: Religious School, for grades kindergarten through bar/bat mitzvah, meets Sunday mornings. For the schedule of services, classes and events, see the website.

Temple Beth-El of Ithaca

Affiliation: United Synagogue of Conservative Judaism
 Rabbi: Miriam T. Spitzer
 Rabbi Emeritus: Scott L. Glass
 Address: 402 North Tioga St. (the corner of Court and Tioga streets), Ithaca, NY 14850-4292
 Phone: 273-5775
 E-mail: rabbi@tbeithaca.org and secretary@tbeithaca.org
 Website: www.tbeithaca.org
 President: Randy Ehrenberg
 Sisterhood President: Julie Paige
 Director of Education: Rabbi Suzanne Brody
 Administrative Assistant: Jane Griffith
 Services: Friday 8 pm; Saturday 10 am, unless otherwise announced. Weekday morning minyan 7:30 am (9 am on Sundays and legal holidays).
 Religious School/Education: September-May: Classes meet on Sunday, 9 am-12:30 pm and Wednesday afternoons, 3:45-5:45 pm. The Midrashah (eighth grade and high school) classes will meet at times designated by their respective teachers.
 Adult Ed.: Numerous weekly courses, several semester-long courses and a variety of mini-courses and lectures are offered throughout the year. Call the temple office for more details.

There will be a celebration of the anniversary of Women's League for Conservative Judaism on Friday-Saturday, January 17-18. Services on January 17 will begin at 8 pm, followed by an oneg Shabbat. Services on January 18 will begin at 10 am, followed by a kiddush luncheon. Temple Beth-El women will lead services.

An adult ed. class, "The Song of Songs: Ancient Israelite Love Poetry and An Allegory of the Love between God and Israel," will be held on Thursdays, January 23 and 30, February 6 and 13, at 7 pm. Those planning to attend should register by e-mailing rb23@cornell.edu or calling the temple office.

On Wednesday, January 29, at 7 pm, in the social hall, Beth Lyon, clinical professor of law and founder of Cornell's Farmworker's Legal Assistance Clinic, will speak at a Sisterhood program on "The Impact of Immigration Policy Changes: A View from the Other Border."

Friday, January 17, light candles before..... 4:40 pm
 Saturday, January 18, Shabbat ends 5:42 pm
 Friday, January 24, light candles before..... 4:49 pm
 Saturday, January 25, Shabbat ends 5:51 pm

Temple Concord

Affiliation: Union for Reform Judaism
 Rabbi: Barbara Goldman-Wartell
 Address: 9 Riverside Dr., Binghamton, NY 13905
 Office hours: Tues.-Fri., 10 am-2 pm
 Phone: 723-7355
 Fax: 723-0785
 Office e-mail: TempleConcordbinghamton@gmail.com
 Website: www.templeconcord.com
 Regular service times: Friday, 8 pm; Saturday, 10:35 am, when religious school is in session.
 Hebrew school: Hebrew school meets at 4:15 pm and 5:15 pm on Tuesdays and Thursdays during the school year unless otherwise noted.

On Friday, January 17, at 8 pm, Shabbat evening services will be led by Rachel, Sophie and Charlotte Coker.

On Saturday, January 18, religious school will meet at 9 am, Torah study* will be held at 9:15 am; and Shabbat morning services will be held at 10:35 am.

On Friday, January 24, at 8 pm, Shabbat evening services will be led by Suzanne Holwitt.

On Saturday, January 25, religious school will meet at 9 am, Torah study* will be held at 9:15 am; and Shabbat morning services will be held at 10:35 am.

*Rabbi Rachel Esserman will lead a program on Saturday mornings in January from 9:15-10:30 am on "From Torah to Talmud." Learn how the ancient rabbis turned verses from the Torah into the laws found in the Mishnah and Talmud. No Hebrew or previous experience with Mishnah or Talmud is necessary. Each class will stand on its own. Topics will include the laws of lost objects, the definition of work on Shabbat, dietary laws and more.

Norwich Jewish Center

Orientation: Inclusive
 Rabbi: David Regenspan
 Address: 72 South Broad St., Norwich, NY 13815
 Contact: Guilia Greenberg, 336-1523
 Purpose: To maintain a Jewish identity and meet the needs of the Jewish community in the area.
 Adult Ed.: Saturday morning study is held at 10 am. Call for more information and to confirm.

Congregation Tikkun v'Or

Affiliation: Union for Reform Judaism
 Address: PO Box 3981, Ithaca, NY 14852; 2550 Triphammer Rd. (corner of Triphammer and Burdick Hill), Lansing, NY
 Phone: 607-256-1471
 Website: www.tikkunvor.org
 E-mail: info@tikkunvor.org
 Presidents: Lauren Korfine and Shira Reisman
 Rabbi: Brian Walt
 Religious School Director/Admin. Coordinator: Naomi Wilensky
 Services: Fridays at 7:30 pm unless otherwise noted. Intergenerational Shabbat, music services, and other special services. Call for the weekly schedule.
 Religious School: Preschool through seventh-grade classes meet on Sunday mornings.
 Sixth-grade Hebrew and seventh-grade b'nai mitzvah classes meet on Wednesday afternoons.
 Adult Ed: Mini courses throughout the year. Adult Hebrew offered regularly. Call the office for details.

Temple Brith Sholom

Affiliation: Unaffiliated
 Address: P.O. Box 572, 117 Madison St., Cortland, NY 13045
 Phone: 607-756-7181
 President: Bruce Fein, 607-423-3346
 Service leaders: Lay leadership
 Shabbat services: Either Friday evening at 7:30 pm or Saturday at 10 am from Rosh Hashanah to Shavuot. Holiday services are also held. Check the weekly e-mail for upcoming services. Contact the president to get on the e-mail list.
 Religious School: Students are educated on an individual basis. Temple Brith Sholom is a small equalitarian congregation serving the greater Cortland community. Congregants span the gamut of observance and services are largely dependent on the service leader. The Friday night siddur is "Likrat Shabbat," while the Saturday morning siddur is "Gates of Prayer." The community extends a warm welcome to the Jewish student population of SUNY Cortland, as well as the residents of local adult residences.

Wine.....Continued from page 2

Much like Israel itself, its wine industry can be defined by its rebirth, from the ancient Jewish presence in the land and its subsequent exile, to today's modern Jewish state. Archaeological evidence points to a thriving wine industry during biblical times, only to be destroyed during Muslim rule of the land, as wine consumption is forbidden in Islam. Today's wine industry, therefore, is a regeneration of the ancient Jewish wine culture.



A view of Israel's Lotem Winery in the Galilee. (Photo by Dror Arzi)

The logo of Israel's Ministry of Tourism, Gazit points out, shows the biblical spies sent by Moses coming back from the land of Israel carrying grapes. "Israeli wine spans throughout history – from biblical times until now," she says. "Even today, you can follow the Bible and live it through wine tourism."

A look inside wineries communicates this rebirth as part of the formation of a new Israeli wine identity. Places like Recanati use ancient, indigenous varieties in their modern products to help "restore" the original Israeli-wine industry.

Jezeel Valley winery in Kibbutz Hannaton makes a varietal with indigenous Israeli grapes not found anywhere else in the world. Its ancient variety, "Argaman," was created in Israel in the 1970s as a hybrid of Sousão and Carignan grapes, both grown in Israel, but originating from Portugal and Spain. Its name, referring to the color of the wines it produces, comes from the biblical word describing the deep red/purple color of the high priests' ritual garments worn in the Temple. Jezeel has also recently invested in egg-shaped tanks made of porous concrete that facilitate oxygenation of the wine and can be controlled via smartphone from anywhere in the world at any time.

Olim.....Continued from page 3

for fame or riches; they come to work every day because they really care about every single individual. They truly see the potential of every child and give them all a chance to shine, to show the world what they have to offer."

Chaim Schryer, 20, a native of Manchester, England, first encountered ALEH while touring Jerusalem in search of the right gap-year program a few months before his high school graduation. Ensnared in traffic at the entrance to the city, he noticed that the sea of cars was surprisingly quiet, waiting patiently for a large procession to cross over the Chords Bridge. When his cab finally inched closer, Schryer saw that hundreds of people decked out in bright green T-shirts were dancing and singing together with children with disabilities, all sporting the "most incredible smiles" he had ever seen.

He later found out that it was ALEH's annual march to "bridge the gap," and encourage the integration and acceptance of Israel's disability community within Israeli society, and he decided that he needed to become a part of that circle. Now, more than two years later, Schryer says that volunteering at ALEH was not only the most important element of his gap-year, but the most influential experience of his life.

"When I saw the pure joy on the faces of the volunteers and the children, I knew that I had to get involved. And when I found out the deeper meaning behind the event, I was certain that I had found my new Israeli family," said Schryer, who volunteered while attending a yeshiva program in Jerusalem. "With an eye on making *aliyah*, I took the opportunity to not just get involved, but to throw myself right into the heart of the operation, always offering to take on as much responsibility as they would allow."

Over the course of two years, he visited every week to play with the children and assist them during their special-education classes and activities. He also attended every in-house Shabbaton and made sure that there was always

Canada.....Continued from page 5

Israel to Nazi Germany, and tenured professors who denied the Holocaust faced the consequences; we are proud of our role in increasing transparency and educating the public about the background of certain individuals.

Within politics, we believe one should aspire to represent and advocate on behalf of the community through respecting one's own value systems and principles. Zionism is an inherent part of our Jewish faith. When you respect yourself strongly, others will respect you as well. We are not [in the political arena] to make friends.

Q: What's life like for young Canadian Jews on college campuses?

A: Campus life is quite good for Jewish students. There is a subtle trend of antisemitism at certain universities in Canada, and sometimes, there are incidents of blatant antisemitism on campus, such as at York University and the University of Toronto.

I've always thought of Canada as being 10 years behind United States, and now we are seeing that on campus, too, where the aggressive, antisemitic behavior in the U.S. is slowly finding its way to Canada. This is something we will be following up on – figuring out how we can make the campus a "safe space" for every group.

Lotem Winery in the Western Galilee fuses technology and "spiritual science," where the entire wine-making process is accompanied by calming music to enhance the final product. According to Lotem, the music influences water molecules to "become more symmetrical with certain music, changing the tannins and aroma of the wine."

Tulip Winery in the Kfar Tikva residential community in the Lower Galilee represents a social business whose positive values help define

Israel's identity revolution. Producing premium wines while contributing to the local community, Tulip employs 45 people with special needs who live in Kfar Tikva. The village is the first of its kind in Israel, integrating the adults with special needs into the broader community and providing meaningful employment for them.

"We have created a society, not taken them out of one," notes Tulip Customer-Relations Manager Lital Roth. "They are an equal part of the community, deeply involved in the process of creating Tulip's world-class and award-winning wines."

Tulip winemaker Roy Itzhaki sees himself as taking part in the creation of an "identity revolution" in Israeli wine – not just through the values that his winery advances, but also in the wine he produces. Tulip's boutique winery, MAIA, was established in 2014 and features Mediterranean varieties grown in Israel. Best served with the cuisine of local Israeli kitchens, Itzhaki notes that the wine was designed to pair with Mediterranean food, atmosphere and scents. "We want to show people the good things about Israel," said Itzhaki. "Israel is not just politics. We have many good projects, and Tulip is one of them."

someone on hand to make *Havdalah* for the residents on Saturday nights, often opting to take on the responsibility himself. When he decided to make Israel his permanent home halfway through his second year in yeshiva, ALEH stepped in to make the process as smooth as possible, helping him fill out forms, setting him up with host families for Shabbat and providing him with opportunities to learn Hebrew at a high level.

"To me, ALEH represents the very best of Israel. It welcomes all children regardless of their ethnic backgrounds, and the staff and volunteer leave their differences and political views at the door to work together to help the children grow and develop," said Schryer. "Everyone is welcome here. Everyone is loved. This is the real Israel, and I feel so fortunate to have kick-started my new life here."

Way.....Continued from page 6

gods. The text itself makes it sound like the struggle between different forces may have reflected the heavens as much as it did the earth. This, of course, is not rabbinic commentary, which negates any statements that make it sound as if in biblical times the Israelites might have believed more than one God existed, rather than just believing they had a special relationship with this particular God.

There are no real answers to the questions I have raised. The story as written in Exodus is the story we have, and its writers had no difficulty with the vengeance God rained on the Egyptians. One of the beauties of rabbinic Judaism, though, is that the rabbis raised the same idea I have, even if they expressed it in a very different way. The result is that, during the Passover seder, we remove drops of wine from our cups of joy to remember that others suffered for our freedom. That idea – that even when we feel joy, we should acknowledge the sorrows of others – is one that still resonates today.

Jewish Community Center

JCC Friendship Club

The JCC Friendship Club met on January 8 and saw the rest of the film "Paper Clips." The last time we saw it, the children at the junior high school in Whitell, TN, were collecting paper clips and heard survivors of the Holocaust speak to them. They then decided to set up a memorial for the people who were killed. They wanted to get a cattle car that was used to transport the people to the concentration camps. They could not find one in the U.S., but they did locate one in Germany. The rail car was built in 1917 and was used to transport the victims in 1933. We saw how it was transported from Germany to Baltimore and then to Tennessee.

Committees were set up to prepare the area for the museum. Not only the students, but their parents and other community members worked on this project. It took four years and there were 11 million paper clips put in it, six million for the Jewish people and five million for the other people killed, such as gypsies and homosexuals. At the opening of the museum, one of the speakers said, "This car will not transport people anymore. It is a symbol." One year later, there was a program and *Kaddish*, a Jewish prayer for the dead, was said. The children put little stones on the ground as they walked by at the end.

The meeting was called to order by Sylvia Diamond. A few members are in Florida for the winter. Those of us present said the Pledge of Allegiance and Ann Brillant said the blessing over the cookies. Bruce Orden worked the equipment to show the film. We decided to eat out at a local senior center. If you would like to join us, come any Wednesday at 1:30 pm when we are meeting at the JCC. Call the JCC office or Sylvia Diamond to be sure we are meeting there.

Sylvia Diamond, President

Moving any time soon?



Whether you're moving across town or across the country, please let *The Reporter* know so you can stay up to date on community news! E-mail treporter@aol.com with "Reporter Address change" in the subject line, or call 607-724-2360, ext. 254, to let *The Reporter* know about your new address.

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NEWS IN BRIEF

From JNS.org

Hezbollah's Nasrallah: Iran missile hits on Iraqi air bases just start of payback

Lebanese Hezbollah leader Hassan Nasrallah said on Jan. 12 that the Iranian ballistic-missile attacks last week against two bases in Iraq that host U.S. forces was only the beginning of the retaliation for the killing of top Iranian Gen. Qassem Soleimani on Jan. 3, the AP reported. Nasrallah called the strike a "slap" and a message to Washington. "The Americans must remove their bases, soldiers and officers and ships from our region. The alternative ... to leaving vertically is leaving horizontally. This is a decisive and firm decision," said Nasrallah. "We are speaking about the start of a phase, about a new battle, about a new era in the region," he added. Nasrallah also threatened U.S. forces in the region during a televised address on Jan. 6. Separately on Jan. 12, the Iraqi military said in a statement that four Iraqi soldiers, including two officers, were wounded on Jan. 12 when a barrage of eight Katyusha rockets was fired at Balad air base some 50 miles north of Baghdad, Reuters reported. While the base houses U.S. personnel, no American casualties were reported.

Iranian students refuse to walk on U.S., Israel flags during anti-gov.t protest

In an apparent act of defiance against the Iranian gov-

ernment, hundreds of student protesters at Shahid Beheshti University in Tehran on Jan. 12 refused to walk over U.S. and Israeli flags. In a video clip of the event translated by MEMRI, students can be seen making efforts to walk around the flags and berating those that do not. According to some reports, demonstrators also chanted, "Our enemy is Iran, not America." The demonstration comes in the aftermath of the downing of Ukraine International Flight PS 752, a Boeing 737 that crashed shortly after takeoff in Tehran on Jan. 8. After days of denying responsibility for the attack, Iran finally admitted to shooting down the airliner. Following the admission, thousands of Iranians took to the streets calling for the leadership to resign. At Tehran's Amirkabir University on the night of Jan. 11, thousands of protesters shouted "Khamenei is over!" and called the government "shameless." On Jan. 13, videos surfaced of Iranian police and security forces firing live ammunition and tear gas at protesters in Tehran's Azadi Square. Israeli Prime Minister Benjamin Netanyahu on Jan. 12 commended the courage of the Iranians who have taken to the streets to demonstrate against the regime. "They deserve freedom, liberty and the ability to live in security and peace, all of which the regime denies them," he said at the weekly Security Cabinet meeting in Jerusalem. U.S. President Donald Trump also conveyed his support for the protesters, writing on Twitter, "We are following your protests closely, and are inspired by your courage."

Total of 2.3 million people visited Auschwitz in 2019, setting new record

A record 2.32 million people visited the sites of the Nazi concentration and extermination camp Auschwitz and Auschwitz II-Birkenau in Poland last year, the Auschwitz Memorial announced on Jan. 7. That number is about 170,000 more than in 2018, which also broke previous records. Some 81 percent of last year's visitors learned about the camp's history with one of the museum's 340 guides, who conduct tours in 21 languages. More than 14,000 people in organized groups visited the sites as part of study visits, which is approximately a 20 percent increase compared to the previous year. According to data in the online reservation system, in 2019, the memorial was visited by at least 396,000 visitors from Poland, 200,000 from Great Britain, 120,000 from the United States, 104,000 from Italy, 73,000 from Germany, 70,000 from Spain, 67,000 from France, 59,000 from Israel, 42,000 from Ireland and 40,000 from Sweden. "However, [the] data [is] not complete because in relation to the 730,000 visitors who came to the memorial in international groups, the organizers of the trips did not declare a particular country," said Andrzej Kacorzyc, director of the International Center for Education about Auschwitz and the Holocaust. "Consequently, we are undertaking actions aimed at making the statistical data more detailed through the electronic system for booking entry cards." The museum added that as many as 900,000 users follow its account on Twitter, and more than 300,000 use the museum's profile on Facebook with 80,000 on Instagram.

Rubio, Coons introduce bill to give \$3.3 billion in annual assistance to Israel

Sens. Marco Rubio (R-FL) and Chris Coons (D-DE) introduced a bill on Jan. 9 to give \$3.3 billion in annual U.S. assistance to in accordance with the 2016 Memorandum of Understanding (MOU) between the United States and Israel. While the Trump administration has upheld the MOU – the biggest promise of U.S. military aid made to any nation – the bill would put it into law. Rubio told Reuters the bill was crucial amid "unprecedented threats," while Coons told the outlet that "the events of the past few days are a stark reminder of the importance of U.S. assistance to Israel's security." U.S. forces killed the Islamic Revolutionary Guard Corps' Quds Force Maj. Gen. Qassem Soleimani in a strike at Baghdad Airport on Jan. 3. Four days later, the IRGC launched missiles at the Ain Al-Asad and Irbil air bases in western Iraq, which also house U.S. soldiers. No casualties were reported.

Spotify streams antisemitic playlists that praise Hitler, call for "gas the Jews"

The audio-streaming service Spotify has dozens of user-created playlists with titles praising Nazi dictator Adolf Hitler, mocking Holocaust victims, and artwork that feature swastikas and white-nationalist hate symbols, *The Times of Israel* discovered. The antisemitic playlist titles also include explicit calls to "gas," "burn" or "kill" Jews; promote Holocaust denial and anti-Jewish conspiracy theories; and poke fun at the Auschwitz concentration camp. Among the titles are "GasOnThemJ3ws," "The Holocaust was an exaggerated game of hide and seek" and "Rocking the soccks [sic] off holocaust victims." One playlist is titled "Songs to snort Anne Frank's ashes," while another called "Getting gassed with Anne Frank" has a photo of the Jewish diarist and Holocaust victim stamped with the words "Straight Outta Auschwitz." The "Anne Frank's hide and seek party playlist" ridicules the Frank's Amsterdam hideout from Nazi persecution, while one called "Gas Anne Frank" is accompanied by a cover photo of a syringe piercing a forearm. Some playlists feature German military songs adopted by the Waffen-SS. The playlist "Hitler's Mixtape" features a photo of a Ku Klux Klan member giving a "Heil Hitler" salute. Several others justify the actions of the Nazi leader. *The Times of Israel* said the playlists are searchable and available for any of the service's more than 200 million subscribers worldwide. Spotify told *The Times of Israel* on Jan. 9 that it would remove the hate content. A spokesperson said, "The user-generated content in question violates our policy and is in the process of being removed. Spotify prohibits any user content that is offensive, abusive, defamatory, pornographic, threatening or obscene."

Jewish fertility rate outstrips Arab one for the first time in Israel's history

The Jewish fertility rate overtook the Arab rate in 2018 for the first time in the history of the state of Israel, according to data released by Israel's Central Bureau of Statistics on the last day of 2019. The Jewish fertility rate hit 3.05 children per woman in 2018, compared to 3.04 for Arab women. Only Israeli citizens were included in the survey. Israel's overall fertility rate in 2018 was 3.08 children per woman, down from 3.11 in 2017. The OECD average in 2020 with 9,136,000 citizens, of which Jews accounted for 6,772,000 people (74.1 percent) and Arabs 1,916,000 million (21 percent). In the past decade, Israel's population has grown by 17.8 percent, and is expected to top 10 million by the end of 2024. In 2019, 177,000 babies were born in Israel, 34,000 people immigrated to the country and 45,000 people died.

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