

THE REPORTER

Published by the Jewish Federation of Greater Binghamton

BINGHAMTON, NEW YORK

April 8-21, 2022
Volume LI, Number 7

Happy Passover



Opinion

From the Desk of the Federation Executive Director

With gratitude

SHELLEY HUBAL

When we see the images of Ukrainian people fleeing for their lives with little more than the clothes on their backs, we can't help but be reminded of the Exodus of the Jewish people from slavery in Egypt. As of this writing, more than four million refugees have left their homes in Ukraine. This horrific moment in human history is happening in real time. It is frustrating that the world is standing by and watching these horrors happen.

I am sitting here today with a broken heart. My soul is in agony over the lives that have been senselessly lost, for the people that are forced to flee or to live in basements with no food or running water. Would you have the courage to make the choice to save yourself and your children, and leave your elderly parents alone to survive? I don't think I

would. Only God knows when this war will end and why there is so much suffering.

If you are looking to make a difference, donating to any number of reputable relief agencies that are doing the work in Ukraine, Poland and many other places is one obvious way to help. For information on how to contribute to JFNA's efforts, see page 3 of this paper or visit www.jfjb.org. If you search the web for "Chabad.org prayers for Ukraine," you will find information on Chabad's relief fund, as well as the Hebrew and English transliteration of Psalm 20. God does hear our prayers and they do make a difference.

In a few days, we will celebrate Passover. For many of us, it will have a deeper meaning this year. The tears our

ancestors cried are the same tears our fellow human beings are crying today. We cried to end the tyranny. We cried for the loss of our freedom.

There are lessons to be learned in dark times. One of the podcasts I regularly listen to recently referred to a quote by Viktor Frankl: "Between stimulus and response there is a space. In that space is our power to choose our response. In our response lies our growth and our freedom." There is a lot of dark stimulus right now. My wish for all of you is to find the strength to pause in that glorious space where your tender heart knows the answers and chooses responses every day that will make this world a better place.

Chag Pesach sameach. God should grant us all peace.

The great privilege of being a Jew

By Douglas Altabef

(JNS) – Let's face it: The raging debate about Jews having white privilege is a bit absurd. Jews are basically a historical Rorschach depiction of a people. In other words, we take the form; we are regarded through the eyes of those who perceive us.

For most of the past two millennia, Jews were certainly not regarded as being like other people. In Europe, we were first the Christ-rejectors/killers who per Augustine, were being kept around in order to bear witness to our own degradation and supersession by the Church.

Not too much privilege there.

Come the Enlightenment, and we became the great chameleons of civilization. We could be morphed from usurious capitalists to stateless communists in the blink of an eye. We were vermin who were still managing, somehow, thanks to the Rothschilds, to control the world.

Pretty exhausting, if you ask me.

Jews were a subhuman race, who threatened the purity of the Aryans. But we also threatened the peasantry of Poland and Russia. And after the Enlightenment, we were a threat by virtue of the fact that many Jews sought to convert to Christianity in order to gain access to the higher reaches of their societies.

In Muslim countries, we were tolerated as *dhimmi*s, second-class citizens. We couldn't wear the same clothes as others or walk on the same sidewalk if it meant inconveniencing a passing Muslim.

So where is the privilege from? It comes from the now dirty word called "achievement."

Jews who fled pogroms, death sentence conscriptions in the tsar's or the sultan's armies, typically came to America with nothing, worked hard and saw their children and grandchildren rise. Jews sacrificed, educated their children, embraced America and the American dream and vision, and they succeeded.

Somehow, that has a sinister ring to it. Somehow, to a great many people today, that cannot explain what Jews are about. There must be some secret sauce, some hidden card that has made it all possible. Could that be our latent privilege?

Or is privilege what happens when you work hard and succeed? Besides achieving material success and social acceptance, can you achieve privilege?

Well, allow me to let you all in on a little secret. I, a proud Jew, am wildly privileged. Not because I might or might not be white, but because, through no work of my own, by happy providence, I was born into a Jewish family of two wonderful Jewish parents and was raised to be the

next link of the Jewish chain.

I was shown that, despite the mind-boggling persecution, disdain, vulnerability, powerlessness, instability and uncertainty of what it meant for thousands of years to be a Jew, I was somehow, nevertheless, a card-carrying, bona fide Jew. Meaning, that against any and all odds of historical endurance, I was allowed to come into the world as a Jew. I was privileged to stand on the shoulders of generations of ancestors who had decided, against all good common sense, to remain Jews.

I had ancestors who were expelled from Spain, as they preferred not to take the easy way out of kissing a cross. I had ancestors who toiled in poverty and constant uncertainty in Galicia and in the Ottoman Empire, who nevertheless believed that they had been endowed with something worth keeping.

So yes, I am enormously privileged, because I have had the privilege to validate the struggles and sacrifices of those who enabled me to do all of that. And to top it all off, I packed up my privileged self and, together with my privileged wife and one of our privileged children, moved to Israel, which has to be the most privileged place on earth.

We moved to a place that for almost 2,000 years was a dream, an idea, a memory, a yearning. But not really a place. See "Being" on page 12

In My Own Words

Looking back on my rabbinate

RABBI RACHEL ESSERMAN, EXECUTIVE EDITOR

I never had a bat mitzvah. In fact, I'm a Hebrew school dropout. I have led services, read Torah and taught an adult *b'nai* mitzvah class, all without calling attention to that fact. Oh, and I graduated from rabbinical school too. I had thought of leading a Shabbat morning service as a kind of bat mitzvah (without calling it that) when my 60th birthday fell on a Saturday, but I was arranging to have my cochlear implant that fall and was too overwhelmed to do both.

The reason I bring this up is that last month was the 100th anniversary of the first bat mitzvah and someone e-mailed me a suggestion: maybe it would be interesting if I wrote about being a woman rabbi. After debating the thought, I decided to write this column if only to show people how lucky my rabbinate has been.

First, Temple Beth El of Endicott – the congregation I belonged to in the 1980s before the thought of rabbinical school ever crossed my mind – welcomed my full participation once it became a Reconstructionist synagogue. The synagogue closed in 1992, but I was reminded of those years recently when I did a funeral for someone who was a member then. I know things tend to glow in our memories, but the opposite usually occurs with me (it's easier for me to remember the bad than the good), so my fond

memories are probably closer to the truth. What matters is that I felt I had an extended group of people rooting for me to become a rabbi.

I've managed to avoid some of the problems I've heard other women rabbis discuss. Or maybe I'm just lucky that I can't overhear what people are saying unless they're talking directly to me. I know one rabbi who started wearing pants because she got tired of hearing people discuss her legs. I know another who noted that some congregants acted as if she were their mother and acted like teenagers ready to dismiss anything she said. Countless others have complained about the far too many discussions that have occurred about their clothing and shoes and choice of jewelry and.... you get the idea. Perhaps men have similar problems, but I doubt it, unless their congregants are concerned about them dressing too casually.

My path was helped in a variety of ways. Take my rabbinic work experiences when I was in school: the rabbinic supervisor at the geriatric center I worked at was a woman. The synagogue where I rotated services with two other rabbis had had decades of women rabbis. The beloved rabbi at the Reconstructionist congregation I joined when I was in rabbinical school was a woman.

I also was very lucky when I moved back to Broome County. I was the first woman rabbi living in the area. Rabbi Lance Sussman, whom I knew when he was a part-time rabbi at Temple Beth El, began getting me involved in Temple Concord when I was still in school. He welcomed me with open arms and made it clear that I was to be accepted. In fact, he once told me that he said I was equal to any rabbi in the area. His seal of approval made a big difference in my life and I will always be grateful for his welcome and friendship.

At a time when the Modern Orthodox movement is appointing women *halachic* (legal) experts and a generation of children in the liberal movement has grown up with women rabbis, this may not seem a big deal, but, at the time, it made a big difference. However, there still are problems: too few women are being given an opportunity to become senior rabbis in large synagogues. Some people still don't take female rabbis as seriously as they do male ones. There are congregations who offer women a lower salary than men. The hope is that that will change. But I don't want to ignore the good that has occurred. In fact, from my role as a congregant in several synagogues whose rabbis were women, I can testify to the many ways they have enriched Judaism and Jewish practice.



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3. Art Department 4. Circulation 6. Editorial/News

THE REPORTER
Published by the Jewish Federation of Greater Binghamton
BINGHAMTON, NY

OPINIONS

The views expressed in editorials and opinion pieces are those of each author and not necessarily the views of the Jewish Federation of Greater Binghamton.

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The Reporter welcomes letters on subjects of interest to the Jewish community. All letters must be signed and include a phone number; names may be withheld upon request.

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DEADLINE

Regular weekly deadline is noon, Wednesday, for the following week's newspaper.

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"The Reporter" (USPS 096-280) is published bi-weekly for \$40 per year by the Jewish Federation of Greater Binghamton, 500 Clubhouse Road, Vestal, NY 13850-3734. Periodicals Postage Paid at Vestal, NY and at additional mailing offices. POSTMASTER: Send address changes to The Reporter, 500 Clubhouse Road, Vestal, NY 13850-3734 or reach us by e-mail at TRREPORTER@AOL.COM.

www.thereporter.org

Federation to hold virtual Yom Hashoah event on April 26

By Reporter staff

The Jewish Federation of Greater Binghamton will hold a virtual Yom Hashoah event on Tuesday, April 26, at 7 pm. The virtual event will include a live Zoom session with Holocaust survivor Aliza Erber, who will also offer a Q&A session. In addition, the event will feature readings by local rabbis. It will be available on Zoom and on screen in the Temple Concord sanctuary. For a link to the event, register at www.jfgb.org. To learn more information about how to attend at Temple Concord, contact the synagogue at TempleConcordbinghamton@gmail.com or 723-7355.

"I was born in Holland in a small town where my mother was sent to from Den Haag to get far away from the German invasion," Erber writes in her resume. "That was April of 1943. Of course, that town was soon overrun by the Gestapo and, although there were many Righteous Gentiles [R.G.] who helped the Jews, there were also many who denounced us. My mother had to give me away. There was a R.G. doctor who created an underground bunker in the woods and together with a couple of nurses cared for 10 Jewish babies. I am told that when the Germans patrolled the woods, our mouths were taped shut." Life was difficult for those in hiding. "Our diet consisted of mashed down roots and boiled grass," Erber added. "Eventually this bunker was discovered, the nurses shot

dead, the children clubbed to death by rifle butts. I am not sure how it was that I survived."

Her father and grandfather were part of the Resistance movement and the Dutch underground. "My father was then caught and sent to Terezin," she said. "He was sent to a total of six concentration camps to finally succumb at Auschwitz. He died of slave labor, starvation and typhus."

Erber noted that she and her mother were reunited after the war. "In many ways, I am not only a 'Hidden Child,' but also a child of Holocaust survivors," she added. "I am now 74 years old and find that it has become my responsibility as one of the last survivors to share my story and that of my family."

"I am pleased that we will be able to once again hold a Holocaust commemoration," said Shelley Hubal, executive director of the Federation. "This is our third year holding a virtual event, but I feel it's important for the community to gather to recognize the significance of Yom Hashoah. This event is special because we'll be hearing a Holocaust survivor speak."

Hubal noted the importance of allowing Holocaust survivors to share their stories before it is too late. "The survivors of the Holocaust are aging and there are fewer opportunities to speak with them directly," she said. "I look forward to hearing Aliza speak about her experience. We need to cherish these opportunities and honor the survivors while we still can."



Federation opens Ukraine Emergency Fund

By Reporter staff

The Jewish Federation of Greater Binghamton has opened a Ukraine Emergency Fund with monies going to the Jewish Federations of North America to help meet immediate needs in Ukraine and surrounding countries.

The fund will be open through Friday, April 15. There are two ways to donate: visit www.jfgb.org and click on "Crisis in Ukraine." (This leads to the JFNA website, where donations may be made by credit card. For Binghamton to receive credit for a donation, click on "Network" under "Community" and then type in Binghamton in the space below.) Those preferring to write a check should make it out to the Jewish Federation of Greater Binghamton, write "Ukraine" on the memo line and mail the check to the Federation at 500 Clubhouse Rd., Vestal, NY 13850.

"Helping Ukraine through this crisis is of vital importance," said Shelley Hubal, executive director of the Federation. "I'm horrified by the invasion of that country and feel we need to help those in Ukraine and the refugees in surrounding areas. We held a peace vigil on March 9, but these donations will have a practical, on-the-ground effect.

"To assure our community members that their donations will be put to optimal use, I contacted JFNA to find out how our funds will be used," Hubal said. "They assured me that 100 percent of the donation will be used to help those

"To assure our community members that their donations will be put to optimal use, I contacted JFNA to find out how our funds will be used," Hubal said. "They assured me that 100 percent of the donation will be used to help those in Ukraine. Or, as the e-mail said, 'No funds received are deducted for overhead. What comes in, goes out.'"

in Ukraine. Or, as the e-mail said, 'No funds received are deducted for overhead. What comes in, goes out.'"

JFNA notes that the funds will be used to:

- ◆ Provide housing, clothing, medication, cash assistance, mental health services, security and transportation for refugees fleeing the war and those seeking to make *aliyah*.
- ◆ Ensure the secure evacuation of affected individuals

from areas under immediate threat or where active hostilities are already taking place.

◆ Expedite the rapid *aliyah* of those individuals or families who wish to move to Israel and facilitate their absorption on arrival. (See related article on page 12.)

◆ Provide trauma-focused therapy and emotional first-aid training for those helping refugees outside of Ukraine, as well as mental health professionals treating patients inside of Ukraine. See "Fund" on page 16

About the cover
This year's Passover cover was created by Julie Weber, *The Reporter's* production associate.

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The Jewish Community wishes to express its sympathy to Michael Wolff on the death of his father, Owen Wolff

DEADLINES

The following are deadlines for all articles and photos for upcoming REPORTER issues.

ISSUE	DEADLINE
April 22-May 5	April 13
May 6-19	April 27
May 20-June 2	May 11
June 3-16	May 25

All deadlines for the year can be found at www.thereporter.org/contact-us/faqs under "Q: What Are the Deadlines for the Paper?"

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Off the Shelf

Collectors and the war, in fact and fiction

RABBI RACHEL ESSERMAN

The Oxford Languages English Dictionary defines the term collector as “a person who collects things of a specified type, professionally or as a hobby,” and uses the phrase “art collector” as an example. Jewish art collectors were of particular interest to Nazi Germany during World War II. How better for the Nazis to collect – or rather loot – their art by either offering pitifully small amounts for exquisite and priceless works of art (for those who knew they had no choice, but to sell) – or to wait until owners had been arrested or deported, and simply take the paintings, drawings and sculptures that were now considered ownerless. Two recent works look at these collectors from different angles: in “Pollak’s Arm” (New Vessel Press), Hans von Trotha offers a fictional dialogue detailing the story of the real life Ludwig Pollak, who was an archaeologist and antiquities dealer who lived in Rome. In her memoir “The Vanished Collection” (New Vessel Press), Pauline Baer de Perignon tries to not only learn about the artworks the Nazis may have taken from the home of her grandfather, Jules Strauss, but about his life in Paris before and during the war.

“Pollak’s Arm” consists of a series of dialogues, which take place in the Vatican in October 1943. A man known only as K. tells Monsignor F. about his visit to Pollak. The remaining sections of the novel rotate between this conversation and K.’s narrative of his conversation with Pollak, during which Pollak reminisces about the twists and turns his life has taken. While Pollak’s words take a leisurely course, K.’s visit is anything but calm. The Vatican has learned that the Nazis will be rounding up all the Jews in the city for deportation that night. For services rendered to the Catholic Church, Pollak and his family are being offered shelter and safety in the Vatican. K. has been sent

to rescue Pollak and his family, but time is of the essence. The question becomes, will Pollak accept shelter or remain in his own home?

Although K. urges Pollak to wake his family and escape with him to safety, Pollak seems disinclined to leave. Pollak, who was born in Prague and has lived almost 50 years in Rome, talks about how the doors of academia were closed to him because he was Jewish. He tells how he came to live in Italy, in addition to narrating his love of Goethe and his relationship to such art collectors as J. P. Morgan. The life he’s lived is one filled with art and beauty, something that stands in stark contrast to the barely mentioned events occurring outside his door. Pollak also shows K. the Judaica he’s collected, which seems his one connection to the Judaism he doesn’t practice. The novel leaves many questions unanswered, but that seems fitting since Pollak himself doesn’t know what the next day will bring.

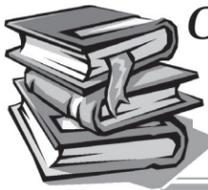
The novel spoke about works of art with which I was not familiar, something that led me to search the Internet in order better appreciate the intricacies of Pollak’s discussions. Seeing those works and learning the story behind them added depth to this short novel. While it contains little plot and motion, “Pollak’s Arm” does offer a rare view of a forgotten world.

While “Pollak’s Arm” is fiction, de Perignon looks to uncover her family’s history in her memoir “The Vanished Collection.” At one time, the Strauss collection numbered nearly 500 works of art, including paintings and drawings by Renoir, Monet and Degas. The story the author heard when growing up was that the collection had been sold because of the stock market crash in 1929, which left members of the Strauss family verging on poverty. She is surprised when a cousin suggests that the story of the sale is false

and that at least part of the collection had been confiscated by the Nazis. De Perignon slowly becomes obsessed with her search for answers to learn more about these works and why her family never talked about what occurred. It also now strikes her as odd that her grandparents remained in Paris during the early war years while the rest of the family scattered.

Her search is not easy. It doesn’t help that most members of the generations that lived through the war have either passed away or are unwilling to revisit unpleasant memories. Nor does it help that the family erased its Jewish past. De Perignon herself has difficulty defining her research as connected to her grandparents’ religion. Although she knows that Jules Strauss was Jewish, she has no idea what his Jewish practice was or if he felt Jewish. She does note that her father converted to Catholicism at the age of 18, but now questions whether his conversion was based on true belief or as a result of what occurred during the war.

What does become clear is that the organizations that keep track of art taken by the Nazis, and the museums and other institutions that house these works, have little to no interest in helping families reclaim them. The roadblocks and number of hoops they require people to jump through would discourage most people from pursuing reclamation. But de Perignon, who comes across as insecure and unsure of herself, refuses to give up, even when it looks like her work will be futile. Fortunately, she does manage to recover at least one work, but most remain out of reach. By the end of the memoir, she has returned to her regular life, but while she will never truly know her ancestors, she has achieved a sense of peace, feeling that at least one wrong has been righted.



Off the Shelf

Romance, fantasy or a combination of the two: Part one

RABBI RACHEL ESSERMAN

After some serious literary reading, I decided it was time for something lighter. On my review copy pile were six books that I thought would be perfect for this: romance and fantasy novels. Well, some of the works were more serious than I expected, although others made up for that by being funnier. A few of the fantasy novels contained more than a dollop of romance (although that’s not really unusual) and some of the romances had more fantasy than expected. And other books went in a completely different direction than their descriptions led me to believe. But the surprises were what made reading and writing part one of this review fun.

“My Fine Fellow”

When is a romance also an alternative history? When it’s “My Fine Fellow” by Jennieke Cohen (Harper Teen).

The first chapter left me wondering why I’d never heard of Queen Charlotte of England’s reign in the 1830s, and her promotion of culinarians, mostly women of all social classes who attended school to become chefs. However, what left me delighted was something else: the names of two teenage culinarians – Helena Higgins and her friend Penelope Pickering – who meet Elijah Little, a Jewish teenager selling his pastries in the marketplace. Helena believes that she can turn the uncouth Elijah into a model gentleman culinarian whose low class origins will be undetectable.

If those names don’t sound familiar, then you obviously never read or saw George Bernard Shaw’s play “Pygmalion” or the musical “My Fair Lady,” with book and lyrics by Alan Jay Lerner and music by Frederick Loewe. “My Fair Lady” becomes “My Fine Fellow,” and Henry Higgins turns into Helena, etc. To add to the fun, selections of lyrics from that musical can also be found in the chapter titles and text. Of course, the plot doesn’t completely follow that of the play or the musical, so there are enough surprises to intrigue readers. The novel also has its serious side: the way British society discriminated against Jews (as was true in the real world) is clearly shown, as is the discrimination against those of mixed racial heritage. This adds depth to what otherwise would just be a light-hearted plot.

But the most important thing is that “My Fine Fellow” was great fun to read, particularly the portrayals of the characters, which feature an oblivious Helena, who is

unaware of how poorly she is treating Penelope and Elijah, who spend most of the novel denying their romantic attraction. Another romantic interest – Freddie Eynsford Hill – is introduced to create even more tension between the characters. There is also a great deal of interesting talk of a culinary nature. The novel ends with a recipe for chocolate coconut empanadas, but I wish I could have tasted all the food the characters made and ate. Someone really needs to work on making that experience possible.

“Dead Collections”

For some reason I thought “Dead Collections” by Isaac Fellman (Penguin Books), which features Sol Katz, a transsexual vampire, was going to be a comedy. While the novel does contain humorous moments, its focus is far more serious.

Sol works as an archivist, something that suits him because the archive is located below ground and he doesn’t have to worry about being exposed to light, which would kill him. Although his supervisor and the human resources person know he’s a vampire, most of his fellow employees do not, nor does anyone know that he’s been living at the archive, which could get him fired. Plus, another archivist, who is a lesbian, has taken an active dislike to him due to the fact he was transitioning from female to male before he became a vampire from a medical treatment that saved his life.

Sol’s life changes when he meets Elsie, the widow of a television writer, who is donating her spouse’s work to the archive. The two form an instant attraction, but connecting is not easy. A great deal of the novel focuses on Sol and Elsie’s search to understand their true sexuality, which is more fluid than either of them expected. However, something is destroying the material Elsie has donated to the archive, and Sol must discover if he is the cause or cure for the problem.

See “Romance” on page 10

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Rose Shea
Director

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Ithaca College to hold Judeo-Islamic concert and lecture on April 10

The Ithaca College Jewish Studies Program and the School of Music will present "Mediterranean Encounters: Judeo-Islamic Soundscapes," a concert and pre-concert talk by Dr. Samuel Tjorman Thomas. The event will take place on Sunday, April 10, in the Hockett Family Recital Hall in the Whalen Center for Music on the Ithaca College campus. A pre-concert talk will begin at 7 pm, followed by the concert at 7:45 pm. Both events are free and open to the public.

Torjman Thomas will present a musical treasury of individual and shared traditions among Jews and Muslims. Blending vocals, oud, violin, nay and percussion, with songs in Hebrew, Arabic, Spanish and Ladino,

his performance will traverse North African and Levantine song traditions. "Drawing upon a rich intercultural mix of Hebraic and Islamic traditions, audiences will feel the heartbeat of the Mediterranean," said organizers of the event.

Before the concert, Tjorman Thomas will offer a talk discussing the interrelationship of Jewish and Muslim music, including a primer on understanding the musical languages of the region.

A ethnomusicologist and multi-instrumentalist, Torjman Thomas teaches



Dr. Samuel Tjorman Thomas (Photo by Malka Bohbot)

ethnomusicology and Sephardic Jewish studies at City University of New York, and is a faculty member at ALEPH and the Academy of Jewish Religion Cantorial Programs. His scholarship centers on Sephardic thought and culture, musical cultures of the Middle East and North Africa, Jewish musical traditions and jazz-based traditions. He is also the director of musical arts at Brooklyn's Sephardic Community Center.

Tjorman Thomas is a multi-instrumentalist (saxophone, oud, nay), vocalist

(Hebrew, Arabic, Spanish), and founder and artistic director of ASEFA and the New York Andalus Ensemble. His artistic work centers on performing music of North Africa, the Middle East and global jazz. He is a guest speaker, *chazzan* and facilitator in ecumenical spaces, cultural institutions, and music and spiritual retreats worldwide. For more information, visit his website at asefamusic.com.

For more information about the concert, contact Rebecca Lesses, coordinator of Jewish studies, at 793-8807 or rlesses@Ithaca.edu. Individuals with disabilities requiring accommodations should contact her and make requests for accommodations as soon as possible.

Chabad to offer JLI class on personal ethics beginning May 16

Rivkah Slonim will offer the class "Beyond Right: The Values that Shape Judaism's Civil Code," a new six-session course by the Rohr Jewish Learning Institute, which will focus on personal ethics in the light of Jewish civil law. The class will be held on six Mondays beginning May 16, at 7 pm. The cost of the course is \$79 per person or \$140 for a couple. It will be offered in-person, as well as over Zoom. Sign-in information will be provided upon enrollment.

"Can you help yourself to someone else's possessions if you are sure they won't mind?" said organizers of the class. "Must you forgive and accept a repentant antisemitic tormentor? If your neighbor blocks your sunlight with a two-story fence, do you have legal recourse? Do you have a legal obligation to report someone's plans to commit a violent crime? These are just a few of the questions among the many - large and small - that are addressed in this course."

"Many people are surprised to discover the attention Jewish law devotes to disputes between neighbors, ethical dilemmas involving the workplace, and maintaining a peaceful and moral society," commented Slonim. "They assume Jewish law mostly

addresses religious practice."

The course will explore six foundational Jewish values that underlie the practical application of Jewish civil legislation, translating abstract principles into detailed guidance on common real-life scenarios.

"The JLI course 'Beyond Right' explores fundamental topics that are of vital importance for any just society in light of the profound teachings of the Jewish legal tradition," said Professor David Flatto of the Hebrew University of Jerusalem, Faculty of Law. "It highlights the central values and commitments that are at stake in addressing these issues. I commend JLI for developing this rich and illuminating course."

"Informative, practical and insightful, 'Beyond Right' is sure to generate an appreciation for Jewish law as a distinctive Jewish system that can be utilized as a source of guidance and clarity when one is faced with professional or personal dilemmas," said organizers. "Martin Pritikin, dean of Concord Law School at Purdue University, has praised 'Beyond Right' as a course that 'helps shine a light on what it means to be a nation living under the rule of law, and indeed, what it means to be human.'"

"Beyond Right" is approved in New

York state for legal professionals seeking to fulfill their CLE requirements. The course is designed for people at all levels, including those without prior experience or background in Jewish learning. All JLI courses are open to the public and attendees need not be affiliated.

To register, e-mail to rshea@Jewishbu.com, call the Chabad Center at 797-0015 or visit www.myJLI.com for registration and for other course-related information.

JLI, the adult-education branch of Chabad-Lubavitch, offers programs in more than 1,600 international locations in the U.S., Argentina, Australia, Belarus, Belgium, Brazil, Canada, Colombia, Denmark, Estonia, Finland, France, Georgia, Germany, Greece, Guatemala, India, Israel,

Italy, Japan, Kazakhstan, the Netherlands, Panama, Russia, South Africa, Sweden, Switzerland, Turkey, the United Kingdom, Uruguay and Venezuela. More than 400,000 students have attended JLI classes since we were founded in 1998.

Moving 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 reporter@aol.com with "Reporter Address change" in the subject line to let *The Reporter* know about your new address.

Community Calendar

The Community Calendar can be found on the Jewish Federation of Greater Binghamton's website, www.jfgeb.org, by clicking on "calendar." Updates or additions of events for the calendar can be made by contacting the Federation through its website (click on "calendar" and then "click here to request a change to the calendar") or by calling 724-2332.

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PASSOVER

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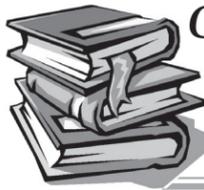
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Off the Shelf

Haggadot – practical and impractical

RABBI RACHEL ESSERMAN

Most *haggadot* (the plural of haggadah) are designed for use at the seder table. Some include commentary for those interested in either the spiritual or historical aspects of the ritual. Others offer interpretative versions of the material for those who are unable to find meaning in the traditional text. For example, “Night of Beginnings: A Passover Haggadah” by Marcia Falk, with drawings by the author (The Jewish Publication Society), not only offers new versions of the blessings and readings, but a closer look at the female characters in the Exodus story. However, it’s rare for a haggadah to include long discussions that don’t deal directly with the Passover rituals. That’s true of Dennis Prager’s “The Rationalist Haggadah: The Alperson Edition,” edited by Joseph Telushkin (Regnery Faith), which makes it difficult to see how it could be used at a seder table, unless those attending prepared for the event by reading the essays before the holiday.

Falk sees the holiday of Passover as speaking about new beginnings, including “the departure from Egypt – the first step in our becoming a free people – and the start of the year, which in the Book of Exodus, takes place in the springtime month of Aviv (later called Nisan).” In addition, she views

her haggadah as a new beginning: rather than just updating the traditional liturgy, it is a radical reworking of the ritual. This includes her blessings, which offer language taken from the “natural world.” For example, God is called “*Eyn Hahayim* (wellspring of life) and “*Ma’yan Hayeynu* (flow of our lives).” The *maggid* section now tells the story of the Exodus by offering the actual biblical text interspersed with Falk’s commentary and includes a focus on women who helped make the Exodus possible. Some material – in particular, the words of the songs at the end of the seder – have been kept the same so people can sing the traditional tunes.

“Night of Beginnings” is beautifully designed and easy to read. The pages of the haggadah are color coded for the elements they contain, whether blessings, *kavanot* (readings to create the correct mindset), spring poems or psalms of praise. The new blessings offer food for thought and the use of the biblical text allows people to discuss the actual story of the Exodus. My favorite part, though, was her alternate version of the four children, particularly the child who is normally called the wicked child. Falk sees all four children as types who live within us. She calls the wicked child “the child who feels apart and alone,” and suggests

this child “is hungry for truth, but a different kind: he wants to know more about *you*; he asked what this holiday means *to you*. This child too is studying the world – *your* world. He is trying to find himself in you, through you.” What Falk suggests is that instead of treating him as evil and casting him out, “don’t turn him away; let him cross your borders. He will bring you insight and surprise.” While I doubt I will use Falk’s work as my only haggadah, parts of it would enrich any seder I lead.

Although it’s easy to see “Night of Beginnings” being used in homes, it’s far more difficult to imagine that for “The Rationalist Passover Haggadah.” However, I doubt that Prager expects that result. In his introduction, he notes that his work will be “of interest to the religious Jew, the non-religious Jew, and the non-Jew.” In fact, he believes it should be used all year round, not just for seders, because he considers it “a guide to life, to God, and to Judaism.” Although it does contain the traditional elements of a seder, his commentary is not focused on the ritual itself. The numerous essays (most of which are too long to be read during the average seder) are an attempt to convince readers that God exists.

See “*Haggadot*” on page 15

PASSOVER GREETINGS

HAPPY PASSOVER
חג פסח שמח
Next year
may we all be free!
Hollie Levine and
Brendan Byrnes

Wishing you and your family peace, health and happiness this Pesach

Marilyn Aigen

May you and your family have a joyous Pesach

Rabbi Barry and Jill Baron

May you and your family have a joyous Pesach

Rabbi Zev & Judy Silber

May your Passover seder be joyous!

Jean & Lew Hecht and family

Happy Passover!

Rhona & Richard Esserman

HAPPY PASSOVER

Shari & Rob Neuberger

HAPPY PASSOVER
חג פסח שמח
Next year may we all be free!
From Rabbi Barbara Goldman-Wartell and Family

May your Passover seder be joyous!

Charlie Pritchett



Wishing you and your family peace, health and happiness this Pesach

Susan and Gerald Hubal

Wishing you and your family peace, health and happiness this Pesach

Bob Tomanek

חג כשר ושמח
BEST WISHES FOR A HAPPY & KOSHER PASSOVER
Susan and Ben Kasper

Maria and Bob Kutz wish all their relatives and friends a Happy Passover

Wishing you and your family peace, health and happiness this Pesach

From Rabbi Geoffrey Brown and Elissa Brown

Passover Blessings

Olwen and Rick Searles

HAPPY PASSOVER

Ann C. Brillant

Wishing you and your family peace, health and happiness this Pesach

Terri Bennett

Chabad to hold in-person community seder, deliver "Seder in a Box" and offer *shmura* matzah

In-person community seder

Chabad Center will hold a Passover seder open to the general community on the first night of the holiday, Friday, April 15. Festivities will begin with services at 7:30 pm followed by the seder. The services and the seder will be held at the Chabad Center, 420 Murray Hill Rd., Vestal. There is no charge for the seder, but donations to help defray the cost are appreciated and can be sent to Chabad before or after the holiday. For more information and seder reservations, write aslonim@Jewishbu.com or call the Chabad office at 797-0015.

The seder will include all of the traditional observances, a full-course dinner, handmade *shmura* matzah and mystical insights. The haggadah will be read in both Hebrew and English with participation from those present, and the many customs and traditions of the seder will be explained.

"Our seder is open to anyone who wants to attend a

traditional seder – no previous knowledge or level of observance is required," explained Rabbi Aaron Slonim, executive director of Chabad. "Be prepared to be welcomed – just as you are – as part of the family."

"We will be serving a full course, traditional holiday dinner, but I do urge participants to have a bite to eat earlier in the evening to tide them over the ceremonial, opening portion of the seder which precedes dinner," added Rivky Slonim.

"Seder in a Box"

For those who are unable to attend and would like to celebrate the holiday traditions, Chabad will make available a "Seder in a Box." Interested parties are asked to e-mail aslonim@Jewishbu.com or call the Chabad office at 797-0015 to reserve their box, or a box for a friend or loved one, as soon as possible. The "Seder in a Box" contains matzah, grape juice, a holiday dinner (for one

or two) and the ceremonial items necessary for a seder. A haggadah will be included, as well. The subsidized cost of the "Seder in a Box" is \$36 or \$54, depending on number of meals included.

Community members who wish to assist in the effort can help with delivery, can underwrite a box or two, and/or can help with the cooking of the food and packaging of the boxes.

To offer assistance, contact the Slonims at 797-0015. Checks earmarked for this purpose may be sent to Chabad, 420 Murray Hill Rd., Vestal, NY 13850.

Shmura matzah

Handmade *shmura* matzah will be available for purchase through the Chabad Center for \$19 a pound or three matzahs for \$10 as long as the supply lasts. Interested parties are urged to place their orders as soon as possible. To order *shmura* matzah, call the Chabad Center at 797-0015.



On the Jewish food scene
The meal for the ninth night of Passover

RABBI RACHEL ESSERMAN

People who know that there are only eight nights of Passover may be scratching their heads over my headline: "The meal for the ninth night of Passover." What could I possibly mean by that? Well, there is a holiday food tradition that starts just after the eighth day of Passover ends. What holiday are we celebrating on the ninth night? Of course, it's Chag haPizza!

For those who don't speak Hebrew-English (or is it English-Hebrew?), the correct translation for that term is the

Holiday of Pizza. Yes, for years, my meal after the conclusion of Passover was pizza. It doesn't matter that I might not have had pizza for months before the holiday: during Passover, I crave pizza. And, yeah, yeah, I know all about matzah pizza (yuck!) and now cauliflower crust pizza (which I actually like), but that is *not* the pizza I want after Passover. Thin crust, thick crust, deep dish – it doesn't matter. Any kind of flour-based crust with cheese and lots of tomato sauce is fine. (Oh, and as nice as pizza with toppings on it is, to

me, *real* pizza is just crust, sauce and cheese.)

I remember in college being the only one of my friends who observed the Passover dietary restrictions. Some of my friends could be excused because they weren't Jewish. The Jewish ones weren't observant and didn't bother to avoid leavened food. However, *all* of them were more than happy to join me for a late meal of pizza the night Passover was over.

See "Ninth" on page 10

PASSOVER GREETINGS



We wish everyone
 a sweet & healthy
 Pesach.
 Harold & Toby Kohn
 and Family



כוס מרים
 This year,
 may we all be free!
 Happy Passover
 Rebecca Kahn



Wishing our friends & family a
 Happy Passover
 Merri & Tony
 Linka, Alexander, Anna,
 Maya, Dora,
 Ari & Max Preus



Wishing
 all of our
 friends a
 Happy
 Passover
 Arieh Ullmann & Rhonda Levine

Wishing you and your
 family peace, health and
 happiness this Pesach



Shelley, Mark,
 Josh & Rae Hubal

**Passover
 Greetings**

from
 Linda & Dennis Robi
 and Family




From the Gregor Family
 Laura, Gene & Helen,
 Michael & Jennifer

May the nations &
 people everywhere
 understand that peace and
 cooperation is the answer.



Neil & Sima
 Auerbach

HAPPY PASSOVER
 לַחֲדָשִׁים

Next year may we all be free!
 Suzanne Holwitt and family

Have a Joyous Passover



DA DA YEI NU DA DA YEI NU DA DA YEI NU DA DA YEI NU

Rabbi Rachel
 Esserman

Federation and PJ Library help families celebrate Passover

By Reporter staff

Shelley Hubal, executive director of the Jewish Federation of Greater Binghamton, sees value in the PJ Library program. "Reading age-appropriate Jewish books is a great way for parents to get their children interested in their Jewish roots," she said. "Through the PJ Library, parents and children can learn about the holidays and Jewish culture. Sharing these works also allows children to learn about Jewish values in fun and interesting ways."

The Federation offers families with children from birth to 8 years old free subscriptions to the PJ Library. "We offer these subscriptions at no cost because we know helping our youngest generation be connected to Judaism is an important use of our funds," Hubal added. "We also run programs for families. These programs are a great way to connect with other young Jewish families in our community. Families who are interested in subscribing through the Federation should visit <https://pjlibrary.org/enroll-in-a-community?id=100293> for Binghamton's enrollment page." On the website, people can also make a donation to support the Binghamton Jewish Federation's PJ Library program.

Hubal also noted that the PJ Library website is filled with information, recipes, games and other material to make holidays more meaningful: "Want to know more

about Passover or just find a number of child friendly recipes? The PJ Library website is the perfect place to visit."

Passover material from the PJ Library
This material is used courtesy of the PJ Library

This year, families will receive an illustrated "Matzah Mania" fold-out, which includes recipes for homemade matzah, matzah trail mix and matzah pizza lasagna, along with ideas for serving a seder grazing board. The keepsake fold-out also includes culturally inclusive information about seder traditions, and the "Four Questions" of the Passover seder, which are printed in English and Hebrew.

More than 45,000 of families who have received a PJ Library haggadah have indicated that this was their first haggadah. The PJ Library also offers a digital version, which can be downloaded in five languages: English, Spanish, Portuguese, Russian and French. This haggadah is filled with songs, blessings, and explanations and is available as a free printable PDF at <https://pjlibrary.org/haggadah>.

PJ Library has also updated its Passover hub with new book lists and dozens of new ideas and resources for families, including stories and songs, games, activities and recipes, and printables. The Passover hub can be found at <https://pjlibrary.org/passover>.

A Passover game can be found at <https://pjlibrary.org/PJLibrary/media/PJ-Library/PDF-files/Passover-Card-Game.pdf>.

PJ Library Passover recipes

Fluffy Passover Frittatas

Recipe used courtesy of the PJ Library

- 1 Tbsp. butter
 - 2 Tbsp. olive oil
 - 1 sweet onion, sliced
 - 1 leftover baked russet potato, thinly sliced*
 - 10 large eggs
 - ½ cup half and half or whole milk
 - 1 cup shredded cheddar jack cheese
 - 2 tsp. kosher salt, divided
 - 1 tsp. fresh ground black pepper, divided
 - 12 cherry tomatoes
 - Handful of Italian parsley, chopped
- *Don't have an already-baked potato on hand? Grab a russet potato, use a fork to prick the skin all around the potato, then cover it tightly in plastic wrap and microwave for five minutes. Let the potato cool completely before handling it.

Preheat the oven to 375°F.

In a large oven-proof nonstick skillet, melt butter over medium/high heat. Add olive oil and swirl to coat the skillet.

Cook the onions in the skillet until they are translucent, about 5-7 minutes, and add the potato slices. Season with 1 teaspoon of salt and half a teaspoon of pepper.

In a separate bowl, whisk together the eggs, milk, cheese, and remaining salt and



Fluffy Passover Frittatas (Photo courtesy of the PJ Library)

pepper. Pour the egg and cheese mixture over the onions and potatoes.

Use a spatula to evenly distribute the cheese.

Add the tomatoes on top.

Bake in the oven for 15-20 minutes, or until the egg is set.

Let your frittata sit for two minutes before taking it out of the pan.

Serve hot or at room temperature.

Additional recipes from the PJ Library website

◆ A list of additional Passover breakfast ideas can be found at <https://pjlibrary.org/beyond-books/pjblog/march-2021/the-big-list-of-passover-breakfast-ideas>.

◆ A list of Passover lunch ideas for children can be found at <https://pjlibrary.org/beyond-books/pjblog/march-2017/9-passover-lunch-ideas-for-kids>.



TC Religious School celebrates Shabbat and Purim



The Temple Concord Religious School children led Shabbat morning services on March 12.



Above: The Temple Concord Religious School children and Rabbi Barbara Goldman-Wartell stood before the ark during Shabbat morning services on March 12.



The Temple Concord Religious School's Purim celebration, which was originally to be held on March 5, was postponed until March 12 due to winter weather. Shown are the children and teachers in their costumes.

Happy Passover

from

The Jewish Federation of Greater Binghamton



Shelley Hubal, *Executive Director*

Suzanne Holwitt, *President*

Jennifer Kakusian, *Administrative Assistant*

TI held Klezmer Concert for Ukraine

By Howard Warner

Temple Israel held a Concert for Ukraine featuring the band Klezmer Local 42, of Athens, GA, on April 3. About 100 people attended the event in person and on Zoom. It included a silent auction, a bake sale, refreshments and dancing. The event was sponsored by the Rozen Foundation and the Klezmer Local 42 band. All proceeds were donated to helping Ukrainian victims of the current war. More than \$4,000 was raised at the event.

The band performed for almost two hours playing 11 songs in the first set and eight after the short intermission. They ended with a Klezmer rendition of the Rolling Stones' "Paint It Black." The band included Dan Horowitz (bass, vocals), Noel Beverly (mandolin, vocals), Bud Freeman (clarinet), Eddie Glikin (percussion, vocals), Philip Kohnen (accordion, vocals) and Gregory Sanders (drums). They were joined by guest See "Klezmer" on page 11



Klezmer Local 42 performed at a Concert for Ukraine at Temple Israel.

Bishop Douglas J. Lucia
and the People of the
Roman Catholic Diocese of Syracuse
Greet our Jewish Friends and
Neighbors in Your Holy Season



May Our Friendship be a Blessing for All

*May We Give Our Common Voice to
the Ancient Promise of Shalom*



wishes you a happy passover

Kosher Fresh Chicken Items



Fresh Kosher Boneless Chicken Breast Fillets

8⁹⁹ lb



Fresh Kosher Cut Up Chicken Fryers

3⁹⁹ lb



Fresh Kosher Whole Broiler Chickens

3⁹⁹ lb

We have a selection of Kosher for Passover cakes and cookies made by Molly's Bakehouse.



Gunter's Honey 12 oz

2 for **\$5**



Savion Fruit Slices 6 oz

1⁹⁹



Kedem Tea Biscuits 4.2 oz

2 for **\$1**



Kedem Grape Juice 64 oz

2 for **\$6**



Elite Chocolate Bars 3.5 oz

2 for **\$3**



Manischewitz Potato Pancake Mix 6 oz

2 for **\$5**



Manischewitz Matzo Ball Mix 5 oz

1⁴⁹



Gefen Macarons 10 oz

3⁹⁹

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“The Plot Against America”: Democracy besieged, then and now

BILL SIMONS

Well before the December 7, 1941, Japanese attack on Pearl Harbor, U.S. media provided extensive coverage of aggression in Asia, the German blitzkrieg of Europe and the bombing of British cities. Fanning isolationist sentiments, the aviator hero and chief spokesman of the anti-interventionist America First movement Charles Lindbergh proclaimed, “The three most important groups who have been pressing this country toward war are the British, the Jewish and the Roosevelt administration.”

Violence against European Jewry escalated and antisemitic incidents increased on the American home front. Several pundits predicted that Lindbergh would capture the 1940 Republican presidential nomination and defeat incumbent Franklin Roosevelt in the November election.

History followed a different course. Wendell Willkie, an internationalist, captured the Republican nomination. Willkie generally waged a principled but losing campaign, including support for the Roosevelt administration’s peacetime draft and destroyers-for-bases agreement with Britain. “The Plot Against America” by the acclaimed Jewish-American writer Philip Roth posits a plausible counter history.

Roth’s 2004 historical novel elicited kudos, as did the HBO adaptation of “The Plot Against America.” The six-part television series, each segment approximately an hour in length, originally aired in 2020, two years after Roth’s death. The video is currently available on several streaming services. There are significant differences between the novel and the video. This column examines the video version.

An exceptional film, “The Plot Against America” meticulously recreates the material culture of the early 1940s, surrounds its fictional plot with attention to historical detail, and features an outstanding cast, led

by the Jewish-American actress Winona Ryder (Horowitz). Compelling, significant, and disturbing, “The Plot Against America” synthesizes an epic and intimate story.

In the speculative alternative history of “The Plot Against America,” Lindbergh, tall, handsome and not yet 40 when he assumes the office of the presidency in 1941, ensures peace for the United States by negotiating friendly accords with Germany and Japan. He lauds Hitler’s Third Reich for halting the advance of Soviet Communism. Under the guise of promoting social integration, Lindbergh’s secretary of the interior, Henry Ford, the automobile manufacturer, oversees the Just Folks program, which recruits teenage Jewish boys from urban areas to live with rural Gentile families during the summer.

Subsequently, Ford introduces a modern Homestead Act that “voluntarily” relocates Jewish families to the small towns of the American interior by providing employers with incentives to decentralize their businesses. FBI agents monitor dissidents. When a wave of American pogroms attacks Jewish synagogues, neighborhoods and people, Lindbergh fails to condemn the violence. With the president flying solo, his plane mysteriously disappears.

Amidst rumors of a Jewish conspiracy, Acting President Burton K. Wheeler imposes martial law. Prominent Jews and critics of governmental policy are summarily arrested. Escaping from involuntary confinement, First Lady Anne Lindbergh delivers a courageous radio address, calling for Wheeler’s removal, a return to the rule of law and a new presidential election.

Two Jewish American leaders, the fictive Conservative Rabbi Lionel Bengelsdorf of Newark, NJ, and a ramped-up version of the historical Walter Winchell, an influential newspaper/radio journalist, lead divergent

and antagonistic movements amidst the rising wave of antisemitism in Lindbergh’s America. Brash, abrasive and unflinching, Winchell mounts a campaign for president, skewering fascism at home and abroad. Deriding Lindbergh as “the lone ostrich,” Winchell is undeterred when uniformed brownshirts launch violent attacks at his rallies. Assassination finally silences Winchell.

In contrast, Bengelsdorf, an assimilationist and accommodationist, supports Lindbergh and his programs. A Southerner by birth whose German-Jewish ancestors fought for the Confederacy, the ambitious rabbi tells co-religionists that he can counter antisemitism through his personal relationship with Lindbergh. By promoting the Just Friends and Homestead initiatives, the anti-Zionist Bengelsdorf aspires to accentuate the Americanism of Jews and to eradicate tribal stereotypes that promote antisemitism. Bengelsdorf, however, knows a secret that ultimately leads to his incarceration: Lindbergh’s young son, supposedly murdered a decade ago, is a German captive, and the boy’s survival necessitates the elder Lindbergh’s collaboration with the Nazis.

The macro events of “The Plot Against America” imperil the Levin family of Newark. Wife to Herman, mother to Sandy and Philip, and younger sister to Evelyn, Bess Finkel Levin is strong, loving and frightened. Cognizant of the growing menace, her response evolves from futilely trying to shield her sons – particularly the young and anxious Philip – from hard truths to unsuccessfully arguing for relocation to Canada to sheltering a Jewish boy, whose mother was murdered by the Ku Klux Klan, in the besieged Levin home.

A minor labor union official and substitute teacher, Evelyn Finkel, Bess’ attractive, 40ish older sister, long remained single so she could care for her frail, widowed mother. Following her mother’s death, Evelyn marries Rabbi Bengelsdorf, adopts

his appeasement strategy and becomes the New Jersey Just Folks director, enticing her nephew Sandy to participate in the program.

Attending a Lindbergh White House dinner with Bengelsdorf, Evelyn accepts an invitation to dance with German Foreign Minister Joachim von Ribbentrop. Hysterical for her own safety after Bengelsdorf’s arrest, Evelyn seeks refuge with Bess’ family. Outraged that Evelyn’s role in Bengelsdorf’s disastrous collaboration with Lindbergh contributed to physical danger menacing the Levin family, Bess throws her once beloved sister into the street.

Bess’ husband Herman has a brutal fist-fight with his nephew Alvin, prompted by mutual recrimination about the insufficiency of each other’s stance against antisemitism. This is despite Alvin losing a leg in combat – and secretly collaborating with the British in Lindbergh’s demise – and Herman, at great risk, driving to Kentucky to rescue an orphaned Jewish boy.

At film’s end, former President Franklin Roosevelt, the icon of American liberalism, runs in the special election following Lindbergh’s disappearance. Hopeful Rockwellian images of Americans of all races voting, accompanied by Frank Sinatra’s musical paean to democracy, augur catharsis. Then, an unsettling final fadeout depicts the stealing and burning of ballots.

In 2022, continuing attempts to delegitimize the last presidential election and the resurgence of domestic antisemitism sadly render “The Plot Against America” prescient. As in the early 1940s, so today: American democracy, still the last best hope of humanity, is fragile and requires defense.

Bill Simons is a professor emeritus at SUNY Oneonta where he continues to teach courses in American 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.

NEWS IN BRIEF

From JNS.org

British company produces one million kosher-for-Passover matzahs for Ukraine

A British kosher-food manufacturer devoted its entire factory the week of March 31 to produce a million matzahs for Ukraine’s Jewish community and refugees in time for Passover following a request from the Orthodox Union, reported *Jewish News*. Russia’s invasion of Ukraine has resulted in extreme shortages of matzah for Passover for both Jews in the country and those who have fled, the OU told the news outlet. To help with the issue, the OU contacted KLBD – the *kashrut* division of the London Beit Din – and asked if the Leeds-based company Rakusen’s would be able to produce extra kosher-for-Passover matzah. Roughly 70,000 boxes were ordered, which comes out to nearly one million matzahs; the packages will be sent to Hungary and then transferred to Ukraine. All the costs for the extra flour that Rakusen’s had to buy, plus packaging for the boxes and hiring of extra staff, was covered by the OU and Va’ad Hakashrut, according to *Jewish News*.



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Happy Passover!

David Salomons, D.D.S.

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Ninth.....Continued from page 7

I once fooled someone into believing (OK, only for a minute) that the holiday was real. She helped me organize the seder we used to hold as part of my chaplaincy work. There was an abbreviated seder and a complete meal (the only time we did that). While we were eating, I began telling her about Chag haPizza and managed to keep a straight face. I can’t remember if I cracked first or if she realized it was ridiculous, but we had a nice laugh about it. (Although after that she almost didn’t believe me when I explained that many people have prunes as part of the meal

since matzah can be constipating. When she realized I wasn’t joking this time, she gasped with horror as she noted that one person had scarfed down about four pieces of matzah. I said that yes, he was going to have problems.)

During the past few years, I haven’t observed the holiday as faithfully as I once did. It’s more fun to celebrate it with other people, something that has not been possible during the pandemic. Maybe I’ll find a way to do it on my own this year. If not, perhaps I’ll just have to celebrate Chag haSpaghetti instead.

Romance.....Continued from page 4

“Dead Collections” moves very slowly because Fellman seems far more interested in exploring the nature of Sol and Elsie’s sexuality than in plot and action. My favorite sections used different narrative techniques – for example, chapters written as screenplays or featuring e-mail exchanges – to further what plot the novel contains. I’m not sure if Sol’s being a vampire is supposed to be a metaphor, but if so, it’s meaning isn’t clear; perhaps it’s just another way for Fellman to make readers question their assumptions about gender and sexuality.

“Playing the Palace”

I’m not sure why I originally skipped by Paul Rudnick’s “Playing the Palace” (Jove) when it first appeared last year because I’ve read all his other novels and most of his plays. I even have the book of movie reviews he published under the name Libby Gelman-Waxner. Part of me thought, “Eh, a romance, who cares.” Then I read it had a Jewish character and figured why not ask for a review copy. Reading it, though, reminded me of why I so like his work: “Playing the Palace” contains some wonderful snarky remarks that were I-have-to-stop-reading-because-I’m-laughing-so-hard funny.

The plot is simple: Carter Ogden, a gay,

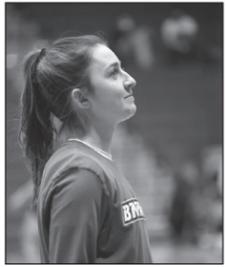
neurotic, nice Jewish boy (OK, man who is almost 30) meets the very publicly gay prince of England, Edgar, who is heir to the British throne and they fall in love. I know what you’re thinking: I said this was a romance, not a fantasy. Well, there are no ghosts, demons, vampires or witches. Nor does it take place in an alternative world. It simply posits that gay men can be completely accepted by their families. However, while Carter’s family loves Edgar, the palace is not happy with this upstart American who keeps making terrible gaffes and embarrassing the crown. Does true love stand a chance?

What makes “Playing the Palace” work is that Carter and Edgar are both flawed, insecure characters who are looking to find love and meaning in their lives. It also features a number of wonderful minor characters, including the queen of England; Carter’s sister, Abby; James, Edgar’s chief of staff and speaker of sarcastic asides; and a talking photograph of the late Ruth Bader Ginsburg, who’s no slouch at telling Carter what he should be doing. So you know just how much I loved this book, I’ve already told a close friend that I’m lending her my copy the minute this review appears because she *absolutely* has to read it.

Meet Mia Raskin: A Shomer Shabbat college basketball player at Binghamton U.

By Howard Blas

(JNS)—For Mia Raskin, basketball and Judaism are essential parts of life. Her deep and simultaneous commitment to her favorite sport and religion never came into conflict; at least, until Raskin began considering her college options.



Mia Raskin
(Photo courtesy of Binghamton University)

For Raskin, observance of Shabbat and *kashrut* were non-negotiable, so playing college basketball seemed out of the question. That all changed when an unusual opportunity presented itself during her sophomore year at Binghamton University in New York: Raskin joined the Binghamton women's basketball team in late December, traveled to 16 road games and continued to be a proudly observant Jew.

Raskin grew up in Dallas and moved with her family in 2002 to Potomac, MD, when her father,

Adam Raskin, became the rabbi of Congregation Har Shalom. Raskin played basketball at every opportunity growing up. "I prioritized basketball almost over everything else," she says. She played basketball year-round: at the (Orthodox) Melvin J. Berman Hebrew Academy in Rockville, Md., in an AAU (Amateur Athletic Union) league and at various summer programs.

Raskin praises her parents for their support and understanding of both her commitment to basketball and her religious practice. "My father is a Conservative rabbi and is so supportive of me staying observant. My mother, too — she raised us so that we never felt forced or coerced to be observant; it made me strong."

By 10th grade, Raskin began to realize that playing basketball in college was unlikely: "I thought about playing, but also thought it was not possible because of being *shomer* Shabbat. Ultimately, there were no college basketball programs flexible enough to accommodate my Shabbat observance, *kashrut* requirements and Jewish communal needs, so I decided collegiate basketball would not be in the cards for me."

She graduated from Berman, spent a gap year learning at Midreshet Torah V'Avodah in Jerusalem and began attending Binghamton, where she is currently a sophomore majoring in marketing in the Binghamton University School of Management. Raskin serves as an officer in the Alpha Kappa Psi business professional fraternity. She is also actively involved in Jewish life on campus; she is a past student president of the Orthodox Union's Jewish Learning Initiative on Campus, is a leader in the BU Zionist Organization, and is involved at Chabad at Binghamton.

Raskin has also served as manager of the women's basketball team, where she kept track of player statistics; tended to logistical issues of the gym and facilities; and assisted the coaching staff in practices and games. "I could not stay away from the game I loved," she says. "Being in that position was rewarding."

She would soon have an unusual opportunity to take on an even greater role with the team. During the fall semester, Raskin noticed that a number of players were unable to play due to injuries or coronavirus precautions. At times, there were not enough players available for a 5-on-5 scrimmage. And so, Raskin mentioned her basketball playing background to head women's basketball coach Bethann Shapiro Ord, who appreciated her offer to help, but was not initially able to take her up on it.

While home on break, on Friday afternoon, December 31, Ord called to offer Raskin an opportunity to join the team. "You can only imagine my initial reaction to that phone call; I was ecstatic! I finally felt like I would be able to live out my basketball dreams," says Raskin. Still, she knew that her religious observance would pose issues and require certain accommodations.

As Raskin got to talking with her teammates in the locker

room, the topic of Shabbat and *kashrut* came up, as did the fact that Raskin had "no one to do Shabbat with." The teammates immediately replied, "We will come."

Raskin invited her entire team to her apartment for a Shabbat dinner. "I made all of the food — dinner for 15 — all of the classics... cholent, deli rolls, schnitzel, challah. It was really special how interested they were so early on." She explains that she even prepared a Shabbat dinner "cheat sheet," explaining *Kiddush*, hand-washing and *Hamotzi* to her guests.

Their interest in and support for Raskin continued to grow. "Everyone asked questions daily to try to understand. It was cool," says Raskin.

But she found ways to make it work, including walking home from the field house, often accompanied by teammates, on Shabbat. In all, she was able to join the team for 16 of 20 road games. "That's 80 percent! The other four," she says, "would have required riding on Shabbat."

Raskin's parents, her coach and the Binghamton Chabad community say they are proud of how she has been making it all work, in addition to her telling everyone right up front what her needs entailed.

Rivkah Slonim, associate director at the Chabad Center for Jewish Student Life at Binghamton University, reports: "Mia is an inspiration — navigating her sports life while remaining steadfast in her commitment to Judaism. Mia has demonstrated the ability to live by principles. She works hard, plays hard and remembers, above all, who she is."

Her being on the team has also helped drive attendance at Binghamton Bearcats women's basketball games, which is admittedly small from the campus community. "There is a huge fan base, but it is more from the local community



Mia Raskin (standing) at a Binghamton University game. (Photo courtesy of Binghamton University)

than from the school," notes Raskin, who is quick to add, "the people who showed up from school were from the Jewish community — about 15 or 20 per game."

In the end, Raskin did not see any playing time. But she's not upset and has an amazingly positive attitude. "I go to live the dream — to work out with the team, to do free throws and lay ups, and come out when the team warm ups."

She adds that the team "respected that I had to make compromises. There was mutual respect. I loved my time with the girls. They welcomed me with open arms."

The season is now over, and Raskin will consider her options for next season. "I have no expectations of whether they want me to come back."

She smiles, "I did get really cool sweatshirts. At the end of the day, it was worth it."

Passover Greetings from these Healthcare Professionals

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Ronald Sacks & Ilene Pinsker

Klezmer. . .Continued from page 8

musician Allen Lutins (clarinet) from Binghamton. Rabbi Moshe Shmaryahu joined in the Jill Jackson-Miller and Sy Miller song "Let There Be Peace on Earth."

"This was the first event since the COVID pandemic erupted in 2020 open to the general public at the Temple Israel building," said organizers of the event. "It is truly great to be able to resume some level of normalcy again. And let us hope that peace will return to Ukraine soon."



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Jewish Agency launches "Aliyah Express" to expedite Ukrainian move to Israel

By JNS staff

(JNS)—In anticipation of a massive wave of immigration from Ukraine, the Jewish Agency for Israel has launched its "Aliyah Express" program to expedite the immigration process resulting in thousands of Ukrainian Jewish refugees arriving in Israel.

Since Russia's onslaught into the country in February, some 4,000 Jewish Ukrainian refugees have come to Israel. That number is expected to dramatically increase, especially as the situation worsens. As such, the express program will significantly reduce the timeline for *aliyah* eligibility checks, and with assistance from the International Fellowship of Christians and Jews, private donors and foundations, those fleeing the country will be able to board flights to Israel faster.

The Jewish Agency will also assist in absorbing immigrants when they arrive in Israel. Dozens of employees are being recruited to assist the Ministry of Aliyah and Integration with housing new immigrants in hotels upon their arrival, as well as working with an emergency program that will enroll young Ukrainians in Masa, a program co-founded by the Jewish Agency.

Following a request from the Israeli government, the Jewish Agency will also help establish a situation room to



International Fellowship of Christians and Jews President Yael Eckstein met new Ukrainian immigrants. The aliyah flight from war-torn Ukraine was brought to Israel through the joint efforts of the International Fellowship of Christians and Jews, Israel's Immigration and Absorption Ministry and the Jewish Agency for Israel. (Photo by the International Fellowship of Christians and Jews)

coordinate organizations working on the ground in the region. "The Jewish Agency continues to be at the forefront of *aliyah* mobilization efforts, in particular when it

comes to Ukrainian refugees," said its acting chairman and chairman of the World Zionist Organization Yaakov Hagoel. "Combining our organization's forces with other formidable bodies that facilitate *aliyah* will help resolve this emergency crisis facing Ukrainian Jewry. Now, they can be rescued and absorbed much faster so they can settle into their new home in Israel."

At the onset of the Russian invasion, the Jewish Agency sprang into action and mobilized humanitarian and rescue operations in Poland, Romania, Hungary and Moldova. These facilities have housed more than 8,000 refugees so far. There are currently 4,500 refugees at overseas facilities along the Ukrainian border who will soon make their way to Israel. To accommodate them are 7,000-plus beds — a number the organization is planning to increase by opening additional facilities in Romania, as well as renting a stadium in Bulgaria.

"Seeing the Jewish world come together the way it has on behalf of Ukrainian Jewry is truly amazing," said Amira Ahronoviz, CEO and director-general of the Jewish Agency. "Our operations are made possible by donations of tens of millions of dollars from the Jewish Federations of North America (JFNA), Keren Hayesod and friends of Israel from around the world."

Jewish online resources

By Reporter staff

A variety of Jewish groups are offering educational and recreational online resources. Below is a sampling of those. *The Reporter* will publish additional listings as they become available.

◆ The Blue Dove Foundation, <https://thebluedovefoundation.org/>, has a new website with information about mental illness and substance abuse from a Jewish point of view. The site offers "Mental Health Jewish Holiday Resources" and "Publications, Kippahs, Toolkits and More," in addition to information about speakers and workshops.

◆ The Museum of Jewish Heritage will hold the virtual program "German Patriots: Jewish Germans During WWI" on Thursday, April 21, at 2 pm. Scholars will discuss Jewish participation in World War I on the battlefield and home front. For more information or to register, visit <https://mjhnyc.org/events/german-patriots-jewish-germans-during-wwi/>.

◆ Maven will hold the free event "Bob Dylan: About Man and God and Law" on Tuesday, May 17, from 3-3:43 pm. Stephen Daniel Arnoff will discuss Dylan's work and his new book "About Man and God and Law: The Spiritual Wisdom of Bob Dylan." To register, visit <https://maven.aju.edu/events-classes/program/bob-dylan-about-man-and-god-and-law>.

◆ Professor Ruth Wisse will start a weekly podcast "The Stories Jews Tell" on Tuesday, April 12. A 10-week subscription for the first season is \$25. Subscribers will receive a link for each 25-minute episode. During the podcast, Wisse will discuss modern Jewish fiction, including poems, short stories and novels. For more information or to register, visit <https://storiesjewstell.com/podcast/>.

◆ The Hillel College Fair is a free, virtual event and will take place from Tuesday-Thursday, April 24-26. For more information or to register for sessions, visit <https://welcome.hillel.org/virtual-college-fair/>.

◆ The Jewish Theological Seminary will hold several virtual classes: "Introduction to the Talmudic Argument" on Wednesdays, April 27 and May 4, 11, 18 and 25, from noon-1:15 pm, attendees are expected to have some basic knowledge of Hebrew (www.jtsa.edu/event/introduction-to-the-talmudic-argument/); "Turn It and Turn It Again: An Introduction to Midrash" on Thursdays, April 28 and May 5, 19 and 26, from noon-1:15 pm, no knowledge of Hebrew is required (www.jtsa.edu/event/turn-it-and-turn-it-again/); and "Dissent and Tolerance in Jewish History" on Wednesdays, May 4, 11, 18 and 25, from 10:30-11:30 am (www.jtsa.edu/event/dissent-and-tolerance-in-jewish-history).

◆ The JDC Archives and the Weitzman National Museum of American Jewish History will hold "Re-evaluating the Role of American Jewry During the Shoah" on Tuesday, April 26, from noon-1:30 pm. Dr. Jonathan Sarna will discuss new scholarship and whether thoughts about that period of time need to be revised. The cost of a ticket is \$10. For more information or to register, visit <https://payments.jdc.org/give/386040/#!/donation/checkout>.

◆ The Museum of Jewish Heritage — A Living Memorial to the Holocaust will hold a "Virtual Walking Tour: Jewish Buenos Aires" on Wednesday, April 20, at 11 am. The cost is \$18 for museum members and \$36 for non-members. For more information or to register, visit <https://mjhnyc.org/events/virtual-walking-tour-jewish-buenos-aires/>.

◆ Yeshiva University's Azrieli Graduate School of Jewish Education offers an online interactive haggadah companion, which can be found at <https://online.flippingbook.com/view/435547576/16/>. It features material for all ages with a focus on gratitude.

◆ The Museum at Eldridge Street will hold a free online program, "The Empty Chair: A Holiday Conversation About Missing Those We Love," on Tuesday, April 12, from 6-8 pm. Rabbi Andy Bachman and Stephanie Garry will hold a discussion related to Passover. For more information or to register, visit https://www.eldridgestreet.org/event/the-empty-chair-a-holiday-conversation-about-missing-those-we-love/?mc_cid=caf11df5f8&mc_eid=b1c53698a8.

◆ The Museum at Eldridge Street will hold the online program "Feel the History at Your Feet: Nostalgia and American Jewish Religion" on Tuesday, April 26, from 6-8 pm. A donation is requested. Religious studies Professor

Rachel B. Gross will talk about the issues she discussed in her book "Beyond the Synagogue: Jewish Nostalgia as Religious Practice." For more information or to register, visit https://www.eldridgestreet.org/event/feel-the-history-at-your-feet-nostalgia-and-american-jewish-religion/?mc_cid=caf11df5f8&mc_eid=b1c53698a8.

◆ Hadar offers a free Passover reader, "Geulah Arikhta — The Long Redemption: Pesach Reader 5782," which can be downloaded at www.hadar.org/torah-resource/pesach-reader-5782. According to the Hadar website, "This reader will help you reflect on our multifaceted redemption story, as we consider our Exodus in terms of its extended duration — from the earliest stirrings of our people's redemption, to its place in our lives today, to the most complete manifestations of redemption that might yet be brought to the world."

◆ The Jewish Museum of Florida will hold the virtual program "Jews & Plagues: A Long History with Surprises" on Monday, April 11, from 7-8 pm. Samuel Cohn will survey more than two millennia of history, during which Jews were targeted as perpetrators of plagues. For more information or to register, visit <https://secure.qgiv.com/for/jmoffiu/event/843483/>.

For additional resources, see previous issues of *The Reporter* on its website, www.thereportergroup.org/streams/miscellaneous-features/miscellaneous-features/tag/80309?

Being Continued from page 2

But through the willpower, fueled by the suffering of all those generations who were — let's be candid here — hated, despised and loathed by most everyone around them, of Jews who refused to give up the fraught privilege of being Jews, the place that was a dreamy memory became a gritty reality.

And the gritty reality survived against the same kind of odds that Jews have been facing for close to forever. So, this place, Israel, succeeded. And, of course, by doing so, it must be guilty of unspeakable crimes against — you fill in the blank — because that is what it means to be a Jew.

You do things that shouldn't be able to be done. You endure things that shouldn't be put up with. That is part of the existential job description of what it means to be a Jew.

And I cannot imagine a greater privilege than the opportunity to be part of it all.

Douglas Altabef is chairman of the board of Im Tirtzu and a director of the Israel Independence Fund. He can be reached at dougaltabef@gmail.com.

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THE LASKY FAMILY

Deciphering the past

A 1.5-million-year-old human vertebra uncovered in Israel's Jordan Valley

By JNS staff

(JNS) – Israeli archeologists have discovered a 1.5-million-year-old human vertebra—the earliest evidence of an ancient human discovered in the country, according to a report published in February in the peer-reviewed journal Scientific Reports.

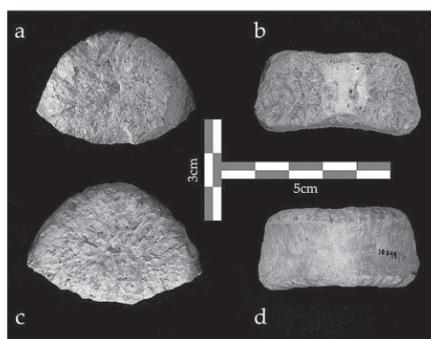
The study was a joint project of researchers from Bar-Ilan University, Ono Academic College, the University of Tulsa and the Israel Antiquities Authority. The discovery helps prove that ancient human migration from Africa to Eurasia occurred in waves; the first reached the Republic of Georgia in the Caucasus approximately 1.8 million years ago and the second in Ubeidiya, in the Jordan Valley, 1.5 million years ago.

“The analysis we conducted shows that the vertebra from Ubeidiya belonged to a young individual 6-12-years-old, who was tall for his age,” explained Professor Ella Been of Ono Academic College. “Had this

child reached adulthood, he would have reached a height of over 180 centimeters (7.8 feet). This ancient human is similar in size to other large hominins found in East Africa and is different from the short-statured hominins that lived in Georgia.”

Ubeidiya is located near Kibbutz Beit Zera, south of the Sea of Galilee. “The prehistoric site of Ubeidiya is significant for archaeological and evolutionary studies because it is one of the few places that contain preserved remnants of the early human exodus from Africa,” a release by the researchers explained. “The site is the second-oldest archaeological site outside Africa.”

Ubeidiya was first excavated between 1960 and 1999, revealing a collection of extinct animal bones and stone artifacts. Fossil species include sabertoothed tiger, mammoths and a giant buffalo, alongside animals not found today in Israel, such



The human vertebra that was uncovered in the Jordan Valley. (Photo by Dr. Alon Barash)

as baboons, warthogs, hippopotamuses, giraffes and jaguars.

Excavations were recently resumed by Professor Miriam Belmaker of the University of Tulsa and Dr. Omry Barzilai of the IAA, this time using new absolute dating

methods to refine the site's dating and to study the paleoecology and paleoclimate of the region. All of the site's findings are stored at the Hebrew University's National Natural History Collections, which is where Belmaker discovered the human vertebra that had initially been unearthed in 1966.

“Due to the difference in size and shape of the vertebra from Ubeidiya and those found in the Republic of Georgia, we now have unambiguous evidence of the presence of two distinct dispersal waves,” said Dr. Alon Barash of the Azrieli Faculty of Medicine of Bar-Ilan University. “It seems, then, that in the period known as the Early Pleistocene, we can identify at least two species of early humans outside of Africa.”

He said that “each wave of migration was that of different kind of humans—in appearance and form, technique and tradition of manufacturing stone tools, and ecological niche in which they lived.”

Second 2,000-year-old synagogue uncovered at Migdal

By Dan Lavie

(Israel Hayom via JNS) – A synagogue dating back some 2,000 years has been excavated at Migdal in northern Israel, a modern town and the site of a Jewish community in the Second Temple era. This is the second synagogue excavated in Migdal and the first time archeologists have found evidence of two synagogues coexisting in a Jewish community at a time when the Second Temple was still in use.

Like many archeological discoveries in Israel, the second synagogue at Migdal resurfaced due to infrastructure work. In

this case, a salvage excavation ahead of the widening of a nearby highway.

“The discovery of a second synagogue at the Galilee community sheds light on social life and religion of Galilean Jews at that time, and shows the need for a special building to study and read Torah and hold social gatherings,” explained Dina Avshalom-Gorni of the University of Haifa, one of the directors of the excavation.

“The discovery of the ‘new’ synagogue at Migdal, with its many findings such as clay lamps, glass bowls formed from molds, coins and stone vessels used for

purification rites, show the Migdal Jews’ ties to Jerusalem and the Temple,” said Avshalom-Gorni.

The main space of the second synagogue was covered in white and colored plaster, and a large stone bench, also plastered, was placed near the wall. The ceiling, which was apparently made of wood, was supported by six pillars standing on stone bases, two of which are still intact. In a small room on the southern side, archeologists found a plaster-covered stone shelf, indicating that it might have served as a storage space for Torah scrolls.

Two millennia ago, Migdal – on the northwestern edge of the Sea of Galilee – was a large Jewish town. It is mentioned in Christian texts as the birthplace of Mary Magdalene, whose last name derives from the name of the town.

The Israel Antiquities Authority excavated the eastern side of Migdal more than a decade ago. The dig revealed a synagogue that dated back to the time of the Second Temple. In the middle of that synagogue, archeologists discovered a stone that bore a relief image of a seven-branched menorah, which researchers believed was a depiction of the Temple menorah. The stone is currently part of an IAA exhibit at the Yigal Allon Center.

This article first appeared in Israel Hayom.



The remains of a 2,000-year-old synagogue in Migdal in northern Israel. The synagogue is the second found in Migdal, which was a large Jewish community during the Second Temple era. (Photo by University of Haifa)

“Shema Yisrael” pendants found in archaeological digs at Sobibor death camp

By JNS staff

(JNS) – Three pendants inscribed with the “Shema Yisrael” prayer and depictions of Moses and the Ten Commandments have been discovered in archaeological excavations in the Sobibor extermination camp over the past decade, the Israel Antiquities Authority revealed on January 27.

The findings, made by Wojciech Mazurek from Poland, Yoram Haimi from the IAA and Ivar Schute from Holland, with the assistance of local residents, were made public on January 27 to coincide with International Holocaust Remembrance Day. The metal pendants, each of which differs from the others, are from Lviv in Ukraine, Poland and the Czech Republic, according to researchers.

“The personal and human aspect of the discovery of these pendants is chilling,” said IAA Director Eli Eskozido. “They represent a thread running between generations of Jews – actually a thick thread, thousands of years old, of prayer and faith. This moving discovery reminds us once again of the importance of settlement in our land and our obligation to reveal the past, to know it and to learn from it.”

One pendant was found in the archaeological excavations in the remains of the building where victims were undressed before being led to the gas chambers. A second was discovered in the area where victims were undressed in Camp II. The final piece was discovered next to a mass grave.

The team is looking to understand if the pendants were distributed in synagogues by local Jewish communities or possibly produced for individual orders, or if they were made and distributed in another way. Haimi has asked the public to contact him with any information at his e-mail, yoram-hai@israntique.org.il.



A pendant, discovered next to a mass grave in Poland, bears the words “To the faithful king, Hear O Israel, our God is One. Blessed be the name of the glorious king forever and ever.” (Photo by Yoram Haimi/Israel Antiquities Authority)

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חג פסח שמח!

Wishing the community a happy Passover.

Rabbi Geoffrey Brown,
Executive Board & Trustees,
and the entire congregation of Temple Israel



Metzora, Leviticus 14:1-15:33

Blood as a purifying agent

RABBI RACHEL ESSERMAN, EXECUTIVE EDITOR, THE REPORTER GROUP

In contemporary times, if we say someone was treated like a leper, we mean that people ignored them, or deliberately kept their distance. This figurative use of the word is actually based on the biblical commandment that says that those with leprosy had to separate themselves from the community. *Parashat Metzora* outlines the rather complicated process a leper had to undergo in order to re-enter the Israelite camp.

First, the priest was required to look at a leper's skin and declare the disease had been cured. (Scholars believe

that biblical leprosy was a different type of skin disease because, at that time, true leprosy would have resulted in death.) The priest then performed a rather elaborate ceremony using "two living clean birds and cedar wood and scarlet and hyssop." One of the birds was killed over a vessel containing water from a stream. Then the priest dipped the remaining bird, the wood, the scarlet (which, according to Rashi, was a band of wool that had been dyed scarlet) and the hyssop into the bloody water and sprinkled it on the leper. The live bird was then freed

and the former leper shaved off all his hair and bathed in water. He could then re-enter the camp. However, it was only after another seven days had passed (after which he again shaved and bathed) that he was allowed to approach the tent of meeting and sacrifice before God.

Modern readers may be puzzled by the use of blood as part of a purification ritual. It's easy to understand asking the leper to bathe: water is used in many cultures to both literally and symbolically purify the body and the soul. Water See "Blood" on page 15

Congregational Notes

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Address: 4737 Deerfield Pl., Vestal, NY 13850
Phone: 723-7461 and 231-3746
Office hours: Mon.-Thurs., 8:30 am-3:30 pm; Fri., 8 am-3 pm
E-mail: titammy@stny.twcbc.com
Website: www.templeisraelvestal.org
Service schedule: Tues., 5:30 pm; Fri., 5:30 pm; Sat., 9:30 am
On Fridays and Tuesdays at 5:30 pm, services will be led by Rabbi Geoffrey Brown via Zoom and in-person (masks are required).

On Saturday, April 9, Shacharit services will be held at 9:30 am via Zoom and in-person (masks are required). The Torah portion is Leviticus 14:1-15:33 and the haftarah is Malachi 3:4-24. At 8:30 pm, there will be Havdalah services via Zoom.

On Wednesday, April 13, there will be a Ritual Committee meeting at 10 am on Zoom and Torah study from 4-5 pm on Zoom.

On Saturday, April 16, at 9:30 am, Shacharit services will be held at 9:30 am via Zoom and in-person (masks are required). The Torah portion is Exodus 12:21-51 and the haftarah is Joshua 3:5-7, 5:2-6:1 and 6:27. At 8:45 pm, there will be Havdalah services via Zoom.

On Tuesday, April 19, a Board of Trustees meeting will be held at 7 pm on Zoom.

On Wednesday, April 20, there will be Torah study from 4-5 pm on Zoom.

The temple office will be closed on Friday, April 22, for the seventh day of Passover.

The bar mitzvah of Ezra Gindi will be held on Saturday, April 30, at 9:30 am.

Penn-York Jewish Community

President-Treasurer-Secretary: Harvey Chernosky, 570-265-3869
B'nai Brith: 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.

Temple Beth El of Oneonta

Affiliation: United Synagogue of Conservative Judaism
Rabbi: Amelia F. Wolf
Address: 83 Chestnut St., Oneonta, NY 13820
Mailing address: P.O. Box 383, Oneonta, NY 13820
Phone: 607-432-5522
E-mail: TBEOneonta@gmail.com
Regular service times: Contact the temple 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, contact the temple.

Friday night services will be held on May 6 and Saturday morning, May 7; and June 3.

Temple Brith Sholom

Affiliation: Unaffiliated
Address: P.O. Box 572, 117 Madison St., Cortland, NY 13045
Phone: 607-756-7181
President: Carol Levine, 315-696-5744
Cemetery Committee: 315-696-5744
Website: templebrithsholomcortland.org
Facebook: <https://www.facebook.com/Temple-Brith-Sholom-114006981962930/>
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 Facebook page or 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.

Services and programs are held by Zoom on the first and second Fridays of the month.

Synagogues limit face-to-face gatherings

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

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.

Chabad will be holding pre-Shabbat virtual programs. For more information, visit www.JewishBU.com/S2020Partnership.

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.

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: Nomi Talmi and Shawn Murphy
Rabbi: Shifrah Tobacman, rabbishifrah@tikkunvor.org
Education Director/Administrative Coordinator: Naomi Wilensky
Bnai Mitzvah Coordinator: Michael Margolin
Services: All services currently on Zoom. E-mail info@tikkunvor.org for the times and links. Contemplative morning services every Tuesday from 8:30-9:30 am. Saturday mornings, Gan Shabbat and other special services at least once a month. Call for the weekly schedule.
Jewish Learning Experiences (JLE) for second through seventh grade classes meet on Sunday mornings. Sixth and seventh grades also meet on Wednesday afternoons. Family programs for kindergarten and first grade held monthly.
Adult Education: Offered regularly throughout the year. Check the website for details.

Friday, April 8, light candles before..... 7:19 pm
Saturday, April 9, Shabbat ends 8:21 pm
Friday, April 15, light candles before 7:27 pm
Saturday, April 16, light candles after 8:28 pm
Sunday, April 17, yom tov ends 8:30 pm
Thursday, April 21, light candles before..... 7:34 pm
Friday, April 22, light candles after 7:35 pm
Saturday, April 23, Shabbat/yom tov ends 8:36 pm
Friday, April 29, light candles before 7:42 pm
Saturday, April 30, Shabbat ends 8:44 pm

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

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: Fri., 7:30 pm; Sat., 10:35 am, when religious school is in session.
Hebrew school: Hebrew school meets at 4:15 pm and 5:15 pm on Tues. and Thurs. during the school year unless otherwise noted.

Some services and programs are online only.

Friday, April 8: at 7:30 pm, Shabbat service and aufruf wedding blessing led by Rabbi Goldman-Wartell. To attend in person, all must show proof of COVID-19 vaccinations. Masks are not required, but are recommended. Join via Zoom at <https://bit.ly/3hRmW2Y>, meeting ID 869 9699 8146 and passcode 826330; or on the Temple Concord Facebook page.

Saturday, April 9: Shabbat school at 9 am; Torah study at 9:15 am on Zoom at <https://bit.ly/3CVxM14>, meeting ID 882 9808 7579 and passcode 676707; Shabbat family service at 10:30 am; and "Havdalah with a Bonus" at 7 pm on Zoom at <https://bit.ly/3zd0atv>, meeting ID 897 4179 1260 and passcode 408279.

April 12-21: Hebrew school will be on break.

Friday, April 15: First night Passover community seder at Temple Concord and livestreamed on Zoom starting at 6 pm. Join on Zoom at <https://bit.ly/3KNWQua>, meeting ID 846 2998 5712 and passcode 387880.

Saturday, April 16: No Shabbat school, Torah story or "Havdalah with a Bonus." Those wishing to attend Passover Shabbat services have been invited to services at Temple Israel. (See notes under Temple Israel for more details.)

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.

Temple Beth-El of Ithaca

Affiliation: United Synagogue of Conservative Judaism
Rabbi: Rachel Safman
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: rabbisafman@tbeithaca.org and secretary@tbeithaca.org
Website: www.tbeithaca.org
Presidents: David Weiner and Linda Aigen
Sisterhood President: Gail Zussman
Director of Education: Rabbi Suzanne Brody
Services: Fri. 8 pm; Sat. 10 am, unless otherwise announced.
Weekday morning minyan 7:30 am (9 am on Sun. and legal holidays).
Religious School/Education: September-May: Classes meet on Sunday, 9 am-12:30 pm and Wednesday, 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.
For upcoming services and events on Zoom, visit www.tinyurl.com/HappeningAtTBE.

TECHNOLOGY BREAKTHROUGHS

Crucial wildlife secrets revealed by motion-tracking tech

By Abigail Klein Leichman

(Israel21c via JNS) – Remember the folktale about the race between the tortoise and the hare? The hare moved faster, but the slow-moving tortoise reached the finish line first due to his persistence.

The science of movement ecology – born at the Israel Institute for Advanced Studies in 2006 – studies how animals, plants and microorganisms move at various stages of life and in various situations, providing insights for purposes including species conservation.

The father of this scientific discipline, Professor Ran Nathan, director of the Hebrew University of Jerusalem’s Minerva Center for Movement Ecology, joined students and colleagues from 12 countries in a review of the main wildlife tracking technologies that gather big data on the movements of mammals, birds, fish and other animals in the wild.

The review, published February 17 in Science, describes how these technologies work separately and collaboratively to reveal previously unknown information about animal movement, behavior and survival in the wild.

GPS tracking of critically endangered California condors, for instance, provides early alerts to avoid bird collisions with wind turbines. GPS tracking of albatrosses, meanwhile, can help locate illegal fishing vessels across vast oceans.

Using GPS tracking, Nathan and his students discovered that young vultures from the declining population in Israel climb rising-air columns (thermals) much less efficiently than do experienced adult vultures when those thermals are drifted by winds. “We found that circling around the core of wind-drifted thermals requires training and patience, likely gained by young vultures only with accumulated experience,” said Nathan.

A new, uniquely cost-effective reverse-GPS system called ATLAS, developed by Nathan and Professor Sivan Toledo of Tel Aviv University and their teams, simultaneously tracks dozens of wild animals with great accuracy at high resolution using small, inexpensive radio tags.

ATLAS has been installed in countries including Israel, the United Kingdom, the Netherlands and Germany to answer basic questions in movement ecology. Every day, scientists from Australia to Africa to America are seeking to use ATLAS systems at their study sites, according to Nathan. “This sophisticated tracking system has ushered in a range of exciting discoveries and novel insights, including the first evidence for the existence of a cognitive map in a wild animal – a fruit bat,” said Nathan.

ATLAS facilitated an understanding of how bats instinctively practice “spatial partitioning” among adjacent colonies and the underlying mechanisms. The bats seem to be driven by spatial memory and information transfer rather than competition.

ATLAS also sparked a pioneering study in the United Kingdom linking variation among individual pheasants in their cognitive ability and space-use patterns.

High-resolution data from ATLAS-tracked black-winged kites, which prey on small animals such as voles, revealed “a very large variation in the duration that kites remain static within a food patch, including very short and very long stops, making stop duration rather unpredictable,” Nathan said. “This might be explained by a predator-prey coevolution race, in which kites wait until voles get out of their burrows to forage in the fields, while voles minimize exposure in risky times and habitats.”

Another reverse-GPS system, acoustic telemetry, uses acoustic tags to track fish and other aquatic animals in rivers, lakes and seas, yielding new scientific insights and

guidelines for dealing with human-inflicted risks.

An acoustic tracking system in European rivers revealed that when endangered downstream-migrating eels and Atlantic salmon encounter dams, their movement becomes more energy-intensive and therefore may lower their chances of survival.

Nathan said GPS tracking provided Israeli scientists with an early-warning capacity about the recent avian flu outbreak that led to the death of thousands of migrating cranes in Israel earlier this winter. “At the first sign of death among a few dozen cranes, a much greater proportion of our GPS-tagged cranes died or were suspected to be infected given the sudden reduction in their movement and activity,” said Nathan. “We informed the authorities that a drastic mortality event is coming, as unfortunately did happen, and that urgent measures should be taken.”

Later, the team traced the infected birds and found that some eventually recovered.
See “Tech” on page 16

Haggadot... Continued from page 6

For readers who already believe in God, his proofs will bolster those beliefs. Atheists will note, though, Prager’s rational proof comes down to his statement that he decided to believe in God because – for him, at least – the world is meaningless without that belief. Prager also accepts the Torah as the written word of God, God as the creator of the universe and the Exodus story as the real history of what occurred. Where he does have to take a leap of faith is in believing that God is good: “Given the amount of unjust suffering, natural and man-made, that vast numbers of human beings have endured, it is not axiomatic that God is good. Nevertheless, I do believe that God is good, and reason alone argues for that proposition.”

While Prager’s writing is easy to read and he does a good job describing his rational beliefs, I don’t believe they will convince anyone who already doesn’t believe in God to change their mind. No, to clarify that: it won’t convince anyone who hasn’t already decided that it is better to believe in God, than not to believe in God, which is the same choice that Prager made. His discussions make “The Rationalist Passover Haggadah” more fitting for a class on theology than the seder table.

Blood... Continued from page 10

is also used for purification several times in this *parasha* as a way for those who are unclean (for example, a man who has a bodily emission, a woman who finishes her menstrual cycle, or a couple who have had sex) to rid themselves of their impurity. The question is: how does blood also cleanse?

This question is complicated by the fact that twice in Leviticus (7:26-27 and 17: 10-14) the Israelites are commanded never to eat the blood of an animal. Those that do “shall be cut off from among his people for the life of the flesh is in the blood.” In other words, the essential life force of animals and humans is found in their blood. Blood was thought to have special, magical powers and could be used only in carefully defined ways.

Some commentators suggest that leaving the camp represented the spiritual and physical death of the leper since, at that time, no one could exist outside of a community. The blood used during his purification ceremony both cleansed the leper and restored him to life. It was as if the blood worked as a kind of detergent that was later rinsed off when the leper bathed in water.

Today, it can be hard to recapture the awe and fear those who lived in biblical times felt toward blood. In their day, an unstemmed flow of blood meant death. It also helps explain why menstruating women were approached with care: they were able to bleed and not die. Blood was powerful and only God could control it. Therefore, humans’ use of blood had to be carefully contained in organized, priestly rituals like the purification ceremony of the leper.

Israeli-made autonomous helicopters gather intelligence for multiple clients

By Yaakov Lappin

(JNS) – Israeli-made autonomous helicopters by the Steadicopter company are gathering intelligence for multiple clients. The company, which recently unveiled a new type of unmanned helicopter, is seeing increasing demands for systems that carry combinations of sensors.

Many of the clients who have ordered Steadicopter’s unmanned aerial systems are searching for intelligence, surveillance, target acquisition and reconnaissance (or ISTAR) capabilities. The helicopters can also carry cargo payloads.

Noam Lidor, vice president of sales, marketing and business development at Steadicopter, said clients are increasingly searching for “a combination of capabilities.”

“The world is going in the direction of being able to analyze sensors simultaneously while they’re in the air. They want the camera to tell them what is going on as they look at a spot,” he explained. “Hence, there is a requirement to combine sensors and to take multiple payloads on one platform that solves many missions, including through the use of artificial intelligence.”

In February, Steadicopter unveiled its Black Eagle 50H unmanned helicopter – the first hybrid powered system designed for a wide range of covert, law enforcement, maritime and civilian missions.

Capable of flying for five hours with a takeoff weight of 50 kilograms (110 pounds), it can also be used for search-and-rescue, intelligence missions, to monitor offshore rigs and other naval missions. The Black Eagle 50H can carry up to 12 kilograms (26 pounds) of payloads.

“From the first days of the company, we ensured that all of our technology is developed in-house,” said Lidor. To that end, the company has engineers in all relevant areas needed to develop unmanned helicopters, covering the mechanical, electronic, control systems and automatic flight-system sectors.

The company’s first helicopter was based on gasoline propulsion and had a maximum takeoff weight of 35 ki-



Steadicopter’s Black Eagle 50H unmanned helicopter. (Photo courtesy of JNS)

lograms. “Over the years, we gained a lot of experience. Two years ago, we shifted to an electrical system [the Black Eagle 50E], which our clients wanted for other kinds of missions – more urban, more covert missions,” he added.

The helicopters can take a range of sensors on-board, from day and night cameras, mini-radars, light detection and ranging, signals intelligence, communications intelligence and other features.

If clients can enable cellular or satellite communications, that increases the range of operations, noted Lidor. “We are all of the time adapting to client needs,” he said. “The future is about the needs of the clients. The hybrid propulsion system is a game-changer.”

The hybrid system is based on a helicopter that can use both direct battery power and a generator that provides electric propulsion.

Said Steadicopter said in a statement: “For enhanced mission versatility, the hybrid platform also enables operators to select power by generator while enroute, switching to the quieter direct battery power during the mission itself, enabling maximum covertness.”

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NEWS IN BRIEF

From JNS.org

UAE sentences Israeli woman to death for cocaine possession

The United Arab Emirates has sentenced an Israeli woman to death for narcotics possession, according to Israeli media reports. Haifa resident Fidaa Kiwan, 43, owns a photography studio and was invited to Dubai about a year ago by a Palestinian acquaintance for design work, according to the report. She arrived in Dubai independently and stayed at an apartment arranged for her. She was arrested after half a kilogram of cocaine was found during a search of her apartment about a week later, according to the report. Her sentence, which was handed down on April 5, may be converted into a prison term, according to Kan News. Israel's Foreign Ministry is dealing with the case, and is in contact with Kiwan's family, according to the report.

Gantz calls to refrain from "provocative" acts

Israeli Defense Minister Benny Gantz on April 4 called on Israelis to refrain from taking "provocative" actions. The comment, made during an interview with 103 FM, was an apparent criticism of Foreign Minister Yair Lapid's tour of the Damascus Gate area in Jerusalem the day before. "There are many who want to walk around places and in all kinds of situations," said Gantz. "Without getting into this specific tour, I say that we should not do things that are provocative; let's not do things that undermine stability, which is critical during this period." He emphasized, however, that Lapid's visit was "completely legitimate." Lapid visited Damascus Gate on April 3 accompanied by Israel

Police Commissioner Yaakov Shabtai, following a situation assessment at the Jerusalem Police headquarters. Shortly after Lapid's visit, violent riots erupted in the area for the second consecutive night. One officer was wounded, according to police. Another officer was wounded during the April 2 riots, having been struck in the head by a bottle. On April 3, the Hamas terror organization called Lapid's visit a "dangerous escalation." The unrest continued in Jerusalem's Old City on April 4, as Arab youths clashed with security forces following Ramadan prayers. The unrest in Jerusalem comes amid high tensions in Israel following a string of terror attacks in which 11 Israelis were murdered.

Israel donates water-filtration systems to typhoon-hit Philippines

The Israeli embassy in the Philippines facilitated the transfer of Israeli-made water filtration systems to typhoon-hit regions of the Philippines, *The Manila Times* reported on April 4. The systems made their way to "Del Carmen and San Isidro in Siargao Island, and Cagdianao and Basilisa in Dinagat Islands on March 29," said the report. Israeli Ambassador to the Philippines Ilan Fluss and Deputy Chief of Mission Nir Balzam attended a turnover ceremony together with senior Philippine government officials. "Water is life," said Fluss. "This donation is Israel's initiative to support and promote access to portable water in the Philippines. When Typhoon Odette struck the areas in Mindanao, Israel saw the need for clean, drinking water. We coordinated with MinDA [the Mindanao Development Authority] to help identify which areas we could extend this assistance. ... Israel's innovation and technology can contribute to solving some of the challenges of the Philippines." According to the report, the portable, crank-operated machine is capable of taking water from a polluted source, like a river, and purifying up to 400 liters per hour, "enough to supply all the daily water needs of 300 to 400 people."

Report: Israeli delegation secretly met with senior Sudanese military officials

An Israeli security delegation held meetings with senior Sudanese defense officials during a secret visit to the Sudanese capital of Khartoum recently, *Kan News* reported in recent days. According to the report, the Israeli delegation also held meetings with the head of Sudan's Sovereign Transitional Council, Abdel Fattah al-Burhan, who in the past has confirmed that his country's relations with Israel include cooperation on intelligence, security and military cooperation, the London-based *Alsharq Al-Awsat* added on April 3. This is the third reported visit for a security Israeli delegation in six months. In January 2021, Sudan became the third Arab state, after the United Arab Emirates and Bahrain, to normalize relations with Israel by signing the Abraham Accords. Steps to normalize ties between the two countries began the previous year. "In 2021, Sudan's ruling sovereignty council and cabinet voted to abolish the Israel boycott law as part of the normalization of ties between the two countries. The law had been in force since 1958," said *Alsharq Al-Awsat*.

EU funding illegal Palestinian projects in West Bank

A report by Israel's Intelligence Ministry sharply criticizes the European Union for funding the Palestinian Authority's illegal "takeover" of areas that are recognized as being under Israeli sovereignty. First translated by Honest Reporting, the document details how foreign governments gave hundreds of millions of euros to Palestinian projects in Area C in Judea and Samaria. Such funding is contrary to international law and relevant agreements. Titled "The Palestinian Campaign for Area C: Shaping a Security Reality on the Ground, Description and Implications," the report describes how the Palestinians use E.U. funds to build thousands of illegal structures and grab swaths of agricultural land. It was prepared in June 2021 but declassified and made public this year. Israeli intelligence claims that the E.U. also provides the P.A. with actionable and diplomatic support. The report states that the P.A. has received more than half a billion dollars to carry out "unilateral land seizure moves over the past eight years."

Tech. Continued from page 15

"We now closely watch the data from cranes that winter in Africa to monitor the possible second wave of the outbreak when millions of migrating birds soon arrive," said Nathan.

His lab is working with the Israel Nature and Parks Authority on an early-alert system to find poisoned carcasses that vultures and other raptors are eating.

Nathan says there are four types of research questions that cannot be answered without the highly detailed data the new technologies enable: cognitive and personality variations among individual animals; very brief interactions between members of

social groups, competing species or predators and their prey; wildlife interactions with the environment and with humans; and variations in natural phenomena across different scales in time and space.

"We expect our findings to have major implications in both basic and applied research, and to foster a wave of new collaboration across disciplines and political borders. We also foresee a substantial impact beyond our field of research through public environmental awareness and education," said Nathan.

This article was first published by Israel21c.



At left: Great white pelicans at a water reservoir in the Hefer valley, north of Tel Aviv, in September. (Photo by Moshe Shai/Flash90)

Fund. Continued from page 3

◆ Support delegations of medical professionals on the ground in Poland and Moldova to treat incoming refugees.

In an e-mail dated March 13, Edward Finkel, the regional director who serves JFNA Network communities, including the Binghamton Federation, noted, "In less than three weeks, the Jewish Federations of North America has raised some \$25 million for Ukrainian relief efforts. That money has already been allocated by JFNA's special Allocations Committee to Ukrainian relief efforts being undertaken by the Jewish Agency for Israel, the American Jewish Joint Distribution Committee and World ORT, as well as United Hatzalah, Hillel International, Nefesh B'Nefesh, HIAS, Israel Trauma Coalition, Hadassah Medical Organization, Chabad and Shma Yisrael."

He added, "At the end of last week, JFNA CEO Eric Fingerhut accompanied Ukrainian refugees on a flight from Warsaw to Israel as they began a new life in their new homes. At the same time, Federation leaders met at the U.S. Capitol to ask members of Congress to support extraordinary aide to Ukraine and to open the doors of the country to immigrants seeking safety and freedom. A JFNA Solidarity Mission



United Hatzalah distributed kosher food, medicine and other items to Ukrainian refugees in Moldova as the Russian war continued in March. (Photo from United Hatzalah/Twitter)

to the Poland/Ukraine border leaving today [March 13] will meet with refugees, governmental leaders and our global partners on the ground who are providing tremendous humanitarian aid."

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