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Federation to hold Shavuot drive-in on May 16

By Reporter staff

The Jewish Federation of Greater Binghamton will hold a Shavuot drive-in on Sunday, May 16, from noon-1 pm. The event will take place in the Temple Israel parking lot. Those attending are asked to use the Clubhouse Road entrance to access the lot. The event will include free ice cream, music and a food drive. Registration is not required to attend, but the Federation would

appreciate RSVPs to have enough ice cream on hand. To RSVP, visit https://www.jfgb. org/. Anyone who wishes to help should contact Shelley Hubal, executive director of the Federation, at director@jfgb.org. The Federation is also hoping for teens to be among the volunteers. The event will take place before the actual holiday, which begins that evening at sunset.

Rabbis Geoffrey Brown and Barbara

Goldman-Wartell will offer a prayer or a reading focusing on the spirit of Shavuot. Among those performing music will be Josh Hubal, Rabbi Benny Kellman and Rabbi Moshe Shmaryahu. There will also be a food drive; those attending are asked to bring nonperishable food items, which will be taken to the Temple Concord CHOW pantry. Since the traditional food items for Shavuot include dairy products, ice cream

will be passed out free to attendees.

"This event will be a wonderful way for the community to gather after a long, tough pandemic winter," said Shelley Hubal, executive director of the Federation. "We're holding it outside so that we can still follow the pandemic protocols still in place. Shavuot is a joyous, spring event in our part of the country and I look forward to seeing the community come together to celebrate."

<u>"Hello Muddah, Hello Faddah"</u> **College of Jewish Studies Spring Series to focus on** "The American Jewish Summer Camp Experience"

The spring 2021 lecture series of the College of Jewish Studies will showcase "The American Jewish Summer Camp Experience." The second program in the series will be held on Thursday, April 29, at 7:30 pm. It will be a panel discussion on "How to Run a Jewish Summer Camp," featuring former and current camp directors Sima and Neil Auerbach, and Dr. Eliav Bock, as well as a summer camp alumna, Sarah Klionsky. The program is free and open to the general public. Those wishing to attend should register on the Jewish Federation of Greater Binghamon website, www.jfgb. org, or on the College of Jewish Studies Facebook page www.facebook.com/bingcjs in order to receive a link to the program.

The panel discussion on "How to Run a Jewish Summer Camp" will be moderated by Professor Jonathan Karp of the Binghamton University's Judaic Studies Department. It will explore the wide range of Jewish summer camp approaches of the last several decades. It will also offer a discussion of how camp directors have sought to market camps to Jews of all backgrounds and affiliations, and to deal with the many practical and logistical challenges that running a camp entails.

The Auerbachs are longtime



Dr. Eliav Bock (Photo by Ethan Weg)

munity and have operated a variety of summer camps. Bock is the executive director of Ramah in the Rockies. Ordained as a rabbi by the Jewish Theological Seminary, he holds a bachelor of arts degree in Bible and a master of arts degree in Jewish education, as well as a bachelor of arts degree in urban studies from Columbia University. Bock has been awarded the Pomegranate Prize by the Covenant Foundation and is a Schusterman senior fellow. He is joined each summer at camp by his wife, Binghamton members of the Binghamton Jewish com- University Professor Dina Danon, and their

three children. Klionsky grew up in Binghamton and holds degrees from Brandeis University, the David Yellin Institute in Jerusalem and Lesley College. She was a leader in the regional and national boards of the Zionist Youth Movement Young Judaea and attended the national camp Tel Yehudah for four summers as a camper and three summers as a staff member. A former principal of Ohavi Zedek in Burlington, VT, she currently serves as the assistant director for counseling at St Michael's College.

Because tickets cannot be sold at the door, the organizers ask that attendees make a voluntary contribution to support the College of Jewish Studies. Checks should See "CJS" on page 5

JLI to offer course that bucks general trend of bleak predictions

Registration is now being accepted for "This Can Happen," a new six-session course by the Rohr Jewish Learning Institute that is taught locally by Rivkah Slonim of Chabad Center. The course will take place via Zoom and run for six consecutive Mondays, beginning April 26, with the first session at 7 pm and the second beginning 8:45 pm. Sign-in information will be offered to enrolled participants. The course fee is \$79 and \$150 per couple which includes the text book. To register for the course, visit https://www.chabadofbinghamton.com/ templates/articlecco cdo/aid/4725643/ jewish/Virtual-JLI-Classes-Registration. htm or call Chabad at 797-0015 and ask for Ruth Shea.

"Many people nurse the idea that matters are getting progressively worse, and, fostered by much hysterical media and general

dialogue, an environment of fear and despair is all too rampant," says Slonim, the local JLI Instructor. "Exploring the science of world history and looking at the actual facts paint an eye-opening picture, one that can provide real, practical hope. Those who enroll in this course will have the ubiquitous question answered: is the current situation going to get any better? In fact, participants should prepare to embark on a journey that will

explore one of the most misunderstood and maligned topics in the Jewish canon - the future redemption."

"This Can Happen" will present audiences with an opportunity to appreciate what Judaism really means when it talks about a messiah. "Considering that for many in the modern world, utopian visions of world peace and endless bounty sound like the stuff of fairy tales, this course summons the sources and the data to dispel such primitive notions and educate audiences that the messianic era is a deep, broad climax to the entire story of the universe," said course organizers.

The subtitle of "This Can Happen," "A credible case for feeling good about the future," is indicative of an approach to the topic. "Recent events have put so many on the edge, and the longer matters drag on, the louder the voice of helplessness becomes," explained Rabbi Naftali Silberberg of JLI's Brooklyn, NY, headquarters. "If we can make - as stated in our title - a 'credible case' to be optimistic about times ahead, that is remarkably edifying." As with all of JLI's programs, "This Can Happen" is designed to appeal to people at all levels of knowledge, including those without any prior experience or background in Jewish learning. All JLI courses are open to the public and attendees need not be affiliated with a synagogue, temple or other house of worship.

TI/TC adult ed. to hold "Select Jewish Shorts" on April 25

The Temple Israel/Temple Concord Adult Education Group will present another in a series of "Select Jewish Shorts" on Sunday, April 25, at 10:30 am. The program will be dramatic readings of select Jewish short stories.

Ben Kasper, professor emeritus at SUNY Broome, who serves on the Executive Board of Temple Israel and is co-chairman of the Adult Education Committee, will read two stories. Kasper's selections were written by Solomon Simon (1895-1970), who arrived in New York in 1913 and was active in the Sholem Aleichem Folk Institute.

Steve Gilbert, professor emeritus of psychology at SUNY Oneonta, is

past president of Temple Israel and co-chairman of the Adult Education Committee. Gilbert will read excerpts from "Mosheleh the Thief," a "lost" novel by Sholem Aleichem, which was originally written in 1903 and serialized in a Warsaw Yiddish newspaper.

Andy Horowitz is a graduate of Binghamton University, has an M.B.A. from Syracuse University and is the artistic director of Galumpha Dance Company. He is on the faculty of Binghamton University, lectures on entrepreneurship and offers choreographic workshops at schools and conservatories. Horowitz played the leading role in the play "My Name is Asher Lev,"

which was performed at Temple Israel in June 2018. He will be reading another Sholem Aleichem story, "The Town of Little People."

Liz Rosenberg, has written more than 30 books, teaches English at Binghamton University and is a recipient of the Chancellor's Award for Excellence in Teaching. Rosenberg will read an original short story, "The Rabbi Who Wouldn't Leave," written by her late husband, David Bosnick.

Members of the community will be sent the Zoom link prior to the program. Anyone who does not regularly receive synagogue bulletins can receive the link by contacting Temple Israel at titammy@stny.twcbc.com.

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In a "Saturday Night Live" skit, guest host Jerry Seinfeld, portraying a member of a yeshiva basketball team playing against a squad from a Catholic parochial school, is approached by the flirtatious Mary Katherine Gallagher. Attracted by Jerry, the socially obtuse Mary Catherine observes, "I didn't know there were any Jewish basketball players." Uncomfortable with Mary Catherine's implication that Jews are not physically adept, Jerry retorts "Dolph Schayes" and then, after a long pause, adds "And Moses Malone, I think."

Even without appropriating hoop star Moses Malone, an African-American, the Jewish contribution to basketball is impressive. Marty Friedman, Nat Holman, Barney Sedran, Harry "Jammy" Moskowitz, Davey Banks, Sammy Kaplan, Max Zaslofsky, Ed Roman, Al Roth and Jordan Farmer are integral to the game's history, much of it triumphant, some of it tragic. The New York Knickerbockers alone have featured a plethora of Jewish players thorough the years, including Ralph Kapolwitz, Leo Gottleib, Sonny Hertzberg, Nathan Militz, Art Heyman, Barry Kramer, Neal Walk and Ernie Grunfeld (later the team's general manager). Basketball's legendary coaches include Holman, Eddie Gottlieb, Red Auerbach, Red Holzman, Harry Litwack and Larry Brown. The first (Maurice Podoloff), the longest-serving (David Stern) and the present (Adam Silver) commissioners of the

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National Basketball Association are Jewish. And, as Jerry Seinfeld noted, there is Dolph Schayes.

As the NBA's pre-eminent Jewish basketball player, Dolph Schayes is the hardcourt equivalent of baseball's Hank Greenberg and Sandy Koufax. Dolph's son, Dan, also played in the NBA. Indeed, Dolph and Dan Schayes are the only Jewish father-son combination to both attain the major league level in professional sports. Cumulatively, Dolph and Dan played 34 years in the NBA, the league father-son record. Although the father's athletic achievements were pitched higher than those of the son, the lives of Dolph and Dan Schayes, considered together, reflect the transformation of ethnicity in basketball and the larger society. "It is," notes historian Peter Levine, "the story of this father and son that best illustrates the changing role of sport in the American Jewish experience and its connection to American Jewish identity."

Of his birth on May 19, 1928, Dolph jokes, "The happiest person in the world was my mother because I weighed 12 pounds and 14 ounces." Adolph Schayes grew up at 2275 Davidson Avenue in the Bronx. It was an ethnically-homogenous Jewish neighborhood, an urban ethnic enclave, "bounded by 183rd Street, Davidson and Burnside avenues and Fordham Road." Manhattan might have been 100 miles away; young Schayes rarely journeyed from his Bronx neighborhood. "Even though I was brought up in New York City, I led a very isolated provincial-type life," Dolph told me as we sat in the kitchen of his DeWitt, NY, home.

The son of working-class Romanian Jewish immigrants, young Dolph organized a club with neighborhood friends called the Trylons, which evolved into the Amerks. It was a social-athletic club of 10 or so Jewish boys from the neighborhood. Purchasing their own jackets with club insignias, this peer group was inseparable. Most of Dolph's early basketball experience took place within the context of this club. Participating in contests on the grounds of Public School 91, they challenged other clubs. Only the winners continued to play. They also played some football and baseball, but those sports entailed more expenses for equipment, travel to parks outside the neighborhood and a permit from the Park Department. For basketball, however, every schoolyard had a hoop. Indoor gyms at community centers and schools came later. A club required but one basketball and players needed only to purchase sneakers.

Advantages of height and coordination quickly made Schayes an outstanding basketball player. He was six feet

Opinion

by the age of 10. Such was the appeal of the game, however, that Dolph claimed that he would have loved basketball even had he been a foot shorter.

At DeWitt Clinton High School in the Bronx, coach Nat April considered Dolph quite a find. At that time and even later, six feet six inches schoolboys with mobility were rare. (In college, Schayes grew another couple of inches to six feet eight inches.) As a high school star, Schayes caught the eye of top college coaches. Due to a rapid advancement program for superior students and the wartime emergency, he graduated from high school at 16. Schayes received several scholarship offers. He chose New York University partly because it was an easy subway commute from his house. Young, shy and naïve, Dolph would live with his parents during his college years. (In response to hearing the preceding depiction of his youthful self during my October 3, 2001, presentation on his life, Dolph retorted that he was now "old, shy and naïve.")

In February 1945, Schayes entered NYU. Since World War II had depleted collegiate rosters, Dolph played varsity ball before big crowds at Madison Square Garden as a 16-year-old freshman. Older teammates, initially, looked out for NYU's baby during tough play under the boards. In time, Schayes more than held his own and savored the exciting, euphoric, zeitgeist of postwar New York. Even the hinterlands recognized New York as the capital of the basketball world, and Dolph, still an impressionable youth, eagerly bought all of the New York newspapers, of which there were then 11 dailies, to read what journalists wrote about him. Most of Schayes' teammates were, as on other top New York teams of that era, primarily Jewish or Irish.

It was NYU's golden age of basketball; the school was lucky enough to escape the contemporary athletic scandals. Filling out to six feet eight inches, 220 pounds, Schayes developed an inside and outside game. At a time when most big men were awkward, he was a finesse player with quick moves. In 1948, his senior year, Schayes averaged 13.7 points per game and won the Haggerty Award, given to the top collegiate player in the New York City area.

Part II will examine Dolph Schayes' NBA career and that of his son, Dan.

Bill Simons is a professor of history at SUNY Oneonta, whose course offerings include sport and ethnic history. He is also the co-director of The Cooperstown Symposium on Baseball and American Culture, and served as a speaker for the New York Council on the Humanities.

In My Own Words

The first months

I suddenly realized that I hadn't written anything about President Joe Biden since he's taken office. That's not because I agree with everything he's done. I'm reserving judgment on some of his policies, particularly as they reference Israel and the Middle East. I do like the fact he's taken the COVID crisis far more seriously than our previous president, who didn't seem disturbed about a disease that is now the number one cause of death in the United States. I'm also glad Biden is looking into gun control laws after the most recent gun violence, rather than just offering thoughts and prayers, which have never had any effect. His take on immigration still needs work, although the immigration crisis is long standing and can't be solved even if our country completely opens its doors or completely closes them. But I think the main reason that I haven't written about Biden is something else: what might be called "the quiet" emanating from the White House. What do I mean by that? No one is calling people names; no one is saying nasty things about individuals, states, companies or political

opponents with whom they disagree; no one is denying science nor advocating that we ignore common sense. It feels so strange to have a president who works on policies and laws without demanding either constant daily approval (by likes on Twitter, for example) or the attention given by the press after saying outrageous things deliberately meant to insult or injure people, and play havoc with our emotions.

By the way, my thoughts have nothing to do with the party that is occupying the White House. I cannot imagine Presidents George H. W. Bush or George W. Bush calling people names in public or deriding their opponents with nasty names or advocating violence against them. The same is true for President Ronald Reagan. I didn't vote for either of the Bushs or for Reagan, but they were dignified in public and took their oath of office seriously enough to act presidential. I know their times were before Twitter and Facebook, but they did have press conferences and other opportunities to insult and degrade people, and they did not take them. When in office, they acted as if they were worthy of sitting in the presidential chair in the Oval Office,

RABBI RACHEL ESSERMAN, EXECUTIVE EDITOR

and that is enough to make me respect them. While I might have disagreed with their policies, they didn't throw public temper tantrums like a 2-year-old if they didn't get their way or lie about the results of an election.

I've no doubt I'll be writing more about Biden-good and bad. No president is perfect and people who put politicians on a pedestal, claiming they can do no wrong, are more dangerous than cynics who think politicians always make things worse. Hero worship – as shown with our last president – is exceedingly dangerous and can lead to violence, including, for example, threats by his followers to hang Mike Pence, the Republican vice president. We need to remember that

politicians are just like the rest of us: flawed humans who (we hope and pray) are trying to do their best.

I know that Biden has his flaws and will call him on them. But I also will enjoy "the quiet," the lack of attacks on opponents – Democrats and Republicans – who disagree with him and the joy of having as president someone who takes his responsibilities and duties, and the dignity of the office, seriously.

ewish Federation OF GREATER BINGHAMTON

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Intersisterhood April 27 event to feature Kiddush cup coaster craft project

Temple Israel will host the 2021 Intersisterhood program on Zoom on Tuesday, April 27, at 7 pm. Once a year, the Sisterhoods of Temple Israel, Beth David Synagogue and Temple Concord share a program. This year, artist and educator Maxine Rosenberg will teach an English paper piecing project. Participants will be able to prepare a Kiddush cup coaster for Shabbat.

"This paper piecing technique was very popular in the U.S. in the early part of the 20th century, Rosenberg said. "At that time, quilts were often made with small scraps of fabric. Their affordability increased their popularity and sustainability during the Great Depression. Our project will use diamond shapes to form the Star of David and will include a contrasting colored background."

Materials needed for the project will be assembled by the Intersisterhood program organizers, and will be available for signed-up participants ahead of the event. "Signing up for the event is essential so that there is enough time to assemble the individual packets of necessary materials," said organizers of the event. Reservations are needed by Thursday, April 22. Out of town participants need to respond by Friday, April 16, in order to receive their packets by mail on time. The Intersisterhood event is free for the members of each of the three synagogues. Others who attend will need to pay \$5 to cover part of the cost of the materials, as well as mailing costs if the materials need to mailed to them.

Reservations can be made by contacting Tammy Kunsman, Temple Israel's secretary, at 723-7461 or titammy@stny.twcbc. com. Once registered, participants will need to pick up their packets at Temple Israel, 4737 Deerfield Pl., Vestal, on Friday, April 23, or Monday, April 26, between 9am and 2:30 pm. By An example of the public schools, Rosenberg has including their e-mail address coaster that will be taught continuing education art when making their reservation, made. (Photo by classes at SUNY Broome and participants will be sent the Maxine Rosenberg) Zoom meeting ID for logging in to the event.

Each packet will include an explanation of English paper piecing; precut shapes that will already be ironed onto fabric so that participants can more easily complete the project; batting material; a "Big Eye" embroidery needle designed for batting; squares of fabric for the background and back of the coaster; and a roll of thread which should glide through the fabric. Participants will need to have on hand scissors that cut cotton fabric; a glue stick; a 6- or 12-inch ruler; a pencil; an iron; and an ironing surface.

Associated with the quilting tradition, English paper piecing has been called a historically significant handicraft, with the earliest known English paper piecing quilts dating back to the 18th century in England. EPP first came to the U.S. in 1807. This traditional quilting style makes use of paper templates that are the exact shape and size needed to create an interconnected pattern



the Institute for Asia and Asian Diasporas, and the Confucius Institute of

stitched together.

without any gaps or overlaps.

In EPP, the fabric is wrapped

around the paper, then basted

and glued, thus holding the

fabric to its shape. Finally the

fabric-covered shapes are whip-

grade visual arts teacher in the

was an outreach educator for

A former kindergarten-12th

Chinese Opera at Binghamton University. Rosenberg volunteers her talents at Temple Israel from graphics to centerpiece design. "My current passion is quilting," Rosenberg says, "and I have Temple Israel member and friend Sandy Paston to thank for teaching me the art of English paper piecing. The Kiddush cup coaster for Shabbat project combines a traditional technique with a modern design. As participants will see, there's something so lovely about the feel of hand stitching it brings a sense of peace. Our hope is that this project will remind us of the bond we all share every time we place our Kiddush cup on our beautiful handmade coaster."

The Jewish Community wishes to		The Jewish Community wishes to		
express its sympathy to Howard		express its sympathy to Pamela		
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death of their son,		father,		
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TC Sisterhood held elections

Temple Concord Sisterhood elected its Board of Directors on April 7 during a Zoom meeting. The position of president is now being called meeting chairwoman and will be passed from one leader to another for each meeting. Also, there are no vice presidents this year.

The executive board includes Lani Dunthorn, past president; Nancy Dorfman, treasurer; Janet Hayman, financial secretary and corresponding secretary; Marty Eisenstadt, recording secretary; and Marsha Luks, Barbara Thomas, Babs Putzel-Bischoff and



Belford

Marilyn Belford's work is being featured as part of the Earlville Opera House's Virtual Gallery Series of 2021. Her work can be seen at www.earlvilleoperahouse.com/marilynb through May 1. Belford is an award-winning quilter, known for her realistic fabric portraits and art quilts. Her work has been exhibited in many other venues, including Hanukkah House Museum at Temple Concord.



Helene Philips, directors. Philips also will serve as Women of Reform Judaism liaison. The Nominating Committee chairwoman is to be decided.

Sandy Gutman will be co-treasurer, with Putzel-Bischoff writing publicity for The Reporter and "Temple Happenings." Putzel-Bischoff is also Rosh Hashanah Kiddush chairwoman, with Barbara Dickman and Luks on her committee. Whale of a Sale chairwoman is to be determined.

Pam Burgman and Hayman are co-chairwomen of rummage, with Judaica Shop Chairwomen Carol Herz, Susan High and another to be decided. Artisan Marketplace chairwomen are Deborah Williams handling artisan vendors and Jesse Parker, who is in charge of the bake sale.

Sisterhood Shabbat will be handled by Rachel Coker and Cathy Eckert. Intersisterhood chairwoman will be Ani Loew. Cradle Roll will be taken care of by Thomas and Parker. High Holiday Child Care has Amanda Donahue available if needed. Religious School Parties are to be decided. Adult education and programming, including Donor chairwomen, will be Deb Daniels, Phyllis Kellenberger and Roz Antoun. See "TC" on page 5



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Parents and children: that can be a volatile mix, whether it's due to differing politics or different views on the correct way to live. For example, in David Laskin's "What Sammy Knew" (Penguin Books), the political clash between Sam Stein and his father causes a rift that echoes through the lives of many. Yaara Shehori's "Aquarium" (Farrar, Straus and Grioux) shows how sisters Lili and Dori Ackerman's lives are forever affected by one parental choice.

"What Sammy Knew" takes place in the early 1970s when the generations clashed about the Vietnam War, civil rights, drugs, sex and music. Sam figures the second part of his senior year of high school should be an easy time. Although he's sheltered in the Long Island Jewish community in which he lives. Sam is aware of politics and the civil rights movement, but rarely thinks about how that affects his beloved Tutu, his parents' African American live-in maid whom he feels really raised him. But life changes after he meets Kim, a beautiful, fiery young woman who takes politics personally and fought with her own parents about the Black power movement and their treatment of the African American maid who works for them. But when Sam's father gives him an ultimatum - accept our rules or leave - Sam does just that: he leaves and moves with Kim to New York City where they stay with an older friend whose life focuses on drugs, fame and looking cool.

While Sam's life is not that different – he still attends school and plans for a future as a writer - Kim becomes more involved in radical politics. This is a time of increased violence and she is looking to make her mark, particularly with the Black Panther Movement. However, Sam disavows violence, saying that bombs and guns make them just as guilty as the people they are fighting against. He does want to better understand Tutu's life outside his former home, especially her adult grandson, Leon, whom he never knew existed. But Sam's inability to understand Kim's desires may have disastrous results not only for herself, but Sam, Leon and Tutu.

Sam is an interesting character, partly because of his inability to truly understand the forces affecting those around him. His self-absorption is typical of many teenagers his age, and his decisions are too easily influenced by his friends. Yet, Sam does want to learn more-to see below the surface – even if he's only partly successful. One decision he does make late in the novel shows his true character, which also made the novel's ending extremely satisfying.

While "What Sammy Knew" takes place in the recent past, "Aquarium" takes place in Israel in contemporary times. Lili and Dori Ackerman, and their parents, Alex and Anna, are deaf. Alex and Anna claim to be educating their children at home, although Lili and Dori are spending their days roaming free or sitting in the tree outside their building. When they live in the city, the other children in the neighborhood make fun of them, forcing Lili and Dori to depend on each other. They speak (sign) what they call "the language" with their parents, who don't seem that interested in them. When the authorities come to call, the family manages to pass the inspection, but they soon move to the country, where Alex becomes a type of guru to lost souls. However, the authorities once again visit and this time the lives of both girls radically change.

It's difficult to talk about the most interesting parts of "Aquarium" without giving away too much of the plot. However, its focus on the difference between Deaf culture (although the novel never specifically notes that) and a world that seeks to correct deafness shows a divide with clear lines. However, Alex and Anna are hiding secrets from their daughters, ones that will make a difference later in their lives.

Shehori's writing style is disjointed, making it difficult to understand what is actually happening to Lili and Dori. This does make sense because readers see the world through the sisters' eyes and they don't always clearly understand what is happening to them. This may tempt some to stop reading,

but the novel's powerful ending makes it worth finishing. Both "What Sammy Knew" and "Aquarium" would be good choices for book clubs because they offer a great deal to discuss. Laskin offers a slightly different picture of the early 1970s, one that lets readers discuss not only civil rights and student violence, but the assumptions whites made about the Blacks who worked for them. Readers may debate the fact that a white, Jewish author can offer insights into Leon's mind, but he also shows how Sammy can't imagine a world to which he's never been introduced. While Kim may take a dangerous route, Laskin displays understanding about why it was easy for her to fall onto that path.

My reactions to "Aquarium" are biased since they are affected by my own hearing impairment. While I understand and sympathize with the Deaf community for not wanting to use devices and hold fast to sign language, as someone who is so grateful to have better hearing with my cochlear implant, it's difficult to not feel strongly about what the Ackerman parents did to their daughters. Again, I don't want to reveal more of the plot, but the knowledge learned at the end of the novel greatly influenced my feelings and made this a work that deserves discussion.



'Neustra América: My Family in the Vertigo of Translation" by Claudio Lomnitz (Other Press) could be called a memoir about his maternal grandparents' various emigrations: he writes about how they moved from Eastern Europe to Peru, then Colombia and then Paris before returning to Colombia until making aliyah to Israel, only to once again return to Colombia. But calling this complex work a memoir does not do justice to the sheer amount of historical and sociological discussion Lomnitz offers so that readers can understand the world in which his grandparents lived. In order to appreciate their actions and decisions, it's necessary to know not only the problems Jewish communities faced in Europe and South America, but the political realities of life in Peru and Colombia.

Misha Adler was born in Romania in the early years of the 20th century, and Lomnitz places Jewish and secular life of that time period in context as it relates to his grandfather's life. Most people spoke more than one language: Lomnitz notes that in addition to Yiddish and Hebrew, Misha would have known Russian and German, plus the Romanian spoken by the local Christian population. (Lomnitz mentions that both his grandparents ultimately spoke eight languages.) Although Misha's family was well off, signs were clear that Jews were not welcome in Romania. Few Jews were allowed to obtain Romanian citizenship. (The politics behind this is too complex to explain in a short review, but Lomnitz does an excellent job making clear why this was so.) However, the Romanian government was more than happy to offer its Jews passports so they could emigrate to other countries. Lomnitz sees this as a form of "ethnic cleansing," as a way for the country to rid itself of its Jewish population.

One of the few countries that welcomed these Jews was Peru. The reason for their acceptance was not a humanitarian one. Lomnitz notes that Peru "was looking for European workers as a eugenics-inspired counterbalance to the large number of Chinese immigrants that it had previously received." Jews were seen as vaguely European, meaning not Chinese and not members of See "Journey" on page 7





(NAPSI) - People are increasingly concerned about dirt and germs these pandemic days, but many are neglecting an unseen area where airborne contaminants can lurk: the air ducts.



Keep your air clean

Susan G. Stephens

Even in the cleanest house, the indoor air system can recirculate dust, dirt, and particles from renovation and remodeling projects. Your home's heating and cooling system is the lungs of your home. The system pulls air from your rooms; filters, heats or cools it; and sends it back out again.

Unfortunately, the average home generates 40 pounds of dust a year, so the filters can't get every speck. They get clogged and can send contaminants back into your home. This can lead not only to unhealthy air – a particular problem for children, seniors and those with respiratory or autoimmune conditions - but higher energy bills as well. Fortunately, it can be easy to have clean ducts when you turn to a reputable, certified HVAC professional. Making it simple to find one is NADCA (National Air Duct Cleaners Association). Its members comply with a code of ethics and meet the organization's standards. For a list of certified, nearby professionals, visit www.nadca.com.

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TC Sisterhood's virtual donor program on May 2

Temple Concord Sisterhood's annual donor program will be held virtually on Sunday, May 2, at 2 pm. Jesse and Kurtis Parker will entertain with selections of violin music.

"If you're not a donor, it's never too late to become one," said organizers of the event. "To attend the donor program, pay Sisterhood dues of \$30 if you haven't done so already. Then make a donation of \$25, or \$36 if you want to let a guest into the event. A guest is someone who is not eligible to join Sisterhood, such as a man, your daughter or a member of another temple's Sisterhood."

Reservations are due by Thursday, April 28, to Phyllis Kellenberger at pweinste@stny.rr.com or 723-2193 or 727-8305. Zoom information will be provided only to

IC....Continued from page 3

Friday Night Onegs will be handled, when needed, by Sylvia Diamond and Eisenstadt, with Dickman doing the paperwork. Scholar-in-Residence Oneg chairwoman is Jean Hecht. Membership and retention are to be determined. House chairwoman is Williams, with Sandy Foreman and Eisenstadt as Hospitality Committee chairwomen. Members of this committee are to be decided.

Coker is in charge of the 2022 women's seder. The retreat chairwoman is to be decided. Nominating committee members are Williams, Putzel-Bischoff, Kellenberger and Dorfman. Hecht is in charge of Sisterhood funds.

CJS....Continued from page 1

be made out to the "College of Jewish Studies" and sent to the JCC, 500 Clubhouse Rd., Vestal, NY 13850.

The College of Jewish Studies was founded in 1986 as a coalition between the Judaic Studies Department at Binghamton University and several local Jewish sponsoring institutions, including the Jewish Community Center, the Jewish Federation of Greater Binghamton, Beth David Synagogue, Temple Concord and Temple Israel. Its mission is to provide opportunities for quality adult Jewish education in Broome County. The CJS Committee strives to bring scholars from local and regional campuses for enlightening lectures; an effort is made to combine broad appeal with intellectual and stimulating content and challenge.

those who have reservations a few days before the program.

Jesse Parker is a musician and music teacher based in the Binghamton area. She is the owner and director of Parker Music Studio in Johnson City, where she offers private music lessons and music classes for all ages. She has performed with several professional orchestras, including the Binghamton Philharmonic, the Lima Symphony Orchestra, the Adrian Symphony Orchestra and the Orchestra of Northern New York. She has also performed in venues such as Carnegie Hall, Steinway Hall, the Eastman Kodak Theater and the Avery Fischer Center for Jesse and Kurtis Parker (Photo by



the Performing Arts. Jesse, a member of Jessie Gray Homer/Adjoin Photo) Endwell School District.

Temple Concord Sisterhood, also founded ANote of Elegance, which provides music and coordination for weddings and events of all types.

Kurtis Parker is a musician in the Binghamton area. He has performed with several professional orchestras, including the Binghamton Philharmonic, the Lima Symphony Orchestra, the Adrian Symphony Orchestra and the Orchestra of Northern New York. Not limited to classical music, he plays electric violin with a local band, The Letter 5, and also plays roots and blues with local musician Jay Floyd. He teaches grades six-12 orchestra in the Maine-

Federation commemorated Yom Hashoah



During the Jewish Federation of Greater Binghamton's Yom Hashoah commemoration program, Holocaust survivor Rachel Malmed Epstein spoke about her experiences as a hidden child.



The Jewish Federation of Greater Binghamton commemorated Yom Hashoah on April 8. More than 65 households took part in the Zoom program.



Five tips to help you on the road to a new home

(NAPSI) - Whenever you rent a truck to move yourself from one home to another, keeping these five facts from www.PenskeTruckRental.com in mind can help you and your furniture all arrive in good order and good time.

1. Let time be on your side. When planning your trip, take into account the time of day you intend to travel and likely traffic patterns. Always leave lots of extra time and be aware of possible bottlenecks along the way.

2. Read the agreement. Most truck rental agreements say something like the language from the U.S. Department of Transportation that prohibits the "carrying or hauling of explosives and other dangerous articles." That means you can't pack paint, chemicals and cleaning materials, flammable solvents, propane, gasoline and the like. Check with your rental agent if you're not sure about a particular item.

3. Don't be blindsided. Trucks have big blind spots, what

the Federal Motor Carrier Safety Administration calls the "No-Zone." You should know where these areas are, especially when changing lanes or coming to a stop.

4. Know what you're driving. Make sure you can find and understand the use of all the truck's switches and gauges. Adjust the seat and side mirrors so they match your height and comfort zone. Also, remember, trucks are taller, wider and may weigh up to 10 times more than the average car, explain the experts on truck rental at Penske, so you have to be extra vigilant.

5. Be sure to insure. Most insurance and credit card companies won't cover truck rentals under existing policies. If your insurance company is among them, consider signing up for additional coverage options to protect yourself and your belongings. You may feel more confident knowing there is a company that offers free 24/7 emergency roadside assistance.







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These two portions contain a large number of *mitzvot*, and they run the gamut of the wide range of behaviors that God expects of us. Included are both *mitzvot* that govern our relationship with God and those that are interpersonal in nature. Of all the *mitzvot* in this *parasha*, probably the most well known is the statement: V'ahavta l'reiacha

Love your neighbor as yourself

kamocha, ani Hashem - Love your fellow as yourself, for I am God. (Leviticus 19:18)

This is such a powerful statement and, when properly fulfilled, we can reach the apex of moral life, that Rabbi Akiva in the Talmud dared to state that this mitzvah is a major principle of the Torah. It is so important and so

Congregational Notes

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

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: Islonim@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.

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

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

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

RABBI ZEV SILBER, BETH DAVID SYNAGOGUE

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.

Temple Concord

Affiliation: Union for Reform Judaism Rabbi: Barbara Goldman-Wartell Address: 9 Riverside Dr., Binghamton, NY 13905 Office hours: Tues.-Fri., 10 am-2 pm Phone: 723-7355 Fax: 723-0785 Office e-mail: TempleConcordbinghamton@gmail.com Website: www.templeconcord.com

Regular service times: Friday, 8 pm; Saturday, 10:35 am, when religious school is in session.

Hebrew school: Hebrew school meets at 4:15 pm and 5:15 pm on Tuesdays and Thursdays during the school year unless otherwise noted

All services and programs are online only. Friday night Shabbat services will start at 7:30 pm in February. There are also new Zoom links for Torah study and "Havdalah with a Bonus."

Friday, April 23: 7:30 pm, Shabbat services with Rabbi Barbara Goldman-Wartell and Jason Flatt on Zoom at https://us02web.zoom.us/j/81957095574?pwd=SGR-TU21rZFMzZml2Mzk1dncyTlFuUT09, meeting ID 819 5709 5574 and passcode 097653.

Saturday, April 24: 9 am, Shabbat school; 9:15 am, Torah study at https://us02web.zoom.us/j/88298087579?pwd=eT-VkMDRVVlpwTmZvMkdYTm1OK0w1Zz09, meeting ID 882 9808 7579, passcode 676707; and 7 pm, "Havdalah with a Bonus" at https://us02web.zoom.us/j/89741791260?pwd=MzZNQ0trQWhycGFZdzloczExUkhXdz09, meeting ID 897 4179 1260 passcode: 408279.

Tuesday, April 27: at 7 pm, Intersisterhood Event: Kiddush Cup Coaster Project (for more information, see the article on page 3).

Wednesday, April 28: at 4 pm, "Jews in Early Egyptian Cinema: Between Nationalism and Nationality," presented by Dr. Deborah Starr of Cornell University. Register in advance at https://binghamton.zoom.us/meeting/register/ tJcrdu-hqTsvE9RBFLNDs9luooCIjpEgsqkF.

Friday, April 30: Shabbat services celebrating Lag B'Omer with Rabbi Barbara Goldman-Wartell on Zoom at https://us02web.zoom.us/j/81957095574?pwd=SGR-TU21rZFMzZml2Mzk1dncyTlFuUT09, meeting ID 819 5709 5574 and passcode 097653.

Saturday, May 1: 9 am, Shabbat school; 9:15 am, Torah study at https://us02web.zoom.us/j/88298087579?pwd=eT-VkMDRVVlpwTmZvMkdYTm1OK0w1Zz09, meeting ID 88298087579, passcode 676707; and 7 pm, "Havdalah with a Bonus" at https://us02web.zoom.us/j/89741791260?pwd=MzZNQ0trQWhycGFZdzloczExUkhXdz09, meeting ID 897 4179 1260 and passcode 408279.

Sunday, May 2: at 2 pm, the Temple Concord Sisterhood Annual Donor Program will feature musicians Jesse and Kurtis Parkers. (See the article on page 5 for more information, including RSVP date and payment information.) Wednesday, May 5: Sisterhood Schmooze at 6:30 pm and board meeting at 7 pm. Thursday, May 6: at noon, Thursday Author Series with "Arial Sabar: A Conversation with the author of 'Veritas: A Harvard Professor, a Con Man and the Gospel of Jesus's Wife." In 2012, Harvard professor Karen King found an ancient scrap of papyrus in which Jesus calls Mary Magdalene "my wife." Register in advance for the event, visit https://us02web.zoom.us/meeting/register/tZAkdeyopjMrGddgUo9yHT06ox54orV3PPMA.

vital that we need to pay extra attention to its fulfillment.

How do we perform this mitzvah? Is it really possible to do it? Is it even possible to love the other as much as I love my wife or husband, or my children, let alone oneself? When we consider this objectively, we may See "Love" on page 7

Temple Israel

Orientation: Conservative Rabbi: Geoffrey Brown

Address: 4737 Deerfield Pl., Vestal, NY 13850

Phone: 723-7461 and 231-3746

Office hours: Mon.-Thurs., 8:30 am-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.

On Saturday, April 24, Shacharit services will be held at 10:30 am via Zoom. The Torah portion is Leviticus 16:1-20:27 and the haftarah is Amos 9:7-15. At 8:45 pm, there will be Havdalah services via Zoom. Both will be led by Rabbi Geoffrey Brown.

A Temple Israel adult education program will take place on Sunday, April 25, at 10 am, on Zoom. (For more information, see the article on page 1.)

An Intersisterhood event will take place on Zoom on Tuesday, April 27, at 7 pm. Reservations are required no later than Friday, April 16, for out of towners who need their supplies mailed to them, and Thursday, April 22, for locals who can pick up their supplies at the temple. (For more information, see the article on page 3.)

The temple office will be closed on Friday, April 30. On Saturday, May 1, Shacharit services will be held

at 10:30 am via Zoom. The Torah portion is Leviticus 21:1-24:23 and the haftarah is Ezekiel 44:15-31. At 9 pm, there will be Havdalah services via Zoom. Both will be led by Rabbi Geoffrey Brown.

On Sunday, May 2, there will be Torah study at 10:30 am on Zoom led by Rabbi Geoffrey Brown.

There will be an Executive Board meeting on Tuesday, May 4, at 7 pm, on Zoom.

Penn-York Jewish Community

President-Treasurer-Secretary: Harvey Chernosky, 570-265-3869

B'nai B'rith: William H. Seigel Lodge

Purpose: To promote Jewish identity through religious, cultural, educational and social activities in the Southern Tier of New York and the Northern Tier of Pennsylvania, including Waverly, NY; Sayre, Athens and Towanda, PA, and surrounding communities

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: rabbi@tbeithaca.org and secretary@tbeithaca.org

Website: www.tbeithaca.org Presidents: David Weiner and Linda Aigen

Sisterhood President: Julie Paige

Director of Education: Rabbi Suzanne Brody

Administrative Assistant: Jane Griffith

Services: Fri. 8 pm; Sat. 10 am, unless otherwise announced. Weekdaymorningminyan7:30am(9amonSun.andlegalholidays). Religious School/Education: September-May: Classes meet on

Sunday, 9 am-12:30 pm and Wednesday afternoons, 3:45-5:45 pm. The Midrashah (eighth grade and high school) classes will meet at times designated by their respective teachers. Adult Ed.: Numerous weekly courses, several semester-long courses and a variety of mini-courses and lectures are offered throughout the year. Call the temple office for more details.

Website: www.tikkunvor.org; E-mail: info@tikkunvor.org Presidents: Denice Cassaro and Nomi Talmi

Rabbi: Shifrah Tobacman

Education Director/Admin. Coordinator: Naomi Wilensky Bnai Mitzvah Coordinator: Michael Margolin

Services: Fridays at 7:30 pm unless otherwise notes. Contemplative morning services every Tuesday. Saturday mornings, Gan Shabbat, and other special services at least once a month Call for the weekly schedule. Jewish Learning Experiences (JLE) for kindergarten through seventh grade meets on Sunday mornings. Sixth and Seventh grade also meets on Wednesday afternoons.

Adult Education: Available throughout the year. Check the website or call the office for details.

Temple Beth El of Oneonta

Affiliation: United Synagogue of Conservative Judaism Rabbi-Cantor: George Hirschfeld Address: 83 Chestnut St., Oneonta, NY 13820 Mailing address: P.O. Box 383, Oneonta, NY 13820 Phone: 607-432-5522 Website: www.templebetheloneonta.org

E-mail: TBEOneonta@gmail.com

Regular service times: visit the temple website for days of services and times

Religious Scahool/Education: Religious School, for grades kindergarten through bar/bat mitzvah, meets Sunday mornings. For the schedule of services, classes and events, see the website

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.

Friday, April 23, light candles before	7:36 pm
Saturday, April 24, Shabbat ends	8:37 pm
Friday, April 30, light candles before	7:43 pm
Saturday, May 1, Shabbat ends	8:45 pm
Friday, May 7, light candles before	7:51 pm
Saturday, May 8, Shabbat ends	8:53 pm

For upcoming services and events on Zoom, visit www.tinyurl.com/HappeningAtTBE.

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.

Journey..... Continued from page 4

the Native American tribes who were poorly treated.

While Misha came to Peru on his own, his future wife, Noemi Milstein arrived with her parents and most of her siblings. The family's escape from Ukraine was not a complete success: With pogroms occurring during the Russian Revolution, they planned to illegally cross the border. Unfortunately, the youngest child began to cry and was sent back with her grandmother. The family lost contact with her until after World War II. Noemi's family settled first in Peru and then Colombia; in both countries, her father managed to run successful businesses.

Misha flourished at first in Peru. He not only took part in the political and literary movements in the country, but published several issues of a Jewish-themed journal, which included writings by Jews and non-Jews from Peru and other countries. Misha and Noemi were close friends of José Carlos Mariátegui, a major figure in Peruvian life, whose socialistic and Marxist principles aligned with their political thought. Lomnitz called Mariátegui's life "dazzlingly brilliant, like a bolt of lightning," and includes a chapter focusing on his life and ideas.

Originally there seemed to be no antisemitism in Peru, but that changed when Jews became connected with communism in the new government's mind. Both Misha and his future father-in-law were arrested. Misha's release from prison depended on his leaving the country, while his father-in-law did so voluntarily in order to protect his family. After Misha and Noemi married in Colombia, they spent time in Paris where Misha was enrolled in doctoral studies. During their relatively short time there, Misha visited his relatives in Romania and encouraged them to emigrate. Unfortunately, it was no longer as easy to leave the country. Most died in the Holocaust. One of the most interesting chapters focuses on what occurred in Romania: Lomnitz believes that the Romanians were even more brutal than the Nazis. He notes that the Romanian government's "extermination policy was systemic. In fact, it preceded the program for the so-called Final Solution agreed upon by the Nazis at the Wannsee conference by around six months."

Misha and Noemi were Zionists and, after the declaration of the state of Israel, made *aliyah*. They were also worried about right-wing movements and the accompanying violence that was occurring in South America. Eventually, they returned to Colombia, partly because of the physical difficulty of living on a *kibbutz* and partly because Misha had been hoping for greater participation in the intellectual life of the country.

This outline, however, does not do justice to "Neustra América" because it leaves out the philosophical and historical explanations Lomnitz offers about the movements and politics in which his grandparents were involved. His analysis of the different situations in which they found themselves includes tangents into European and South American history. In his acknowledgments, Lomnitz notes that he rewrote and added material to the English version of his work since he realized that many people are not familiar with the intricacies of Peruvian and Colombian history. He believes his grandparents' story cannot be understood without knowing the context in which their actions took place. That's also true for the countries they lived in while in Europe. These sections add depth and meaning to the memoir, and make it of interest for those who are less concerned with the specifics of Misha and Noemi's lives, but are curious to learn more about Jewish South American life.

Love.....

conclude that it is truly impossible.

Therefore, the Ramban explains that it is not really referring to the emotion of love. Rather, it is a different type of love, a word we use differently in various situations.

For example, when I say that I love my child, it means a close attachment and willingness to do anything for him or her. When I say that I love sushi, I believe we mean something else entirely. Even when I say that I love my money, or my house, in the case of a normal person, this is not something that I am prepared to physically embrace and kiss, or spend every penny that I have for its welfare, as I would do for my child, or for myself.

Even in a life threatening situation, the Torah does say that if there is a threat to my life, and a threat to someone else's, my life takes precedence. So, what is love thy fellow as thyself?

The Ramban, therefore, explains that loving your neighbor as yourself means that everything that I desire for myself I should desire for everyone else. I should not want blessings to be exclusively for myself, but rather, I should desire that the other person receive the same joy and benefits. Even if that other person is not such a great guy, perhaps even not such a great Jew, I must have unconditional love for him and wish him the best of everything, and want him to get as many blessings as I wish for myself. This, Rabbi Akiva states, is the great principle of the Torah. Our love for another Jew is not limited to other Jews like myself. Ahavat Yisrael extends to those Jews who may not even act very Jewish at all, even one who may not fulfill all the *mitzvot* is deserving of my love, care, concern and hope for their well-being and welfare. The Baal Shem Tov states that one must become accustomed to judging all Jews favorably, because of this mitzvah. Just as I wish to be judged favorably in case I committed a wrong, just as I would find extenuating circumstances and excuses in the situation if I had a personal or religious failing, love the other as yourself by assuming that he always has extenuating

circumstances. Just as you love yourself even when you err and make mistakes, you must give that benefit of doubt to the other and still love him and desire the best for him.

• • • • Continued from page 6

Rabbi Abraham Isaac Kook, the first chief rabbi of Israel, was well known for his love of every Jew. He often said that one should not look at the misdeeds that a fellow Jew has committed, but rather at the *mitzvot* they did. Even just some small positive deeds are enough to require us to consider him our brother and places the Torah's demand on us to love him.

One of my beloved teachers at Yeshiva University, Rav Dovid Lifshutz, used to always say and teach that we must distance ourselves from the misdeeds of others and not emulate those behaviors, while finding all the wonderful good things that they do and emulate those behaviors within ourselves.

There is the famous story of Hillel and Shamai with the potential convert. A non-Jew came to Shamai and asked to teach him the Torah while standing on one foot. Shamai rejected him. Hillel, however, said, "What you detest for yourself, don't do to the other." Hillel seems to have misquoted the Torah by rewording the statement to mean avoiding negative behaviors. How can Hillel change the words of the Torah, the words that Rabbi Akiva said were a great principle? Hillel was speaking to a non-Jew. If only the non-Jew would refrain from doing negative things to us! Or to anyone else! But Rabbi Akiva was talking to us, to Jews, who are obligated to observe the Torah. This is indeed a great principle in Torah, I am God - those who accept me as God must take this greater step, to act positively and not just avoid the negative. Yet, Ben Azzai felt that a different verse is the greatest principle of the Torah. Zeh sefer Toldot adam - this (the Torah) is the book of man - for in the image of God man was created. (Genesis 5:1-2) All humanity is created in the image of God! All humanity is expected and required to love their neighbors as themselves and reciprocate that love.

NEWS IN BRIEF

From JNS.org

Macron asks for change in law after French court won't prosecute Halimi's killer

France's President Emmanuel Macron urged an immediate change to French law after a court ruled that a man who murdered a Jewish woman in 2017 was not responsible for his actions because he was high on cannabis at the time of the crime. "Deciding to take narcotics and then 'going mad' should, not in my view, remove your criminal responsibility," Macron said to Le Figaro in an interview. "I would like Justice Minister (Eric Dupond-Moretti) to present a change in the law as soon as possible." The Court of Cassation's Supreme Court of Appeals - France's highest court - ruled on April 14 that Kobili Traore was too overcome by marijuana to be held criminally responsible for the 2017 murder of his neighbor Sarah Halimi, a 65-year-old Orthodox Jewish woman. The court said he committed the crime after succumbing to a "delirious fit" brought on by his use of cannabis. The verdict means Traore will not face any trial. Halimi died after Traore, who was 27 at the time, pushed her out of the window of her Paris apartment while he shouted in Arabic "Allahu Akbar" ("God is great"). Traore, a heavy marijuana smoker, admitted to the killing and has been in psychiatric care since Halimi's death. He remains there following the April 14 ruling, according to AFP. Macron told Le Figaro, "It is not for me to comment on a court decision. But I want to assure the family, relatives of the victim and all fellow citizens of Jewish faith who were awaiting this trial of my warm support and the determination of the Republic to protect them." In January 2020, Macron criticized a lower court's insanity ruling in the case, saying there was "a need for a trial" even if the judge decided that Traore held no criminal responsibility. Lawyers representing the Halimi family said they plan on referring the case to the European Court of Human Rights.



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NEWS IN BRIEF

From JNS.org

Senators introduce bill to justify "critical" arms sales, citing Israel's security

Citing concern for Israel's security, Sens. Dianne Feinstein (D-CA) and Bob Menendez (D-NJ) introduced a bill on April 16 that would require the president to justify the sale of "mission-critical" U.S. military systems such as the F-35 fighter to other countries. The "Secure F-35 Exports Act of 2021" was introduced after the Biden administration reported its decision to proceed with the sale of \$23 billion in weapons, including the fifth-generation F-35 stealth fighter jet and advanced armed drones, to the United Arab Emirates - a deal that was originally negotiated under the Trump administration. The Biden administration originally halted the sale pending a review. According to a news release from Feinstein's office, the act would require the president to provide the appropriate congressional committees with detailed certifications to show that U.S. aircraft technology and Israel's security are protected before such sales. "Congress has an obligation to uphold U.S. policy and ensure that weapons sales to foreign governments don't undermine Israel's military edge. Our bill achieves that goal by restricting sales of the F-35 – our most sophisticated aircraft – until the administration certifies to Congress that the sale complies with that objective," Feinstein said in the release. A presidential report is not needed for an F-35 sale to members of NATO, Israel, Australia, Japan, South Korea and New Zealand. The bill also requires security measures to be in place and that the countries receiving the F-35 and subsequent aircraft not have a record of providing American weapons, directly or indirectly, to armed militias fighting the United States or Israel, conduct surveillance on U.S. citizens or enable the violation of human rights. Menendez noted that he remained concerned with the implications of selling the nation's most advanced military aircraft on national security, technology interests and regional stability, including the legal requirement to maintain Israel's Qualitative Military Edge. The original agreement was made as part of negotiations for the Abraham Accords last year that normalized relations between the UAE and Israel.

Iran, IAEA begin talks aimed at clarifying source of uranium traces

The International Atomic Energy Agency and Iran have begun talks aimed at obtaining clarifications from the Islamic Republic on the source of uranium traces discovered at undeclared sites, Reuters reported on April 19. Due to the talks, European powers delayed a decision to use a meeting of the IAEA's 35-country Board of Governors to pass a resolution criticizing Iran over the matter, according to the report. Such a resolution could have negatively impacted parallel nuclear talks underway between Iran and world powers, aimed at reviving the 2015 Joint Comprehensive Plan of Action nuclear deal. Since 2019, IAEA inspectors have found processed uranium traces at three locations not declared by Iran as being related to its nuclear program. At least one of the sites, at Turquzabad, was named by Israeli Prime Minister Benjamin Netanyahu as a secret Iranian nuclear site in 2018, following a Mossad operation to retrieve Iranian nuclear archives. In July 2019, IAEA inspectors visited that site and took samples. On April 19, Iranian officials said Tehran and world powers made progress toward finding a path to re-enter the JCPOA, which was abandoned by former U.S. President Donald Trump in 2018. A blast tore through the key Iranian uranium enrichment site at Natanz on April 11, and Tehran has accused Israel of being behind the incident, which an Iranian official claimed had damaged thousands of centrifuges.

Dutch soccer fans shout "Hamas, Hamas, Jews to the gas" prior to match

Police in the Netherlands are investigating footage from a fan rally prior to a soccer game on April 14 between two Dutch teams where fans chanted "Hamas, Hamas, Jews to the gas." The incident, first reported by the Dutch news outlet *De Gelderlander* and the Jewish Telegraphic Agency, occurred on April 14 at a rally prior to a match between the Arnhem-based Vitesse and Amsterdam-based Ajax football clubs on April 16. The chant came from fans of Vitesse toward Ajax, whose players and supporters have long been affectionately known as "the Jews" due to the team's large Jewish support and rich history of Jews in Amsterdam. Numerous videos of the incident have been posted on social media. According to JTA, the chant has become more commonplace in recent years. Ajax beat Vitesse team. "It is just deeply saddening that a small group of supporters misbehaved in such a way," he told *De Gelderlander*.

Belfast cemetery finds several graves vandalized in Jewish section

Ten Jewish gravestones were vandalized the week of April 16 in Belfast, Northern Ireland, and police are said to be treating it as a hate crime. The incident came amid a spate of violence that has rocked the city in recent days. "City Cemetery, like any graveyard, is a place where members of the community come to pay their respects," Police Service Northern Ireland Inspector Róisín Brown told the *Irish Times*. "The damage to these graves shows a total lack of respect for others and will have a significant impact on individuals and families within the Jewish community." The Community Security Trust, the Jewish community's security arm in the United Kingdom, said it is liaising between the local Jewish community and the local police. According to the website Jewish Communities & Records-UK, the Belfast City Cemetery's Jewish section was the city's first Jewish cemetery, opened in 1869. The last Jewish burial there was in 1964.

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Three resign from Auschwitz museum council after politician appointed

Three members of an advisory council for Auschwitz-Birkenau State Museum in Poland have resigned in protest after a senior politician from the ruling party was appointed to the group by the government. Polish Culture Minister Piotr Glinski, who appointed former prime minister Beata Szydlo to the council, said he was astounded by the resignations, according to the AP. He said on April 16 that they were unjustified and threatened to "politicize the discussion around the most important museum of martyrdom in Poland, a place of world heritage," according to the report. The first to quit the council that week was the leading member of the Polish Jewish community, philosopher Stanislaw Krajewski. He told the AP that he does not remember a politician ever being named to the council. "It's hard to say what would happen, but it would change the nature of the body very considerably. I don't want to be on the same council with a major politician of the ruling party today," he said. "The fear is that this would be another move in the direction of making also the Auschwitz-Birkenau museum part of their historical policy," said Krajewski, according to the report. Poland's right-wing Law and Justice Party has been accused of whitewashing the country's history for patriotic and political purposes. Krajewski's resignation on April 13 was followed by that of historians Marek Lasota, who also belongs to the ruling party, and Krystyna Oleksy, a former deputy director of the Auschwitz Museum.

Netanyahu promises reform after disabled veterans stage mass protest in Tel Aviv

Israeli Prime Minister Benjamin Netanyahu met with disabled Israel Defense Force veterans on April 18 in Tel Aviv, hours after hundreds of veterans blocked the city's Ayalon highway in protest against their treatment by the Defense Ministry. The protests came after IDF veteran Itzik Saidian set himself alight on April 13 outside the offices of the Defense Ministry's Rehabilitation Department in Petah Tikva. Saidian, 26, has suffered from PTSD since taking part in "Operation Protective Edge" in Gaza in 2014. He remains in critical condition at the Sheba Medical Center at Tel Hashomer. Netanyahu told IDF Disabled Veterans Organization Chairman Idan Kleiman that reform was long overdue with regard to veterans' treatment. "The distress of disabled and wounded IDF veterans is real," he said, noting that the arrangements made for them by the state had not been updated in many years. Netanyahu said that he would bring both to the Cabinet "within two weeks." Kleiman thanked the prime minister, saying the veterans' plight needed to be addressed immediately. "The pain is truly very great," he said, adding, "we are in very difficult times." The April 18 protests began at IDF Central Headquarters at the Kirva in Tel Aviv, where the Defense Ministry building is also located. It then moved toward the Ayalon highway, where protesters blocked traffic lanes in both directions at the Hashalom intersection. According to Ynet, more than a third of requests for recognition of disability following military operations have been rejected by the Rehabilitation Department, while some 70 percent of appeals are rejected.

Israel's Energy Ministry unveils plan to combat air pollution

The Israeli Ministry of Energy announced on April 18 a new plan designed to significantly reduce air pollution in the energy market. The plan, which the ministry says is part of Israel's efforts to counteract climate change, has a number of objectives, among them a commitment to shut down coal power plants by 2025, in line with a directive by Energy Minister Yuval Steinitz. Other aims include a reduction of greenhouse-gas emissions in the electricity sector by 75 percent to 85 percent by 2050; a 1.3 percent annual improvement in the energy-consumption-per-GDP figure; a shift toward a solar-based energy market; and investment in innovative energy technology, such as hydrogen power. According to the ministry, the plan emerged following a year of research and dialogue, and includes a detailed working outline for the coming decade. However, it added, the plan "does not ignore the additional need to decrease local air pollution, which is relevant to the health of Israeli citizens." The ministry further stated that it has been working to ensure that Israel meets its commitments under the December 2015 Paris Climate Agreement.

On its 73rd Independence Day, Israel's pop. hits 9.3 million

Ahead of Israel's 73rd Independence Day, the Central Bureau of Statistics has published the nation's latest population figures. The Jewish state is home to 9,327,000 people, among them 6.894 million Jews (73.9 percent of the population), 1.966 million Arabs (21.1 percent) and 467,000 citizens of other ethnicities (5 percent). Demographic growth projections indicate that in 2030, Israel's population will stand at 11.1 million, and in 2040 at 13.2 million. By the time Israel marks its 100th Independence Day in 2048, its population is projected to be 15.2 million. Since Independence Day last year, the country's population has increased by 137,000, or 1.5 percent. A total of 167,000 babies were born, while 16,300 new immigrants arrived and 50,000 Israelis died. The state has a young population with 28.1 percent of Israelis being between the age of 0 and 14, and only 12 percent being over 65. CBS data shows that at the end of 2019, a total of 46 percent of Jews in the world lived in Israel and that 78 percent of the Jews in Israel were born in the country. When the state was founded, its population stood at 806,000 with 82.1 percent of the population being Jewish and 17.9 percent Arab. Since 1948, 3.3 million immigrants have arrived, 44.7 percent of whom made *aliyah* in 1990 or later.



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