

## Federation to hold Super Sunday on August 29

By Reporter staff

The Jewish Federation of Greater Binghamton will hold Super Sunday on Sunday, August 29, at 10 am, at the Jewish Community Center, 500 Clubhouse Rd., Vestal. It will feature a brunch, comedy by comedian Josh Wallenstein and a showing of the film “Fiddler: A Miracle of Miracles” about the Broadway musical “Fiddler on the Roof.” Larry Kassan, who has directed productions of the musical, will facilitate the film discussion. The cost of the brunch and film is \$15 and reservations are requested by Sunday, August 22. To make reservations, visit the Federation website, [www.jfgeb.org/](http://www.jfgeb.org/), or

contact the Federation at [director@jfgeb.org](mailto:director@jfgeb.org) or 724-2332. Marilyn Bell is the chairwoman of Campaign 2022.

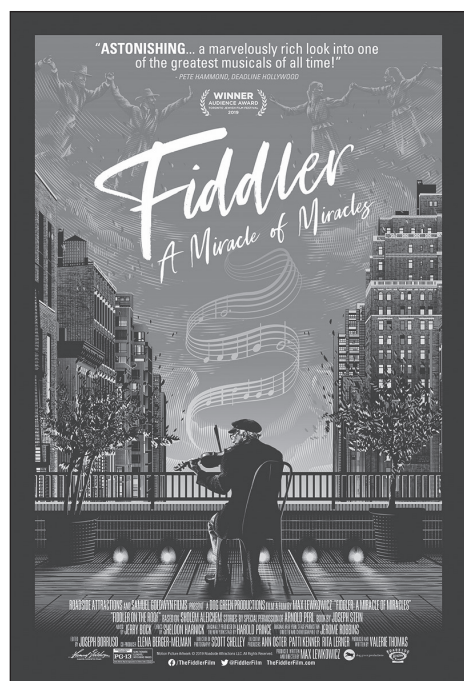
“We are hoping to get community members to pledge early again this year,” said Shelley Hubal, executive director of the Federation. “We started the 2021 Campaign with almost 25 percent of the pledges already made. That helped to cut back on the manpower we needed to get through the



Campaign. When the community pledges early, the allocation process is much easier. We also want the snow birds to have an opportunity to gather before they leave for sunnier climates this fall.”

Bell noted how important the Campaign is to the community. “As I begin my fourth year as Campaign chair, I know – and I know that you know – how essential our local organizations are to the Jewish community,” she said. “This is truly a wonderful community and you have always come through for Federation to support these organizations. It has certainly been a tough year for everyone, but it will be wonderful to be together again on Super Sunday to celebrate and enjoy each other, good food and a good movie. I look forward to seeing you all there.”

Wallenstein, son of Larry Wallenstein, will share a comedy routine. During the pandemic, he returned to this area from California where he had been performing stand-up comedy. Since last November, he has been working as a fifth grade teaching assistant and was recently featured in a Newsweek article titled “5 TikTok Teachers Share Behind the Scenes of Virtual Teaching.” His comedy videos can be seen at [www.tiktok.com/@thatjoshuakid93](https://www.tiktok.com/@thatjoshuakid93).



Poster of the film “Fiddler: A Miracle of Miracles”

“Fiddler: A Miracle of Miracles,” a documentary by Max Lewkowicz, tells the origin story of the Broadway musical “Fiddler on The Roof,” and its creative roots in early 1960s New York City. The film includes interviews with the show’s creators, which reveal how the success and worldwide impact of “Fiddler” and See “Sunday” on page 3

**“As I begin my fourth year as Campaign chair, I know – and I know that you know – how essential our local organizations are to the Jewish community,” [Campaign Chairwoman Marilyn Bell] said. “This is truly a wonderful community and you have always come through for Federation to support these organizations.”**

### Save the date

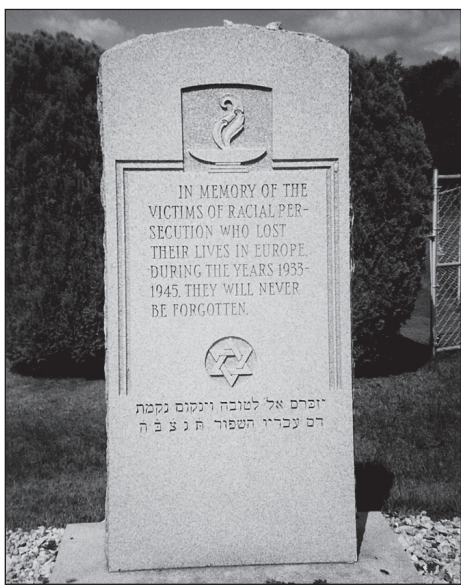
## Holocaust memorial service to be held on Sept. 6

The Jewish Federation of Greater Binghamton will hold a memorial service at the Holocaust Memorial Monument in the Temple Israel Cemetery on Conklin Avenue in Conklin on Sunday, September 12, at 10:30 am. The service will be led by area rabbis. The monument was one of the first memorial stones in the United States to acknowledge the Holocaust.

“We were unable to have the service last year due to the pandemic,” said Shelley Hubal, executive director of the Federation. “We hope you all will be able to join us for this important commemoration.”

For more information, see the next issue of *The Reporter*.

At right: The Holocaust Memorial Monument in the Temple Israel Cemetery on Conklin Avenue in Conklin.



## Chabad Center to hold Piaker lecture on Sept. 2

The Chabad Center will hold the 2021 Pauline and Philip Piaker Memorial Lecture, “It’s a Brave, New World – From Messenger RNA Vaccines to Mitochondrial DNA Genes: The Jewish Approach to the Latest Medical Advances,” by Rabbi Edward Reichman. M.D., on Thursday, September 2, at the Chabad Center. The doors will be open and refreshments available at 7 pm, with the presentation



Rabbi Edward Reichman, M.D.

beginning at 7:30 pm. There is no charge, but reservations are required and can be made at [www.Jewishbu.com/Piaker](http://www.Jewishbu.com/Piaker) or by calling Chabad at 797-0015.

“The Chabad Center and the Piaker family are delighted to invite the community to this year’s lecture,” said organizers of the event. “A community tradition since 1995, when the lecture was established by Phil to memorialize his dear wife, Pauline, the lecture was not held last year due to Covid.”

“We are grateful to be past the worst of the global pandemic and to resume what has been an important and widely enjoyed community tradition,” said Rabbi Aaron Slonim.

Reichman is a professor of emergency medicine and professor in the Division of Education and Bioethics in the Department of Epidemiology and Population Health at the Albert Einstein College of Medicine of Yeshiva University. He received his B.A. from Yeshiva University, his M.D. from the Albert Einstein College of Medicine, and rabbinic ordination from the Rabbi Isaac Elchanan Theological Seminary.

In addition to his full-time clinical practice in Emergency Medicine at Montefiore Medical Center, Reichman lectures internationally on Jewish medical ethics. See “Piaker” on page 5

## IAUJC to host Rosh Hashanah young family event on Aug. 29

On Sunday, August 29, from 3-4:30 pm, the Ithaca Area United Jewish Community will host a celebration in honor of the upcoming Jewish New Year, Rosh Hashanah, at the Small Pavilion in Stewart Park in Ithaca. The event is designed for young families, but those who are “young at heart” are welcome, as well. There will be craft activities related to the holiday and a “Make a Joyful Noise” drumming circle at 3:45 pm led by musician Sam Fishman. Children can make their own percussion instruments before the drumming begins. In addition, Rabbi Dovid Birk, of the Roitman Chabad Center at Cornell, will blow the *shofar*.

This will be the first in-person festivity since the beginning of the pandemic. The event is being co-sponsored by Chabad at Cornell, Congregation Tikkun v’Or and Temple Beth-El.

The family program is one of several that, under normal circumstances, are held throughout the year by Ithaca Area United Jewish Community to bring together young families who subscribe to the PJ Library Jewish storybook program. This is a free subscription program; to find out more, visit [www.pjlibrary.org](http://www.pjlibrary.org). No formal affiliation to a Jewish institution is required to be a subscriber. “In fact, many subscribers use

the books as a way to learn about Jewish holidays, traditions and values,” said organizers of the event. “The celebration on August 29 will help bring people together for a fun afternoon. Those interested in becoming subscribers will be assisted.”

A program of the Harold Grinspoon Foundation, PJ Library is made possible through partnerships with philanthropists and local Jewish organizations, such as IAUJC. Families raising children from birth through 9 years old with Judaism as part of their lives are welcome to sign up. PJ Library welcomes all Jewish families, See “Family” on page 3

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Opinion

Will the Delta variant spoil the High Holiday comeback?

By David Suissa

(JNS)—Just as things were returning to normal, and rabbis across America were eagerly anticipating a full reopening for the High Holy Days, the Delta variant showed up. Oh no, not again.

Need I remind you that nearly every synagogue and Jewish center in America pretty much shut down during last year’s High Holidays because of COVID-19? That the great American Jewish ritual of scoring High Holiday tickets succumbed to a deadly, global virus? That rabbis had to scramble for alternatives, from Zoom services to backyard and porch minyans?

Those days of physical isolation were supposed to be behind us. As Roni Caryn Rabin writes in *The New York Times*, “The country seemed to be exiting the pandemic; barely a month ago, a sense of celebration was palpable.” But now? “Rising case rates are upending plans for school and workplace reopenings, and threatening another wave of infections that may overwhelm hospitals in many communities.”

We thought the vaccine would be our salvation, but according to reports, the Centers for Disease Control and Prevention recommended recently that even people vaccinated for the coronavirus resume wearing masks indoors in certain parts of the country.

Of the many obstacles to in-person prayer services caused by COVID, one of the toughest is surely the mask mandate.

How many people will tolerate wearing masks during the long Rosh Hashanah and Yom Kippur services? It’s one thing to wear a mask while you go grocery shopping or briefly enter a public space, but when more pleasant alternatives are easily available – either via online or in someone’s backyard – how many Jews will brave the unintended indignity of covering one’s face during our holiest days of the year?

As I write this, the anxiety of uncertainty is building: If the mask mandates continue, how many Jews will grace the pews? How many will renew their memberships? Will new habits formed during the pandemic take over? After almost two years of unprecedented COVID disruptions, these are worrying questions.

It’s easy to expound on new-age ideas like “creative reimagining” and “creative disruption,” but right now, the hard reality is that many congregations depend on the High Holiday season for significant fund-raising. They already took a big hit last year – can they withstand another one?

Online alternatives may be incredibly efficient and comfortable, but when so much is available for free, there’s less incentive to pay or donate. The in-person experience, which has dominated Jewish life since time immemorial,

has concrete value. A live appeal from a rabbi, needless to say, is a lot more powerful than an online one.

And yet, this is the new reality in which we find ourselves, for better or worse. Enclosed indoor spaces of all kinds have gone out of fashion. And that includes synagogues. As long as mask mandates are around, and alternatives are available, many people will see these indoor spaces as an inconvenient risk not worth taking.

I hope this doesn’t last. Prolonged physical isolation can be debilitating, especially for communities that are used to mingling and interacting and connecting in person. Regardless of how creative and impactful we’ve been with online programming, there’s simply no substitute for gathering in a real space, for hugging your friends, for making eye contact, for feeling the electricity of communal prayer, for hearing a live inspirational sermon.

I hope community members, and especially major donors, will step up and keep our most vulnerable synagogues afloat until safer days are back. Yes, Jews are supposed to be resilient, but sometimes the price of that resiliency can be quite high, in more ways than one.

*David Suissa is editor-in-chief and publisher of Tribe Media Corp, and Jewish Journal. He can be reached at [davids@jewishjournal.com](mailto:davids@jewishjournal.com).*

*This article was first published by the Jewish Journal.*

The chance to head a nation like no other

By Reuven Rivlin

*This was written shortly before Isaac Herzog became president of that state of Israel.*

(JNS) To the honorable President of Israel,

Truth be told, I’m a little envious of you. In a short while, you will find out exactly how magnificent the privilege of the presidency is. Over the next seven years, you will meet Israelis from all walks of life, and let me tell you right now – you’ll want to embrace all of them. You’ll want to share their laughter and their tears; and all the excitement they experience.

I’m sure you feel that you already know this, having such extensive experience as a public servant, but believe me, you have yet to find out what a wonderful country we have, and what wonderful people live among us. They will all find their way to your heart, where they will remain forever.

Amid the social rifts and polarity, you will find brave people who don’t speak of coexistence, they simply live it. Every day, every hour, in their homes and places of employment, in their visions, dreams and family. Secular with ultra-Orthodox, right-wingers and leftists, Jews and Arabs, veteran Israelis and immigrants, the young and the old, members of all religions, sectors and ethnicities – they

are all Israelis. Beautiful, enlightening and kind. Kind beyond anything you can imagine.

These men and women have given me so much hope over the past seven years. Israeli hope, that’s what I called it, and I’m sure you will call it that as well because they gave me hope that was quintessentially Israeli.

They were my beacon on the horizon and you, our dear president, will find that they are the horizon. You will find them in cities and rural areas, in hospitals, in the military, in the universities, in the police, in kindergartens and in schools, in the nearest and farthest localities, and on the street. You won’t even have to search. They will always be there, in happy moments, in the most difficult moments, and as storms loom near, as they so often do.

On some nights, you will lose sleep. Your mind will wander back to the soldiers you met at a checkpoint on the border; to the lone soldier who hasn’t seen his mother in six months – and you couldn’t be happier that he will attend the Passover seder at the President’s Residence.

You’ll think about the *olim* who came here at the height of the coronavirus pandemic; about the 12-year-old boy suffering from depression – actual clinical depression – you met while visiting the Geha Mental Health Center. Has his

condition improved with time? And what about Yonatan Levy, still hospitalized with horrific injuries he suffered during the 2006 Second Lebanon War? And what about his mother, who never leaves his side? How is she doing?

And what about Yossi, the amazing IDF officer whose criminal record I had expunged so he can start a new life? He’ll be alright, right? And what about the daughter of Druze police officer Zidan Seif, who was murdered in a terrorist attack on a synagogue in Jerusalem? She was just 4 months old when her father was killed and now she would be getting ready to start first grade.

You will look upon the photos of Hadar Goldin and Shaul Oron – and yes, you will lose sleep over them. Over our missing and captives. Over Ron Arad. Over the bereaved families. Your heart will break yet somehow pound strongly and proudly to the beat of this nation’s story, just like mine did.

You will be proud. The president of this country has so much to be proud of. Here, it is the excitement that will keep you awake. Excitement over the overflowing crops in the fields, over the latest scientific invention and the advances in medicine, in research and in sports.

See “Nation” on page 12

In My Own Words

Biology, gender and sexuality

RABBI RACHEL ESSERMAN, EXECUTIVE EDITOR

Are people allowed to have different opinions about issues without being demonized or receiving death threats? Those are all too common today when it comes to politics, but have not been restricted to that: the same are occurring with disagreements about issues of gender and sexuality. Even famous authors such as J. K. Rowling are not exempt, although it shouldn’t take death threats against someone well known for us to realize this is not an appropriate response to disagreements. One way to make this clear is to look at a different issue: religious differences.

I don’t believe Jesus is the savior and son of God who died for my sins, and whose acceptance is necessary to find grace in this world and to be let into the kingdom of heaven after I die. I know many people who feel this way: some are fine with my religious path. Others pray for my acceptance of Jesus as my savior because they love me. There are people who believe all Jews are condemned souls who will burn in the fires of hell, but I don’t care as long as they don’t advocate taking away

my civil rights. We can disagree on religion and still be good American citizens.

I am a supporter of transsexual rights and believe people have a right to define their gender and sexuality anyway they want. (One clarification: sex with children is never acceptable.) These ideas are very different from the ones that were common when I was growing up, but I long ago learned that society’s conception of the world is often wrong. (Just think of the continuing struggle for civil rights and women’s place in the world.) However, there are people who define gender by biology: a woman has a uterus and menstruates. A man has a penis and produces sperm. For them, it’s simple. For others, it’s not: their gender and their biology don’t feel the same, and they want to find a way to be comfortable within their own skin.

My problem is when people on either side are attacked. I can understand how those working to change societal conventions and the law find it upsetting when others don’t accept their reality. It’s difficult enough to come

forward with their true selves and to have someone reject that self is a blow. The LGBTQ+ community is still vulnerable and open to attacks – including physical attacks. I also understand that some people feel uncomfortable with these societal changes. They don’t want to change their ideas – ideas that feel as correct to them as accepting Jesus as their lord and savior does to my practicing Christian friends. We can think they are wrong, but death threats don’t help and won’t change their minds. In fact, they just confirm people’s beliefs that their ideas are right.

In order for our society to exist, we have to accept the fact that people have different ideas – that everyone will not completely agree with how we feel. Yes, it can be frustrating and infuriating, but it’s also a fact of life. Trying to create a world where everyone feels and acts the same is dangerous. Totalitarian governments punish or kill disbelievers: if you think that’s a good idea, just remember you might be the one whose belief is on the losing side.



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OF GREATER BINGHAMTON

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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.

LETTERS

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.

ADS

The Reporter does not necessarily endorse any advertised products and services. In addition, the paper is not responsible for the kashruth of any advertiser’s product or establishment.

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# TI to hold Honeygram fund-raiser

Temple Israel is holding a Honeygram fund-raiser as a way to wish friends and family a sweet New Year 5782. The Honeygrams can be sent locally and out of town.

Each Honeygram will include two 1 oz. jars of Bonne Maman honey (OU certified kosher), a wooden honey dipper and a New Year greeting card.

Organizers of the event said, “Bonne Maman honey was chosen because the company may have helped save Jews during the Holocaust.”

There are two delivery options:  
◆ Bumblebee: A gift box is \$18 and will be sent to a single recipient anywhere in the U.S. along with a custom greeting.  
◆ Honeybee: Group gifts that are for local delivery only. The first box sent is \$18, additional boxes are \$6 each. The person’s name will be included on a group card delivered with the gift box.

Orders with payment must be received by the Temple Israel office by Sunday, August 15, and include the recipient’s name and address. To place an order, call the temple office at 723-7461 or e-mail titammy@stny.twcbc.com.

# TC Sisterhood to hold outdoor get-together on Aug. 26

The Temple Concord Sisterhood will hold an outdoor program, “Let’s Get Together Under the Tent,” on Thursday, August 26, from 5-7 pm, at the synagogue, 9 Riverside Dr., Binghamton. “As things start to get

more back to normal, we thought it would be fun to have an outdoor get-together under the tent,” said organizers of the event.

The program is free and open to all Temple Concord Sisterhood members and

potential members. Those attending should bring their own snacks and drinks. Anyone with questions should contact Phyllis Kellenberger at pweinste@stny.rr.com or 727-8305.

# 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 Biblical Archaeology Society will hold its 24<sup>th</sup> Annual Bible and Archaeology Fest on Zoom from October 16-17. For more information or to register, visit [www.biblicalarchaeology.org/travel-study/24th-annual-bible-and-archaeology-festonline-only-via-zoom](http://www.biblicalarchaeology.org/travel-study/24th-annual-bible-and-archaeology-festonline-only-via-zoom).
- ◆ Keshet is offering “Sweetness and Justice: High Holiday Resources” at [www.keshetonline.org/sweetness-and-justice/](http://www.keshetonline.org/sweetness-and-justice/). The page includes “Seven Values-Seven Voices,” a section where seven trans and non-binary teens will reflect on their own experiences. A new voice will be added every week until the holidays.
- ◆ The Forverts has launched a Facebook

group for “Yiddish Word of the Day” at [www.facebook.com/groups/529619478189564](http://www.facebook.com/groups/529619478189564). The page offers a new video post talking about a Yiddish word six days a week. The page is open so one need not be a member of Facebook to view the videos.

◆ The Lappin Foundation will hold the virtual program “Mosaic with Mia: Create a Rosh Hashanah-themed Card or Picture” on Monday, August 30, at 7:30 pm. There is no cost to attend. Participants will learn how to creatively repurpose old magazines and paper to create a card. For more information or to register, visit [www.lappinfoundation.org/2021/07/18/mosaic-with-mia-create-a-rosh-hashanah-themed-card-or-picture/](http://www.lappinfoundation.org/2021/07/18/mosaic-with-mia-create-a-rosh-hashanah-themed-card-or-picture/).

◆ The Sousa Mendes Foundation will hold the virtual program “Natan Sharansky in Conversation with Gil Troy” on Sunday, August 29, at 2 pm. There is a charge of \$18 to attend. For more information or to regis-

ter, visit <http://sousamendesfoundation.org/event/natan-sharansky-in-conversation-with-gil-troy/#more-19701>.

◆ HUC and the Jewish Book Council have teamed up to hold an “Acclaimed Authors” series for the College Commons Podcast. Previous podcasts can be found at [https://collegecommons.huc.edu/bullying\\_pulpit/](https://collegecommons.huc.edu/bullying_pulpit/).

Upcoming podcasts include “Welcoming Elijah” with Lesléa Newman (release date Thursday, August 19) and “The Lost Shtetl” with Max Gross (release date Thursday, September 2). To subscribe to the podcast, visit [https://collegecommons.huc.edu/bullying\\_pulpit/](https://collegecommons.huc.edu/bullying_pulpit/).

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# Sunday.....Continued from page 1

its subsequent film adaptation is most appropriately viewed through the lens of the social upheaval and change in mid-20th century America. The documentary also explores a variety of international productions of the show, detailing how individuals of many cultures see themselves in the residents of Anatevka. The film features scenes from productions from Canada, the United Kingdom and the Netherlands, as well as the last Broadway production revival with Danny Burstein and Jessica Hecht. Kassan, who is the

coordinator of special events and theatre at the Rod Serling School of Fine Arts in the Binghamton City School District, will lead the discussion of the film.

“After not being able to gather during the pandemic and share a meal, it will be wonderful for us to be together again,” said Hubal. “Campaign Chairwoman Marilyn Bell and I really want this event to be a joyful experience for all, filled with laughter – a celebration of our heritage and coming together after the pandemic. I look forward to seeing and talking to everyone.”

# Family.....Continued from page 1

whatever their background, knowledge, or family make-up, or observance may be. PJ Library delivers more than 200,000 free Jewish children’s books throughout the United States and Canada each month, including the 140 subscribers in and around Ithaca. Each subscriber receives a title carefully selected for high-quality content and age-level appropriateness.

“Events like the upcoming celebration of the birthday of the world provide participants with the opportunity to connect with other families in their community through events for younger children,” organizers noted. “During the pandemic, IAUGC provided monthly gift bags in lieu of the holiday gatherings. These bags contained items that families could use at home to celebrate the Sabbath and various holidays. We also organized short monthly Zoom programs that included storytelling and games.”

Two parents in Ithaca describe their families’ experiences this way:

◆ “My girls are always excited to see their names in the mail. They immediately ask to

stop what they’re doing and read their new books! With the gift bags we were able to celebrate and learn about our holidays, and while it can’t replace a social event with friends, I am personally very grateful for these carefully planned activities that we’ve enjoyed working on at home. Thank you so much!” – Hadar Elor

◆ From an interfaith family: “The PJ Library and gift bags have been a wonderful way for us to introduce Jewish faith and culture to our children. The books are always of the highest quality and include sections for adults that elaborate on the concepts discussed in the book. The gift bags are put together with so much love and contain a wide variety of activities that both the children and I have always tremendously enjoyed. Becoming part of the PJ Library has been a blessing for our family that continues to excite and stimulate our children every month.” – Karin Sternberg

For further information, e-mail Marjorie Hoffman at [Marjorie@iaujc.org](mailto:Marjorie@iaujc.org).

For more information on advertising, please contact [advertising@thereportergroup.org](mailto:advertising@thereportergroup.org)

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## DEADLINES

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

ISSUE	DEADLINE
Aug. 27-Sept. 9 (Rosh Hashanah)..	Aug. 18
September 10-23 .....	August 30*
September 24-October 7 .....	September 13*
October 8-21 .....	September 27*

All deadlines for the year can be found at [www.thereportergroup.org/contact-us/faqs](http://www.thereportergroup.org/contact-us/faqs) under “Q: What Are the Deadlines for the Paper?”

DIRECT FROM LAS VEGAS

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SHOWTIME: 7:00 PM

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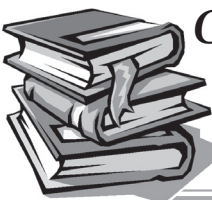
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[www.TheEdwardsTwins.com](http://www.TheEdwardsTwins.com)

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Off the Shelf

# Exploring the biblical text

RABBI RACHEL ESSERMAN

“Turn it and turn it again, for everything is in it.” These words by Ben Bag Bag in Ethics of the Fathers (Pirkei Avot) refer to the Torah. The study of Torah is never ending because there is always something new to learn, at least for those who are open to novel interpretations. Generations of Jews have found interesting ways to study the text – some of which might have come as a surprise to those living in ancient times. However, these different approaches can make for fascinating reading.

## “Dress and Clothing in the Hebrew Bible”

As Antonios Finitis, editor of “Dress and Clothing in the Hebrew Bible: ‘For All Her Household Are Clothed in Crimson’” (T & T Clark), notes in his introduction, dress studies is a relatively new and developing field. This collection of scholarly essays focuses on the meaning of clothing in the Hebrew Bible.

The writers of the eight essays believe clothing can be symbolic of more than a special garment, especially in the Bible, which contains little description of dress. That suggests that if a garment is mentioned or described, it’s done for a specific purpose. My favorite essay – “Tamar and Tamar: Clothing as Deception and Defiance” by Sara M. Koenig – looks at how two different Tamars in the Bible used clothing as a way to change people’s perception. For example, the Tamar who was the daughter-in-law of Judah (Genesis) uses clothing to disguise herself and take the action she needs to have children. The second Tamar is a daughter of King David, who is raped by her half brother, Amnon (2 Samuel). When her father ignores what happened to her, Tamar ripped her garments so all could know the horror that had been done to her. Koenig notes that “the Tamars used their clothing to respond – in defiance and protest – to the patriarchal system that abused them.”

Another essay – “Were YHWH’s Clothing Worth Remembering and Thinking About Among the Literati of the Late Persian/Early Hellenistic Judah/Yehud? Observations and Consideration” by Ehud Ben Zvi – ponders a fascinating question: Does God wear clothing? The Bible clearly treats God in an anthropomorphic way, but most of the texts from the period Zvi studied do not speak to the issue of Divine clothing. There is mention of God’s clothing in biblical texts so it’s clear that God is *not* naked. It’s also clear that some clothing is considered important – for example, the clothing the priests had to wear is described in great detail – but why this is so needs more study.

Other discussions include a study of priestly clothing; a comparison of the *tzitzit* (tassles) worn by ordinary Jews to the rosette worn by the high priest; a look at how the story of King David dancing before the ark changed from its first telling in the book of Samuel (when David’s clothing did not completely cover him as he danced) to the second telling in the book of Chronicles, which portrays him as fully clothed; and several other studies.

The writing in “Dress and Clothing in the Hebrew Bible” is scholarly and not aimed at the casual reader.

However, this new field promises a unique and interesting way to understand the stories and laws found in the Hebrew Bible.

## “Why Abraham Murdered Isaac”

Many people know about the Documentary Hypothesis, which posits that the first five books of the Bible came from four different sources. Many scholars agree with this theory, although they argue about which section came from which source. I was, however, unaware of a different biblical theory, one called the Supplementary Hypothesis, which is the basis of Tzemah Yoreh’s fascinating “Why Abraham Murdered Isaac: The First Stories of the Bible Revealed” (Modern Scripture). According to Yoreh, the Supplementary Hypothesis “contends that the Five Books of Moses (and many other parts of the Bible) were composed through a process of successive *additions* to one original text, a natural process for a culture in which the written word was respected and revelation revered.” His work is an attempt to isolate those original stories.

Why were there additions to the original work? Yoreh believes the first collection of biblical stories was composed in northern Israel. After the northern kingdom was conquered by the Assyrians, scribes brought these stories with them to the southern kingdom, which had its own version of the tales. The author notes this original work was “full of sex and violence, of humans who contended with God and sometimes lost.” His method of isolating the stories includes focusing on the different names for God and the different way of referring to Jacob (using that name or Israel), among other textural changes. He does note that almost all of the legal material was added later, something he feels turned an exciting story into a sometimes boring work.

Even if you don’t agree with Supplementary Hypothesis, Yoreh offers thought-provoking comments about biblical stories. For example, his discussion of the *Akedah* (the binding of Isaac) has changed the way I view the story. The event was a test of Abraham, but a very different one than normally suggested and one that originally ended with the death of Isaac. (The idea that Isaac may have died is not new to Yoreh, but can be found in ancient rabbinic stories.) Yoreh believes Abraham sinned against God by pretending that Sarah was his sister and allowing her to be taken into Abimelech’s house: “His sin may (or may not – we readers are not privy) have led to Sarah’s impregnation and the birth of Isaac. With Abraham not having trusted in God once, God demands from him a far higher level of trust. The vehicle of Abraham’s renewed devotion and fear is a consequence of his previous lack of devotion. It doesn’t matter that Isaac is innocent. In this text Isaac is no more than God’s chattel, just as Sarah was Abraham’s. His life is inconsequential when God’s purpose is to teach humans proper respect.”

Yoreh also discusses the stories of Jacob, Joseph, Moses and Balaam. He offers excellent insights that may change the way readers view the stories. Yoreh’s prose is casual

and easy to read, although some readers might be disturbed by his periodic sarcastic comments about the text, something that did not bother me. In fact, his sense of humor was one of the reasons “Why Abraham Murdered Isaac” was great fun to read.

## “Mouth of the Donkey”

Although the Hebrew Bible may be filled with animals, most commentaries generally pay little attention to them. Laura Duhan-Kaplan tries to rectify that in “Mouth of the Donkey: Re-imaging Biblical Animals (Cascade Books), looking at the stories from spiritual, personal and metaphorical angles.

When exploring the Garden of Eden story, Duhan-Kaplan offers an interesting interpretation that shows the snake in a more positive light. When the woman (Eve) mentions that she’s not supposed to touch one of the trees in the garden, the snake is puzzled. What she says can’t be correct, at least according to his experience: “He [the snake] realizes the woman has not heard well. Maybe she is preparing to shed her skin. So, she might have a little fluid in her ears. Whatever the reason, one thing is clear: she does not know the good way to live.” So, the snake, trying to be kind, offers her advice: eat from the tree. As Duhan-Kaplan notes, the snake is really suggesting, “let the tree help you. Start your shed, free up your eyes, and let your body grow. Then you’ll understand how your species should live.” After God’s initial anger, God realizes that the snake tried to offer its wisdom, but that’s not appropriate for humans. Each punishment reflects that: Men and women learn not to copy the snake’s behavior.

Some of Duhan-Kaplan’s interpretations are not completely convincing, although they are still interesting to ponder. For example, she makes the case that Aaron’s two sons (Nadab and Abihu) are killed after offering a strange sacrifice to God because it is *not* an animal sacrifice. She posits that “*Nadab and Abihu are opposed to eating animal offerings*,” commenting that the sacrifice might have even been a vegan offering. This leads to the new annual ritual for Yom Kippur, one with two goats, one of which is sacrificed, while the other is let free in the wilderness. According to Duhan-Kaplan, “With this ritual, Aaron acknowledges the two views that tore his family apart. There’s the view of his brother Moses, who promotes animal offerings. And the view of his sons Nadab and Abihu, who protest them. Ultimately, Aaron sides with Moses, and implements his program. But with this ceremony, Aaron keeps the dissenting voice alive.”

Duhan-Kaplan also looks at sheep, donkeys, ravens, eagles and locusts, in addition to comparing people to “the wolf and the lamb” mentioned in Isaiah to show us that a path to “peace is possible.” Her work gives a different view of the text, one that asks us to look at parts of the story to which we often pay less attention. After reading this short 80-plus page book, you may never look at biblical animals the same way.

See “Text” on page 8

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## Small-Town Judaism

# Fleischmanns' field of dreams: Jewish time stamps, part II

BILL SIMONS

It is Shabbat, Saturday, June 26, 2021. Dozens of Chasidic women, children and men walk the streets and pathways. The women are dressed conservatively, and the men, with side curls and beards, are, despite the advent of summer, attired in traditional, black-brimmed hats and long coats. Although the scene evokes images of Hasidic neighborhoods in Brooklyn, this is Fleischmanns, a small, hilltop town in the Catskill region of New York state. With disinterest, the Chasidic families pass by a baseball game on the M.A.C. Grounds at Fleischmanns Park.

The ballplayers are also uniformed in identifying clothing and hats. The Chasidim and the ballplayers both look as though time portals had transported them from another century to an annual summer encampment in Fleischmanns. While the Chasidic attire and rituals are more venerable, the ballplayers, eschewing the last 126 years of the game's evolution, play and dress by 1895 protocols. Despite their physical proximity, the Chasidim and the ballplayers appear to exist in totally separate spheres of reality, marked by rigid, if invisible, boundaries that prevent them from seeing one another. Nonetheless, a strong Jewish component resonates through the ballplayers' field of dreams.

Accompanied by family, the Jewish Fleischmann brothers, Julius and Max, scions of a yeast and whiskey empire, Ohio political powerbrokers and part-owners of the Cincinnati Reds, found relief from blistering Midwestern summers in the locale that now bears their surname. Bringing their baseball passion to the Catskills, the brothers, circa 1895, founded and played for the original Mountain Athletic Club. They built, enclosed and groomed a ballfield, initially time stamped by modest grandstands. Several future major leaguers played on that field. In 1914, the park was donated to the village.

M.A.C. Grounds at Fleischmanns Park and the Mountain Athletic Club experienced ups and downs in subsequent decades, paralleling the village's own ascent and decline as a Jewish summer resort. Former Fleischmanns mayors Dave Morell and Todd Pascarella, now an M.A.C. leftfielder, revived the Mountain Athletic Club. But in 2011, Hurricane Irene flood waters submerged M.A.C. Grounds, rendering

a proud baseball heritage dormant for the next six years.

The post-2017 revival of the M.A.C. field and team was an ecumenical enterprise led by the indefatigable Collin "Stumpy" Miller, who serves as muse, fund-raiser, publicist, historian, recruiter, manager, scorekeeper, grounds crew and centerfielder. Miller credits the formidable research assistance provided by SABR (Society for American Baseball Research) and John Thorn, the official historian of Major League Baseball – and the son of Jewish Holocaust survivors who found pleasantries in Fleischmann's mid-20<sup>th</sup> century resort hotels – in earning the M.A.C. Grounds recognition on both the New York state and national historic registers of notable places. When Miller presided over the unveiling of the M.A.C. Grounds roadside marker on May 29, 2021, the Star of David was visible in the stained-glass windows of the adjacent Congregation Bnai Israel sanctuary.

The June 26 game is the second home game of the 2021 season for the Mountain Athletic Club. It is a picture-perfect day, ideal weather for baseball. The Mountain Athletic Club and the visiting Delhi, NY, team dress and play in the authentic 1895 style, meaning that certain rules are at variance with those of today. Chalk records inning-by-inning runs on the wooden scoreboard.

Player beards are common, but gloves are not. Save for the substantial catcher's mitt, the few fielding gloves donned have no more padding than a garden glove. The wooden bats are less tapered than those of today. The ball is squishy and sometimes thrown to the first baseman on a bounce.

Although there is no admission charge at M.A.C. Grounds, donations, refreshment purchases and a raffle raise money for the local volunteer fire department. Aluminum bleachers provide limited seating, prompting most of the 80 or so spectators to perch on their own portable, folding lawn chairs or stand.

The June 26 game is one-sided in terms of outcome. The Mountain Athletic Club tops Delhi 31-6. Make no mistake, however: it is a well-played, exciting vintage game, robust, but gentlemanly. The game provides pleasant respite in the baseball world of 1895. The fans are family-friendly and voluble. And the hot dogs and cold beer at the concession stand are reasonably priced.

There is one Jewish player on the Mountain Athletic Club, Nate Fish. Even at age 41, he is a dominant athletic presence. Most of the players look as though they might See "Field" on page 11

## Piaker. . . . . Continued from page 1

He has edited books, and penned many book chapters and journal articles, on Jewish medical ethics and Jewish medical history. His book "The Anatomy of Jewish Law" will be released by the end of this year.

Reichman is the recipient of a Kornfeld Foundation Study Fellowship, and the Michael A. and Jonathan S. Rubinstein Medical Ethics Prize. He was elected to the Davidoff Society for excellence in medical teaching at Einstein and was awarded the Outstanding Mentor Award for two years at Yeshiva University. He has served on the advisory boards of the New York Organ Donor Network, Center for Genetics and Public Policy, the Program for Jewish Genetic Health at Einstein and the Rabbinical Council of America.

At Einstein, Reichman teaches Jewish medical ethics in the Einstein Bioethics Masters Program, offers electives in Jewish medical ethics, and mentors medical students writing their thesis on topics in Jewish medical ethics. At Yeshiva University, Reichman has mentored the Medical Ethics Society since its inception, working with the students to coordinate both local and national programming. In addition, he serves as a mentor to students in the Honors Program who choose to write their thesis on topics in Jewish medical ethics.

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# PREPARE FOR ROSH HASHANAH

## Welcome 5782, in all its muddled glory!

By Ethel G. Hofman

(JNS) – For 40 years, Rosh Hashanah dinner at the Hofman house was the place to be. More than 30 or so family members and friends gathered at the long refectory table, with teens at a card table (the “kids” table) set up in the foyer. We dunked apple wedges in honey, praying for a sweet year ahead. I delighted in preparing everything – from my signature gazpacho, using the last of summer-ripened tomatoes, to the moist, rich honey cake. My late husband, Walter, conducted a celebration of thanks – prayers for a sweet upcoming year and memories of those no longer with us.

Growing up on the Shetland Islands, the Greenwalds – my family, the only Jews there – gathered with close friends. We celebrated each other’s holidays: Passover and Easter, Hanukkah and Christmas, and all the holidays in between. My mother adapted our friend’s fish and chicken dishes, while they added my mother’s recipes to theirs. In the United States, brisket is a standard dish on Rosh Hashanah tables. In Shetland, cows were for milk. Beef was expensive and seldom seen in butcher shops, so we never ate brisket, the traditional American High Holiday dish.

On my mother’s Rosh Hashanah table, it was fish – salmon, cod or whatever had been freshly caught that day. One night, the fish was served, gently simmered in milk and onions. The second night, there was roast chicken – pungent with garlic cloves pressed under the skin. And besides the traditional apples and honey was always a dish of chopped

herring prepared from the supply of salt herring stored in a barrel in the garage.

This Rosh Hashanah, masks, gloves and social distancing are still the norm. Families may still be apart. Children are restless and seniors are sad. Still, there is a collective coming together. The holidays will go on with the emphasis on optimism for the Jewish New Year, 5782.

As for me, living solo, heeding precautions and hoping the weather holds, I plan to set up a table for four al fresco on my lawn. And this year, I wanted something different. Searching old recipe files, I came across the unbelievably easy recipe for Tomato Aspic – only two basic ingredients. Simple seasonings like Dijon mustard, pepper and salt pack a zesty jolt to the taste buds (you’ll never guess the base is lemon gelatin). Serve on salad greens with drizzled vinaigrette.

I’ve gussied up my mother’s simple salmon. Sheets of store-bought puff pastry make individual portions of Salmon Wellington, a lighter version of Beef Wellington. It can be prepared and baked an hour or so before serving, or prepare ahead as in the recipe tips below. My dark, moist honey cake recipe has been requested so many times that I had to include it, slightly revised. Chinese five-spice eliminates the need to measure out multiple spices while boosting tantalizing flavors, and all-purpose flour can be used instead of a combination of whole-wheat and all-purpose flours. For an edible centerpiece, heap clementine oranges in a bowl and tuck in tiny bunches of black grapes. Or slice peeled blood oranges crosswise and scatter pistachios over top. And don’t forget the apples and honey, plus the traditional pomegranate. All recipes except the honey cake, which serves 12 to 15, can be doubled.

*Shanah tovah!* May we see a return to a healthy and happy new normalcy in the coming year.

**Tomato Aspic on Baby Arugula (pareve)**  
*Serves 4-6*  
*Cook’s tips:*  
*No mini-loaf pan? Any 2-cup container will do. Cut in wedges instead of slices.*  
*Instead of arugula, shred any salad greens.*  
*Tomato juice may be used instead of vegetable juice.*

*Just add seasoning to taste.*  
*May be prepared a day ahead. Cover and refrigerate.*

2 cups vegetable juice, divided  
1 package (3-ounce) kosher lemon gelatin  
1 Tbsp. Dijon mustard  
½ tsp. fresh ground pepper  
½ tsp. salt  
Baby arugula  
Bottled vinaigrette dressing to sprinkle  
Spray a mini-loaf pan or 2-cup bowl with nonstick baking spray. Set aside.

In a small saucepan, bring 1 cup vegetable juice to just boiling. Remove from heat.  
Add the gelatin and stir until completely dissolved.  
Stir in the remaining 1 cup vegetable juice, mustard, pepper and salt. Pour into a prepared container. Chill in refrigerator 4 to 6 hours until firm.

To serve: Cut into slices, 1-inch thick. Arrange on a bed of arugula sprinkled with a vinaigrette dressing.

**Simple Salmon Wellington (pareve)**  
*Makes 4 servings*  
*Cook’s tips:*  
*Substitute any other thick-fleshed fish, such as cod.*  
*Instead of asparagus, use any vegetable of choice, such as shredded spinach. If using thick asparagus, use 2 to 3 spears instead of 4 thin spears.*  
*Trim tough ends of asparagus spears before using.*  
*Substitute dried herbs, such as tarragon or parsley, for oregano.*  
*Cooked Salmon Wellington may be wrapped tightly in aluminum foil and frozen. To serve it, thaw, unwrap and bake for 10 to 12 minutes at 375°F. Cover loosely with foil if browning too quickly.*

1 package, 2 sheets, (17.3 ounces) puff pastry, thawed  
4 pieces salmon, 4-5 ounces each

See “Welcome” on page 9



Tomato Aspic on Baby Arugula. (Photo by Ethel G. Hofman)



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# ROSH HASHANAH 5782

## Greetings

**Deadline: August 19** (August 27 issue)

Once again this year, *The Reporter* is inviting its readers and local organizations to extend New Year’s greetings to the community by purchasing a New Year’s greeting ad, which will appear in our August 27 issue.

You may choose from the designs, messages and sizes shown here - more are available. You may also choose your own message, as long as it fits into the space of the greeting you select. (Custom designs available upon request.) The price of the small greeting is \$20 (styles B, E and F), the medium one is \$38 (style A, C and D) and the largest one (style G) is \$74.

To ensure that your greeting is published or for more information on additional styles, sizes & designs, please contact Charlie Pritchett at 724-2360, ext. 244; cell 725-4110; or e-mail [advertising@thereporter.org](mailto:advertising@thereporter.org). Checks can be made payable to *The Reporter* and sent to: *The Reporter*, 500 Clubhouse Rd., Vestal, NY 13850.

### ROSH HASHANAH Greetings

**Deadline: August 19** (August 27 issue)

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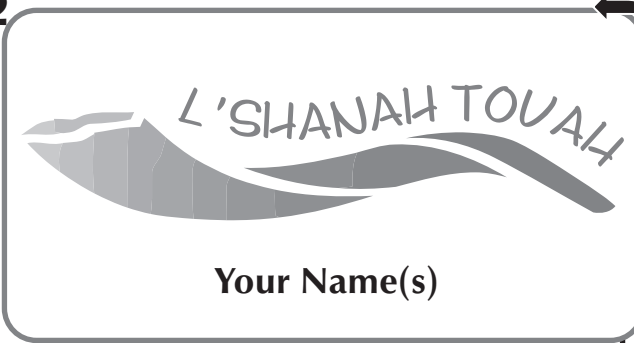
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upcoming year!


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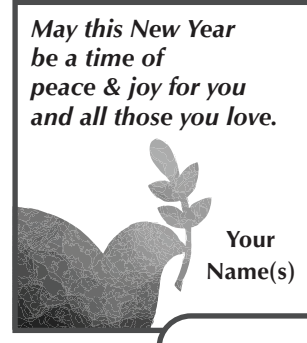
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Happy  
Rosh Hashanah!


Your Name(s)



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peace & joy for you  
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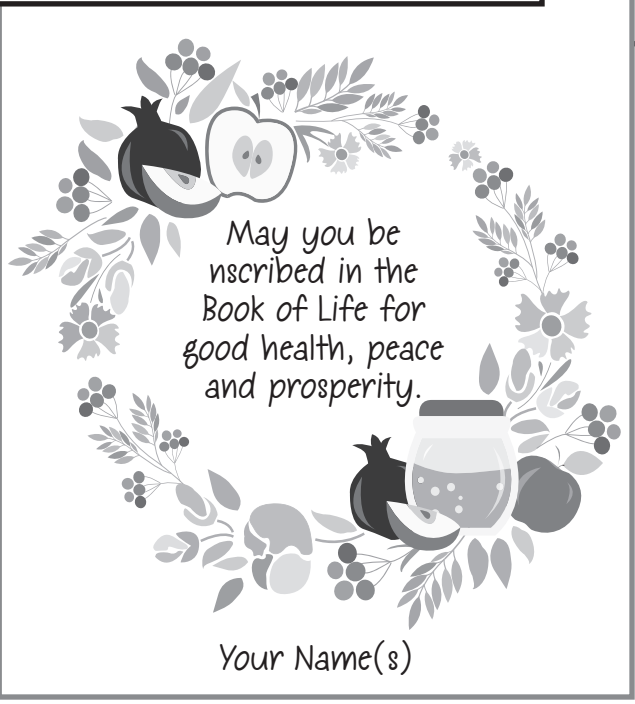
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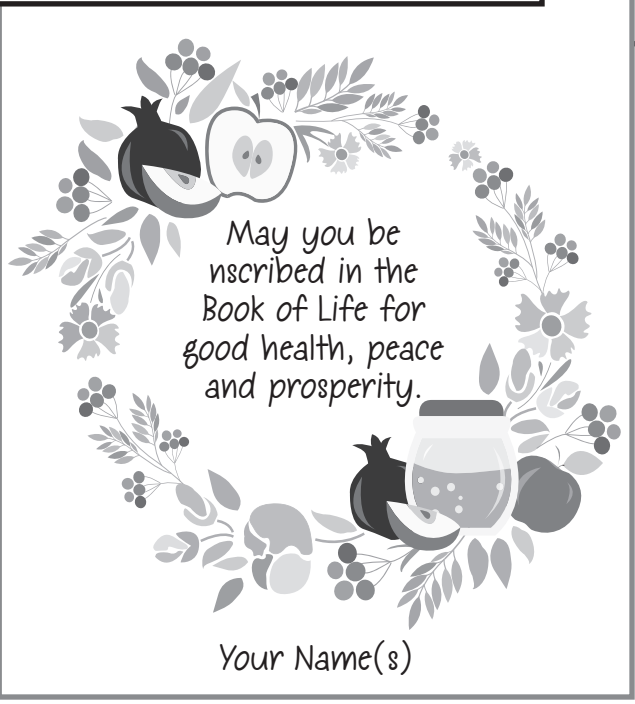
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**By Israel Hayom staff**  
(*Israel Hayom* via JNS)—A small pottery jar containing four pure gold coins dating back to the Early Islamic period, more than 1,000 years ago, was unearthed during archaeological excavations in Jerusalem, the Israel Antiquities Authority said last November.

The juglet was found by IAA inspector Yevgenia Kapil during preliminary digging at the site in October. Some weeks later, as excavation director David Gellman was

“To my great surprise, along with the soil, four shiny gold coins fell into my hand. This is the first time in my career as an archaeologist that I have discovered gold, and it is tremendously exciting,” Gellman said,

According to IAA coin expert Dr. Robert Kool, "The coins were beautifully preserved and were immediately identifiable even without cleaning. The coins date from a relatively brief period, from the late 940s to the 970s C.E. This was a time of radical political change, when control over the land of Israel passed from the Sunni Abbasid caliphate, whose capital was Baghdad,

“The profile of the coins found in the juglet is a near-perfect reflection of the historical events,” he said, noting that the find included two gold dinars that were minted

**See “Coins” on page 11**

*At right: A 1,000-year-old juglet and gold coins from the Fatimid period were unearthed in the Old City of Jerusalem in October 2020. (Photo by Dafna Gazit/Israel Antiquities Authority)*



◆ The Forward has launched a new podcast: “The Bintel Brief.” The original Bintel Brief advice column appeared in the newspaper. It has now been updated to a podcast with co-hosts Ginna Green and Lynn Harris. A new episode will appear every Thursday. To listen to the podcast, visit <https://forward.com/a-bintel-brief-podcast/>. To submit a question, send an e-mail to [bintel@forward.com](mailto:bintel@forward.com) or leave a voice message at 201-540-9728.

◆ SAPIR will present “A Conversation with Thane Rosenbaum and Bret Stephens” on Tuesday, August 24, at noon, to discuss the Jewish role in American culture. SAPIR contributor Thane Rosenbaum will speak about his article “The Eclipse of Jewish Cultural Power” and take audience questions. The article is available at <https://sapiirjournal.org/power/2021/07/the-eclipse-of-jewish-cultural-power/>. To register for the event, visit [https://maimonidesfund-org.zoom.us/join/register/WN\\_oR6c\\_vwFTBini0LIMROB0A](https://maimonidesfund-org.zoom.us/join/register/WN_oR6c_vwFTBini0LIMROB0A).

◆ The Israeli-American Council is offering a wide variety of classes for children and adults. Some classes are being held in August, while others will begin in October. There is a charge for the classes. For a complete list, visit [www.ofekhub.org/allcourses/](http://www.ofekhub.org/allcourses/).

◆ The Jewish Book Council will hold the virtual book talk “More Than I Love My Life: A Book Conversation with David Grossman and Marilyn Hassid” on Wednesday, October 20, from 12:30-1:30 pm. David Grossman, a Booker Prize winner, Sapir Prize winner and a two-time National Jewish Book Award winner, will discuss his novel “More Than I Love My Life,” which has been recently translated into English. For more information or to register, visit <https://www.jewishbookcouncil.org/events/more-than-i-love-my-life-a-book-conversation-with-david-grossman-and-marilyn-hassid>.

◆ The National Library of Israel announced that the Hannah Senesh Archive is now available online and can be found at [www.nli.org.il/en/discover/history/figures/hannah-szenes](http://www.nli.org.il/en/discover/history/figures/hannah-szenes).

◆ Rabbi Jill Zimmerman is offering a

free download to help people prepare for the High Holidays. “Return: 30 Days of Reflection” contains daily questions for journaling and discussion. To learn more and download the workbook, visit <https://ravjill.com/return-2021/>.

◆ My Jewish Learning will offer a Re-charge, a weekly collection of Shabbat readings, with two options. To sign up to receive the e-mail on Saturday, visit [www.myjewishlearning.com/sign-up-for-my-jewish-learning-new-shabbat-newsletter/](http://www.myjewishlearning.com/sign-up-for-my-jewish-learning-new-shabbat-newsletter/). To receive a printable edition of the essays on Friday, visit <https://www.myjewishlearning.com/sign-up-for-my-jewish-learning-new-shabbat-newsletter-friday-edition/>.

◆ The Jewish Museum of Florida-FIU will hold the virtual “Author Talk: Is Superman Circumcised? The Complete Jewish History of the World’s Greatest Hero” on Monday, September 27, from 7-8 pm. For more information or to register, visit <https://secure.qgiv.com/for/jmoffiu/event/835326/>.

◆ The National Museum of American Jewish History will hold two virtual programs: a book talk with Howard Mortman, author of the new book “When Rabbis Bless Congress: The Great American Story of Jewish Prayers on Capitol Hill” on Wednesday, September 1, at 1 pm ([www.nmajh.org/events/when-rabbis-bless-congress-2021/](http://www.nmajh.org/events/when-rabbis-bless-congress-2021/)); and “Songs of Our People, Songs of Our Neighbors: Pedrito Martinez” on Thursday, September 2, at 8 pm ([www.nmajh.org/events/songs-of-our-people-songs-of-our-neighbors-pedrito-martinez/](http://www.nmajh.org/events/songs-of-our-people-songs-of-our-neighbors-pedrito-martinez/)). There is a requested donation of \$10 for each program. The program can be watched on Facebook (no account required), the NMAJH website ([www.nmajh.org](http://www.nmajh.org)) or a limited number on Zoom.

◆ Chabad.org is offering “Our 613: The 613 Mitzvot Through the Eyes of Women,” with videos that offer daily lessons about Sefer Hamitzvot, Maimonides’ “Book of Mitzvahs.” To see the videos that are already available, visit [www.chabad.org/multimedia/video\\_cdo/aid/5167964/jewish/Our-613.htm](http://www.chabad.org/multimedia/video_cdo/aid/5167964/jewish/Our-613.htm).

*For additional resources, see previous issues of The Reporter on its website, [www.thereportergroup.org](http://www.thereportergroup.org).*

## **“The JPS Jewish Heritage Torah Commentary”**

Yet another Torah commentary, you might ask: there are so many of them. But each author offers something different. In the case of Rabbi Eli L. Garfinkel’s “The JPS Jewish Heritage Torah Commentary” (The Jewish Publication Society), each *parasha* (Torah portion) is looked at through four different lenses: “*Torat Yisrael* commentaries focus on traditional interpretations. *Eretz Yisrael* commentaries explain a connection between a verse and a concrete, geographical location in Israel. *Am Yisrael* commentaries demonstrate the link between a verse and the Jewish people as an ethnoreligious group. Finally, *Mashevet Yisrael* commentaries project ideas and puzzles through the lens of a Jewish philosopher, a classical text or a modern speaker.”

Each *parasha* begins with a short summary followed by essays offering a view of the portion using each method of interpretation. At the conclusion of each essay are questions to stimulate discussion. The work offers some interesting historical lessons, such as the one found in the “Farming and the Jews” *Am Yisrael* commentary on Bereshit: the author offers research that shows how the number of Jewish farmers began decreasing during the rabbinic period due to a conflict between the hard labor required by farming and the time needed for the communal study of Torah. In *parashat* Noah, the *Mashevet Yisrael* essay ponders whether the story of Noah really occurred or if it should serve as a metaphor for the human condition. In addition to noting flood stories found in several cultures, Garfinkel writes that “reading certain stories in the Torah as metaphors for the human condition allows many modern Jews to take the Torah seriously, without having to take it literally.” In this case, “just as God gave the people of the world a second chance, we too can try to forgive others whenever possible.”

Garfinkel also uses the text to teach lessons. In the essay on *Torat Israel* of *parashat* Beshallah, he discusses personal responses to a crisis, ones that still occur today. He notes that different occasions call for different actions, for example, a courageous act, prayer, fear or fighting. What is appropriate behavior at one time may not be appropriate at another. In another example, in *parashat* Terumah, he looks at volunteering through the lense of *Am Israel*. Garfinkel writes that, “My opinion is that all voluntary service for a worthy cause is well and good. What Jews do for the Jewish people, however, should not be called voluntary service. What Jews do for Jews is a *mitzvah* (commandment). In a sense, *all* of our voluntary service should be for non-Jews. What we do for our people is mandatory, not voluntary.”

While individual readers will gain much from “The JPS Jewish Heritage Torah Commentary,” the work would also make an excellent text for Torah study and Bible study classes. Whether one reads all four commentaries for each *parasha* or just focuses on one or two each year, this book offers ideas for years of study.

## “The Koren Tanakh”

I always read or deeply skim every book that I review in the paper. However, I've made an exception for the 2,057-page "The Koren Tanakh: The Magerman Edition," published in a Hebrew-English edition by

the Koren Publishers, Jerusalem. Turning down the offer for a review copy would have been very difficult. Looking through this new work shows why anyone who collects editions of the Tanakh (the complete Bible with the Torah, Prophets and Writing) will want to have this on their shelf. It contains a new translation, along with interesting reference materials (maps, excellent genealogy charts, information about textual variants, etc.). It also includes a list of *haftarah* readings used in Ashkenazic, Sephardic and Yemenite synagogues. The thumb tabs with the names of the books (the names are in Hebrew) make it much easier to find a particular book; I'm surprised that no one has thought of this before.

Most readers will be interested in the new translation. It simplifies people's names following contemporary Hebrew transliterations into English: Yaakov instead of Ya'aqov; and Rivka instead of Rivqa. While I don't own a copy of the original "Koren Tanakh," I do have a copy of "The Jerusalem Bible," which was published by Koren Publishers in 1989, and found some interesting differences:

◆ “Jerusalem Bible” (JB): “In the beginning God created the heaven and the earth. And the world was without form and void; and darkness was on the face of the deep. And a wind from God moved over the surface of the water.” (Genesis 1:1-2)

◆ “Koren Tanakh” (KT): “When God began creating heaven and earth, the earth was void and desolate, there was darkness on the face of the deep, and the spirit of God moved over the waters.” (Genesis 1:1-2)

◆ JB: “Now these are the names of the children of Yisra’el who came into Mizrayim, with Ya’aqov; each man came with his household.” (Exodus 1:1)

◆ KT: “And these are the names of the sons of Yisrael who came to Egypt with Yaakov, each with his household” (Exodus 1:1)

◆ JB: “Blessed is the man who does not walk in the counsel of the wicked, nor stands in the way of sinners, nor sits in the seat of scorners. But his delight is in the Torah of the LORD; and in his Torah he meditates day and night.” (Psalms 1:1-2)

◆ KT: “Happy is the one who does not walk in the counsel of the wicked, who does not stand in the path of sinners, who does not sit among the jeering cynics – instead, the LORD’s teaching is all his desire, and he contemplates that teaching day and night.” (Psalms 1:1-2)

◆ JB: “My son, hear the instruction of thy father, and do not forsake the Tora of thy mother; for they shall be a graceful garland for thy head and chains for thy neck” (Proverbs 1:8-9)

◆ KT: “Heed, my son, your father’s instructions, and do not forsake your mother’s teaching. For they are like decorative ribbons for your head, and like necklaces for your throat.” (Proverbs 1:8-9)

While some of these differences are merely stylistic, others offer food for thought. For example, did God create the world in the past, as the Jerusalem Bible suggests, or is God still doing the work of creation, which is what the new Koren Tanakh suggests. Also, comparing Torah lessons to necklaces rather than chains is intriguing: The latter has a negative connotation in contemporary times, while the former is more positive. Lovers of Torah study will enjoy exploring this new work.

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Welcome.....Continued from page 6

Rice vinegar, Dijon-style mustard, freshly ground pepper, salt and oregano  
12 thin asparagus spears  
1 egg, beaten  
Preheat oven to 425°F.  
Spray a baking sheet with nonstick baking spray.  
Roll out each pastry sheet to approximately 12-inch square. Cut each square in half, so that there are four 12×6-inch rectangles.

To assemble: Place one fillet in the center of each rectangle. Sprinkle with rice vinegar. Spread thinly with mustard. Sprinkle with pepper, salt and oregano. Top with 3 asparagus spears. Brush edges of the pastry with beaten egg. Fold short edges of pastry over the salmon, then the long sides to completely enclose the salmon. Press to seal. Place on a prepared baking sheet, seam-side down. Brush with beaten egg. With a sharp knife, cut two to three 1-inch slits on top. Repeat with the remaining ingredients. Bake in preheated oven 20 minutes until risen and nicely browned. Let rest for 10 minutes before serving.

**Chicken Marsala With Artichokes (meat)**  
*Makes 4 servings*  
*Cook's tips:*  
*If chicken breasts are too thick (about 2 inches), slice crosswise in half or may use chicken tenderloins.*  
*Marsala is a fortified wine – i.e., a stilled spirit, usually with brandy added. Chicken Masala With A dark sherry, port or dry vermouth may be used instead of Marsala.*



1/3 cup all-purpose flour  
1 1/2 tsp. fresh ground pepper  
1/4 tsp. thyme  
4 chicken breasts (1 3/4 to 2 lbs.), skinless and boneless  
3 Tbsp. margarine  
1 Tbsp. vegetable oil  
1 small package (8 oz.) sliced mushrooms, rinsed and dried  
1 cup chicken broth  
1/2 cup Marsala  
1 jar (12 oz.) artichokes, drained and halved  
In a food storage bag (1-gallon size) toss the flour, pepper and thyme to mix.  
Add the chicken breasts and coat completely with the flour mixture.

In a large heavy skillet, melt the margarine and oil over medium-high heat. Add the chicken breasts. Cook 5 to 7 minutes on each side until golden-brown.  
Transfer to a dish and set aside. Add the mushrooms to the skillet. Sauté 3 to 4 minutes until softened.  
Stir in the chicken broth and Marsala. Cook 5 to 7 minutes longer, until the liquid is reduced by about half.  
Place the chicken breasts on top of the mushrooms. Top with artichokes. Reduce heat to simmer to heat through, 3 to 4 minutes longer.

To serve: Top each chicken breast with mushrooms and artichokes. Spoon gravy over top.

**Moist, Dark Honey Cake (pareve)**  
*Serves 12-15.*  
*Cook's tips:*  
*Makes 4 mini loaves or 1 Bundt cake.*  
*Chinese five-spice is a mixture of star anise, anise, cloves, cinnamon and ginger. If not found in supermarkets or specialty food stores, it can be purchased online. Or, substitute pumpkin-pie spice for Chinese five-spice.*  
*Leftovers may be tightly wrapped in foil and frozen.*

4 eggs  
1/2 cup water  
1 cup vegetable oil  
1 cup canned pumpkin (not pumpkin-pie mix)  
3/4 cup molasses  
1/2 cup honey, warmed  
1 cup dark brown sugar  
3 cups all-purpose flour  
2 tsp. baking soda  
1 Tbsp. Chinese five-spice  
1 tsp. orange extract (optional)  
Preheat oven to 350°F.  
Spray a Bundt pan (10-inch) with nonstick baking spray.  
In a large bowl, whisk the eggs and water to blend.  
Add vegetable oil, pumpkin, molasses and honey. Mix well. Stir in the brown sugar with flour, 1/2 cup at a time, mixing well between each addition.  
Add the baking soda, Chinese Five-spice and orange extract (optional) with the last 1/2 cup of flour.  
Spoon the batter into the Bundt pan.  
Bake 50 to 60 minutes, or until risen and a toothpick inserted comes out clean.  
Cool 10 minutes in the pan before turning out onto a wire tray, so that it cooks completely. Slice and pass wine sauce to spoon over top.

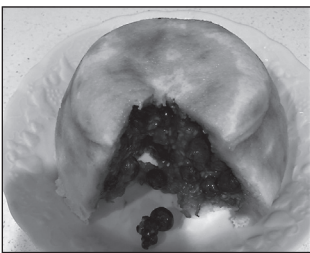
**Foamy Wine Sauce (pareve)**  
*Makes 1 1/4 cups*  
*Cook's tips:*  
*Cardamom adds a distinct Middle Eastern flavor to this rich sauce. May also be used in cakes, cookies and fruit desserts.*

*A tiny pinch each of cloves and cinnamon is the best option for a substitute.*  
*Add egg whites to omelets or scrambled eggs.*  
4 egg yolks  
1/4 cup sugar  
2 Tbsp. fresh lime juice  
Pinch ground cardamom  
1/2 cup dry white wine, such as Chardonnay  
In the top of a double boiler over medium heat, whisk the egg yolks and sugar until pale and foamy, about 1 to 2 minutes.

Whisk in lime juice and cardamom.  
Add the wine in a slow steady stream, stirring constantly. Cook, stirring madly, until the mixture is thickened, about 4 to 5 minutes.  
Immediately remove from heat continuing to whisk for 1 minute longer.  
Serve warm or at room temperature.

**Mixed-Berry Pudding (pareve)**  
*Serves 4-6.*  
*This is really a fruit-filled bread pudding, English-style. No cooking necessary! Make it ahead and serve topped with a scoop of nondairy yogurt.*  
*Cook's tips:*  
*Use any combination of soft berries: raspberries, blackberries, blueberries.*  
*Challah bread is best, but any sliced (1/2 to 3/4-inch thick) white bread will do.*  
*May add 2 teaspoons fresh grated ginger to berries.*  
*Dry leftover bread to crisp it. Process the dried bread, season with salt and pepper, and store in an airtight con-*

*tainer. Presto: seasoned breadcrumbs.*  
4 cups mixed ripe berries  
1/2 cup, plus 2 Tbsp., sugar  
8-10 slices white bread  
Line a 3-cup bowl with plastic wrap, leaving a 1- to 2-inch overhang. Set aside.  
Rinse berries in a colander. Shake dry and spread out on a kitchen towel to drain. Pat with a paper towel.



Mixed-Berry Pudding. (Photo by Ethel G. Hofman)

Place in a bowl. Sprinkle with sugar. Stir gently to mix. If needed, add more sugar to taste. Set aside.  
With scissors or a sharp knife, cut 1 slice of bread into a circle to exactly fit the bottom of the bowl and set in place. Trim 6 to 7 remaining slices into wedge shapes, approximately 1 1/2 inches at the top and 1 inch at the bottom. Stand, narrow-end down, around the inner surface of the bowl, overlapping about 1/4 inch. The inside of the bowl should be covered completely. Press lightly.  
Ladle the berry mixture into the bowl.  
Use enough remaining bread to cover. Cover with a plate and set a heavy weight on top. (I use a 28-oz. can of tomatoes.) Refrigerate for 18 to 24 hours.

Turn out onto a serving dish.  
Discard plastic wrap; cut in wedges and serve with nondairy frozen yogurt or whipped cream for a dairy meal.  
*Ethel G. Hofman is a widely syndicated American Jewish food and travel columnist, author and culinary consultant.*

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# True testimony and justice

RABBI RACHEL ESSERMAN, EXECUTIVE EDITOR, THE REPORTER GROUP

A sign that something mattered to the biblical authors is shown by how often a law is repeated. For example, *parashat* Shoftim discusses twice the question of how many witnesses are needed to convict someone of a crime. Both note that there must be two witnesses: “A single witness may not validate against a person any guilt or blame for

any offence that is committed; a case can be valid only on the testimony of two witnesses.” (Deuteronomy 19:15, Jewish Publication Society translation) An additional factor is noted earlier in the *parasha* in chapter 17: a person cannot be put to death by the testimony of one witness. And the witnesses who testify about a murder are asked to

do something that might strike us as fairly shocking: “Let the hands of the witnesses be first against him to put him to death.” (Deuteronomy 17:6) The people who testify in a murder case must be the first to cast a stone.

The Torah is wise enough to know that not every witness See “Justice” on page 11

## 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  
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### 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.

### Temple Brith Sholom

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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.

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Affiliation: Union for Reform Judaism  
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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.

### 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.

**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 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, August 14, Shacharit services will be held at 9:30 am via Zoom. The Torah portion is Deuteronomy 16:18-21:9 and the haftarah is Isaiah 51:12-52:12. At 9 pm, there will be Havdalah services via Zoom.  
On Sunday, August 15, Torah study will take place at 10:30 am.  
On Saturday, August 21, Shacharit services will be held at 10 am via Zoom. The Torah portion is Deuteronomy 21:10-25:19 and the haftarah is Isaiah 54:1-10. The bar mitzvah of Jacob Friedman will take place. At 8:45 pm, there will be Havdalah services via Zoom.  
On Sunday, August 22, Torah study will take place at 10:30 am.

### 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 Chain, 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.

### 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-safman@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: Friday 8 pm; Saturday 10 am, unless otherwise announced. Weekday morning minyan 7:30 am (9 am on Sundays and legal holidays).  
Religious School/Education: September-May: Classes meet on Sunday, 9 am-12:30 pm and Wednesday, 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.



Friday, August 13, light candles before..... 7:48 pm  
Saturday, August 14, Shabbat ends ..... 8:47 pm  
Friday, August 20, light candles before..... 7:38 pm  
Saturday, August 21, Shabbat ends ..... 8:37 pm  
Friday, August 27, light candles before..... 7:27 pm  
Saturday, August 28, Shabbat ends ..... 8:26 pm

### Temple Concord

Affiliation: Union for Reform Judaism  
Rabbi: Barbara Goldman-Wartell  
Address: 9 Riverside Dr., Binghamton, NY 13905  
Office hours: Tues.-Fri., 10 am-2 pm  
Phone: 723-7355, Fax: 723-0785  
Office e-mail: TempleConcordbinghamton@gmail.com  
Website: www.templeconcord.com  
Regular service times: Friday, 8 pm; Saturday, 10:35 am, when religious school is in session.  
Hebrew school: Hebrew school meets at 4:15 pm and 5:15 pm on Tuesdays and Thursdays during the school year unless otherwise noted.  
Some services and programs are online only.  
Friday, August 13: 7:30 pm, Shabbat services with Rabbi Barbara Goldman-Wartell and Shayna Foreman and her family. Reservations are no longer needed for Friday night services. All are welcome to come in person, but a mask is required. To view on Zoom, visit https://us02web.zoom.us/j/82733826834?pwd=bLR-DaDV6dHR1MjVaY0JoRmMzVU05QT09, meeting ID 827 3382 6834 and passcode 880491.  
Saturday, August 14: 10:30 am, Shabbat Services celebrating Eva Krasno becoming a bat mitzvah with Rabbi Barbara Goldman-Wartell and Joshua Wallenstein. To view on Zoom, visit https://us02web.zoom.us/j/88298087579?pwd=eTVkMDRVVlpwTmZvMkdYTm1OK0w1Zz09, meeting ID 882 9808 7579 and passcode: 676707; and 7 pm, “Havdalah with a Bonus” with at https://us02web.zoom.us/j/89741791260?pwd=MzZNQ0trQWlycGFZdzZlc0ZExUkhXdz09, meeting ID 897 4179 1260 and passcode 408279.  
Sunday, August 15: 1 pm, Sacred Sites Virtual Open House tour of the Kilmer Mansion. To see the tour on Zoom or Facebook Live, visit www.pastny.org/ and click on Tours and Events to get the link. From 5-7 pm, The Rick Hine Band: Live on the Kilmer Mansion grounds. Water Street Brewing Co. will be there with a cash bar. Admission is \$5, with profits going to the Kilmer Mansion Restoration and Preservation Fund. If there's inclement weather, the event will be held in the Kilmer Mansion.  
Friday, August 20: 7:30 pm, Shabbat services with Rabbi Barbara Goldman-Wartell. Reservations are no longer needed for Friday night services. All are welcome to come in person, but a mask is required. The Zoom link is https://us02web.zoom.us/j/82733826834?pwd=bLR-DaDV6dHR1MjVaY0JoRmMzVU05QT09, meeting ID 827 3382 6834 and passcode 880491.  
Saturday, August 21: 9:15 am, Torah study with Rabbi Barbara Goldman-Wartell on Zoom at https://us02web.zoom.us/j/88298087579?pwd=eTVkMDRVVlpwTmZvMkdYTm1OK0w1Zz09, meeting ID 882 9808 7579 and passcode 676707; and 7 pm, “Havdalah with a Bonus” with at https://us02web.zoom.us/j/89741791260?pwd=MzZNQ0trQWlycGFZdzZlc0ZExUkhXdz09, meeting ID 897 4179 1260 and passcode 408279.  
Sunday, August 22: 12:30-3:30 pm, book signing at the Kilmer Mansion. Meet Timothy Huff, author of the book “The View from My Deck: Haikus Inspired by Nature.” A portion of the proceeds will benefit the Kilmer Mansion Restoration and Preservation Fund. There will also be a tour of the mansion.  
Wednesday, August 25: 8 pm, Susan Shapiro: “The Forgiveness Tour.” A discussion of where it is possible to forgive someone who does not express true regret for their actions. In her memoir, Shapiro interviews rabbis from different denominations, priests, reverends, an iman, a Muslim chaplain and a swami. To register for the Zoom program, visit https://us02web.zoom.us/meeting/register/tZ0lcu-vqT4pHN3tcFvwPzmf\_M424CJ5hkLc  
Thursday, August 26: 5-7 pm, Sisterhood will hold “Let's Get Together Under The Tent!” For more information, see the article on page 3.  
**Temple Beth El of Oneonta**  
Affiliation: United Synagogue of Conservative Judaism  
Rabbi: TBA  
Address: 83 Chestnut St., Oneonta, NY 13820  
Mailing address: P.O. Box 383, Oneonta, NY 13820  
Phone: 607-432-5522  
Website: www.templebetheloneonta.org  
E-mail: TBEOneonta@gmail.com  
Regular service times: visit the temple website for days of services and times  
Religious School/Education: Religious School, for grades kindergarten through bar/bat mitzvah, meets Sunday mornings. For the schedule of services, classes and events, see the website.



# On ever more hostile campuses, CAMERA teaches strategies to combat anti-Israel hate

JNS)—Dozens of college students from the United States, the United Kingdom, Israel and elsewhere gathered online for the annual CAMERA on Campus conference aimed at empowering young adults to be advocates for Israel in an increasingly hostile environment.

As speaker, professor and author Gil Troy told the students, “When you stand up on campus and increasingly in the public square these days, and when you stand up with CAMERA, it takes a huge amount of courage... All of you have tremendous courage.”

## College campuses are a hotbed of anti-Zionist activity

with students from far-left, progressive groups calling for their schools to participate in the BDS movement against Israel, coupled with professors who publicly criticize the Jewish state during class. Added to that are incidents of antisemitism on campus, including verbal threats, vandalism such as swastikas and other antisemitic graffiti.

“Students around the world are experiencing antisemitism, and they’re asking us how to respond to it,” said Aviva Rosenschein, CAMERA’s international campus director. “Our conference is addressing an organic need among students by providing them with high-level, content-rich strategies for pro-Israel activism.”

Many of the student attendees at the conference are fellows with CAMERA, the Committee for Accuracy in Middle East Reporting and Analysis. They are on the frontlines of their campuses in the fight against anti-Israel activities by classmates and professors. Among the topics were workshops on writing news articles for school and local media, hosting events on campus and boosting a pro-advocacy presence on social media.

They also heard from several speakers throughout the three-day program. Alyza Lewin, president of the Louis D. Brandeis Center, said Jewish students on campus often have to choose between their Jewish identity and support of Israel, and acceptance by their peers. She also laid out U.S. laws her organization uses to protect Jewish students on campus.

“Since the latest round of Hamas-Israel fighting, anti-Israel activity has transmogrified into unapologetic antisemitism,” said Aidan Segal, a student at the University of Pittsburgh who has written for *The Pitt News*. “People no longer hesitate to slander the Jewish state, and some are taking the invective to new levels by attacking Jews on the streets of Europe and America. That’s why we’re attending CAMERA’s conference; we want to learn strategies for combating the hate we’re all facing.”

Fellow speaker Hen Mazzig, a writer active on social media and in progressive causes who described himself at one point as a “Gay Mizrahi Jew,” said it was important for Jews to support causes they believe in yet still call out the antisemites in those movements.

As for Troy, author of “Why I Am a Zionist” and other works, he told the students that while it’s important to speak up against those who delegitimize and criticize Israel, it can’t be all they do.

“We have to turn some of these negatives into positives,” he said. “We need to have a thoughtful, happy, delighted conversation about how lucky we are to be living in 2021. Because for all the challenges, we are blessed to have a Jewish state. We are blessed to have a Jewish people. We are blessed to know that we are part of the big, broad network where you can be like Natan Sharansky, nine years in the gulag, and know you are never alone. Or you can be on campus and know you are never alone.”

## Group to turn thousands of Jewish headstones found in Belarus into memorial

(JNS) – A charity organization is working to create a memorial with Jewish gravestones that have been discovered around Belarus, Israel Newsstand reported. Jewish headstones from the former Brest-Litovsk Jewish cemetery, which is today a sports field, began resurfacing at an old prisoner of war camp from World War II and in construction sites across Belarus eight years ago.

Using the recovered headstones, “The Together Plan” is now working to build a memorial for the Jewish cemetery, where people can learn about its history. The project will be completed in the next three years.

“This is only one part of the story,” said Debra Brunner, the organization’s co-founder and CEO. “This memorial will honor a community that had lived and died, and who never saw the atrocities that took place in 1941-44.”

Brunner estimates that around 1,000 Jewish gravestones have been recovered, some of which date up to 1940. She believes others that haven't been cataloged yet will date back to the 1850s. "Some are broken, and from what we can see, we would say that possibly around a third are, more or less, intact," she said. "We have just started to photograph every piece; this will take about a month. Then we will read and translate them and catalog them."

She added that the Brest-Litovsk Jewish Cemetery is an important site, “yet it remains unmarked to this day. ... Today, it is a running track,” pointed out Brunner. “Yet



*The team cataloging Jewish gravestones discovered in the Eastern European city of Brest. (Photo by The Together Plan/Israel Newsstand)*

people are still buried here. Brest was also the site of entry where the Nazis attacked the Soviet Union in 1941 and the Einsatzgruppen killing squads marched in. It is the birthplace of Menachem Begin and the famed Soloveichik Rabbis were also from here.

“Everything about the town and its history is of great significance,” she said, “and that was the [project’s] inspiration.”

**Field.....**Continued from page 5

have been good high school players in their youth – and now well practiced in vintage baseball. Fish, however, has played the game on the collegiate, professional and Olympic levels. He is currently a coach for the 2021 Olympics Israel National Team.

A muscular, black-bearded, confident 6-footer, Nate looks good at the plate, on the bases and in the field. He scores four of the Mountain Athletic Club's runs on June 26. And Nate hits the longest ball of the day, a rising line drive into the trees separating centerfield from Wanger Avenue. Branches knock the ball back into the park and under field rules it counts as a ground-rule double.

Nate plays eight errorless games at shortstop, exhibiting good fielding range and a strong arm. And he is baseball smart. After preventing a well-placed ground ball from scooting through the infield, Nate found himself off balance. He stopped himself from making an immediate throw and instead waited until regaining balance before making the

toss to first base. After the game, I commented to Nate that a less experienced player, anxious about the runner approaching first base, would have made the throw while still sprawled on the ground. Nate responded that veteran players possess an “internal clock” on the field.

In the ninth inning, Nate took the mound to pitch. He ended the game by striking out a Delhi batsman.

Charismatic and singular, Nate terms his distinctive hairstyle a “Mohawk Covid” cut. There is a lot more to the story of Nate Fish, the onetime “King of Jewish Baseball,” much of it relevant to his Jewishness and some of it bordering on the fantastical. That tale will provide color for my next *Reporter* column.

*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.*

# Justice. . . . .Continued from page 10

is honest. If a person is discovered to have given false testimony, the text requires an interesting punishment: whatever the person accused would have suffered, that must be done to the false witness. In other words, if you lie about someone committing a crime, then you'll receive the punishment they would have received, whether a fine, flogging or death (the three main punishments offered in the biblical text). That is certainly one way to encourage truthful testimony.

While this sounds like a great way to deter someone from lying, it doesn't always work. Take the story of Jezebel, King Ahab and the vineyard of Naboth the Jezreelite, which is found in the Book of Kings. Naboth refuses to sell his vineyard to the king because he doesn't want to sell his ancestor's land. Jezebel arranges for false witnesses to accuse him of a crime. Due to the testimony of those two false witnesses, Naboth was killed, and Ahab was able to take the vineyard for himself. Punishment for Ahab and Jezebel came later through the hand of God, but that didn't help a judicial system that was too easily manipulated.

One reason these verses stood out was that I recently read a biography about Ethel Rosenberg, which described how her brother David Greenglass lied about her helping

her husband, Julius, spy for the Soviet Union. Greenglass did this because he hoped to receive a shorter sentence and wanted to protect his wife, Ruth, who had taken part, from being arrested. (Ruth was never charged with a crime.) Ethel's trial took place in the 1950s, but we don't have to go that far back in time to wonder about truthful testimony. Even worse is how faulty we've learned eye witness testimony can be: it's not people knowingly lying, but making mistakes when faced with photos or line-ups of people who in some way resembled their attacker. The number of people exonerated by The Innocence Network shows just how flawed is our ability to remember clearly who committed a crime.

We shouldn't blame the Torah or our ancestors for their version of imperfect justice, not only because they don't have the same tools we have today, but because injustice still exists. We need to balance the needs of protecting the community with that of protecting the innocent. That's a far from easy task, but everyone – from victims to police officers to those sitting on a jury – must take heed of what may be the most famous words found in this *parasha*: “*tzedek tzedek tirdof*,” “justice, justice, you must pursue.” May we continue to seek justice for all.

## Coins . . . . . Continued from page 8

during the rule of Caliph al-Muti (946-974 C.E.) and his regional governor, Abu Ali al-Qasim ibn al-Ihshid Unujur (946-961 C.E.). The other two gold coins were minted in Cairo by the Fatimid rulers al-Mu'izz (953-975 C.E.) and his successor, al-'Aziz (975-996 C.E.).

According to Kool, “This is the first time in 50 years that a gold cache from the Fatimid period has been discovered in Jerusalem’s Old City. In the large-scale excavations directed by Prof. Benjamin Mazar after the [1967] Six-Day War, not far from the current discovery, five coin and jewelry hoards from this period were uncovered south of the Temple Mount.

“Four dinars was a considerable sum of money for most of the population, who lived under difficult conditions at the time,” Kool added. “It was equal to the monthly salary of a minor official, or four months’ salary for a common laborer. Compared with those people, the small handful of wealthy officials and merchants in the city earned huge salaries and amassed vast wealth. A senior treasury official could earn 7,000 gold dinars a month, and also receive additional incomes from his rural estates amounting to hundreds of thousands of gold dinars a year.”

*This article first appeared in Israel Hayom.*

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NEWS IN BRIEF

From JNS.org

CIA director in Israel for talks focusing on region, Iran

The director of the U.S. Central Intelligence Agency William Burns arrived in Israel on Aug. 10 for talks officials say will mainly deal with Iran. Burns is expected to meet with Israeli Prime Minister Naftali Bennett and David Barnea, the head of the Mossad intelligence agency and other top defense officials, reported the Voice of America. The visit comes as indirect talks in Vienna between the United States and Iran to revive the 2015 nuclear deal have stalled. Burns is also set to meet Palestinian Authority officials in Ramallah, including Palestinian leader Mahmoud Abbas and intelligence head Majed Faraj, Israeli officials told Axios. The visit comes as tensions have risen in the region with Bahrain’s undersecretary for international relations, Sheikh Abdulla bin Ahmed Al Khalifa, criticizing attempts to revive the deal during a visit to Jerusalem on Sunday, saying it had “fueled crises across the Middle East.” Meanwhile, Iran praised Hezbollah and Hamas for its attacks against the “Zionist enemy.”

Israel to send two firefighting planes to battle raging wildfires in Greece

Israel will dispatch two firefighting aircraft to Greece to help combat wildfires Greek Prime Minister Kyriakos Mitsotakis described on Aug. 9 as “a natural disaster of unprecedented proportions.” Israeli Prime Minister Naftali Bennett informed Kyriakos of the move on Aug. 9, according to a statement from Bennett’s office. An Israeli Air Force plane carrying equipment for the delegation of Israeli firefighters that traveled to Greece on Aug. 6 will join the two firefighting planes, the statement said. The government of Israel would continue to render all possible assistance in dealing with the wildfires and would stand by the Greek people however it could, said Bennett. All Israelis wished for quieter and better days in Greece, he added. Mitsotakis thanked Bennett for the assistance, and the two agreed to remain in regular contact and to continue the cooperation between the two countries. Aug. 9 marked the seventh day a huge conflagration has raged on Greece’s second-largest island, Evia, blocking out the sun and turning the sky orange, according to AP. The Evia fires are the most severe of hundreds that have broken out in Greece over the past week following the worst heatwave to hit the country in decades, AP reported. The Israeli assistance, worth 3.5 million shekels (about \$1 million) was put together by the Prime Minister’s Office in cooperation with the ministries of finance, defense, foreign affairs and public security.

CDC raises COVID warning for Israel travel to highest level

The Centers for Disease Control and Prevention raised its COVID-19 travel alert for Israel to its highest level on Aug. 9. “Avoid travel to Israel, West Bank and Gaza. If you must travel [there], make sure you are fully vaccinated before travel,” the CDC said on its website. “Because of the current situation in Israel, even fully vaccinated travelers may be at risk for getting and spreading COVID-19 variants.” Due to the uptick in Delta-variant infection rates, Israel on Aug. 8 reinstated a set of renewed coronavirus restrictions, including a return to the full “green pass” requirement for entry into various venues. Israel is the first country to have begun administering a vaccine booster to its 60-and-over population after most second shots were administered more than six months ago.

Israeli company to supply IED jammers to Spanish Ministry of Defense

The Israeli company Netline Communications Technologies announced on Aug. 9 that it will deliver 87 improvised explosive device (or IED) jammers to the Spanish Ministry of Defense in November. The delivery is part of a five-year contract signed with Spain for the provision of 334 jammers. Netline delivered 51 of the systems in 2020. According to a company statement, the system – known as C-Guard RJ – is designed to be mounted on vehicles. Netline described the C-Guard RJ as a “highly flexible” and “resilient” jamming system that deals with “an extensive range of threats,” adding that

the system “constantly scans the spectrum and responds to any detected transmissions by focusing the jamming signal and power to defeat the threat.” Under the contract, Netline is also providing the Spanish Army with training programs and maintenance. “Despite the complex period we are in, Netline is meeting all the project requirements, including keeping to the delivery schedule,” said its CEO Yallon Bahat. He added: “We are pleased with the close cooperation with the Spanish forces, and look forward to the continued success of this project, which meets the requirements of forces operating in the field.”

Israeli athlete wins country’s first Olympic gold in gymnastics

Artem Dolgopyat won Israel’s first Olympic gold medal in artistic gymnastics in Tokyo on Aug. 1, the country’s second-ever Olympic gold. Dolgopyat beat Spanish gymnast Rayderley Zapata in a tiebreaker after both were awarded a score of 14.933 in the event finals. The judges awarded Dolgopyat the win due to his slightly more difficult routine, according to AP. Israeli Prime Minister Naftali Bennett interrupted the weekly Security Cabinet meeting on Aug. 1 to call Dolgopyat, according to a statement from Bennett’s office. “Artem, congratulations! Well done. You made history and have brought us enormous pride. How do you feel?” asked Bennett. “I am very satisfied that I have realized my dream and represented the state of Israel with honor. I would like to thank everyone who was with me at that moment. This warms the heart,” said Dolgopyat. “You have made great history here,” said Bennett. “We stopped the Cabinet meeting in the middle to congratulate you because you have brought this enormous news. On behalf of the government of Israel and the citizens of Israel, we are all proud of you and are awaiting your return to Israel in order to celebrate. Thank you and good luck.”

U.S. says Iran nuclear talks cannot continue “indefinitely”

U.S. Secretary of State Antony Blinken said on July 29 that negotiations with Iran to revive the 2015 nuclear deal could not continue “indefinitely.” “We are committed to diplomacy, but this process cannot go on indefinitely,” said Blinken while in Kuwait, reported Reuters. “At some point the gains achieved by the JCPOA (Joint Comprehensive Plan of Action) cannot be fully recovered by a return to the JCPOA if Iran continues the activities that it’s undertaken with regard to its nuclear program,” he said. “We have clearly demonstrated our good faith and desire to return to mutual compliance with the nuclear agreement...The ball remains in Iran’s court and we will see if they’re prepared to make the decisions necessary to come back into compliance.” Indirect talks are ongoing between Washington and Tehran to revive the deal that the previous U.S. administration withdrew from in 2018. Supreme leader Ayatollah Ali Khamenei said on July 28, according to the report, that the country would not accept “stubborn” demands from the United States during nuclear talks.

Ben & Jerry’s Jewish co-founders back company’s decision on boycott

The Jewish co-founders of Ben & Jerry’s said in an op-ed for *The New York Times* that they support the company’s decision to stop selling its products in the “occupied Palestinian territories.” “As Jewish supporters of the State of Israel, we fundamentally reject the notion that it is anti-Semitic to question the policies of the State of Israel,” Bennett Cohen and Jerry Greenfield, who have no operational control over the ice cream company, wrote in the op-ed published on July 28. “It’s possible to support Israel and oppose some of its policies, just as we’ve opposed policies of the U.S. government.” Cohen and Greenfield founded Ben & Jerry’s in 1978 and sold it to Unilever in 2000 for approximately \$150 million. In their op-ed, they also accused Israel of an “illegal occupation” that “violates the basic human rights of the Palestinian people who live under the occupation.” The pair said they “unequivocally” support the company’s decision to “end business in the occupied territories” and that they were “proud” of the move, which they also called “especially brave.” They believe that “ending the sales of ice cream in the occupied territories is one of the most important decisions the company has made in its 43-year history. ... That we support the company’s decision is not a contradiction nor is it antisemitic,” they added. “In fact, we believe this act can and should be seen as advancing the concepts of justice and human rights, core tenets of Judaism. We see the company’s recent action ... not as anti-Israel, but as part of a long history of being pro-peace.”

Taiwan to open Jewish community center, kosher restaurant

Taiwan’s Jewish community announced the expected December opening of an extensive center to serve tourists and locals alike. The Jeffrey D. Schwartz Jewish Community Center will house a synagogue that can hold more than 100 people, a banquet hall for 300 people and Taiwan’s first kosher restaurant, i24News reported on July 28. The \$16 million complex will also include a *mikvah* (Jewish ritual bath), library, kindergarten, classrooms for adult-education programs, rooms for group and individual study, and a courtyard for outdoor events. Almost 500 objects of Judaic art from a private collection will also be on permanent display at the Jewish center. Community spokesperson Glenn Leibowitz, who has lived in Taiwan for 30 years, said approximately 700 to 800 Jews live on the island. Construction of the facility started in 2020. Taiwan’s Jewish community has until now operated mainly from a Chabad House and small office in downtown Taipei. Rabbi Shlomi and Racheli Tabib arrived in 2011 to open Chabad Tapei, holding services, holiday and educational programs, and offering Jewish amenities, including kosher meals.

Israel first to start third vaccine shot to those over 60

Israel is going to start offering a third shot of the Pfizer BioNTech coronavirus vaccine to people over the age of 60, Health Ministry Director-General Professor Nachman Ash announced on July 29. Ash said that the booster shots – to be offered as early as the week of August 6 – could be given if at least five months passed since the person received the second dose, reported Ynet. The move was met by criticism by some because the effectiveness of an added dose has yet to be approved by a regulatory body or hard data.

Nation. . . . . Continued from page 2

The excitement after meeting a 90-year-old woman who still volunteers, or another young woman who broke through the glass ceiling. When you watch the families of the three teens [Gilad Shaer, Naftali Frenkel and Eyal Yifrach, who were abducted and murdered by Hamas terrorists in 2014] present the Israel Unity Award year after year. You will find everything suddenly exciting anew. Torah scholars and those who farm the land; Holocaust survivors, heroes of the revival and the leaders in the fight against domestic violence. The list goes on – oh, how it goes on. You will be surprised. Fall in love. Be proud. Take to heart. You will try to do

everything to make things better and easier for them. You will work for them tirelessly with love. Many times, while in meetings or traveling, I thought to myself that the title “Citizen No. 1” was born simply because this is the number-one people. Today, I’m sure of it. Here’s to you, Mr. President, and to this people. Long live the 11<sup>th</sup> president of the state of Israel. Long live the state of Israel. Yours always, Ruvi Reuven Rivlin is past president of the state of Israel. This article first appeared in Israel Hayom.

Eye-Catching  
**Classifieds**

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