**Federation to hold Super Sunday on August 29**

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 will all 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**

Rabbi Edward Reichman, M.D.

The Chabad Center will hold the 2021 Pauline and Phyllis Piaker Memorial Lecture, "It’s a Brave, New World – From Messenger RNA to Mitochondrial DNA Genes: The Jewish Approach to the Latest Medical Advances," by Rabbi Wallenstein, son of Larry Wallenstein, who has directed productions of the musical "Fiddler on the Roof" and "Fiddler: A Miracle of Miracles." His comedy videos can be seen at www.tikkun.org/jewishfolk493.

Beginning at 7:30 pm. There is no charge, but reservations are required and can be made at www.jewishbu.com/piaker or by calling Chabad at 797-4615.

"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. Reichman is internationally recognized on Jewish medical ethics. Reichman lectures internationally on Jewish medical ethics. See “Piaker” on page 3
**Opinion**

**Will the Delta variant spoil the High Holiday comeback?**

By David Sussia

(INS) – 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 was such a nightmare, that no one had the energy left to worry about whether that rabbi had to scramble for alternatives, from Zoom services to backyard and porch minyanim?

Those days of physical isolation were supposed to be behind us. As Roni Caryl Rabin writes in The New York Times, “The country seemed to be exiting the pandemic in victory, and the 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 coronavirus get 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? Is it 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 back yard – 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 much will renew their memberships?

Will new habits formed during the pandemic take over? After almost two years of unprecedented COVID disruptions, these are worrying times. And depending on the High Holiday season for significant fund-raising. They already had 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, and perhaps our only option is to enjoy the best of both worlds. The Delta variant may not be resilient, but sometimes the price of that resiliency can be quite high, in more ways than one.

David Sussia is editor-in-chief and publisher of Tribe Media Corp, and Jewish Journal. He can be reached at david@davidisjewishjournal.com.

This article was first published by the Jewish Journal.
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 pweinstein@stny.rr.com or 727-8365.

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 24th 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-fest.
- Keshet is offering “Sweeter and Justice: High Holiday Resources” at www.keshetonline.org. 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 Words of the Day” at 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 video.
- The Lappin 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 register, visit www.lappinfoundation.org/2021/07/18/mosaic-with-mad-moses-and-a-rosh-hashanah-themed-card-or-picture/.
- The Sous Mendes Foundation will hold the virtual program “Onan Shammox in Conversation with Gil Troy” on Sunday, August 29, at 2 pm. There is charge of $18 to attend.

Family

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 enjoyed working on at home. Thank you so much!” – Hadar Eloz
- 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

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fully clothed; and several other studies.

"Dress and Clothing in the Hebrew Bible"

As Antonios Finitsis, editor of "Dress and Clothing in the Hebrew Bible: For All Her Household Are Clothed in Crimson" (T & T Clark, 2006), 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. Koening – 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 rips her garment so all could know the horror that had been done to her. Koening notes that “the Tamars used their clothing to respond – in defiance and protest – to the patriarchal system that had betrayed her.”

Another essay – "Were YHVH’s Clothing Worth Restoring? Remembrance and Meaning Among the Literati of the Late Persian Period!

The literal genealogical arrangement of the story, in which we are told that in one version of the story, the text of the period Zvi studied do not speak to the issue of Divine clothing. There is mention of God's clothing in biblical stories so all could see the horror of God's wrath. One scholar says that some clothing is considered important – for example, the clothing in the Hebrew Bible.

Some clothing is considered important – for example, the clothing in the Hebrew Bible.

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 Supplemental Hypothesis, which is the basis of Tzvi Yehudah's fascinating “Why Abraham Murdered Isaac: The First Stories of the Bible Reimagined" (Modern Scripture). According to Yehudah, the Supplemental 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? Yehudah 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 to the southern kingdom, which had its own history and stories. 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 stories includes looking at 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.

"Dress and Clothing in the Hebrew Bible"

Yehudah offers thought-provoking comments about biblical stories. For example, his discussion of the Akedah (the story of Isaac’s sacrifice) 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 Yehudah, but can be found in ancient rabbinic stories. Yehudah believes Abraham sinned against God by allowing his son 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.”

Yehudah also discusses the stories of Jacob, Joseph, Moses and Balaam. He offers excellent insights that may change the way readers view the stories. Yohanan’s prose is casual and easy to read, although some readers might be disturbed by his periodic sarcastic comments about the text, some thing that did not bother me. In fact, his sense of humor was one of the reasons “Why Abraham Murdered Isaac” was 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 metaphoric angles.

In preparing 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 is offering 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 offerings – 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,” condemning that the sacrifice might have even been a vegan offering. This leads to the new annual ritual for Yom Kippur, with two goats, one of which is sacrificed, while the other is left 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 opposes 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
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 Fleischmann 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 antiques fair in Fleischmanns. While the Chasidic attire and rituals are more venerable, the ballplayers, eschewing the last 126 years of the game’s evolution, play 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 Midwest 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 on M.A.C. Jefffielder, 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 pleasures in Fleischmann’s mid-20th century resort hotels – in earning the M.A.C. Grounds recognition on both the New York state and national historic registries 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 Brasi 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 boards 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 sometimesthrown 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 volatile. 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 have been transported from another time period.

**Small-Town Judaism**

Fleischmanns’ field of dreams: Jewish time stamps, part II

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By Ethel G. Hofman

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 she added my mother’s recipies to hers. 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 upcoming year and memories of those no longer with us.

Walter, conducted a celebration of thanks – prayers for a sweet and happy new normalcy in the coming year.

My mother adapted our friend’s fish and chicken dishes, while she added my mother’s recipies to hers. 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 and juicy. An apple tree stood on our lawn. And this year, I wanted something different.

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 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. 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:

Cook 4-6

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

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

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 below boiling. Remove from heat.

Add the gelatin and stir until completely dissolved.

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Pottery juglet containing 1,000-year-old gold coins unearthed in Jerusalem

By Israel Hayom staff

(Jerusalem, Israel) — A small pottery jug, containing four pure gold coins dating back to the Early Islamic Period, more than 1,000 years ago, was discovered during an archaeological excavation in Jerusalem, the Israeli Antiquities Authority said last November.

The work was performed as part of the Jewish Quarter Development Corporation’s plans to upgrade Skinner’s Wall Plaza more accessible to visitors. The juglet was found by IAA inspector Yegvzna Kapil during preliminary digging the site in October. Some weeks later, as excavation director David Gellman was examining the finds, he emptied the contents of the juglet.

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

According to the 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, to the Fatimid period. This shift was followed by the eclipse of the Abbasid Caliphate, which was replaced by the Fatimid Caliphate.”

Kool added, “The coins’ preservation is highly unusual as gold coinage from this period is often damaged. This find is therefore a very significant discovery.”

Yevgenia Kapil during preliminary digging

The Israeli Antiquities Authority announced that the find is now available online and can be found on its website, www.antiquities.org.il, under the heading “Coins.”

The Antiquities Authority also released a statement saying that the coins were identified as dinaars minted during the reign of Caliph al-Hakim (r. 996-1021). The coins are considered to be one of the most important finds of the past decade in Jerusalem.

“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 in Egypt, Syria, and the land of Israel.

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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 tenders.

Chicken Marsala is a fortified wine—i.e., a stilled spirit. It is usually with brandy added. Chicken Marsala With Artichokes. (Photo by Ethel G. Hofman; instead of Marsala.

½ cup all-purpose flour
½ tsp. ground pepper
½ tsp. thyme
4 chicken breasts (½ to 2 lbs.), skinless and boneless
3 Tbsp. margarine
3 Tbsp. vegetable oil
1 small package (8 oz.) sliced mushrooms, rinsed and dried
1 cup chicken broth
12×6-inch rectangles.

Cut each square in half, so that there are four 6×3-inch rectangles. Place one fillet in the center of each rectangle. Sprinkle with rice vinegar. Spread thinly with 3 asparagus spears. Brush edges of the pastry with beaten egg. With a sharp knife, cut two to three 1-inch slits on top. Repeat with the remaining ingredients. Bake in a preheated oven to 375° for 30 minutes until risen and nicely browned. Let rest for 10 minutes before serving.

Serve warm or at room temperature.

**Mixed-Berry Pudding (pastry)**

Serves 4–6.

This is a truly fruit-filled baking pudding. English-style. No cooking necessary! Make it ahead and serve topped with a scoop of non-dairy yogurt.

Cook’s tips:

- Use any combination of soft berries: raspberries, blackberries, blueberries.
- Dry leftover bread to crisp it. Process the dried bread, season with salt and pepper, and store in an airtight container. Place in a bowl. Sprinkle with sugar. Stir gently to mix.
- Add 2 teaspoons fresh grated ginger to berries.
- Bake 50 to 60 minutes, or until risen and a toothpick inserted comes out clean.

**Sponge Cake (pastry)**

Serves 12–16.

A tiny pinch each of cloves and cinnamon is the best option for a substitute.

- Add egg whites to omellets or scrambled eggs.
- 4 egg yolks
- ½ cup sugar
- 2 Tbsp. fresh lime juice
- Pinch ground cardamom
- 2 cups dry white wine, such as Chardonnay
- In the top of a double boiler over medium heat, whisk 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 constantly, 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.

**Honey Orange Pound Cake (pastry)**

Serves 12.

A dark sherry, port or dry vermouth may be used instead of Marsala. Chicken tenders.

Add the wine in a slow steady stream, stirring constantly.

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A sign that something mattered to the biblical authors is that there must be two witnesses: "A single witness shall not stand at the gate or against the judges in all cases at which a law is tried in court. For two witnesses shall be required, lest the wicked and the innocent suffer death. (Deuteronomy 17:6) The people who testify in court are required to swear to the truth of their testimony. False testimony and justice (Deuteronomy 17:6) must be punished. The Torah is wise enough to know that not every 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 17:6, Jewish Publication Society translation) An additional factor is noted earlier in the parashah 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 testimony of two witnesses be required against that person to put him to death. (Deuteronomy 17:6) The people who testify in a murder case must be the first to cast a stone. A single stone is not enough. We are told to know that not every witness will speak the truth. See "Justice" on page 11.
On even more hostile campuses, CAMERA teaches strategies to combat anti-Israel hate

By JNS Staff

(JNS) – Dozens of college students from the United States, the United Kingdom and the East Mediterranean gathered 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 streets, you’re standing in the place of Jewish kids who grew 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, vandalisms as well as antisemitic graffiti. “Students around the world are experiencing antisemitism, and they’re asking us how to respond to it,” said Aviva Rosenblat, 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 in the Media, which also has on the frontlines of their campuses in the fight against anti-Israel activities by classmaters 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. Alaya Lewin, president of the Louis D. Brandeis Center, noted that “there are often conflicts between Jewish students over choosing their Jewish identity and support for 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 Pennsylvania 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 at CAMERA’s annual 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 as one point as a “Guy Mizrachi Jew,” said it was important for Jews to support Israel and be in the fight in yet still call out the antisemitics in those movements.

As for Troy, author of “Why I Am a Zionist” and other works, he told the attendees 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.”

Field.

Field.

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

and now well practiced in vintage baseball. Fish, however, has played the game on the collegiate, professional and Olympic level as only a coach for the 2021 Olympic Baseball Team.

A muscled, black-bearded, confident 6-foot-4, Nate looks like he stepped right out of the 1940s in gold and green. 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 that carries only a couple of feet short of the rooftop at Wanger Avenue. Branches knock the ball back into the park and drive into the trees separating centerfield from Wanger Avenue. Nate stops eight errorless games at shortstop, exhibiting a “Mohawk Covid” cut. There is a lot more to Nate than his hair.

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 Nate than his hair.

Justice.

Justice.

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 much must be done to the defamer, and whatever he would have been required to pay to someone committing a crime, then you’ll receive the punishment they would have received, whether a fine, flogging or a crime (the three main punishments of offender in the biblical text). That is certainly one way to encourage truthful testimony.

What a good way to get a deter worse person from lying, it doesn’t always work. Take the story of Jezebel. King Ahab and the vineyard of Naboth the Jezreelite, which is fenced in the Book of Kings. Nathan refused 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 Naboth of wanting to sell. Eventually even Naboth was killed, and Ahab was able to take the vineyard for himself. Punishment for Ahab and Jezebel can be: it’s not people knowingly lying, but mistakes made. It would be far worse if the false evidence, Naboth was killed, and not because of the false witnesses. Naboth’s sons and Jezebel’s descendants took the vineyard. But the law also says they would have received punishment offered in the biblical text. That is certainly one way to encourage truthful testimony.

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