

*Happy  
Rosh Hashanah 5782*



*L'Shanah Tovah  
Tikatevu*

## Opinion

From the Desk of the Federation Executive Director

## With gratitude

SHELLEY HUBAL

Hanging above my desk are several postcards created by my Dad. He was a whiz with Photoshop, and I count his postcards among my most cherished possessions. Some of the captions are “Poppa Steve’s Summer Camp for Wayward Children” and “Josh Hubal Stars in the Attack of the Abominable Snowman.” His favorite subject was his family and he often wove in kitschy, B-rated horror films from the 1950s. The postcards were always crafted with one purpose: to make you laugh.

When I think of my Dad, the first thing that comes to mind is his sense of humor. He put humor in everything he did: whether it was in the art he created, the whimsical postcards he made or three girls he parented. He taught us that finding a way to laugh will ease any pain. I believe he prized laughter above all; that is a

tremendous gift to leave in this world.

Last week brought a few personal challenges: an aching tailbone injury that continues to nag, a mix of emotions from dropping my son off at college and the tough decision to cancel our Campaign kickoff brunch. After many hours of careful planning, canceling was not an easy decision to make, but the safety of community members must come first. Of course, the Campaign to raise funds will not be canceled. There is much work to do since the needs of our Jewish community have not changed.

As I sit here staring at Dad’s postcards, I have made a decision. My personal mantra for surviving the challenges of the Federation Campaign for 2022 and the year to come is to find a way to laugh. As the COVID-19 Delta Variant

threatens to take away what little freedoms we tasted earlier this summer, choosing to laugh will certainly renew my spirit. If we must endure another year of Zoom meetings, let’s at least share a chuckle.

So, if you find your phone ringing on Super Sunday, August 29, or in the week that follows, please answer. It may be one of our Federation Campaign volunteers. They will be asking you for money to support our local Jewish organizations and, of course, we ask that give with a generous spirit. However, perhaps the call can also be an opportunity for a more valuable conversation. We have all endured a truly difficult year and I urge you all to stay connected. If I am on the other end of the call, I hope we will be able to share a laugh or two. That would be a tremendous gift to give.

## Rosh Hashanah: A time of renewal and unity

By Rabbi Elie Abadie

(JNS) – As Jews, every Rosh Hashanah, we rededicate our commitment to Judaism. We reaffirm our devotion to Jewish law, and we strive to maintain our Jewish traditions. We also focus on improving where we need to – on correcting our shortcomings and on growing on a societal, communal and individual level. In this way, we can make a difference in our lives and in the lives of others.

The idea of a resolve to change and improve one’s ways often comes to mind during this season, although, in actuality, we are in pursuit of bettering ourselves all year.

What is it that we are looking for this year that we did not request last year? Or is it that we requested it, but never got it? Could it be that what we are asking for we already have, but we don’t recognize or appreciate it?

Over the last year here in the United Arab Emirates and in the Arabian Gulf, as part of the Association of Gulf Jewish Communities, we have changed history and created a new reality. We have initiated, participated and contributed to the religious, educational, cultural and social growth of the nascent Jewish community. Thanks

to the vision and the bold leadership of the rulers of the UAE and the Kingdom of Bahrain, this dream reality has come to fruition.

We have been an important and significant voice that can affect change and promote Jewish-Muslim dialogue based on shared values and tradition. Our dialogue extends as well as within the greater society that we live in and throughout the Gulf Cooperation Council region and the Arab Muslim world – indeed, with all the Abrahamic faiths.

Our prayers, our lives and our fate are all intertwined. This relationship exists not only with our community, or our society or our neighbors, but with all of humanity. We have to believe that it is our personal involvement that will be meaningful and significant; we cannot rely on others to do it for us.

How different it is now, a year or so later. There is a great yearning to learn about each other and to experience each other’s traditions. Jews are learning Arabic, and Khaleeji Arabs are learning Hebrew. Everyone is so thankful for whatever knowledge they gain in order to feel closer and getting to know one another better. We do not take this

newfound relationship for granted. We strive every day to nurture and strengthen this relationship and friendship.

The High Holidays are a time in the Jewish calendar year that evokes a feeling of belonging, a feeling of togetherness – a feeling that we are all children of the same God, living on the earth that He created for all humanity. We are charged in maintaining it and caring for it by learning to co-exist, accept each other, and live in peace and harmony. By respecting and cherishing each other’s religious and cultural differences, we learn to appreciate and find the common faith between us. Man sees what his eyes behold, but God sees into the heart. We ought to do it wholeheartedly.

It is important to recognize the blessings that God has given us; that we can see in our times a beautiful reawakening of the Golden Age of Andalus, when the three Abrahamic religions are comingling in peace and harmony. It becomes our responsibility and imperative to maintain this environment and to participate in furthering this process.

See “Unity” on page 11

## In My Own Words

## A lesson of the High Holidays

RABBI RACHEL ESSERMAN, EXECUTIVE EDITOR

No one is perfect. In fact, Judaism doesn’t expect us to be perfect. If you’re shaking your head wondering how I came to that conclusion, it’s simple: Yom Kippur, a day when we’re required to confess our sins. The verses found in the book of Leviticus call it an “everlasting statute,” meaning it *must* take place every year forever. It’s as if the founders of our religion knew we were going to make mistakes and that we would need a time to regroup and look at our lives every single year.

There is also another aspect to the day, though. If we accept the fact that we will never be perfect, then we must also accept that is true for everyone. That’s actually not easy. We have expectations of others, sometimes expectation no one could ever meet. If we learn this lesson, the results could be far ranging, changing how we relate to everyone from family members to those who post on social media sites to politicians/actors/musicians, etc. who are in the public eye.

One of the hardest things for children to learn is that their parents are not perfect. It’s so easy to blame our parents when something goes wrong in our lives. If we think clearly, though, we have to recognize that our parents had parents who were not perfect and may have left them scarred. But before we blame our grandparents, we also have to acknowledge that they also had parents who weren’t perfect and those great-grandparents also

have parents who weren’t perfect... I think you get the idea. What’s funny is that many parents try not to make the same mistakes they felt their parents made. That just means they make different mistakes. Maybe it’s time to wipe the slate clean, to say, “We’re no longer going to review the past because we’re different people now. Yes, we’ll make new mistakes, but we should give each other the benefit of the doubt that we are trying our best and forgive those mistakes too.”

Social media is another area where we need to realize that people aren’t perfect. It’s so easy to be nasty and mean when we can hide our identities. Read the comments on any newspaper site, Twitter account, public Facebook page, etc. and you will be horrified by what people say when their identity is concealed. We need to consider what a person meant before we post a comment. Are we willing to give them the benefit of the doubt? Are we willing to accept that they can have a different opinion and still be a good person? It’s also important to remember that social media sites are *not* a good place to have a real conversation about issues. In the New Year, we should pause before we post something. Is it nice? If it’s critical, is it an accusation or an attempt to really understand what the person means? Too many friends have been lost and too many families divided because people are listening to sound bites, rather than actually talking to each other.

I don’t envy those who are in the public eye. Yes, they’ve chosen those professions, but that doesn’t mean they don’t have a right to privacy. Politicians and celebrities shouldn’t be allowed to hide misconduct; that needs to be rooted out and punished. But just think what it would mean if *everything* you did was made public – that everything you wrote or did – even as a child or a teen – made headlines. *Everyone* has something embarrassing about which they would rather not have the world know. Actors, musicians, politicians, etc. make the same mistakes we do, but fortunately our actions aren’t going to appear on page 1 of the newspaper or on a million news websites, Facebook pages, Twitter accounts, etc. It’s important to remember that they, too, are not perfect, nor should they be expected to be.

Yom Kippur is a time when we get to start new – that is, if we are willing to learn from our mistakes and not repeat them. Of course, we’ll stray from the course again, but, because of that, we should give others the same benefit of the doubt about their intentions we hope that they will give us. Judaism knows we are going to sin, to make mistakes, to stray from the correct course, but it also allows us a chance every year to return to the correct path. This year, let’s include a promise to treat others’ feelings as carefully as we want them to treat our own.



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## 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.

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# Super Sunday phonathon to take place; brunch is cancelled

By Reporter staff

The Jewish Federation of Greater Binghamton will still hold its Super Sunday phonathon on Sunday, August 29, although the brunch and film scheduled have been cancelled. Community members are asked to answer calls and make their pledge for the Campaign for 2022.

"I was so looking forward to us being able to be together," said Shelley Hubal, executive director of the Federation. "But the safety of the community has to come first."



Hubal added, "That doesn't mean the Campaign for 2022 isn't taking place. Our local organizations desperately need those funds so please answer your phone and make a pledge."

Pledges can also be made by filling out the form on page 24 of this paper, visiting the Federation website at www.jfgeb.org and clicking on "Give" and then "Campaign for 2022," or e-mailing Hubal at director@jfgeb.org with "pledge" in the subject line.

# Federation, JCC to hold lecture on "The Chinese Jews of Kaifeng"

By Reporter staff

The Jewish Federation of Greater Binghamton and the Jewish Community Center will hold a lecture about "The Chinese Jews of Kaifeng," an online exhibit sponsored by a grant of the Friends of the UW Libraries at the University of Washington Seattle, on Friday, October 1. The exact time of the lecture will be announced, but it will take place in the early afternoon. Rabbi Anson H. Laytner, president of the Sino-Judaic Institute and editor of its journal Points East, will speak via Zoom about the online exhibit, which discusses the history of the Jewish community in China. (To read an interview of Laytner, see the article on page 7.) To receive the Zoom link or for more information, contact Federation Executive Director Shelley Hubal at director@jfgeb.org.

"We were hoping to hold the program as a Lunch and Learn," said Hubal. "We won't know until closer to the event if that will be possible. But even if we can't gather in one place, we can look forward to what should be a fascinating lecture."

According to the exhibit's website, "The purpose of the display is to introduce the fascinating history of the Jewish communities in China, especially the Chinese Jews of Kaifeng, which was the capital city of the Northern Song Dynasty (960-1127) and is located in today's Henan Province.... [The exhibit presents] the story of the Jewish communities in China, how they interacted with the local cultures and life, and what has become of them eventually."



Two members of the community in front of the Chinese and Hebrew Cultures Center (Photo courtesy of the Sino-Judaic Institute)

We believe this story will enrich our understanding of both Jewish and Chinese history and cultures."

Prior to his retirement, Laytner was program manager of the Interreligious Initiative at Seattle University's School of Theology and Ministry, and an adjunct professor there with the Department of Theology and Religious Studies. He has also worked as a chaplain and as a director of non-profit organizations. He is editor, with Jordan Paper, of "The Chinese Jews of Kaifeng: A Millennium of Adaptation and Endurance," a scholarly book that explores the culture and history of the Chinese Jewish community and how it See "Lecture" on page 4

# Memorial service at Holocaust Memorial Monument on Sept. 12

By Reporter staff

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, which is being organized by Randy Friedman, will be led by area rabbis. Those attending are asked to wear masks due to the increase in the number of COVID cases in Broome County. The monument was one of the first memorial stones in the United States to acknowledge the Holocaust.



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

"We had to make a very difficult decision last year and did not hold the service due to the pandemic," said Shelley Hubal, executive director of the Federation. "Focusing on the health of community members was our first concern. We hope that this year's ceremony will take place as planned."

The stone was the project of the Get Together Club, which was a social and philanthropic group formed in 1948 by 13 German-speaking Jewish women. The women were the wives of cattle dealers who had resettled in the Southern Tier after fleeing Nazism. The decision to raise a memorial stone occurred after a member's husband wished he had a place to say Kaddish for his parents, who, since they had died in the Holocaust, had no grave he could visit. The club raised the necessary funds for the stone. The names of more than 250 individuals who died in the Holocaust and had no grave were placed in a copper box, which was buried at the foot of the monument. The inscription on the stone says, "Victims of Racial Persecution who lost Their Lives in Europe During the Years 1933-1945. They Will Never Be Forgotten."

The first ceremony took place on Sunday, See "Memorial" on page 6

## INSIDE THIS ISSUE

### Holiday round-up

Area synagogues announce their holiday services and events; a look at pomegranates; a new book offers a spiritual boot camp for the High Holidays; and a few facts about the Jewish leap year.

Pages 5, 10-11, 18 and 22

### Talks around town

The Chabad Center will host the annual Piaker lecture; TC Sisterhood will host a talk by author Sarah Hurwitz.

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### Sbarro 20 years latter

Twenty years after the Sbarro suicide bombing, survivors still struggle to come to terms with it.

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

ISSUE	DEADLINE
September 10-23 .....	August 30*
September 24-October 7 .....	September 13*
October 8-21 .....	September 27*
October 22-November 4 .....	October 13

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?"

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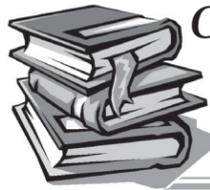
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Off the Shelf

# Jewish sages and Jewish wisdom

RABBI RACHEL ESSERMAN

**Jewish sages**

When people discuss the Talmud, they usually speak about its legal (*halachic*) aspects. However, its pages are also filled with *aggadic* material – stories about the ancient rabbis that were used to teach lessons or illustrate a point. In “The Snake at the Mouth of the Cave: Exploring Talmudic Narrative” (Maggid Books), Moshe Sokol, dean of the Lander College for Men at the Touro College and University System, analyzes eight of these stories.

Sokol notes the importance of storytelling because it speaks to the human condition: “The talmudic rabbi often told stories because stories are a compelling form of human communication, dating back almost to the origin of humankind. Let us remember that the Torah itself contains more narrative than law. Well-told stories grab our interest, for we can identify with the characters whose stories are told, and grow by entering their world.” Lest one think these tales might be boring, Sokol writes that they feature “sin, redemption, success and failure, interpersonal conflicts, alienation, human pain and triumph, love, fear, anger, spiritual yearning.” They also serve as a reminder that rabbinic figures experienced the same emotions as those around them.

However, Sokol warns readers against taking these stories, and his interpretations, as strict biography. He notes that he doesn’t presume to know what these great sages felt about the conflicts he discusses. Instead, he seeks to understand what the writer of the *aggadah* was trying to teach, noting that “our goal is to understand the text as it appears, in all its brilliant complexity and richness.”

Three of the eight chapters focus on Rabbi Eliezer. The author uses the different stories to inform each other. For example, readers learn that Rabbi Eliezer so wanted to study that he defied his father, leaving the family farm at age 28 to study with Rabbi Yochanan ben Zakkaai. This late start did not stop Rabbi Eliezer from becoming a great scholar. Although he later reconciles with his father, he refuses any inheritance

offered in order to continue his study of Torah. His method of study becomes important in one of the best known stories of the Talmud: a disagreement about the purity of an oven. All the other rabbis believe it is impure; Rabbi Eliezer declares it pure. He refuses to change his opinion and calls on supernatural forces to support him. The other rabbis refuse to accept anything but human reason and excommunicate Rabbi Eliezer for not following the will of the majority (something the text later says God supported).

Sokol notes that to truly understand the meaning of the story, readers have to know a) the history of the time and b) the two styles of Torah study that had developed. These debates took place after the destruction of the Second Temple when the rabbis were attempting to keep Judaism alive without a central place to gather. Rabbi Eliezer felt that nothing that had been previously transmitted as law could be changed. A different school of thought called for the use of reason and being open to new lines of discovery. These different methods are compared to “a sealed reservoir which never loses a drop stored within it” (Rabbi Eliezer) and a “flowing stream” that “stressed the importance of human creativity in responding to new challenges” (the rabbis who opposed Rabbi Eliezer). What becomes clear in the author’s discussion are the human results of these arguments, which include the death of another scholar and the loss of knowledge when Rabbi Eliezer was no longer able to share his learning with his colleagues and students.

Another *aggadah* tells the story of Rabbi Yochanan and Reish Lakish. Reish Lakish was the leader of a band of bandits who became the student of Rabbi Yochanan. The two were so close that Reish Lakish married Rabbi Yochanan’s sister. Unfortunately, a misunderstanding caused a split between them and each dies due to the loss of his friend. What matters for the discussion of Torah study is that their method of questioning – which encouraged students

to offer objections so that a subject could be fully explored – enriched *halachah*. A difficulty arises when a teacher feels that the questioning has crossed the line to become disrespectful. That line is particularly difficult to determine when discussing a question for which there is no clear precedent.

“The Snake at the Mouth of the Cave” can be read by those familiar with the Talmud and those with no background in its study. Sokol’s prose and explanations are clear enough for both. The stories and discussions are interesting and well done. My one complaint is his tendency to discount the supernatural elements of the text (for example, suggesting that discussions with the dead or someone sleeping for 70 years were really dreams) since the text itself suggests that these elements were taken seriously. However, this is a minor complaint about a work that does an excellent job looking at important *aggadic* stories.

**Jewish wisdom**

Most people who met Michal Oshman would never have thought she suffered from anxiety. After all, she’d been an officer in the Israeli army, had three university degrees and was married with children. Yet, when Oshman, who is now head of company culture, diversity, and inclusion at TikTok Europe, first began working for Facebook, she was taken aback by a question hanging on a wall: “What would you do if you weren’t afraid?” That was the beginning of her search for a different way of living, one without anxiety. How she used her new interest in Jewish values to overcome that problem informs her book “What Would You Do If You Weren’t Afraid? Discover a life filled with purpose and joy through the secrets of Jewish wisdom” (DK Publishing).

Underlying her work is an idea she discovered in a book by Viktor E. Frankl: “We should view happiness as a side effect of finding something we care about. Happiness is not the goal itself – Frankl believed that humans are not simply seeking pleasure for its own sake, but are seeking meaning.” When reaching out for help, Oshman was told to explore Judaism and found inspiration in the Jewish wisdom of *hasidut*, which offered her a way “to bring spirituality, joy,

and meaning to everyday life.” For the first time, she discovered the spark she calls her own soul, noting that “when the soul isn’t fulfilled, it sends us signals, calling for our attention, often through feelings of fear, sadness, or anxiety.”

Oshman discusses how she uses the ideas she discovered in *hasidut* in her personal and professional life. For example, she used the concept of *tzimtzum* (literally contraction, but also used to mean the mystical process that occurred when God contracted and made space for our world). One doesn’t have to subscribe to the mystical process to understand the necessity of making space at work and at home for others to express their ideas. Sometimes parents need to let children make their own decisions, even if they make a mistake or fail. At work, allowing employees to express their ideas, even if they are different from what the company has done before, may result in better ways of doing business.

Oshman uses the concept of *tzedakah* (justice) to encourage readers to have the courage of their convictions, even if those convictions are not popular. She also explores the importance of Shabbat and discusses how to create a *mikdash me’at* (little sanctuary) in one’s home. Her discussion of *teshuvah* (returning to the right path) is excellent: she notes that the process “is not about feeling guilty or blaming yourself for your failings. It is about looking at where you are in life, compared to where you have the potential to be, and seeking to correct course.”

Of course, not everyone reading “What Would You Do If You Weren’t Afraid?” will be hired by a multi-national organization or have a successful marriage. But the ideas Oshman expresses are interesting and worthwhile. Each chapter ends with questions to consider, ones that might help readers leave their fears behind. Her prose is easy to read, and the examples she offers make it easy to understand the practical application of the value being discussed. While success can’t be guaranteed, Oshman’s work was worth reading if only to see how Jewish concepts can be used to interact with the secular world.

**Lecture . . . . . Continued from page 3**

combined Chinese and Jewish cultures.

The committee organizing the event included Shelley Hubal, executive director of the Federation; Sheryl Brumer, executive director of the JCC; and Sima Auerbach, the JCC’s Judaic cultural coordinator. “I am very excited that Sima Auerbach has agreed to be the JCC’s new part-time Judaic

cultural coordinator,” said Brumer. “I am looking forward to the upcoming program she is planning with Shelley Hubal and the Federation, and hope we can continue to plan more such programs together in the future.”

If the event is held in person, it will include a *Reporter* book give-away. For more information, see future issues of this paper.

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# Ithaca Area United Jewish Community 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 Tikun 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, 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, IAUJC 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 See “Ithaca” on page 8

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

Reservations are still being accepted for the Pauline and Philip Piaker Memorial Lecture, which will be held on Thursday, September 2, at the Chabad Center. The featured



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

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,

**Due to rising COVID cases, this event has been postponed until spring.**

presentation beginning at 7:00 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.

Rabbi Edward Reichman, M.D.

performed 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 a professor of emergency medicine and professor in the Division of Education and Bioethics in the Department of Epidemiology and Population Health

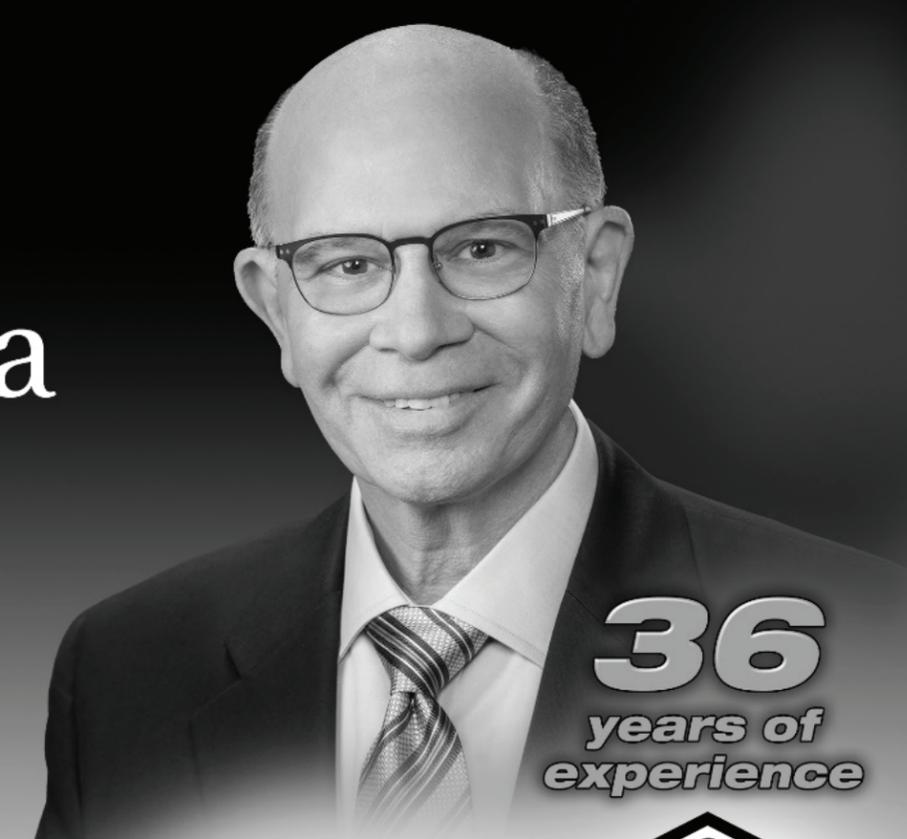
Reichman is the recipient of a Kornfeld Foundation Study Fellowship and the Michael A. and Jonathan S. Rubinstein Medical Ethics Prize. He was elected to the

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.

# Happy Rosh Hashanah Shanah Tova

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Off the Shelf

# Teens, in the present day and times past

RABBI RACHEL ESSERMAN

## Contemporary America

What does that word mean? What are those initials for? And that game, how do you play it? Those were some of my thoughts when reading two recent novels that take place in contemporary America. Fortunately, an internet search answered my questions. But even my cluelessness with contemporary teenage slang did not prevent me from enjoying “Zoe Rosenthal Is Not Lawful Good” by Nancy Werlin (Candlewick Press) and “Cool for the Summer” by Dahlia Adler (Wednesday Books).

At the risk of gushing, I adored “Zoe Rosenthal Is Not Lawful Good.” I loved Zoe and her friends. I understand their deep attachment to a streaming show that they wanted to share with the rest of the world. I felt for them when they worried about the show being cancelled if it didn’t get more publicity and fans. OK, so I’m not sure I would dress as a character from my favorite show and go to a comic con (a convention for all things science fiction and fantasy), but I understand the impulse.

I suppose you want to know about the plot. Well, that was fun, too. Zoe, who is in her senior year of high school and lives in Boston, sneaks off to a comic con taking place in Atlanta, GA, without telling her parents and her boyfriend, Simon. She’s actually more worried about Simon’s reaction to her trip: He is very serious and has no time for nonsense like science fiction. While Zoe is at the comic con, he’s spending his weekend working for a state senatorial candidate. He expects Zoe to also work on the campaign because she’s pretended to have the same interests as he does. Zoe loves the other fans she meets at the comic con: most are in high school, and they talk about their plans for college, in addition to discussing their favorite show. Zoe’s thoughts about college are more complicated because she and Simon plan to attend the same school. But finding a school that will work for both of them won’t be easy. As Zoe finds herself more and more involved trying to save her favorite show with her new friends, she learns that life doesn’t always go according to plan.

“Zoe Rosenthal Is Not Lawful Good” was completely delightful. People who have never felt passionately about a TV show might wonder what the fuss is about. The rest of us will just be tempted to discuss our favorite show. Oh, and the slight twist at the end? That was *awesome*.

While new ideas about gender are part of Zoe’s life (the characters introduce themselves by their preferred pronouns), it’s sexuality that plays a major role in Larissa Bogdan’s life in “Cool for the Summer.” The beginning of Larissa’s senior year begins better than expected. Chase Harding, on whom she’s had a crush for ages, finally notices her as more than a friend. She can’t believe something she’s dreamed about since middle school is finally happening. But a problem arises when Jasmine Killary unexpectedly walks into the school.

The two girls know each other: Jasmine’s father is Larissa’s mother’s boss, and the four of them just spent the summer in North Carolina. While her mother worked,

Jasmine introduced Larissa to her friends and the two girls became very close – close in unexpected ways. But now the two are barely speaking to each other, something that bothers Larissa, but she doesn’t know how to approach Jasmine. What happened that summer was *not* supposed to interrupt or overlap with real life or, at least, what Larissa thinks of as her real life. After all, she’s loved Chase for years, so why isn’t their relationship completely satisfying? And why can’t she stop thinking about Jasmine?

“Cool for the Summer” moves back and forth in time, offering readers a chance to learn what happened during the past summer and see how it affects Larissa now. The novel is well done, although I found the romance aspect less interesting than what that Larissa learns about herself, and I don’t just mean her sexuality. Those who love teen romances will definitely enjoy this one.

## Twentieth-century Netherlands

Almost every family has secrets, but most are not as powerful as the one 11-year-old Jesje’s mother refuses to talk about. In Jeska Verstegen’s “I’ll Keep You Close” (Levine Quirido), Jesje wonders why her mother always keeps the drapes closed and plays music as if she is trying to drown out her emotions. Jesje and her older sister are expected to be home exactly on time and not to make too much noise. Since she has no explanations for her mother’s behavior, Jesje can’t help, but feel she must be doing something wrong. Then her grandmother, who is suffering from dementia, calls her by a different name – one she’s never heard before. This leads Jesje to learn what happened to her family and what is behind her mother’s fears.

Since this is a Jewish newspaper, readers won’t be surprised by the true nature of the secret, although it is interesting to see how Jesje discovers her heritage. The novel is written in a childlike voice, which makes sense since it features Jesje’s thoughts and her frequent misunderstanding of her mother’s actions. The plot is slight, with the novel focusing more on everyday life than dramatic events. In addition, there is no true ending, that is, if readers expected to learn all the family secrets, but that seems to be the point. The knowledge Jesje gains is only the beginning and, if she wants to learn more, she will have to do that on her own. But seeing these events through the eyes of a

child is intriguing, partly because Jesje can’t be expected to understand all that has happened, especially when her family hides a past they can’t bear to remember.

## Fifteenth-century Spain

Secrets also play a role in “The Poetry of Secrets” by Cambria Gordon (Scholastic Press). Isabel Perez’s family secret is revealed by the second chapter: while her family acts Christian in public, they still practice their Judaism, although only in secret. The novel begins before the expulsion of the Jews from Spain. However, the Inquisition is already punishing New Christians for Judaizing – for not eating pork, for lighting candles on Friday night, for not working on Saturdays or for practicing any Jewish ritual.

When an Old Christian officer of the town wants to marry Isabel, her parents agree because he offers the family protection. But Isabel doesn’t want to marry him: she wants to be a poet and experience true love. In fact, she has found the perfect man: Diego Altamirano. There are a few problems: although Diego is in love with Isabel, he belongs to an Old Christian family that would never accept his marriage to a New Christian. Diego also hates his current life – acting as tax collector for his father. He dreams of painting and studying philosophy. A marriage between the two seems impossible.

While the romance was well done, the real interest for me were the questions of religion that the author raises. For example, although the novel is told through the points of view of Isabel and Diego, it was Isabel’s sister Beatriz who was the most intriguing character. Although required by her parents to celebrate Jewish rituals (in secret), Beatriz has absorbed the lessons of the Catholic Church that she and the family are forced to attend. Beatriz would prefer to be fully Catholic, but she must celebrate the family’s Jewish customs. I felt for this young woman who was caught in what must have felt like an intolerable situation.

I did have a few quibbles with “The Poetry of Secrets”: several plot twists weren’t completely convincing (although they added depth to the characters) and the ending was not realistic, but readers won’t complain because it was satisfying. However, these are minor complaints about a book that allows teen readers to learn about the Spanish Inquisition and offers food for thought about religion.

## 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 Jewish Theological Seminary will hold the virtual program “Atonement: An Interplay Between the Individual and the Community” with Rabbi Gordon Tucker on Monday, September 13, from 2-3:30 pm. The program will explore the individual and collective aspects of this holy day, focusing on Unetaneh Tokaf, the Yom Kippur confession, and other liturgical features of the season. For more information or to register, visit [www.jtsa.edu/atonement-an-interplay-between-the-individual-and-the-community](http://www.jtsa.edu/atonement-an-interplay-between-the-individual-and-the-community).

◆ Ritualwell will hold several virtual programs: “Resting in Heshvan: When Doing Nothing Makes Everything Possible” led by Dr. Mira Neshama Niculescu on Thursday, September 30, from noon-1:30 pm (no cost to attend); “Culturally Responsive Ritual Creation: Lessons from the Latin-Jewish Community,” on Fridays, October 1, 8, 15 and 22, from noon-1:30 pm (\$144 for four-session immersion); “The Power of “AND”: Parataxis in Praise, Lament, and Prophecy” led by Joy Ladin on Thursday, October 7, from 2-3:30 pm (no cost to attend); “Heshvan: Integrating the High Holidays” led by Dr. Mira Neshama Niculescu on Thursdays, October 7, 14, 21 and 28 from noon-1:30 pm (\$144 for four-session immersion); and “Writing Poetic Midrash from the Book of Genesis” with on Tuesday, October 19, from noon-1:30 pm (free standalone session). For more information, to register and to learn about more

courses this fall, visit [www.ritualwell.org/learn](http://www.ritualwell.org/learn).

◆ The Yiddish Book Center will hold the following virtual programs: “The Role Jewish Holiday Food Plays in Jewish Family Traditions” with Leah Koenig on Thursday, September 9, at 7 pm; “Secular Yidishkayt and Social Justice in the U.S. South” with Josh Parshall on Thursday, September 30, at 7 pm; “The Glass Negatives of Lublin” with Piotr Nazaruk on Thursday, October 7, at 7 pm; and “The Pogroms of 1918-1921 and the Onset of the Holocaust” with Jeffrey Veidlinger on Thursday, October 14, at 7 pm. For more information or to register, visit [www.yiddishbookcenter.org/events-and-store/virtual-public-programs-calendar](http://www.yiddishbookcenter.org/events-and-store/virtual-public-programs-calendar).

◆ American Friends of Shalva will present the virtual program “Meet the Shtisels: An Intimate Portrait” on Sunday, September 12, at 8 pm. For more information and to register, visit [www.shtiselatshalva.com/](http://www.shtiselatshalva.com/).

◆ Siegal Lifelong Learning will hold several virtual lectures in September and October: “Eastside Conversation: HaZamir: Not Just a Choir” on Friday, September 17, from noon-1 pm; “Extra-ordinary Light: The Poetry of Tracy K. Smith” on Friday, September 24, from noon-1:30 pm; “How to Answer a Fool: Civil Discourse in Rabbinic Sources” on Thursday, October 7, from 7-8:30 pm; “The Women of Shtisel” on Wednesday, October 13, from 7-8:30 pm; and “Omanit: The Women Pioneers of Israeli Artistic Culture” on Monday, October 25, from noon-1:30 pm. For more information or to register, visit <https://case.edu/lifelonglearning/lectures>.

See “Resources” on page 16

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## Memorial...Continued from page 3

November 9, 1952, and continued for 20 years. Then after Professor Rhonda Levine spoke about the Get Together Club at the Federation’s Super Sunday in 2015, it was decided to resume the ceremony, holding it between Rosh Hashanah and Yom Kippur each year. The ceremony was held for several years before its cancellation last year due to the pandemic.

“I learned from Arieh Ullmann, and through Rhonda’s work, that the Holocaust memorial in Conklin is one of the first memorials created in the country,” said Friedman, who is the chairman of the Department of Judaic Studies and the director of the Center for Israel Studies at Binghamton University. “By gathering together, we remember those who were lost in the Shoah, and honor those who developed, created and sustained this important community memorial.”

“Join us for what is always a moving event,” said Hubal. “It’s important that we never forget the lives lost in the Holocaust.”

# TC Sisterhood to sponsor talk with Sarah Hurwitz on Sept. 23

Temple Concord Sisterhood will sponsor "A Conversation with Sarah Hurwitz" via Zoom on Thursday, September 23, at 7 pm. During the program, Sarah Hurwitz will discuss her book "Here All Along," which talks about her relationship to Judaism. The event is complimentary to members of Temple Concord Sisterhood. All others wishing to participate will be asked for an \$18 donation to register. Donations should be sent to Temple Concord Sisterhood, 9 Riverside Dr., Binghamton, NY 13905, labeled for the September 23 program.

Registration opened August 15 and information will be sent to Temple Concord Sisterhood members. For others

to register or for answers to questions, contact Phyllis Kellenberger at 727-8305.

Hurwitz worked for a decade as a political speechwriter for Hillary Clinton and former President Barack Obama, and as head speech writer for former first lady Michelle Obama. Hurwitz calls herself the quintessential lapsed Jew, that is until age 36 when she attended a beginner's class on Judaism. "Attending on a whim, she found beautiful rituals, helpful guidance on living an ethical life and new conceptions of God," said organizers of the event. "None of what she discovered had she learned in Hebrew school or during the two synagogue services she grudgingly at-

tended each year. That class led to a challenging, moving and ultimately life-transforming journey.

"Hurwitz is on a mission to share the profound insights she discovered in studying Jewish law, history, spirituality and ethics," organizers added. "She has gained access to vast troves of wisdom on everything from holidays, rituals and prayer to Jewish conceptions of God, death and social justice. In this entertaining and accessible book, she shows why Judaism matters and how its message is more relevant than ever. She inspires Jews to do the learning, questioning and debating required to make this religion their own."

## TC Religious School registration now open to members and non-members

Temple Concord Religious School is now accepting registrations for students in pre-k/kindergarten through 10<sup>th</sup> grade who wish to enroll for the 2021-22 school year. The school is open to children of members and non-members.

Classes for pre-k/kindergarten through seventh grade meet from 9-10:30 am on Saturdays, followed by a family Shabbat service. The first class this fall will be Saturday, September 11. Hebrew classes for children in grades three through seven meet for an hour on Tuesdays and Thursdays. All classes meet at Temple Concord, 9 Riverside Dr., Binghamton.

"We are fortunate to have experienced teachers who are caring, warm and dedicated," said Orly Shoer, religious school principal. "Our teachers go beyond textbook lessons by making learning creative, memorable, positive and fun for our students."

During Saturday classes, teachers use hands-on activities such as drama, music, arts and crafts to help bring Judaism alive. Students learn Bible stories, life-cycle events, Jewish history, customs and traditions.

Beginning in third grade, students learn to read and write Hebrew. The goal is for them to become familiar and comfortable with the Saturday service, including

the prayers and their meanings. Students are taught how to lead the service, to read their Torah and *haftarah* portion, and to speak about their own interpretation of the Torah portion.

Kollel and Confirmation classes seek to offer post-*b'nai mitzvah* students intellectual challenges and a deeper understanding of God, Jewish identity and current events.

The tuition is \$330 members/\$430 non-members for

pre-k/kindergarten through second grade; \$580 members/\$680 non-members for third through sixth grades; \$745 members/\$845 non-members for seventh grade (*b'nai mitzvah*); and \$330 members/\$430 non-members for older students in Kollel and Confirmation classes.

For more information and to register for Temple Concord Religious School, call the temple office at 723-7355 or e-mail Shoer at oshoer@binghamton.edu.

## Laytner to speak about "The Chinese Jews of Kaifeng"

By Rabbi Rachel Esserman

Rabbi Anson Laytner will speak about "The Chinese Jews of Kaifeng," an online exhibit, at the October 1 event sponsored by the Jewish Federation of Greater Binghamton and the Jewish Community Center. For more information, see the article on page 3.

Rabbi Anson Laytner's interest in the subject came about by a happy accident. "As an undergraduate at York

University in Toronto, I was wandering in the stacks of the East Asia library and came across a big, fat book that was simply titled 'Chinese Jews,'" he said in an e-mail interview. "I was dumbstruck at the idea that there could be Jews in China and, after studying in China in 1973-74, I became committed to the idea of helping the Jewish descendants living in Kaifeng."

See "Laytner" on page 8

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# Play Ball! Jews in the outfield (and the infield, too)

## Team Israel: Requiem for a quixotic Olympic quest

By Bill Simons

Team Israel's improbable and gritty Olympic run for a baseball medal ended with a heart-wrenching loss on August 3 in Yokohama, Japan. In this elimination game, the Dominican Republic, a nation that has produced many major league stars, rallied in the bottom of the ninth – scoring two runs – to defeat Israel, a country where only 1,000 people play baseball, by a score of 7-6.

Team Israel's Olympic analytics fell short. Outscored 37-25, Israel won only one game and lost four, finishing fifth out of the six national baseball teams competing for Olympic medals. Israel opened with a tough 6-5 loss to the Republic of Korea on July 29, the result of losing starting pitcher Jon Moscot to an elbow injury in the first inning, idiosyncratic Olympic baseball rules that automatically place two runners on base at the beginning of extra innings and Israel relief pitcher Jeremy Bleich, a 34-year-old Pittsburgh Pirates front-office numbers cruncher who appeared in two Major League Baseball games back in 2018, plunking two consecutive batters in the 10<sup>th</sup> inning. For Bleich, the grandson of Holocaust survivors, the miscues hurt.

In its second outing on July 30, Team Israel lost 8-1 to the United States, the blue and white's sole tally the result of a fourth-inning home run by Danny Valencia, a well-traveled veteran of nine MLB seasons. Valencia remained in the groove on July 31, connecting for a three-run home run during Israel's highwater mark, a 12-5 romp that sent Mexico packing. However, the fates reversed, and Israel suffered a humiliating 11-1 thumping in its August 1 rematch against South Korea, a game stopped at the end of seven innings under the "mercy rule." And the August 3 loss to the Dominicans closed Team Israel's Olympic baseball run.

Within a few days of the Olympics closing ceremony, Eric Holtz announced his resignation as a manager of the Israel national baseball team. The stats and bullets, however, don't even begin to capture the essence of Team Israel's Olympic baseball experience.

To qualify for one of the six Olympic baseball slots at the Tokyo Olympics, the rag-tag Israel team upset all conventional wisdom. It was the first time since 1976 that an Israel team had qualified for an Olympic team sport. Scraping the bottom, ranked 41<sup>st</sup> at the 2017 World Baseball Classic, underdog Israel defeated such powerhouses as South Korea, Taiwan and Cuba on the road to the Tokyo Olympics. Cuba, with its storied baseball history, bitterly charged that American ringers comprised the so-called Israeli team.

Candor necessitates response to the Cuban charge. Few Israelis play baseball, know much about the sport or care about it. In all of Israel, there are three adult regulation fields designated for baseball. Soccer and basketball attract many Israelis. An abrupt, impatient and direct people, subject to emergency military activation with little notice, Israelis have little interest in the generational nuance and slow pace of baseball, as evidenced by the demise of the professional Israel Baseball League after one season in 2007. Of the 24 members on the 2021 Israel national baseball team, 20 were Americans who had recently acquired dual citizenship specifically to play in the Olympics. And several of them were the children of mixed marriages who grew up with little religious training. Reductionism, however, obscures the meaning of the Israel Olympic baseball team.

Holtz, an American Jew with an extensive background playing and coaching baseball, had it right about his, the players' and their fans' motivation: "Just trying to make the world understand that Israel belongs here. This is not a fluke. Israel can play baseball."

Two significant takeaways emerge from Israel's quixotic Olympic baseball quest. One is that a group of American Jews, several slightly past their athletic prime and with day jobs outside baseball, chose to acquire dual Israeli citizenship, entailing travel to the Middle East, documentation of ethnic background, commitment of time and demanding travel in the age of COVID. The other key consideration relates to the heavy emotional investment American Jews, far more than Israelis, made in this Cinderella team. Many U.S. Jews came to view the ballplayers, attired in blue and white, standing for "Hatikvah," and representing Israel while playing America's national pastime, as standard bearers for their own experience.

Although successful teams always jell, Team Israel reported a special instant bonding, closeness and identification amongst teammates. Team Israel clubhouse and bus conversations had a content, range, and depth the players had not previously encountered in their varied

baseball journeys. Ranging from a silly video recording – that somehow went viral – of nine players jumping gleefully on a cardboard bed (soon to be recycled) to find out how many Israelis it could hold before collapsing to their serious resolve to identify as Jews even as the U.S. recorded a disturbing rise in antisemitic violence, the preceding, all of it, resonated deeply for American Jews. Jewish Americans cheered proudly and loudly for the team in pre-Olympic tune-up games in New York City, Long Island, Pomona and Hartford, and then rooted passionately in the medal competition.

Ian Kinsler possessed Team Israel's most impressive baseball pedigree. A four-time All-Star second baseman, he is one of the few players in MLB history to twice exceed both 30 home runs and 30 stolen bases in a season. A courageous role model, Kinsler, as a boy, awoke struggling for breath against asthma. At 39, beset by severe back and knee pain, Kinsler donned the blue and white to inspire young Israelis to take up baseball. In Israel, a smiling Kinsler posed in batting stance cocking a *shofar*.

Fortified by coffee and noshing on bagels, American Jews gathered at 6 am around a large screen, courtesy of the American Zionist Movement, on Manhattan's Upper East Side to watch Team Israel's first Olympic baseball game. An exuberant and attractive middle-aged woman, Adrienne Katz, stood, waving two Israeli flags. Despite her excitement, Katz expressed disappointment about the pandemic Olympic ban on spectators: "A mother should be at their kid's Olympic game." Her son, Alex, a former minor leaguer and Long Island native, pitched a scoreless inning. Herb Block, Zionist leader and event host, observed: "The Jewish people come back. We are resilient."

Bill Simons is a professor emeritus at SUNY Oneonta where he continues to teach courses in American history. He is also the co-director of The Cooperstown Symposium on Baseball and American Culture, and served as a speaker for the New York Council on the Humanities.

## Laytner. . . . . Continued from page 7

Laytner notes that not everyone would consider this community Jewish in the traditional sense. "There are no *halachic* Jews living in China today other than the non-Chinese ex-pat Jewish communities on the coast and in Beijing," he added. "However, there are about 1,000 Jewish descendants living in Kaifeng, many of whom strongly identify as Jews. In addition, there may be another thousand or so living elsewhere in China."

What he considers particularly interesting is how this community has managed to retain its identity. "These people identify both as Chinese and as Jews, but up until the 1980s they had almost no contact with the rest of the Jewish world," he said. "Since China opened up, many foreign Jews have visited Kaifeng and introduced the Jewish descendants to the larger Jewish world and especially Israel. Today, there is a Jewish community in Kaifeng that is struggling to survive despite governmental suppression of non-authorized religious activity by Chi-

nese citizens, including Judaism."

Laytner believes the Jews of Kaifeng can serve as an inspiration to the rest of the Jewish world. "I am impressed by several things about this community," he noted. "First, like Jews everywhere, they adapted to their host society and adopted many of its customs, foods and ideas into their Jewish culture. There was a unique Chinese-Jewish synthesis. Second, this community was isolated from world Jewry for about 200 years, during which time their knowledge and practice of Judaism greatly diminished. Nonetheless, when Jewish identity was all they had to pass along from one generation to the next, they did so and clung tenaciously to their Jewish identity until such time as we in the West were able to reconnect with them in the 1980s. Their struggle to survive as Jews is not so much a cautionary tale of assimilation as it is an inspiring story of survival."



Rabbi Anson Laytner

Although Laytner has previously published works about Chinese Jews, his most recent book, "The Mystery of Suffering and the Meaning of God," focuses on another topic: Jewish teachings about suffering. "The inspiration for this book was the years of cancers and deaths that members of my family experienced," he said. "Our experience of suffering led me to reflect on Judaism's teachings on the subject and to an exploration of the various rationalizations for suffering that our religions have offered. (They all suck!) This in turn led me to explore the kind of God behind some of these rationalizations, the problem regarding prayer and the concept of revelation. In the end, my new understanding of suffering and my appreciation for that which we call God both respects Jewish tradition and honors my experience of tragedy. I honestly believe it could be spiritually helpful to people dealing with issues of suffering, grief and loss."

## Ithaca. . . . . Continued from page 5

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.

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**Community Calendar**

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

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# High Holiday services at area synagogues

## Beth David Synagogue

**Saturday, August 28**

Selichot service - 10 pm

**Monday, September 6 – erev Rosh Hashanah**

Candle lighting - 7:10 pm

Mincha - 7:10 pm

**Tuesday, September 7 – Rosh Hashanah I**

Shacharit - 8:15 am

Shofar - 10:45 am

Tashlich at Confluence Park - 6:20 pm

Mincha - 7:10 pm

Candle lighting after - 8:08 pm

**Wednesday, September 8 – Rosh Hashanah II**

Shacharit - 8:15 am

Shofar - 10:45 am

Mincha - 7:10 pm

Yom tov ends - 8:07 pm

**Thursday, September 9 – Tzom Gedaliah – Fast of Gedalya**

Fast begins - 5:12 am

Fast ends - 8:05 pm

**Friday, September 10 – erev Shabbat Shuvah**

Candle lighting - 7:03 pm

**Shabbat, September 11 – Shabbat Shuvah**

Shacharit - 9:30 am

Shabbat Shuvah Lecture - during kiddush

Shabbat ends - 8:02 pm

**Sunday, September 12 – Aseret Yemai Teshuvah – Days of Repentance**

Service at Holocaust Memorial Monument - 10:30 am

Cemetery visitations following - approx. 11 am-12 pm

All information was provided by the synagogues listed below. Other area synagogues are still in the process of planning their services to ensure the safety of their congregants - as those plans may change, those interested in attending services are asked to contact synagogues for the most up-to-date service schedule. See the Congregational Notes on page 22 for contact information for all of the area synagogues.

**Wednesday, September 15 – erev Yom Kippur**

Candle lighting - before 6:54 pm

Fast begins - 6:54 pm

Kol Nidre - 6:55 pm

**Thursday, September 16 – Yom Kippur**

Shacharit - 9 am

Yizkor - 12:15 pm

Mincha - 5 pm

Shofar, fast ends - 7:53 pm

**Monday, September 20 – erev Sukkot**

Candle lighting - 6:45 pm

**Tuesday, September 21 – Sukkot I**

Shacharit - 9 am

Candle lighting - after 7:44 pm

**Wednesday, September 22 – Sukkot II**

Shacharit - 9 am

Yom tov ends - 7:42 pm

**Friday, September 24 – erev Shabbat Chol Hamoed Sukkot**

Candle lighting 6:38 pm

**Shabbat, September 25 – Shabbat Chol Hamoed Sukkot**

Shacharit - 9 am

Shabbat ends - 7:37 pm

**Monday, September 27 – Hoshana Rabba/ erev Shemini Atzeret**

Shacharit - 6:30 am

Candle lighting - 6:33 pm

**Tuesday, September 28 – Shemini Atzeret/ erev Simchat Torah**

Shacharit - 9 am

Yizkor - 10:45 am

Mincha - 6:35 pm

Candle lighting - after 7:31 pm

Ma'ariv and hakafot - 7:30 pm

**Wednesday, September 29 – Simchat Torah**

Shacharit - 9 am

Hakafot - 9:45 am

Yom tov ends - 7:30 pm

## Chabad Center

Rosh Hashanah services and meals will be held at the Chabad Center. To join, please reserve at 607-797-0015.

Yom Kippur services will take place on the Binghamton University campus in the C-4 Multi purpose room.

**Monday, September 6 – erev Rosh Hashanah**

Services - 7:30 pm

Followed by holiday dinner

**Tuesday, September 7 – Rosh Hashanah I**

Services - 9:30 am

Shofar blowing - approx. 11:30 am

Holiday lunch, followed by Mincha and Tashlich

Services - 8 pm

Followed by holiday dinner

**Wednesday, September 8 – Rosh Hashanah II**

Services - 9:30 am

Shofar blowing - approx. 11:30 am

Followed by holiday lunch and Mincha

**Wednesday, September 15 – erev Yom Kippur**

Kol Nidre and evening service - 6:45 pm

**Thursday, September 16 – Yom Kippur**

Morning service - 9:30 am

Yizkor memorial service - approx. 12 pm

Mincha - 5 pm

Neilah, closing service - 6 pm

Followed by light breakfast

## Congregation Tikkun v'Or (Ithaca Reform Temple)

Congregation Tikkun v'Or (Ithaca Reform Temple) welcomes Rabbi Shifrah Tobacman as its new rabbi. She will be leading High Holiday services, as well as services year-round. All services will be available to all via Zoom. Membership is not required. Contact [info@tikkunvor.org](mailto:info@tikkunvor.org) for the link and password. TVO members can sign up to attend one holiday service in person. More information about these and other programs can be found at [www.tikkunvor.org](http://www.tikkunvor.org).

**Saturday, September 4**

Selichot (online only) - 7-9 pm

**Monday, September 6 – erev Rosh Hashanah**

Service (at TvO and online) - 7 pm

**Tuesday, September 7 – Rosh Hashanah**

Morning service (at TvO and online) - 9-11:30 am

Picnic for families with young children at Stewart Park - 12-1 pm

Tashlich at Stewart Park - 1-2 pm

Youth-led service (at TvO and online) - 4-5:30 pm

**Wednesday, September 15 – erev Yom Kippur**

Youth-led service (at TvO and online) - 4-5:30 pm

Kol Nidre (at TvO and online) - 7 pm

**Thursday, September 16 – Yom Kippur**

Morning service (at TvO and online) - 9-11:45 am

Torah service - 10:30 am

Rabbi's sermon - 11 am

Return of Torah to ark - 11:15 am

Break - 11:45 am-12:30 pm

Yoga (online only) - 12:30-1:15 pm

Meditation (online only) - 1:30-2:15 pm

The Isaiah Challenge (online only) - 2:30-3:45 pm

Avodah service (online only) - 4:30-5 pm

Discussion with Rabbi Shifra Tobacman (online only) - 5-5:30 pm

Yizkor (at TvO and online) - 5:30-6:15 pm

Neilah/Havdalah/shofar (at TvO and online) - 6:15-7:15 pm

**Saturday, September 25 – Sukkot**

Service - 10-11:30 am

## Norwich Jewish Center

**Thursday, September 16 – Yom Kippur**

Neilah service followed by a break fast - 5 pm

See "Services" on page 17

# New Year Greetings from these Community Institutions

שָׁנָה טוֹבָה וּמְתוּקָה



Shannah Tova U'Metukah.  
May you enjoy a sweet New Year.

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

Wishing the community  
a Happy New Year!



**Rose Shea**  
Director

Jewish Family Service

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Jewish  
Center  
wishes the  
community  
a Happy and Healthy  
New Year!



The  
Chabad House



Wish the entire community a *Happy, Healthy and Prosperous New Year.*

ה'ש"ף

Rosh Hashanah Greetings  
from

THE  
REPORTER  
GROUP



# On the Jewish food scene Judaism and pomegranates

RABBI RACHEL ESSERMAN

My first introduction to pomegranates was through my father. He never used that name, though: at the time, it was called a “Chinese apple.” He let me taste it and I loved the seeds’ sweet and sour taste. In fact, I still love that taste and eat the fruit the same way he did. None of this “put it under water and take the seeds out.” We ate it straight, mess and all. That was part of the fun – watching everything get red and stained, although now I will put a towel or apron over my shirt to protect it.

I never saw anyone else eat a pomegranate until I was an adult and had no idea the fruit had a Jewish connection. My father certainly didn’t eat one at Rosh Hashanah as a way to celebrate the New Year. That’s not a biblical com-

mandment, by the way, so if you hate the taste, you don’t have to eat one. Pomegranates are mentioned in the Bible, though, and are considered one of the seven biblical species from the land of Israel. They are also used as decoration on some Jewish ritual objects.

Why do people eat pomegranates during the High Holiday season? One explanation is that we’re asking to be as fruitful and fertile as the seeds in the pomegranate during the coming year. Others claim the fruit contains exactly 613 seeds, which is the number of commandments in the Torah. (There’s a big debate about the true number of commandments, but rabbinic authorities settled on that number, although there are more than 613 laws in the Torah.

Which laws are part of the 613 and which are considered a subcategory of them is the subject for a different type of column.) Since the fruit is usually found in stores in the fall, people use it as a new fruit (the first tasting of the year) so they can say the *Shehecheyanu* blessing on the second night of Rosh Hashanah, giving them the opportunity to say the blessing both nights.

A little research shows that the pomegranate is an ancient Middle Eastern food. Some cultures considered the fruit sacred, including the Canaanites. It was also used in Babylonia as part of the worship of the goddess Ishtar; some historians believe the custom of using the fruit was initially adapted for use by those living in Babylonia after the destruction of the First Temple. There is no definitive evidence to support this theory. The first known Jewish writing connecting pomegranates and fertility appeared during the 13<sup>th</sup> and 14<sup>th</sup> centuries, although that doesn’t mean that the connection couldn’t have occurred earlier.

For those of us who appreciate the use of food as a symbol, the original timing and the reasoning matter little. While it’s interesting to ponder the origin of the custom, the most important thing is how it adds a religious/spiritual/generational element to our meals. When I cut into a whole pomegranate and carefully open it to eat the seeds, I think of my father. The fruit’s Jewish connection also links me to generations past who used the seeds to hope and pray for a good year. Both connections are worth celebrating.

## “Double our joy”: Five fascinating facts about the Jewish leap year

By Deborah Fineblum

(JNS) – Buckle your seatbelts; we’re heading in. With the arrival of Rosh Hashanah, the Jewish world is being thrown headlong into the leap year of 5782. But the leap year of the Jewish variety may not be exactly what you think a leap year is. In the Gregorian calendar, the leap year is no big deal, just an extra winter day (unless you happened to be born on February 29, in which case you are keenly aware of missing your birthday three out of every four years).

But the Jewish people are not ones to do things in half-measure, so we add an entire month to our leap year. And, what’s more, whereas the rest of the world has a leap year every four years like clockwork – in the United States, you can set your presidential elections by it – it’s not so simple in the Jewish world, where it comes, well, whenever it’s needed, seven times in 19 years (more on the math later).

In fact, if you see way-early High Holidays like next month when the Jewish New Year arrives at sundown Monday, September 6, you can pretty well expect that you’re heading into a 13-month year. And to get us ready, here are five fascinating facts about the Jewish leap year:

### Why was it necessary?

Passover in July and Rosh Hashanah in January? That’s what could happen were it not for the ingenious invention of the Jewish leap year. That’s because lunar calendars like this one work beautifully until the end of the year when the 12 lunar months will inevitably miss the solar year by an 11-day shortfall. It wouldn’t take long for such a disparity to wreak havoc with the holidays; hence, the specter of a snow-covered Rosh Hashanah. And the Torah makes it abundantly clear: Passover must be “in the month of springtime” (Deuteronomy 16:1) and Sukkot must fall at harvest time when “God will have blessed you in all your crops and in all your handiwork.” (Deuteronomy 16:15)

### But why do these holidays need to be timed in these ways?

Ours is an agricultural tradition, says Rabbi Rachel Ain, religious leader of the Sutton Place Synagogue in New York City. “So, on one level the pilgrimage holidays all reflect the agriculture cycle of the year.”

But there’s another layer of meaning here, too, says Ain. “Just as spring is the coming out of the darkness of winter into the sunshine, Passover celebrates our people’s sense of renewal, emerging from the darkness of slavery into the bright light of freedom.”

### Who can we thank?

Tradition has it that it was the great sage Hillel, head of the Jewish “supreme” court – the Sanhedrin from 320 to 385 C.E. – who created the Jewish calendar through some pretty sophisticated mathematical and astronomical calculations. The result: A 19-year cycle with seven leap years to anchor the holidays in their rightful place.

In the far distant past, the Jewish people relied on nature to tell them when a leap year was needed. If the weather, the animals and the crops weren’t yet acting “spring-like” and if the spring equinox didn’t arrive before mid-way

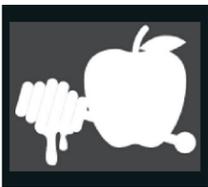
through the month of Nissan, then the judges of the Sanhedrin knew the leap year with its extra month would be needed to keep Passover in its rightful place. The extra month, Adar I, was added to the third, sixth, eighth, 11<sup>th</sup>, 14<sup>th</sup>, 17<sup>th</sup> and 19<sup>th</sup> years of the cycle.

See “Leap” on page 14



## New Year Greetings from these Community Institutions

לשנה טובה



The members of  
**Temple Beth-El, Ithaca**  
wish you a  
*Happy New Year*

Rachel Safman - Rabbi  
Scott L. Glass - Rabbi Emeritus  
David Weiner & Linda Aigen - Co-Presidents  
Suzanne Brody - Rabbi, and Director of  
Education and Youth Programming



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New Year

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HAPPY NEW YEAR



MAY WE ALL BE BLESSED WITH A GOOD AND SWEET NEW YEAR



שנה טובה

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well-being, of healing and connectedness,  
of respect, appreciation, and understanding!



Happy New Year!  
Temple Concord &  
Rabbi Barbara  
Goldman-Wartell

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Wishes the Community



Happy New Year

## Unity. . . . .Continued from page 2

As we prepare to stand in prayer this Jewish holiday season – to thank the Almighty for the good health, prosperity and happiness that He has given us this past year, and for the great achievements that we have accomplished in this region of the world – we should also pray for peace, good health, communal prosperity and welfare of the entire world for the year to come.

*Shanah tovah and tizku l’shanim rabbot!*

Rabbi Dr. Elie Abadie is the senior rabbi of the Jewish Council of the Emirates and rabbi of the Association of Gulf Jewish Communities.

# Pendant warding off “evil eye” may shed light on Jewish life in talmudic period

By JNS staff

(JNS) – An ancient pendant that was recently handed over to Israel’s National Treasures Center by a family member of the woman who found it 40 years ago near the ruins of an ancient synagogue on Moshav Arbel in the Galilee may hold clues to Jewish customs during the Byzantine period.

According to the Israel Antiquities Authority, the 1,500-year-old bronze artifact, bearing Greek letters spelling out God’s name (“Yahweh”), appears to have been worn as an amulet to ward off the evil eye.

“The amulet is part of a group of fifth- and sixth-century C.E. amulets from the Levant that were probably produced in the Galilee



An ancient amulet that was found 40 years ago in the Galilee was recently handed over to the National Treasures Center. (Photo by Dafna Gazit/Israel Antiquities Authority)

and Lebanon,” said Antiquities Theft Prevention Unit Deputy Director Eitan Klein, who is conducting research on the pendant.

“This group of amulets is sometimes called ‘Solomon’s Seal’ and the rider is depicted overcoming the evil spirit – in this case, a female identified with the mythological figure Gello/Gyllou, who threatens women and children and is associated with the evil eye. The eye on the reverse is identifiable as the evil eye, being attacked and vanquished by various means. The amulet was therefore probably used to guard against the evil eye, possibly to protect women and children,” he added.

Klein said that “although scholars gen-

erally identify the wearers of such amulets of this sort with Christians or Gnostics,” the fact that it was found in Arbel – often mentioned in talmudic sources as a place where many sages visited and taught – “may indicate that even Jews of the period wore amulets of this type for protection against the evil eye and demons.”

Thanking the amulet’s donor, Klein said, “I appeal to anyone who has previously found ancient artifacts to hand them over to the National Treasures Center, since objects of this kind tell the story of Israel’s history and heritage and they belong to all Israel’s citizens, both legally and in terms of their cultural value.”

# Deep-sea shark discovery in Israel sheds light on understanding of marine ecosystems

By JNS staff

(JNS) – A research initiative led by the University of Haifa and partners in the Eastern Mediterranean Sea recently revealed deep-sea brine pools and related habitat hotspots, including hundreds of deep-water sharks and the largest concentration of deep-sea shark eggs ever found. These represent one of the most significant discoveries of marine habitats in Israel’s history, with potentially important implications for the world’s understanding of climate change.

In an expedition off Israel’s coast that is part of a long-term collaboration among University of Haifa’s Leon H. Charney School of Marine Sciences, the Israel Oceanographic and Limnological Research, Ben-Gurion University of the Negev and the Inter-University Institute of Marine Research, researchers uncovered a biolog-

ically diverse paradise, including a rich food web-based on methane, as well as the sharks and the shark nursery.

Notably, as one of the planet’s most sensitive areas when it comes to climate change, the Eastern Mediterranean lends substantial insight into conditions that other regions may experience in the future. “From a global marine research perspective, this discovery can have enormous implications,” said the Charney School’s Yizhaq Makovsky, one of the initiative’s leading researchers. “The Eastern Mediterranean Sea can be regarded as an early-warning system for what we can expect from marine environments across the world. Therefore, we believe that our discovery of a previously unknown deep-sea hotspot of life could provide crucial information for the sustainability and resilience of the marine ecosystem not only in the

Eastern Mediterranean but also globally in other oceans.”

The deep-sea research initiative is aligned with the University of Haifa’s academic vision toward achieving the U.N. Sustainable Development Goals, specifically focusing on SDG14: “Life Below Water,” which is aimed at saving the ocean and its biodiversity, and increasing marine-protected areas.

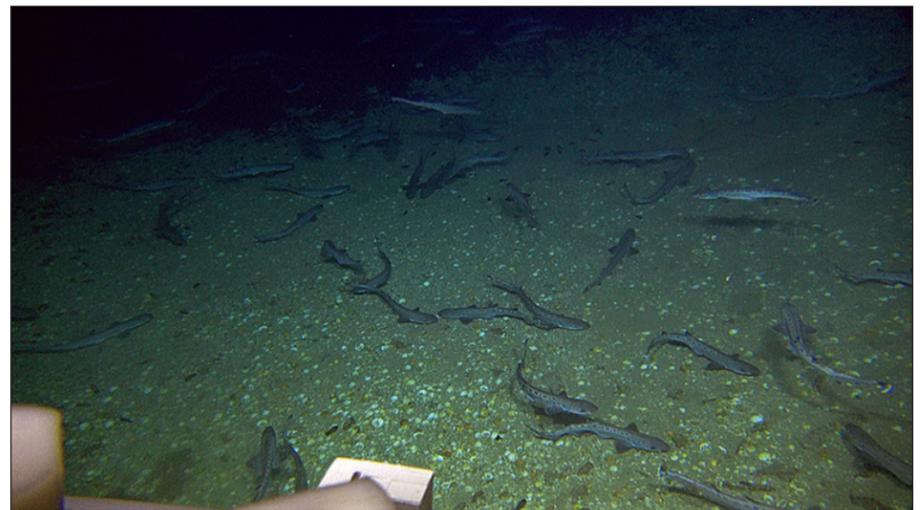
“The deep sea is the Earth’s climatic capacitor, mitigating short-term changes,”

said Makovsky. “Once the impact of surface synoptic changes migrates to the deep sea, the entire climate of the Earth changes. The Eastern Mediterranean Sea experienced multiple climatic and anthropogenic changes at different time scales. Investigating the geological and environmental records concealed in this hotspot will provide a high-resolution record of the impact of changes on the deep sea, which is essential for understanding local and global climatic changes.

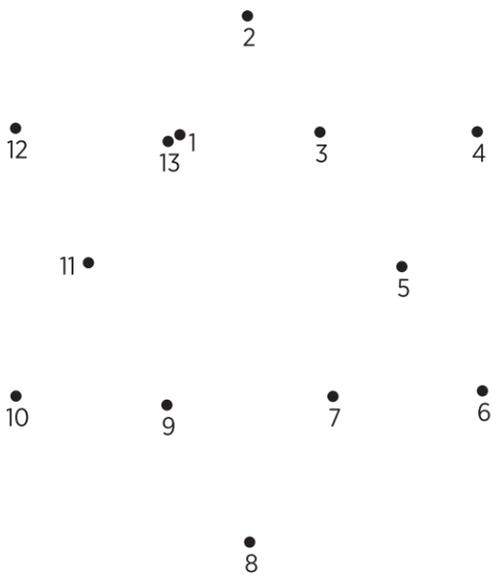
See “Shark” on page 18



Above and below: A recent expedition off Israel’s coast found hundreds of small sharks and thousands of shark eggs. (Photo courtesy of The University of Haifa, Israel Oceanographic and Limnological Research, Ben-Gurion University of the Negev and Interuniversity Institute for Marine Sciences in Eilat joint project)



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# Leap.....Continued from page 11

“This is as relevant today as it was nearly 2,000 years ago,” says Rabbi Morrie Wruble, a longtime Jerusalem-area Torah teacher for both teens and adults. “And only two peoples have a lunar calendar: us and the Arabs.”

But unlike the Jewish calendar, the Arab one doesn't adjust the dates to keep holidays in place, “which is why Ramadan can be in the winter, fall, spring or summer,” explains Wruble. “We can't do that because we're guided by our Torah, which says Passover must come in the spring when we plant, and that things need to be growing during the time of Shavuot and harvested during Sukkot. Hillel realized that, if we stayed strictly lunar, things would soon get out of kilter, and he put in a system to fix that with the leap year.”

### How did they do it? (Calling on math and physics buffs)

Here are the heavenly calculations: Unlike the Gregorian, the Jewish calendar relies on three factors: the Earth's rotation (24 hours), the moon's revolution around the Earth (29½ days) and the Earth's revolution around the sun (365¼ days). By factoring them all in, Rav Hillel and friends came up with a 19-year cycle containing seven leap years of 13 months each.

But without an advanced degree in mathematics or physics, you may not be able to predict when they will arrive (hint: the last one was three years ago). So, what's the only way to know if a certain year is destined to be a leap year? It's by knowing the year's place in the current 19-year Metonic cycle. Try dividing the number of the Jewish year in question by 19 and find the remainder. If that number is a three, six, eight, 11, 14, 17 or zero (representing the 19<sup>th</sup> year), then you're looking at a leap year.

“Hillel and his friends were pretty good at math,” says Mitchell (“Yochanon”) Bogart, a New Haven, CT-based engineer and avowed “physics buff.”

“Nearly 2,000 years ago, they were sharp enough with their calculations to realize the Jewish calendar had to have a 19-year cycle to keep that 11-day difference at bay. It was the only way to stop the holidays from shifting more



A man blowing a shofar (Photo by John Theodor/Shutterstock)

than a couple weeks here and there, nothing significant.” **All done without a calculator.**

By the way, on a practical level, figuring out when an Adar Hebrew birthday or a *yahrzeit* or bar or bat mitzvah would fall in a leap year can get a bit complex and depends on when the birth or death occurred. You might want to check with your neighborhood rabbi on that one. Or, suggests Bogart, use an application (search for “Hebrew date converter” online).

### How is it like being a little bit pregnant?

Why exactly is the Jewish leap year called *shana me'uberet*, literally “a pregnant year”? That's because it's simply fuller – and longer – than any other year.

Instead of the standard 365 days, the Jewish world is looking at anywhere from 383 to 385 days, depending on whether in a given year the months of Cheshvan (in the fall) and Kislev (at Hanukkah time) each have 29 or 30 days. The upcoming year 5782, for instance, will have 384 days.

Among those most profoundly impacted by this “pregnant” year are the farmers in Israel who are keeping the Torah commandment of *shmita* – stopping all cultivating to let their fields rest for a year as a Sabbath for the land. And though the mitzvah (only in effect in the Jewish

homeland) rolls around every seven years, this time it happens to fall on a leap year, prolonging the farmers' time away from working the land from the typical 12 months to 13.

But the good news is that although the leap extends the year in such ways, there is one process that remains unchanged: the nine months of pregnancy. “That's a good thing,” says Delia Lev Ari, a London native who's expecting her fifth child and whose air conditioning is getting her through the toasty Israeli summer.

“The trust and letting go which is so much a part of pregnancy is easier for me knowing there is that double Adar joy to look forward to this spring,” says Lev Ari, whose work as the Israel representative for a birthing-pool company also puts her in touch with lots of other Israeli women who are expecting. “That extra Adar is waiting there for all of us this year,” she says.

### What's the leap year's biggest blessing?

And, due to the nature of the month that gets added – an extra Adar – one thing the leap year is pregnant with is an extra helping of joy, blessing and *mazal* (“luck”) for the Jewish people. As the sages taught, “When Adar enters, we increase in joy.”

“We know that the 30 days of Adar are the happiest of the year for the Jewish people, so in a year when we double the number of Adar days to 60, we're also bound to double our joy and our good fortune,” says Rabbi Yerachmiel Tilles, co-founder of the Ascent seminar center in Tzfat, Israel, and director of Kabbalaonline.org.

But does the Adar joy have the power to help reverse the sadness, the losses and the fear of the last year-and-a-half? Absolutely, answers the rabbi. “As the Lubavitcher Rebbe taught us, in Jewish tradition when the good-to-bad ratio is 60-to-one or more, the good swallows up the bad. So the 60 days of happy-go-lucky Adar can ‘swallow up’ any unpleasant occurrences during that time period.”

And, adds Tilles: “As the official lucky month of the Jewish people, every cause of pain, sadness, discouragement or dejection, even pandemics, are nullified and sublimated by the transformative joy of a double Adar.”

## New Year Greetings



We wish you  
a happy, healthy  
and  
sweet new year!  
Sima & Neil Auerbach



L'Shanah  
Tovah from  
Maria & Bob  
Kutz



Happy  
Rosh Hashanah!  
Arthur &  
Suzanne Siegel



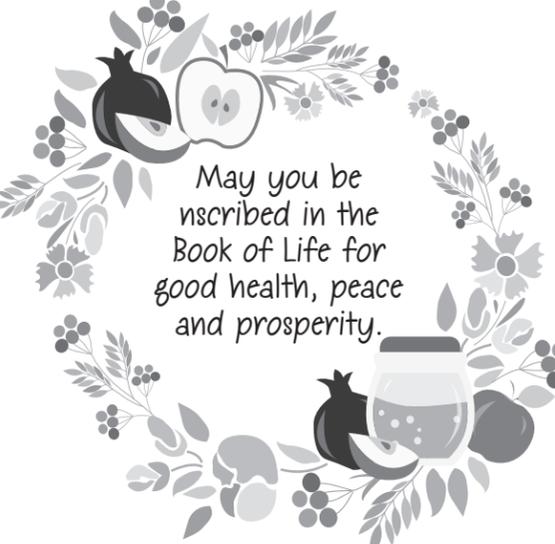
Happy  
Rosh Hashanah!  
Terri Bennett



L'SHANA TOVA TIKATEVU  
Susan and Gerry Hubal



Happy  
New Year  
from  
Steven, Gail,  
Michael, Emily &  
Milo Feuer  
of Otego, NY



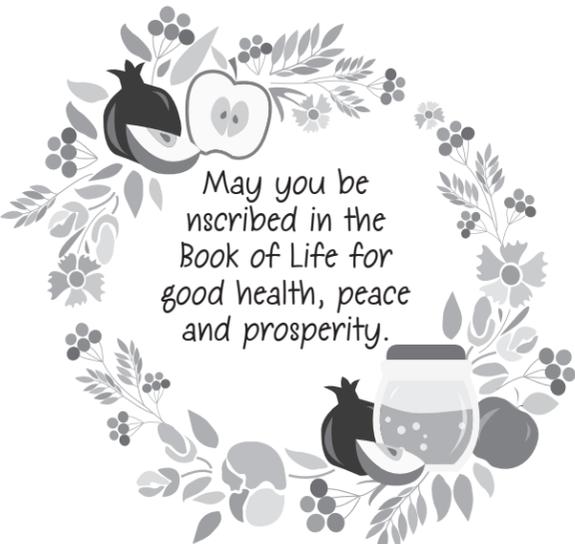
May you be  
nscribed in the  
Book of Life for  
good health, peace  
and prosperity.  
Rabbi Geoffrey Brown  
and Dr. Elissa Brown



L'SHANAH TOVAH  
Bob Tomenek



May peace,  
happiness  
and  
good health  
be with you  
throughout  
the New Year.  
Bob, Lori, Jared & Lindsey Schapiro



May you be  
nscribed in the  
Book of Life for  
good health, peace  
and prosperity.  
Sylvia, Andrew, Steph, Carol, Dan,  
Elias, Talis, Viva, & Grand Baby

# Two decades after Sbarro suicide bombing, survivors' scars are still healing

By Sharon Altshul

(JNS) – Twenty years ago, a suicide bomber blew himself up in the Sbarro restaurant at the corner of King George Street and Jaffa Road in the center of Jerusalem. Fifteen people were murdered, including seven children, and 130 people injured. Dozens of families were destroyed in the blast.

The survivors have moved on, each in their own way, one day at a time. The nails and bolts packed into the bomb to increase its destructive properties have been removed with multiple surgeries over the years. Scars from the skin damaged in intense heat have healed under expert medical care.

On August 9 at 2 pm, posts on social media repeatedly recounted the names of those murdered on August 9, 2001. But what about those who survived, who are also victims? Where are they today? How have they coped with their losses over the past two decades? How have they moved on without their loved ones?

One of the injured victims, Chana Nachenberg, has been in a vegetative state for the past 20 years. Her daughter, Sarah Shalev, who was 2 years old when injured in the blast along with her mother, admits during her teenage years that it was so difficult for her to see her mother that she didn't go to the hospital to visit. Sarah often had to walk out of her friends' bat mitzvah celebrations, and later, their weddings, when she realized that her mother would never celebrate with her. Even fireworks and bonfires were at times a source of trauma.

Now married and the mother of a young daughter, Sarah addressed an event hosted by OneFamily, a nonprofit organization providing financial and other assistance to thousands of terror victims throughout Israel. "Today, my daughter Talia is approaching the age I was at the time of the terrorist attack, which raises fears, anxieties, and especially, a feeling of sadness about my mother not being active in my life," she said. "However, I hope that unlike me, she gets to grow up

with a loving mother who is always there for her at every moment of her life."

Chaya Schijveschuuder was 8 when her parents and siblings went out for lunch at the popular pizzeria and were killed in the blast; she was seriously injured. Today, she is married and has a young son. As a teenager, the creation of the OneFamily helped Chaya; like many youth movements, it gave her "a sense of belonging."

At the time of the terror attack, 12-year-old Michal Belzberg was preparing for her bat mitzvah in Jerusalem. On hearing the news of the murdered and the injured, she asked her parents, Marc and Chantal, to cancel her party and donate the money to help the survivors and their families. That's how the OneFamily fund got started.

The Sbarro bombing, for which Hamas and the Islamic Jihad claimed responsibility, occurred a year after the start of the Second Intifada – a decision by Palestinian leadership to strap bombs on Arab men and women to blow up on buses, restaurants, nightclubs and other areas where Israel civilians congregated. The violence began in September 2000 and last until February 2005. It claimed the lives of about 1,000 Israelis, as well as 64 foreigners.

Arnold and Frimet Roth's daughter, Malki, 15 at the time, was killed with her friend, Micha Raziell. The Roths established the Malki Foundation, a nonprofit, empowering families to choose home care for their children with disabilities. The Roths have also worked to get Sbarro massacre mastermind Ahlam Tamimi extradited from Jordan to stand trial in the United States.



Israeli-American Malka Chana (Malki) Roth, who was killed at the age of 15 in the Sbarro restaurant suicide bombing in August 2001. (Photo courtesy of JNS)

Born and raised in Los Angeles, teacher and graduate student Shoshana Greenbaum, who was killed in Sbarro, was the only child of Eliyahu Dovid Hayman. Her loss was magnified by the fact that she was pregnant when murdered. Her bereaved father finds comfort in the words of one of her students several years after the Sbarro bombing, addressed to Shoshana: "One thing, however, that people have said about you over and over after your death has really



Israelis sat inside a cafe of what used to be pizzeria Sbarro in downtown Jerusalem where a suicide bombing attack occurred on August 9, 2001, 11 years ago to the day. (Photo by Noam Moskowitz/Flash90)

hurt me and struck me as untrue. They say that it is so very sad how you died pregnant with your first child, and thus never had the privilege of caring for children of your own.

"I completely disagree, *Morah* [teacher]. You know why? Because I am your child, and every other student whom you ever taught considers themselves also as your child. And therefore, *Morah*, you have had hundreds of children, in whom you've planted seeds of love and Torah."

Michael Schumacher, the father of Sbarro survivor Yaffa Schumacher, asked, "There are weddings. Families. Year after year, where do we go with survivors' guilt?" He said he finds his inspiration, quoting the late Rabbi Lord Jonathan Sacks, in the writings of Austrian Holocaust survivor Viktor Frankl, who went on to become one of the world's leading neurologists and a renowned psychiatrist: "Our lives are not determined by what happens to us, but rather by how we react to it."

In "Man's Search for Meaning," Frankl identified the way of realizing meaning in life: by making a difference in the world, by taking one's experiences and using them to move forward.

In "Man's Search for Meaning," Frankl identified the way of realizing meaning in life: by making a difference in the world, by taking one's experiences and using them to move forward.



Chaya Schijveschuuder (right) and her sister. Chaya was 8 when her parents and siblings went out for lunch at the popular pizzeria and were killed in the blast; she was seriously injured. (Photo courtesy of JNS)

## New Year Greetings

Let the New Year be the start of only the sweetest things!

Michael, Susan, & Kerry Wright

As we celebrate a New Year, we wish the entire community Shana Tovah.

Rabbi Barry and Jill Baron

For a New Year as sweet as honey

Merri & Tony  
Linka, Alexander, Anna,  
Maya, Dora,  
Ari & Max Preus

Shanah Tovah – Good Health and Peace to all

Bernie and Ilana Segal

May this New Year be a time of peace & joy for you and all those you love.

Rabbi David and Marlene Serkin

May this New Year be a time of peace & joy for you and all those you love.

The Coker Family

Shana Tovah

from Shari & Rob Neuberger

L'Shanah Tovah

Rabbi Rachel Esserman

L'Shanah Tovah

Marilyn Bell & Family

May you be inscribed in the Book of Life for good health, peace and prosperity.

Shelley, Mark, Josh & Rae Hval

לשנה טובה תכתבו

Wishing you and your family a very Happy New Year. May you be blessed with life, health, prosperity and nachat.

Rabbi Zev and Judy Silber and family.

# Resources.....Continued from page 6

◆ The Nosh with Jamie Geller has put out a free High Holiday Recipe Collection. To get a copy, visit <https://app.monstercampaigns.com/c/mom8ricctw8jdufmv5qp/>.

◆ Fairfield University will hold several virtual events this fall: Nicole Krauss, award-winning novelist and short story writer, will engage in a virtual conversation with Dr. Ellen Umansky about her work and ways in which Jewish issues and her own sense of Jewish self-identity infuse her writings on Wednesday, September 22, at 7:30 pm; and Daniel Pearl World Music Days Concert: "Girls in Trouble: Songs about the Complicated Lives of Biblical Women" with Alicia Jo Rabins, who will perform her indie-folk song cycle "Girls in Trouble" on Thursday, October 7, at 7:30 pm. For information about these and other events, visit [www.fairfield.edu/undergraduate/academics/centers/bennett-center-for-judaic-studies/lectures/](http://www.fairfield.edu/undergraduate/academics/centers/bennett-center-for-judaic-studies/lectures/).

◆ The Center for Jewish History will hold "Inside Dirty Dancing: A Conversation with Screenwriter Eleanor Bergstein" on Tuesday, September 14, at 6 pm. Eleanor Bergstein was a teenage mambo queen whose family summers at Grossinger's inspired her screenplay for "Dirty Dancing, the 1987 film that's set in a Catskills resort in the summer of 1963." She will share stories from her life and behind-the-scenes anecdotes from the creation of the film and stage musical, as well as insights into Dirty Dancing's enduring popularity. For more information or to register, visit <https://programs.cjh.org/tickets/inside-dirtydancing-2021-09-14>.

◆ The Center for Jewish History will hold "Man Ray: The Artist and His Shadows" on Thursday, September 23, at 6 pm. Arthur Lubow will discuss his new biography of Man Ray and uses Man Ray's Jewish background as one filter to understand his life and art. For more information or to register, visit <https://programs.cjh.org/tickets/man-ray-2021-09-23>.

◆ The PJ Library has a new free resource to help Jewish families around North America celebrate the fall holidays. For more information or to download "PJ Library Family Guide to the Fall Holidays," visit <https://pjlibrary.org/higholidays>.

◆ Sixth & I and will hold the virtual event "Daniel Sokatch in Conversation with Jodi Rudoren" on Thursday, September 23, at 7 pm. New Israel Fund CEO Daniel Sokatch will discuss his new book "Can We Talk About Israel? A Guide for the Curious, Confused, and Conflicted." The cost to attend is \$10.75. For more information or to register, visit [www.eventbrite.com/e/daniel-sokatch-tickets-165943394159](http://www.eventbrite.com/e/daniel-sokatch-tickets-165943394159).

◆ AJC's Incubator for Young Jews Combating Antisemitism is looking for young American Jews to develop ideas to take on antisemitism locally, nationally or virtually. Winning submissions will receive up to \$10,000 in seed funding from AJC, along with access to AJC expertise and leaders in the fields of advocacy, finance and tech. The winners will be selected by a committee of young leaders and innovators from AJC, and the business and tech industries. Applications are due by Friday, September 27. For more information and application forms, visit [www.ajc.org/DisruptAntisemitism](http://www.ajc.org/DisruptAntisemitism).

◆ Keeping It Sacred will hold a six-week class "Exception Character: The Jewish Tradition of Mussar" on Sundays, October 10-November 21, at 1 pm. The classes will use Alan Morinis' "Everyday Holiness" as its study text. Students can sign up for one or all classes. There is no cost to attend, but registration is required. For more information about this and other classes, or to register for each class, visit [www.keepingitsacred.com/upcoming-1](http://www.keepingitsacred.com/upcoming-1).

◆ The Orange County Jewish Community Scholar Program will hold several virtual programs in September: "Albert Einstein, The Reluctant Jew" with Steven Gimbel on Sunday, September 5, from 7-8 pm; "Women, History and 'The Weight of Ink'" with Rachel Kadish on Thursday September 9, from 3:30- 4:30 pm; "Is There a Future for the Black-Jewish Alliance?" with Jonathan Kaufman, on Sunday September 12, from 7-8 pm; "How to Read the Bible" with Prof. Marc Zvi Brettler on Tuesday September 14, from 3:30-4:30 pm; "From 'A Flag is Born' to 'Fauda': The Image of Israel in Popular Culture" with Ted Merwin on Sunday Sep-

tember 19, from 7-8 pm; and "Medieval Jewish Daily Life Meets Israeli Art" with Prof. Elisheva Baumgarten on Thursday September 30, from 1-2 pm. To register for these and other events, visit <https://ocsp.net/current-online-events/>.

◆ The American Jewish University will hold the virtual book talk on Rebecca Frankel's "Into the Forest" on Thursday, September 23, from 3-3:45 pm. The author will discuss a little known chapter of the Holocaust as it happened to her family. For more information or to register, visit <https://learning.aju.edu/event/book-talk-rebecca-frankel-into-the-forest/>.

◆ The Temple Emanu-El Streicker Center released its fall catalogue of events. Events include "Rationality Matters: Steven Pinker's Road Map to Promoting It" on Tuesday, October 5, at 6:30 pm; "David DeSteno: How God Works... Even For Skeptics" on Wednesday, October 6, at 6:30 pm; "A Secular Talmudic Journey with Literary Critic Adam Kirsch" on Wednesday, October 13, at 6:30 pm; "Mark Oppenheimer: Squirrel Hill" Wednesday, October 27, at 6:30 pm; "An Evening with Mitch Albom" on Monday, November 1, at 7:30 pm; and more. For more information or to register, visit at <https://streicker.nyc/events>.

◆ Judi Rose and Michael Leventhal will talk about chocolate and Jewish chocolate history, at the virtual launch of "Babka, Boulou & Blintzes: 50 Jewish Chocolate Recipe from Around the World" on Sunday, September 1, at 3 pm. For more information and the Zoom link, visit <https://chaicancercare.org/events/babka-boulou-blintzes-virtual-launch-event/>.

◆ The Blue Dove Foundation offers news guides to improving mental health in the New Year. The guides focus on different parts of Rosh Hashanah and Yom Kippur. There is also information on how community leaders can offer information on mental health to their members. For more information, visit <https://thebluedovefoundation.org/high-holy-days/>.

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



May you be inscribed in the Book of Life for good health, peace, and prosperity.



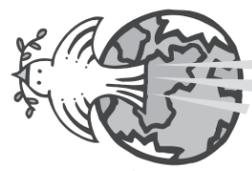
**Arieh Ullmann & Rhonda Levine**

May this New Year be a time of peace & joy for you and all those you love.



Bob Tomanek

**L'SHANAH TOVAH**



HOWARD FISHER AND  
CAREN FISHER, OF  
BLESSED MEMORY

May this New Year be a time of peace & joy for you and all those you love.



Suzanne Holwitt and Family

**L'SHANAH TOVAH**



**Rhona & Richard Esserman**

Have a sweet and happy New Year!



Rebecca Kahn

**שנה טובה**  
Happy New Year

May this be a year of finding meaning, inspiration and well-being as we rise to new challenges and opportunities!

**Rabbi Barbara Goldman-Wartell & Family**

Happy & Healthy New Year to all our friends and family!



**Harold & Toby Kohn and Family**

Happy Rosh Hashanah!



Linda & Dennis Robi and Family

**לשנה טובה תכתבו**

MAY YOU BE INSCRIBED FOR A GOOD YEAR



Susan and Ben Kasper

Happy New Year!



**Francine Stein & Family**

May you be inscribed in the Book of Life for good health, peace, and prosperity.



**וְכָתְבוּנוּ בְּסֵפֶר הַחַיִּים**

Ann C. Brillant

**L'Shanah Tovah**



Olwen & Rick Searles

# Schedule.....Continued from page 10

## Roitman Chabad Center at Cornell

All meals require online reservations. Visit Chabad-Cornell.com to RSVP.

**Monday, September 6 – erev Rosh Hashanah**  
 Afternoon service – 6:45 pm  
 Light candles (early) – 7 pm  
 Evening service – 7:15 pm  
 Dinner (RSVP online) – 8 pm

**Tuesday, September 7 – Rosh Hashanah I**  
 Morning study – 9 am  
 Morning service – 10 am  
 Sounding of the shofar – 12 pm  
 Lunch (RSVP online) – 2 pm  
 Shofar blowing at Chabad – 4 pm  
 Shofar blowing at Ho Plaza – 4 pm  
 Shofar blowing on campus (schedule online) – 4-6:30 pm  
 Tashlich (leave from Chabad) – 6:30 pm  
 Light candles – after 8:12 pm  
 Evening service – 8:15 pm  
 Dinner (RSVP online) – 9 pm

**Wednesday, September 8 – Rosh Hashanah II**  
 Morning study – 9 am  
 Morning service – 10 am  
 Sounding of the shofar – 12 pm  
 Lunch (RSVP online) – 2 pm  
 Shofar blowing at Chabad – 4 pm  
 Shofar blowing at Ho Plaza – 4 pm  
 Shofar blowing on campus (schedule online) – 4-6:30 pm

**Wednesday, September 15 – erev Yom Kippur**  
 Kol Nidre – 6:50 pm  
 Fast starts – 6:59 pm  
 Evening service – 7:15 pm

**Thursday, September 16 – Yom Kippur**  
 Morning service – 10 am  
 Yizkor – 12:30 pm  
 Mincha – 5:45 pm  
 Neilah – 6:55 pm  
 Fast ends followed by Maariv – 7:55 pm  
 Break fast, light refreshments – 8:15 pm

**Monday, September 20 – erev Sukkot**  
 Candle lighting – 6:48 pm  
 Evening service – 7 pm  
 Holiday dinner in the sukkah (RSVP online) – 8 pm

**Tuesday, September 21 – Sukkot I**  
 Morning service – 10 am  
 Holiday lunch in the sukkah (RSVP online) – 1:30 pm  
 Shake the lulav at Ho Plaza – 4-6 pm  
 Light candles – after 7:46 pm  
 Evening service – 8 pm  
 Holiday dinner in the sukkah at Chabad (RSVP online) – 9 pm

**Wednesday, September 22 – Sukkot II**  
 Morning service – 10 am  
 Holiday lunch in the sukkah at Chabad (RSVP online) – 1:30 pm  
 Shake the lulav at Ho Plaza – 4-6 pm  
 Yom tov ends and Chol Hamoed begins – 7:44 pm

**Thursday-Friday, Sept. 23-24 – Chol Hamoed**  
 Shake the lulav on Ho Plaza or on North Campus (check website for details)

**Friday, September 24 – Shabbat Sukkot**  
 Light candles – 6:41 pm  
 Evening service – 7 pm  
 Shabbat dinner in the sukkah (RSVP online) – 8 pm

**Saturday, September 25 – Shabbat Sukkot**  
 Morning service – 10 am  
 Shabbat lunch in the sukkah (RSVP online) – 1:30 pm  
 Maariv and Havdalah – 7:39 pm

**Sunday-Monday, Sept. 26-27 – Chol Hamoed**  
 Monday is the final day of Sukkot and is called Hoshana Rabba

**Monday, September 27 – erev Shemini Atzeret**  
 Light candles – 6:36 pm  
 Evening service – 7 pm  
 Hakafot (dancing) – 7:30 pm  
 Holiday dinner in the sukkah (RSVP online) – 8 pm

**Tuesday, September 28 – Shemini Atzeret, erev Simchat Torah**  
 Morning service – 10 am  
 Lunch in the sukkah (RSVP online) – 1:30 pm  
 Light candles – after 7:34 pm  
 Evening service – 7:40 pm  
 Hakafot dancing and rejoicing – 8 pm  
 Holiday meal (RSVP online) – 10:30 pm

**Wednesday, September 29 – Simchat Torah**  
 Morning service – 10 am  
 Hakafot, dancing and concluding the Torah – 12 pm  
 Lunch (RSVP online) – 3 pm  
 Holiday ends, Maariv and Havdalah – 7:32 pm

## Temple Beth El, Oneonta

At this time, the temple is planning both in-person with Covid protocols and virtual. Check the website for updates. Please bring your own tallit and yarmulke.

**Monday, September 6 – erev Rosh Hashanah**  
 Candle lighting, evening service – 7 pm

**Tuesday, September 7 – Rosh Hashanah I**  
 Morning, Torah and shofar services; sermon – 9:30 am  
 Tashlich – 1 pm

**Wednesday, September 8 – Rosh Hashanah II**  
 Lunch and study in Wilber Park, Center Street entrance – 1 pm  
 Bring your own chair and lunch.

**Wednesday, September 15 – erev Yom Kippur**  
 Candle lighting, Kol Nidre – 6:50 pm

**Thursday, September 16 – Yom Kippur**  
 Morning/Torah services; sermon – 9:30 am  
 Yizkor (Memorial service) – 12:30 pm  
 Martyrology – 4:30 pm  
 Mincha – 5:30 pm  
 Neilah – 6:30 pm  
 Shofar blast – 7:50 pm

## Temple Concord

All worship services will be in person and online unless otherwise noted. Those interested are invited to eat in the sukkah during the week of Sukkot.

**Saturday, August 28**  
 Selichot program and service in person at Temple Israel – 8:30 pm  
 To join Temple Concord and Temple Israel online via Zoom: <https://zoom.us/j/94799283646?pwd=WEtqUmFZSU-5wTWVtbXhLOTJXdeFsQT09>, meeting ID: 947 9928 3646 and passcode: Minyan18.

**Monday, September 6 – erev Rosh Hashanah**  
 Service – 8 pm  
 Zoom: <https://bit.ly/3k5rDqi>, meeting ID: 868 5512 1868 and passcode: 999461

**Tuesday, September 7 – Rosh Hashanah**  
 Morning service – 9:30 am  
 Zoom: <https://bit.ly/37Qontn>, meeting ID: 884 4641 8991 and passcode: 125281  
 Youth services and programming in the mansion (in person only, registration required) – 10:30 am  
 Super Kiddush in the Dorothy Schagrin Garden – 12:30 pm  
 Tashlich at Peace Park – 1:15 pm

**Wednesday, September 15 – erev Yom Kippur**  
 Kol Nidre instrumental prelude – 7:30 pm  
 Kol Nidre service – 7:50 pm  
 Zoom: <https://bit.ly/3xSHddN>, meeting ID: 858 3601 7405 and passcode: 810661

**Thursday, September 16 – Yom Kippur**  
 Morning Services 9:30 am  
 Zoom: <https://bit.ly/3yYjme4>, meeting ID: 812 2893 4245 and passcode: 404933  
 Youth services and programming (in person only, registration required) – 10:30 am  
 Discussion “Shmita – The Sabbatical Year: Resetting Ourselves” – 1 pm  
 Meditative music – 3 pm  
 Yizkor memorial service – 4:15 pm  
 Healing service – 5 pm  
 Neilah concluding service – 6 pm  
 Havdalah – 6:45 pm  
 Congregational break fast following Havdalah

**Monday, September 20 – erev Sukkot**  
 Sukkot Seder (in person, registration required) – 6 pm  
 Zoom: <https://bit.ly/3mc8yFW>, meeting ID: 886 4663 5762 and passcode: 930361

**Tuesday, September 21 – Sukkot I**  
 Sukkot Morning Festival service – 10:30 am  
 Zoom: <https://bit.ly/3APtjlc>, meeting ID: 874 3993 8544 and passcode: 822095  
 BYO lunch in the sukkah – 12 pm

**Friday, September 24 – Sukkot**  
 Sukkot Shabbat Wine and Cheese Reception in the sukkah – 6:45 pm  
 Sukkot Shabbat services – 7:30 pm  
 Zoom: <https://bit.ly/3mc8yFW>, meeting ID: 886 4663 5762 and passcode: 930361

**Saturday, September 25 – Sukkot**  
 Sukkot Family Shabbat service (in person only) – 10:30 am

**Monday, September 27 – erev Shemini Atzeret/ Simchat Torah**  
 Simchat Torah celebration and Yizkor service – 6:30 pm  
 Zoom: <https://bit.ly/3snCqA2>, meeting ID: 891 0864 1328 and passcode: 757824

**Tuesday, September 28 – Shemini Atzeret/ Simchat Torah**  
 Simchat Torah Festival and Yizkor service – 10:30 am  
 Zoom: <https://bit.ly/2XuE0oh>, meeting ID: 867 9721 8965 and passcode: 606848  
 BYO festival lunch follows

## Temple Israel

All TI holiday services will be live-streamed online via Zoom, available to all.  
 \*Attendance in the sanctuary is limited to 100 members (subject to change) due to Covid-19. All in-person participants must be fully vaccinated (or have a negative Covid test within three days before the service) and wear a mask over the nose and mouth throughout services.  
 Special services for children aged 7 and up, parents welcome. Limited to 20 participants and will be streamed online, as well.  
 Play/story room available for younger children, but they must be accompanied by a responsible parent/guardian.

**Saturday August 28**  
 TI/TC Selichot at TI – 8:30pm

**Monday September 6 – erev Rosh Hashanah**  
 Service – 7:30pm

**Tuesday September 7 – Rosh Hashanah I**  
 Preliminary/Shacharit service – 8:45-9:45am  
 Break – 9:45-10 am  
 Torah service/shofar/sermon – 10-11:45 am  
 Families with children services – 10:30-11:45am  
 Break – 11:45 am-12pm  
 Musaf service – 12-1:15 pm  
 Break  
 Tashlich (behind Newman House) – 4:15 pm  
 Mincha – 5-5:30 pm

**Wednesday, September 8 – Rosh Hashanah II**  
 Preliminary/Shacharit – 8:45-9:45 am  
 Break – 9:45-10 am  
 Torah service/ shofar/sermon – 10-11:45 am  
 Junior Congregation (online only) – 10:30-11:30 am  
 Break – 11:45 am-12 pm  
 Musaf service – 12-1:15 pm

**Sunday, September 12**  
 Holocaust Memorial at TI Cemetery – 10:30 am  
 Visiting TI Cemetery – 11:30 am-12:15 am

**Wednesday, September 15 – erev Yom Kippur**  
 Kol Nidre – 6:30 pm

**Thursday September 16 – Yom Kippur**  
 Preliminary/Shacharit services – 8:45-9:45 am  
 Break – 9:45-10 am  
 Torah service/ shofar/sermon – 10-11:45 am  
 Junior Congregation – 10:30-11:30 am  
 Break – 11:45 am-12 pm  
 Musaf service – 12-1:15 pm  
 Martyrology/Yizkor (sanctuary/online) – 12:30-1:15 pm  
 Break – 1:15-5 pm  
 Study session (sanctuary only) – 5-5:45 pm  
 Break – 5:45-6 pm  
 Mincha – 6-7 pm  
 Neilah (ark open) – 7-7:53 pm  
 Ma'ariv, Havdalah, Break the fast – 7:53-8:01 pm

**Sunday, September 19**  
 Building the Temple Israel sukkah – 10 am

**Tuesday, September 21 – Sukkot I**  
 Services – 9:30 am-12 pm

**Wednesday, September 22 – Sukkot II**  
 Study session(details TBA) – 10:30-11:30 am

**Monday, September 27 – Hoshana Rabbah**  
 Study (details TBA) – 10:30-11:30 am  
 Tuesday, September 28 – Shemini Atzeret  
 Services – 9:30 am-12 pm  
 Yizkor – approx. 11 am  
 Wednesday, September 29 – Simchat Torah  
 Study (details TBA) – 10:30-11:30 am

*Happy New Year!*

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# Rabbi's new book offers spiritual boot camp for High Holidays

By Heather Robinson

(JNS) – In the early days of the coronavirus pandemic, Rabbi Mark Wildes, founder and director of Manhattan Jewish Experience, was looking for ways to keep students and young adults engaged with Judaism and each other. As the High Holidays approached, he started a WhatsApp “challenge group” providing listeners with a Torah insight for each day. Hundreds tuned in, and as the project gained momentum, their discussions formed the basis for Wildes’s newly released book, “The 40 Day Challenge.”

Drawing on sources ranging from the ancient Maimonides and the Talmud to the current – with public figures like NFL quarterback Tom Brady and former presidential candidate and U.S. Secretary of Housing and Urban Development Ben Carson thrown in as examples – and taking ethical lessons from historical figures like Abraham Lincoln, the book is written in self-help style. It presents the reader with daily reflections from scripture, history and the rabbi’s own mental database, and poses a small daily challenge, culminating in serious reflection approaching Rosh Hashanah and Yom Kippur.

The book’s theme is preparation – or the idea, to paraphrase Thomas Edison (one of the figures quoted in the book) – that we need to perspire or prepare in order to reach individual potential.

Wildes, whose organization, MJE, provides outreach and education to less affiliated Jews, especially singles in their 20s and 30s, believes that most worshippers could get more from the High Holidays if they prepared for them in advance.

“The High Holidays are when a lot of people in the Jewish community tend to come out of the woodwork,” says Wildes, whose organization’s efforts have resulted in 344 marriages. “We go to services and expect magic. But I feel if we all did a little more prep, we could get more out of it. Thomas Edison famously said, ‘Genius is 1 percent inspiration and 99 percent perspiration.’ So we’ve got to perspire a little more.”

Asked why he chose to include famed Brady in a book about Jewish spirituality, Wildes says he considers Brady a role

model in terms of preparation. A big part of Jewish wisdom, says Wildes, is that actions and discipline can help people grow and realize their potential. “I chose Tom Brady as an example because he, more than anyone, is a crazy preparer,” says Wildes. “After winning six Superbowls, Brady trained each day at 5:30 am and kept a strict diet. Once, when a teammate showed up to practice with him at 6:30, he greeted him by saying, ‘Good afternoon.’ Any successful person will tell you that nothing can replace preparation. To quote Rabbi Joseph B. Soloveitchik, ‘There can be no holiness without preparation.’”

The book is about how “the way you behave externally can affect the way you feel internally,” and is designed to “help people grow and actualize their potential,” says Wildes.

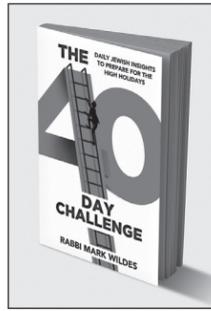
It has gained momentum in New York’s singles and psychology-minded communities; a recent book-launch discussion between Wildes and Jewish comedian Elon Gold drew some 200 attendees, and many say it helps serve as a tonic for stressful times.

“Reading through a whole book these days is a challenge for many people, and these bite-size reflections allow the reader to consume the info in a digestible fashion,” says Dr. Nava Silton, professor of psychology at Marymount Manhattan College on New York’s Upper West Side. “I think the opportunity to have a 40-day period to accomplish physically, emotionally and mentally these various exercises is... inspiring and illuminating and incredibly helpful.”

The book focuses on using the Hebrew calendar month of Elul – 40 days stretching from August through early September – to spiritually prepare for the High Holidays, which this year begin on the evening of September 6 and last through the evening of September



Rabbi Mark Wildes (Photo courtesy of JNS)



“The 40 Day Challenge” by Rabbi Mark Wildes. (Photo courtesy of JNS)

8 (Rosh Hashanah), and start on the evening of September 15 and continue through nightfall on September 16 (Yom Kippur).

Elul, explains Wildes, forms an acronym for the verse in the “Song of Songs”: “I am for my beloved and my beloved is for me.” “‘Elul’ backwards forms the Hebrew word ‘lule,’ which means, ‘If only,’” he says. “Much of the year, we live an ‘L’ kind of existence where we say, ‘If only my life were different, and my condition were different, then my life would be better.’”

As the Hebrew word “Elul” reverses the word of “if only,” Jews are prompted at this time of year to reverse the “if only” thinking and practice acceptance, he says. “Elul is about embracing our reality as it is, and appreciating what has been given to us,” he says. “Not, ‘If only I had been given different circumstances, if only this or that did not happen to me,’ but instead, ‘What can I do with what I have?’”

Each chapter tells a story, offers an anecdote or spiritual insight, and provides the reader with a challenge to jot down insights and goals, workbook-style.

One chapter in the book, “Making Music

With What Remains,” tells a story about famed violinist Itzhak Perlman who, after contracting polio at age 4, walked with crutches for the rest of his life and became a musical genius. Once, after one of his violin’s strings snapped during a performance, Perlman continued to play and received a standing ovation. Afterward, the virtuoso famously remarked, “Our task is to make music with what remains.”

In another chapter, “Play the Ball, Not the Person,” Wildes, who believes in hearing multiple sides of an argument (in the run-up to the 2016 presidential election, he hosted representatives of both Hillary Clinton and Donald Trump at MJE,) stresses the need to maintain respect for ideological opponents in discussion and debate.

As an example, he cites the talmudic sages Hillel and Shammai, pointing out that they often disagreed profoundly on the issues of their day, including regarding marriage and divorce, “but they did not prevent their respective followers and students from marrying one another.” Nor did they demonize one another in any way; rather, they recognized, like the English philosopher John Stuart Mill famously wrote, “It is only by the collision of adverse opinions” that truth has any chance to emerge, and debate should not be about demeaning one’s opponent but about studying the issues.

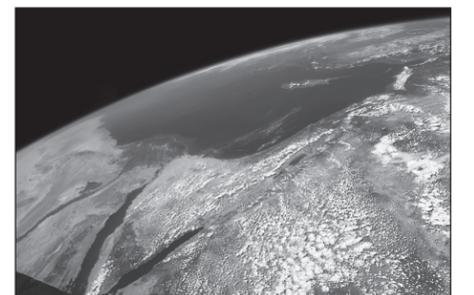
To achieve real intellectual and spiritual growth, Wildes advises “refrain[ing] from personalizing the issue by shifting the focus from the individual back to the idea.”

## Shark. . . . . Continued from page 12

“This is a shocking revelation to those who are familiar with the Eastern Mediterranean, which was thought of as an ocean desert,” he explained.

Yet the shark nursery, the expedition revealed, had existed for a long period of time before it was exposed. In fact, the hotspot could be the region’s largest mating location for these deep-sea sharks. “This was happening under our noses for thousands of years, right next to Tel Aviv – one of the largest cities in Israel,” said Makovsky. “It was hiding in plain sight, which highlights how little we know about the deep sea – not just off the coast of Israel, but around the world. This is a global challenge.”

The discovery, which harnessed modern and innovative technological capabilities developed at the Charney School over the course of a decade, was made after years of geo-mapping work beneath the ocean’s surface. The study that led to the discovery was originally set into motion when Bob Ballard – an American retired Navy officer and a professor of oceanography at the University of Rhode Island who is most noted for his work in underwater archaeology, maritime archaeology and archaeology of shipwrecks – visited his long-term partner, Professor Zvi Ben-Avraham, in Israel. Ben-Avraham and Ballard helped promote deep-sea research in the southeastern Mediterranean, which



The Middle East as seen from 250 miles above in this photo from the International Space Station. Areas, from left, along the Mediterranean coast include Egypt, Gaza, Saudi Arabia, Israel, Lebanon, Syria and Turkey. The major waterways shown from left to right are the Nile River, Gulf of Suez, Gulf of Aqaba and the Red Sea, in April 4, 2016. (Photo courtesy NASA on Flickr via Wikimedia Commons)

previously was barely existent.

“This discovery closes the loop on a decade of exploration,” said Makovsky. “When I first met Dr. Ballard only a decade ago, I became hooked on the deep sea. In Israel, we did not know much about deep-sea exploration back then. Since then, the University of Haifa’s Charney School transformed into the state-of-the-art center for deep-sea research that it is today.”



At left: Rabbi Mark Wildes (at right) with comedian Elon Gold and Yehuda Wildes. (Photo courtesy of JNS)

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**NEWS IN BRIEF**

From JNS.org

**B'nai Brith Canada: swastika vandalism around country "reprehensible"**

B'nai Brith Canada condemned the recent increase in swastika vandalism that has taken place across the country. "The continued use of the Nazi swastika in an attempt to intimidate Jewish communities is reprehensible and unacceptable," said B'nai Brith Canada CEO Michael Mostyn in a statement on Aug. 19. "We trust that our law-enforcement partners will investigate these matters diligently and do everything possible to apprehend the perpetrators." On the morning of Aug. 19, a swastika was found by the entrance of the Beth Sholom Synagogue in midtown Toronto. Earlier that week, campaign signs for two Jewish parliament members running for re-election in Montreal were defaced with swastikas. A vehicle in midtown Toronto and the Charlton Public School, located in the Jewish neighborhood of Thornhill, was also defaced with swastikas in two separate incidents on Aug. 16. On Aug. 15, members of a Toronto-based Jewish baseball league found a giant swastika drawn in the sand at a public park in Richmond Hill where they were scheduled to play. The rise in swastika vandalism coincides with the start of the federal election campaign, which formally began on Aug. 15. B'nai Brith Canada said that in recent years, incidents of antisemitism notably increase during both federal and provincial election campaigns in Canada. Also that week, Toronto Police announced that a suspect was charged with one count of mischief under \$5,000 for drawing swastikas on chairs at a park in June. Police are treating the incident as a suspected hate-motivated offense.

**OK for housing units in Judea and Samaria pushed off to unknown date**

The approval of 2,223 new housing units slated for Jewish residents in Judea and Samaria has been postponed to an unknown date after the council responsible for approving them failed to meet on Aug. 18, Kan news reported. The Civil Administration's Supreme Planning Council would also not meet on Aug. 19, according to Kan. The news follows a report on Aug. 18 that building permits for some 800 Palestinian housing units in "Area C" also were not issued as planned. The reason reportedly revolves around a protest by workers over employment conditions. Israeli Defense Minister Benny Gantz also will review the decision to grant housing permits to Palestinians in "Area C" after a request by right-wing members of the Israeli coalition government. "Area C," which comprises about 60 percent of Judea and Samaria, falls fully under Israeli control. Recently, Kan reported that Israeli Prime Minister Naftali Bennett removed about one-third (or 1,000) of the number of Jewish housing units from the list of more than 2,200 to avoid creating tensions with the Biden administration, which has warned Israel against taking steps that would jeopardize a two-state solution.

**Report: Third Pfizer vaccine shot 86 percent effective for those over 60**

The third dose of the Pfizer/BioNTech's coronavirus vaccine was 86 percent effective for people over 60 years old, Israeli health care provider Maccabi said on Aug. 18. Dr. Anat Ekka Zohar of Maccabi said the third dose "has again proved its effectiveness," and had "demonstrated protection (against) the Delta variant," reported Reuters. Health Maintenance Organization Maccabi provides health coverage for around 25 percent of Israel's population of 9.3 million people. The HMO compared results from 149,144 people over 60 who received their third shot at least a week ago to 675,630 who received two shots from January to February. Only 37 people tested positive after having the third shot compared to 1,064 who tested positive after only two doses, according to Maccabi. Pfizer has said its vaccine's effectiveness lessens over time and that a third dose can boost the antibodies for the virus. So far, 1.1 million Israelis over 50 have received the third shot. Israeli Health Ministry data on Aug. 18 showed that per 100,000 people, there are 172 serious cases from unvaccinated people over 60 compared to 21 serious cases from the vaccinated, according to the report.

**First Druze colonel in Israeli Air Force takes command of maintenance unit**

The Israeli Air Force held a historic changing-of-the-guard ceremony on Aug. 11 at Tel Nof Airbase, south of Tel Aviv, when the first Druze colonel took command of Air Maintenance Unit 22. Col. Awad Suleiman replaced Col. Roman Kupersmidt, with the latter officer charged with the IAF's Fixed Wings Group. During the ceremony, Brig. Gen. Shimon Tsentsiper, head of the Material Directorate, said "in order to meet its missions, the IAF requires the capabilities of the technical units – the expertise, the professionalism, the ability to conceive and the operational capability, which is first class at the global level." He added that Suleiman will "safeguard a high level, which integrates professional abilities, dedication, and extraordinary interpersonal skills." In December, the IAF promoted Suleiman to the rank of colonel, making him the first Druze to attain such a position.

**New analysis**

**How Abraham Accords have already impacted the Mideast**

By Israel Kasnett

(JNS) – One year since the establishment of the Abraham Accords – agreed to by Israel and the United Arab Emirates on August 13, 2020 and then officially signed on the White House lawn on September 15 – the Middle East is business as usual, but now greatly improved. The accords established normalized ties between Israel and the UAE, followed soon after by Muslim-majority countries of Bahrain, Sudan and Morocco.

There was no catastrophic backlash from extremists, as predicted by so-called experts, and the Palestinian issue is still somewhat on the regional backburner. And in the time since, trade between Israel and the UAE alone has reached nearly \$600 million; it's expected to reach \$1 billion by the end of the year. For many observers, the accords are an example of leaders in the Middle East establishing a new reality based on peace and prosperity.

Asher Fredman, CEO of Gulf-Israel Green Ventures, has invested his energies in bridging the greentech leadership in Israel with the robust development in Gulf countries to further sustainable development in the region. As the UAE and Bahrain are transitioning from traditional sources of greentech and cleantech, Fredman and GIGV are working to pair interested users with innovative technologies and expertise.

Fredman told JNS his goal is "to connect between the green tech and cleantech ecosystems because these are areas in which both countries are focused." He said the Emirati leadership adopted a vision "to transform the country into a leader in sustainability and innovation, and obviously, there are lots of exciting Israeli companies in that space."

He noted that "there are some differences" that exist between the two countries. For example, the Emiratis are more used to dealing with large multinational corporations and not small Israeli startups. "We are very active with

our Emirati partners to overcome those barriers so that we can realize the full potential of this cooperation," he said, adding that the Emiratis "are great people; it's fun to work with them."

Fredman also pointed out that Emirati business people "are smart," but they "also prioritize trust and personal relationships."

Alongside his work with GIGV, Fredman also established the Israel-Emirates Forum, a grassroots organization for people from different backgrounds to encourage dialogue, understanding and cooperation.

A number of recent developments highlighted the success the Abraham Accords have brought to the Middle East and North Africa. Israeli Foreign Minister Yair Lapid met on August 11 with Moroccan Foreign Minister Nasser Bourita in Rabat, where he inaugurated Israel's mission the following day. Lapid's was the first visit by an Israeli foreign minister since 2003.

Earlier that week, the Jerusalem Center for Public Affairs signed an agreement for cooperation between the Bahrain Center for Strategic, International and Energy Studies (Derasat) headed by Bahrain's Deputy Foreign Minister, Dr. Sheikh Abdullah bin Ahmad al-Khalifa, and the Jerusalem Center President, former director of the Ministry of Foreign Affairs, Ambassador Dore Gold.

Before the signing, Gold said his think-tank decided to "create a network of research institutes in the Persian Gulf region and in other countries."

"Our goal is to create an array of cooperation agreements with the countries of the Abraham Accords and to convey a message to the United States, Europe and other countries of a realistic understanding of the challenges that we share – the danger of Iran's policies in the region and in the world," he said. See "Accords" on page 20




May peace, happiness, and good health be with you throughout the New Year.

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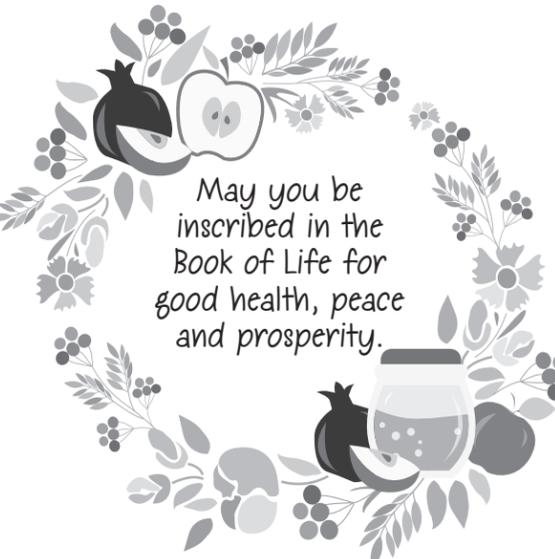
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# Eighty years ago: Hitler's first large-scale mass murder

By Bernice Lerner

(JNS) – In the summer of 1941, in his quest for *lebensraum* and his desire to annihilate the forces of Judeo-Bolshevism, an emboldened Hitler violated Germany's 1939 pact with the Soviet Union and launched "Operation Barbarossa," the invasion of Soviet territory. To secure the rear area, the SS intelligence service and the Security Police followed on the heels of the Wehrmacht and Axis troops. Part of the SS and police apparatus included the Einsatzgruppen, mobile killing units targeting Soviet officials, Roma, and above all, Jews.

Murderous actions against Jews did not start in the Soviet Union. But now mass killings would number in the tens of thousands. The most notorious of these massacres would be that which took place on September 29-30, 1941, at Babi Yar, following the German invasion of Kiev 10 days earlier: The SS and Ukrainian auxiliaries shot 33,721 men, women and children in a ravine two miles northwest of the city.

Less well known is the first large-scale slaughter of innocents, which occurred a month earlier at Kamenets-Podolsk. Among the 23,600 Jews murdered in this Ukrainian city were my great-aunt Malcsi and my great-uncle Nachman,

## Accords . . . Continued from page 19

On August 12, the Abba Eban Institute for International Diplomacy at the IDC Herzliya also signed a memorandum of understanding for cooperation with the Derasat Institute.

Jerusalem Deputy Mayor Fleur Hassan-Nahum said she was involved in some under-the-radar joint projects with the UAE and decided to set up the UAE-Israel Business Council (of which Fredman is also among the founding members), which according to its website, aims "to build mutually beneficial relationships between Emiratis and Israelis that advance business ties, investment, and understanding."

She told JNS she was "caught completely by surprise" when the accords were announced, but within a few short days created an online platform.

Hassan-Nahum said she didn't even realize the true value of webinars she conducted between Israelis and Emiratis until an Arab from eastern Jerusalem told her he was in a webinar and met Emirati and Israeli partners with whom he plans to build a business. "People were thirsty for it," Hassan-Nahum said of the connection between Israelis and Emiratis. "People needed it; it filled a very important need."

If the past year was any indication, Israel could be looking at a lucrative future together with its newfound business trading partners. The coronavirus got in the way of incoming tourism and a defense trade show usually held in the Gulf. If Israel can succeed in overcoming the challenges posed by the global pandemic, the country could see billions more in trade and revenue.

Hassan-Nahum is also responsible for tourism in Jerusalem, and she said she has started to create the infrastructure for "a new type of tourist" Israel has rarely seen, meaning visitors from Gulf countries.

"If we managed to create so many relationships during a global pandemic," she said of the last year, "I think it bodes well for a future of mutual prosperity."

"We created something new here," she said. "We are creating the model for a new type of peace."

and their spouses – all in their 30s, and their children, all under the age of 8.

Less than a year earlier, Malcsi, her husband Mano, and their daughter and son moved from Brasov, in central Romania, to Sighet, in the northwest, the region that had recently been overtaken by Hungary. Born and bred in Sighet, Malcsi believed she and her family would be safe in the town where her mother and siblings still lived. Before it was too late, before the border between Hungary and Romania closed, Malcsi and Mano sold what they could, packed their belongings and left their cosmopolitan life.

Malcsi's mother, my great-grandmother Chaya, heard from a bird pecking on her bedroom window that her loved ones were coming – proof that no border could separate her family. But it was the untenable situation in Romania that compelled Malcsi's move. The fascist Marshal Ion Antonescu and the Iron Guard had come to power. Long-brewing antisemitism escalated – the Romanian government ordered boycotts of Jewish-owned businesses and that business-owners fire their Jewish employees. Mobs plundered Jewish stores, police arrested and tortured Jews, Iron Guard Green-shirts assaulted and killed Jews in the streets. Jews were forbidden to attend school or to participate in the country's cultural life. Malcsi and Mano fled, leaving behind their chocolate factory and elegant apartment.

October 1940 saw a happy family reunion in Sighet. Malcsi and Mano rented a sizable apartment near Chaya and Malcsi's sister, Blima, their brother Nachman and their growing families. They brought with them never-before-seen gadgets that made life easier. Blima had only a wooden bowl and chopper, whereas Malcsi had a meat grinder. Blima made stew; sophisticated Malcsi made hamburgers.

In June 1941, less than a year after Malcsi and her family's arrival, as Antonescu contributed 585,000 soldiers for Hitler's "Operation Barbarossa," Hungary's National Central Alien Control Office decided to "resettle" those Jews who could not prove continual Hungarian citizenship – for themselves and their ancestors – going back 90 years. On July 8, 1941, the lieutenant governor of the District of Ma'ramaros, of which Sighet was the capital, promised Jews with unsettled status a "new life" in Galicia.

Having lived in Brasov, Malcsi could not prove that she had continually resided in Hungary. Nor could Nachman; like Malcsi, he was born in and grew up in Sighet. But when he was in his 20s, he had tried to make his way in Palestine. Unable to bear the climate, he returned, married and opened a butcher shop. He and his wife built a synagogue for their local community and had three little girls.

One July day, gendarmes ousted Malcsi and Nachman, and their families, from their homes. Among the several hundred "foreign" Jews thus rounded up and expelled from Sighet was Moshe the Beadle (the synagogue caretaker). Several months later, he returned and recounted what happened. No one believed him, not even Elie Wiesel, his devoted pupil. "They take me for a madman," Moshe told the young Wiesel.

Freight trains brought 16,000 expelled Jews from Hungary and 7,000 from Poland to a camp in Korosmezo on the Hungarian-Soviet border. From there, trucks transported 1,000 people a day to Kamenets-Podolsk. A few weeks later, the deportees were forced to march with the city's indigenous Jews to a forested area with large craters created



Jews at the killing site outside of Kamenets-Podolsk, a city in western Ukraine, in late August 1941. (Photo from the United States Holocaust Memorial Museum Photo Archives, courtesy of Ivan Sved)

by munitions' explosions. On August 27 and August 28, the Stabskompanie (staff company) of Friedrich August Jaekeln, SS-Obergruppenfuhrer (higher SS and police leader), assisted by Order Police Battalion 320, Einsatzgruppe C and Ukrainian auxiliaries, forced the Jews to undress and lie head-to-toe, "sardine-style," in the massive pits. They shot each man, woman and child.

Investigators who later opened the pits found that 35 percent had been shot dead on the spot; the rest, wounded or not, had been buried alive. The perpetrators did not conceal their crime; local inhabitants saw the earth move up and down for days.

Moshe the Beadle took a bullet in his leg and lay still as the murderers finished their work.

As for Malcsi and Nachman and their families, they likely reached Kamenets-Podolsk in late July; lived under inhuman conditions abated only slightly by the beneficence of local Jews who shared what meager food and shelter they had; then met their fate in late August, following the joint German-Hungarian meeting on August 25, when the Nazis agreed to kill Hungary's "alien" Jews by the month's end. The other possibility: They were murdered on the way to Kamenets-Podolsk.

In "Night," Elie Wiesel wrote, "The deportees were soon forgotten." Days, weeks and months passed. "Life had returned to normal."

Not for Chaya. Every night she cried herself to sleep. To console the bereft mother and grandmother, someone sent her letters, ostensibly from Nachman and Malcsi. These said that they had been resettled in Ukraine; they were well but could not write much. Chaya was not convinced. Nor could she believe Moshe the Beadle. How could the cultured Germans kill innocent human beings for no reason? How, in the 20<sup>th</sup> century, was this possible?

*Bernice Lerner, the author of "All the Horrors of War: A Jewish Girl, a British Doctor, and the Liberation of Bergen-Belsen" (Johns Hopkins University Press, 2020), is the former dean of adult learning at Hebrew College and a senior scholar at Boston University's Center for Character and Social Responsibility.*

## Quick Reference Guide to Planned Giving

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# Israeli Jewish youth build bridges of understanding before joining the army

By Josh Hasten

(JNS)—Sapir Cohen, 18, grew up in an Orthodox Jewish home in Jerusalem and is just a few months away from joining an Israel Defense Forces' combat unit. Instead of going straight into the army after high school, though, Cohen decided to spend a year in a pre-military leadership academy known as a *mechina*, which is a common option with more than 3,300 Israeli students attending *mechinot* each year.

Various types of *mechinot* throughout the country cater to different populations, which offer an educational curriculum, volunteer opportunities and other programming to prepare young adults for their IDF service.

Cohen chose to attend "Mechina Hannaton," whose student body includes post-high-schoolers from diverse

backgrounds throughout Israeli society—religious, secular and everyone in between. The academy also takes great pride in being the first *mechina* in Israel to integrate students with physical disabilities.

It is the flagship program of the Hannaton Educational Center in Kibbutz Hannaton in northern Israel's Lower Galilee. The center's mission per its website is "to create an Israeli society that welcomes diversity, both political and religious, and embraces people regardless of beliefs, background, gender or sexual preference."

The center also features an "Institute for Jewish Leadership," providing programming for rabbis, rabbinical students and young Jewish leaders from around the world, as well as a leadership training program in conjunction with the NOAM Masorti (conservative) youth movement, among other programs.

Just a few days before the end of her time at Hannaton, Cohen told JNS that the *mechina* gave her "a lot of tools for the army and for life."

"What's special is that I got to meet a lot of new people—a real mix from different and diverse backgrounds. I learned so much this year from the people themselves," she said.

Rabbi Yoav Ende, CEO of Hannaton and one of the founders of the institution, arrived on the *kibbutz* in 2009 with his family to help revive what was a nearly defunct community. A Masorti rabbi, he told JNS that at Hannaton, "we deal with identity-building— who we are in a Jewish democratic state. That's our platform. Our biggest challenge is to learn who we are."

"In Israel, we have a variety of Orthodox institutions, and secular ones, and what we are trying to bring to the forefront is a deep pluralistic egalitarian approach," he explained. "I felt that there was a great need for this place."

Nimrod Weisal, Hannaton's partnership director, told JNS, "We accept everyone here— whatever degree of reli-



"Mechina Hannaton," whose student body includes post-high-schoolers from diverse backgrounds throughout Israeli society—religious, secular and everyone in between. (Photo by Omri Salner)



The academy takes pride in being the first *mechina* in Israel to integrate students with physical disabilities. (Photo by Omri Salner)

giosity or denomination you belong to—and try to give a different angle of what Judaism can be and should be, and how that kind of a more open Judaism can be embodied by future leaders we hope to be growing here."

He said one of the key factors in helping to shape the lives of young Jewish leaders at Hannaton is the fact that the institution is nestled in the Galilee. "The Galilee itself is almost a literal crossroads between the Israeli countryside with Jewish *kibbutzim* and Arab villages, and major urban environments. It's the place where Jewish history was made after the destruction of the Second Temple. It's where the Bible and the Jewish tradition as we know them solidified," he said.

See "Youth" on page 23



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## Weekly Parasha

Ki Tavo, Deuteronomy 26:1-29:8

## A new beginning

RABBI MOSHE SHMARYAHU, HEAD OF JUDAIC AND HEBREW STUDIES,  
HILLEL ACADEMY OF BROOME COUNTY

During the years of our lives, we make numerous transitions and undergo various rites of passage, of both a formal and informal nature, consciously or unconsciously. Frequently these transitions are marked by ceremony and ritual of some kind: a *zeved habat*, or *brit milah*, a bat mitzvah or bar mitzvah, a *mikvah* immersion or a wed-

ding. These are solemn moments, both for ourselves and for our closest relatives. Often, they are accompanied by self-scrutiny, a vow and a determination to improve – to be like new leaves that we have re-grown and restored in complete repentance.

The same is true of the beginning of each new year.

Indeed, this is the central theme of our prayers on both Rosh Hashanah and Yom Kippur. We enter a new year as we enter a new home. It also holds true when we move into a new home (year), freshly decorated (Sukkot), the walls clean and as yet unmarked by greasy fingers, the windows

See “New” on page 23

## Congregational Notes

### Beth David Synagogue

Affiliation: Orthodox Union  
Rabbi: Zev Silber  
Address: 39 Riverside Dr., Binghamton, NY 13905  
Phone: 722-1793, Rabbi's Office: 722-7514, Fax: 722-7121  
Office hours: Mon. closed; Tues. 10 am-1 pm; Wed. closed; Thurs. 9 am-1 pm; Fri. 10 am-1 pm  
Beth David e-mail address: bethdavid@stny.rr.com  
Rabbi's e-mail: rabbisilber@stny.rr.com  
Website: www.bethdavid.org  
Facebook: www.facebook.com/bethdavidbinghamton

### 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

Affiliation: Unaffiliated  
Address: P.O. Box 572, 117 Madison St., Cortland, NY 13045  
Phone: 607-756-7181  
President: Carol Levine, 315-696-5744  
Cemetery Committee, 315-696-5744  
Facebook: <https://www.facebook.com/Temple-Brith-Sholom-114006981962930/>  
Service leaders: Lay leadership  
Shabbat services: Either Friday evening at 7:30 pm or Saturday at 10 am from Rosh Hashanah to Shavuot. Holiday services are also held. Check the Facebook page or weekly e-mail for upcoming services. Contact the president to get on the e-mail list.  
Religious School: Students are educated on an individual basis. Temple Brith Sholom is a small equalitarian congregation serving the greater Cortland community. Congregants span the gamut of observance and services are largely dependent on the service leader. The Friday night siddur is “Likrat Shabbat,” while the Saturday morning siddur is “Gates of Prayer.” The community extends a warm welcome to the Jewish student population of SUNY Cortland, as well as the residents of local adult residences.

### Penn-York Jewish Community

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

### Congregation Tikkun v'Or

Affiliation: Union for Reform Judaism  
Address: PO Box 3981, Ithaca, NY 14852; 2550 Triphammer Rd. (corner of Triphammer and Burdick Hill), Lansing, NY  
Phone: 607-256-1471  
Website: [www.tikkunvor.org](http://www.tikkunvor.org); E-mail: [info@tikkunvor.org](mailto: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](mailto:titammy@stny.twcbc.com)  
Website: [www.templeisraelvestal.org](http://www.templeisraelvestal.org)  
Service Schedule: Tuesday, 5:30 pm; Friday, 5:30 pm; Saturday, 9:30 am

On Fridays and Tuesdays at 5:30 pm, services will be led by Rabbi Geoffrey Brown via Zoom.

On Saturday, August 28, Shacharit services will be held at 9:30 am via Zoom. The Torah portion is Deuteronomy 26:1-29:8 and the haftarah is Isaiah 60:1-22. At 8:45 pm, there will be Havdalah services via Zoom.

On Saturday, September 4, Shacharit services will be held at 10 am via Zoom. The Torah portion is Deuteronomy 29:9-30:20 and the haftarah is Isaiah 61:10-63:9. At 8:30 pm, there will be Havdalah services via Zoom.

### Rohr Chabad Center

Affiliation: Chabad-Lubavitch  
Rabbi Aaron and Rivkah Slonim, Directors  
E-mail: [aslonim@binghamton.edu](mailto:aslonim@binghamton.edu)  
[rslonim@chabadofbinghamton.com](mailto:rslonim@chabadofbinghamton.com)  
Address: 420 Murray Hill Rd., Vestal, NY 13850  
Phone: 797-0015, Fax: 797-0095  
Website: [www.Chabadofbinghamton.com](http://www.Chabadofbinghamton.com)  
Rabbi Zalman and Rochel Chein, Education  
E-mail: [zchein@Jewishbu.com](mailto:zchein@Jewishbu.com), [rchein@Jewishbu.com](mailto:rchein@Jewishbu.com)  
Rabbi Levi and Hadasa Slonim, Downtown and Development  
Chabad Downtown Center: 60 Henry St., Binghamton  
E-mail: [lslonim@Jewishbu.com](mailto:lslonim@Jewishbu.com), [hslonim@Jewishbu.com](mailto:hslonim@Jewishbu.com)  
Rabbi Yisroel and Goldie Ohana, Programming  
E-mail: [yohana@Jewishbu.com](mailto:yohana@Jewishbu.com), [gohana@Jewishbu.com](mailto: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](http://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](mailto:rabbi-safman@tbeithaca.org) and [secretary@tbeithaca.org](mailto:secretary@tbeithaca.org)  
Website: [www.tbeithaca.org](http://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](http://www.tinyurl.com/HappeningAtTBE).

Friday, August 27, light candles before..... 7:27 pm  
Saturday, August 28, Shabbat ends ..... 8:26 pm  
Friday, September 3, light candles before ..... 7:15 pm  
Saturday, September 4, Shabbat ends ..... 8:14 pm  
Monday, September 6, light candles ..... 7:10 pm  
Tuesday, September 7, light candles after ..... 8:08 pm  
Wednesday, September 8, yom tov ends ..... 8:07 pm  
Friday, September 10, light candles before ..... 7:03 pm  
Saturday, September 11, Shabbat ends ..... 8:02 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](mailto:TempleConcordbinghamton@gmail.com)  
Website: [www.templeconcord.com](http://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 27: 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. To view on Zoom, visit <https://bit.ly/37UQSpK>, meeting ID 829 9450 3102 and passcode 708450.

Saturday, August 28: 9:15 am Torah Study (to view on Zoom, visit <https://bit.ly/3CVxM14>, meeting ID 882 9808 7579 and passcode 676707; 11:00-11:45 am Family Shabbat Get Together with Orly and Shalom Shoer and Rabbi Barbara Goldman-Wartell in the Temple Concord Dorothy Schagrin Garden to celebrate Shabbat and being together in person. The gathering is for children ages 2-10. Masks are required.

Saturday, August 28: 8:30 pm, Temple Concord and Temple Israel Selichot Program at Temple Israel. The program will be both in person and on Zoom. To reserve your in-person seat, contact Temple Israel; masks are required. To view on Zoom, visit <https://zoom.us/j/94799283646?pwd=WETqUmFZSU5wTVVtbXhLOTJxDEFsQT09>, meeting ID: 947 9928 3646 and passcode Minyan18. To join on phone, call 646-558-8656, meeting ID 947 992 836 46# and passcode: 440 413 99#.

Wednesday, September 1: 10:30 am, Temple Concord Morning Book Club Discussion of “Mother Land: A Novel” by Leah Franqui. The club will meet in the Temple Concord Library and on Zoom. In person participation is limited to 18; reservations to [merrypell.preus@gmail.com](mailto:merrypell.preus@gmail.com) are required. At 6:30 pm, Sisterhood schmooze and 7pm Sisterhood board meeting

Friday, September 3: 5-7 pm, The Kilmer Mansion celebrates First Friday. There will be a tour of the Kilmer Mansion and artwork by local artists. The flute and guitar duo, Silver and Steel, will play.

Friday, September 3: 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. To view on Zoom, visit <https://bit.ly/37UQSpK>, meeting ID 829 9450 3102 and passcode 708450.

Saturday, September 4: 7 “Havdalah with a Bonus” at <https://bit.ly/3zd0atv>, meeting ID 897 4179 1260 and passcode: 408279.

Sunday, September 5: 10 am-2 pm: Sisterhood Rummage Sale: Buy a shirt or top, get one free. Shoppers are asked to use the Oak Street door and wear a mask.

Monday, September 6: 8 pm, erev Rosh Hashanah evening service at <https://bit.ly/3k5rDqim> meeting ID 868 5512 1868 and passcode: 999461.

Tuesday, September 7: 9:30 am, Rosh Hashanah morning service at <https://bit.ly/37Qontn>, meeting ID: 884 4641 8991 and passcode 125281; 10:30 am, youth services and programming in the mansion (in person only; contact Temple Concord for reservations); 12:30 pm, Super Kiddush – Dorothy Schagrin Garden; and 1:15 pm, Tashlich at Peace Park.

Thursday, September 9: Hebrew school begins.

### 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](http://www.templebetheloneonta.org)  
E-mail: [TBEOneonta@gmail.com](mailto: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.

**Youth**.....Continued from page 21

Weisal added that “this place [Hannaton] tries to pay homage and continue that legacy via a connection to the land and through the fabric of life of modern Israel that is exemplified here. It’s where conflicts meet and resolve themselves. It’s where Israel moves forward.”

Ende noted that another key component of Hannaton, especially because of its location, is a focus on coexistence with Arab neighbors in surrounding communities. He said “the fact that we are situated in the Galilee, we take this very seriously. We are trying to create a ‘picture’ of a shared future through the development of Arab-Jewish relationships.”

He explained that around 10 years ago, he decided that the volunteer work done by *mechina* students would involve improving the lives of the youth in the surrounding Arab villages. At first, some of the leaders in the Arab communities didn’t understand Ende’s vision of pre-army Jewish Israelis wanting to volunteer with their Arab neighbors. Some thought that he was delusional. But eventually, Ende found the right leaders who welcomed the initiative.

“I found some leaders with open minds. So twice a week for 10 years, our students were volunteering in the high schools there [nearby Arab villages], leading after-school programs including teaching Hebrew, soccer, drama and more,” continued the rabbi. “Relationships were formed since we came back every year. We believe it’s our mission to create a shared picture we can agree upon.”

However, with the IDF’s “Operation Guardians of the Walls” in June in response to thousands of rockets fired on Israeli cities from Hamas in Gaza, along with violent riots by Israeli Arabs in areas throughout the country, things have changed. “What happened was a big breaking point,” said Ende. “In a sense, something very serious occurred, and it isn’t something that you can just say, ‘Let’s go back’” to the way things were before.

Ende said that while he believes that most of his Arab neighbors were against the violence, it was a scary time. “We had violence all around us; we couldn’t drive at night. This was a level that we had never seen before. It was



Another key component of Hannaton, especially because of its location, is a focus on coexistence with Arab neighbors in surrounding communities. (Photo by Omri Salner)

depressing. It really saddened us to see where we are.”

After the violence ended, “we started straight away, but with caution, having discussions and restarting the dialogue,” he said. “We know we have to continue and strengthen the moderate voices, and make them passionate and loud moderate voices. There is no other option.”

In fact, another program that allowed Hannaton students throughout the year to meet with Arab students in a similar educational framework to strengthen ties continued after the violence subsided.

Cohen said that when they met their Arab counterparts following the violence, “the conversation was a lot more real.”

She added, “It was very educational to see the differences about the types of things we were talking about before the conflict and after. Before, it was more politically correct. But now, for better or worse, we talked about the political situation, and I got to understand what they felt about the government and their perspective about what’s going on in the country.”

**New**.....Continued from page 22

crystal-clear and gleaming and the empty rooms waiting to be filled with our lives.

*Parashat Ki Tavo* begins with a ceremony that marks the entry into the land of Israel (Deuteronomy 26:1-10): as an expression of gratitude to God, the people are to bring a basket filled with the first fruits of the land’s bounty and recount the events that led to the long-awaited settlement of the land.

Benjamin Ze’ev (Theodor) Herzl gave expression to his extraordinary vision, which followed God’s promise through the fathers of the nation and through the prophets of a Jewish state. In both “*Der Judenstaat*” (“The Jewish State”) and “*Altneuland*” (“Old-New Land”), he described a new community, one in which the land would be developed through science and technology, in which there would be tolerance in all spheres and which would be organized socially on a cooperative (“mutualist”) basis. The pioneers of the second *aliyah*, motivated by similar lofty ideals, developed precisely this kind of cooperative way of life when they founded the *kvutzot* and *kibbutzim* that became a hallmark of the new socialist communities – and eventually of the autonomous state of Israel.

The Declaration of Independence drawn up by the founders of the Israel in 1948 also proclaimed equality of all citizens, irrespective of race, religion or gender. Fundamental concepts of social justice, many of which are rooted in the precepts of Deuteronomy and the entire Torah, ground much of the legislation passed by Israel’s Knesset from its inception. Indeed, Israel was one of the first countries to pass a law stipulating equality between women and men. For most of the first 50 years of its existence Israel was a welfare state. Underlying this new venture was not only a divine promise, but also the memory of past suffering, both recent and long gone by. When Herzl had presented his amazing plan to the Rothschild family, requesting their financial help in turning his dream into reality, he wrote: “We are talking about a simple old matter – the Exodus from Egypt.”

Almost the entire Book of Deuteronomy is a reprise, not only of the events of the 40 years in the wilderness (which the people whom Moses is addressing have not witnessed themselves), but also of the commandments first encapsulated in the giving of the Ten Commandments at Sinai and later elaborated in the long, detailed catalogs of precepts and prohibitions. Now, in *Ki Tavo* and the passages that follow, the time has come to look toward the entry into the new home, to review the covenant and to rededicate oneself individually and as a people, by first acknowledging the fact that God has fulfilled the promise given to our forebears.

This is to be immediately followed by an expression of awareness of past suffering, not necessarily one’s own, but that of the collective. Remembrance of things past is an essential part of developing a new identity, beginning a new existence. The formulation of this memory in the First Fruits ceremony, with its reference to the “fugitive” or “wandering Aramean” (Deut. 26:5) surely stirs within

the modern reader recollections of the trials and tribulations of Jews in the Diaspora, which culminated in the unprecedented horrors of the Holocaust.

The purpose of these recollections is to stimulate us to behave differently from those who oppressed us, to give to “the stranger, the fatherless, and the widow, so that they can eat to satiety in your cities.” (Deut. 26:12) Being favored by God entails duties and responsibilities. Failure to observe is to be cursed; obedience brings blessings, prosperity, fruitfulness. Above all, doing God’s bidding means that Israel will be established as “God’s holy people” (28:9) and will be “the head, not the tail” (Deut. 28:13).

In contrast, the detailed, terrifying graphic list of horrors that will be heaped upon the people if they fail to abide by God’s laws ends with perhaps the direst of warnings: to be scattered among all the peoples “from one end of the earth to another” (Deut. 28:64) and, worst of all, to become slaves once again (Deut. 28:68).

The message of *parashat Ki Tavo* applies to us even now, whether we live in Israel or in the Diaspora. To justify Israel’s existence as a Jewish state and homeland, it must forever strive to be a “light unto the nations” and not a state like any other. As a people, wherever we are, we have a remarkable and noble mission to fulfill God’s precepts, whether they deal with ourselves and our relationship to the Divine or, more concretely, with our relationships with our fellow human beings, all of whom have been created in the divine image.

It should be noted that the Jews everywhere in the world never stopped dreaming and immigrating to the land of Israel. There were small immigrants here and there throughout the generations, but the Jews were missing one who would carry out their dreams and push the Jews out of the Diaspora to return to our ancestral land.

This whole topic is very deep and interesting, and there are a lot of interesting questions and answers.

Ende said he felt optimistic that things can improve to restore those relationships with his neighbors, but he feels it has to start at home. “We have to strengthen our Jewish and Israeli identity as humans. That’s how we build bridges,” insisted the rabbi. “If you know who you are and understand your heritage, you can open up. That’s where we want to be – strengthening our humanistic and Jewish values.”

**NEWS IN BRIEF**

From JNS.org

**New York’s Museum of Jewish Heritage to hold tribute concert on 9/11**

The Museum of Jewish Heritage—A Living Memorial to the Holocaust and the Knickerbocker Chamber Orchestra will present a concert to commemorate the 20th anniversary of the events of Sept. 11, 2001. “Remembrance, Reflection, Resilience: A 9/11 Tribute Concert” will feature Samuel Barber’s “Adagio for Strings”; the world premiere of Gary S. Fagin’s “9/11 in Memoriam”; Edward Kennedy (Duke) Ellington’s “Come Sunday,” featuring the KCO’s Orlando Wells on violin; and other musical pieces interspersed with several short readings. “As a memorial institution ourselves, we know how important it is to mark milestone anniversaries in community and with great art,” says the museum’s president and CEO, Jack Klinger. Gary S. Fagin, founder and music director of the Knickerbocker Chamber Orchestra, notes that “the KCO was founded in the aftermath of 9/11 to bring solace and beauty to our downtown neighbors. What better way to look to a resurgent future than to mark this anniversary with heartfelt music and words of hope.” The performance will be held on Sept. 11 at 8 pm EST in the museum’s Edmond J. Safra Hall. A limited number of tickets are available to attend. Virtual tickets to livestream the concert are unlimited and free of charge. For more information or to register, visit <https://mjhnyc.org/events/remembrance-reflection-resilience-a-9-11-tribute-concert/>.

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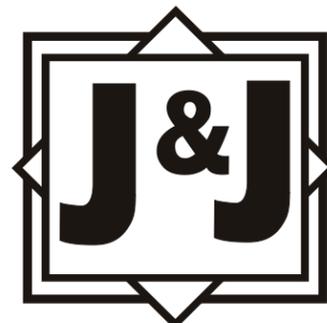
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## NEWS IN BRIEF

From JNS.org

**Palestinians in Gaza continue to send incendiary balloons into Israel**

Palestinian activists in the Hamas-run Gaza Strip launched another wave of explosive-laden balloons at Israel on Aug. 24. It came after the Israel Defense Forces struck terror targets overnight on Aug. 23 in response to incendiary devices that caused multiple fires in southern Israel. The IDF also reported that Hamas fired machine guns into Israel that resulted in additional airstrikes, reported the AP. The violence comes as Egypt has been trying to negotiate a cease-fire between Israel and Hamas, and in the backdrop of Israeli Prime Minister Naftali Bennett leaving on Aug. 24 for the United States to meet U.S. President Joe Biden on Aug. 26.

**Palestinian Islamic scholar urges Taliban to declare caliphate, liberate Jerusalem**

Palestinian Islamic scholar Sheikh Issam Amira called upon the Taliban to declare a second caliphate and not just an Islamic emirate during an address at the Al-Aqsa mosque. According to the report by the Middle East Media Research Institute (MEMRI), Amira made the statements Aug. 21 on YouTube, in which he said that the people of Pakistan would join the caliphate and come to Jerusalem as conquerors and liberators of the Al-Aqsa mosque. "Afghanistan should declare [the establishment] of the second rightly guided caliphate, which follows the 'Path of the Prophet,' and not [just] an Islamic emirate," he said. "Soon, the people of Pakistan will kick out their treacherous rulers, join the caliphate and follow it. All the countries of the Fergana Valley will also follow it, and join it quickly and amazingly. You will all come to Jerusalem as conquerors and liberators of our Al-Aqsa mosque, which belongs also to you and to all the Muslims."

**Dani Dayan appointed chair of Yad Vashem, meets with Holocaust-survivor staff**

The Israeli government on Aug. 22 confirmed the appointment of Israel's former Consul General in New York Dani Dayan as the new chairman of the Yad Vashem Directorate. Dayan, 65, served as Israel's consul general in New York from 2016-20. He previously served as chairman of the YESHA Council, as well as chairman of the board and CEO of Elad Software Systems Ltd., which he founded. He volunteers as the head of the Nefesh B'Nefesh advisory board and was a member of the Yad Vashem Council until his posting in New York. Dayan said that "leading Yad Vashem, the World Holocaust Remembrance Center, is more than a position; it is a mission, and one I take on with awe and reverence. Yad Vashem is not just a commemorative endeavor. On our shoulders rests the responsibility to research and educate, to document and disseminate, to validate fact-based historical truths about the Holocaust and reject all forms of distortion in order to safeguard the memory of the Shoah, and to ensure that the Jewish people and humanity will forever continue to remember this event." On his first day as chairman, Dayan met with Holocaust survivors working there and told them, "For me, you are heroes and the most important people at Yad Vashem. I promise you as chairman of Yad Vashem, I will do everything I can to carry the torch of remembrance and ensure that it is passed on to future generations." Dayan will replace Avner Shalev, the chairman of Yad Vashem from 1993 until his retirement in June 2020.

**U.S. Army completes first live test of Iron Dome battery**

The U.S. Army, in conjunction with the Israel Missile Defense Organization and Rafael defense company, completed its first live-fire test of the Iron Dome air-defense system that America acquired from the Jewish state, Israel's Ministry of Defense announced on Aug. 23. According to a statement, "the performance and live-fire test was conducted at the White Sands New Mexico test range and was the first time U.S. soldiers intercepted live targets employing the Iron Dome System. Iron Dome developers Rafael, IAI Elta and mPrest supported the test." The two countries signed an agreement to procure two Iron Dome batteries in August 2019; those were delivered in 2020. Since then, they have "undergone a process of acceptance testing and operator training over the past months," according to the Defense Ministry. "The U.S. Army Iron Dome System (IDDS-A) is designed to defend supported forces against a range of threats including cruise missiles, unmanned aircraft systems, rockets, artillery and mortar threats," it added.

**Israeli astronaut to take Bar Kochba revolt coin to space**

Israeli astronaut Eytan Stibbe has chosen to bring an ancient Jewish coin when he travels to the International Space Station for Israel's "Rakia" mission early next year, announced the Israel Antiquities Authority. The 1,900-year-old coin was minted during the second Jewish revolt against the Romans, also known as the Bar Kochba revolt. Stibbe first saw the coin when he recently visited the IAA's Dead Sea Scrolls laboratory in Jerusalem and was shown various artifacts, the IAA said in a statement on Aug. 19. The coin was unveiled to the public in March alongside other artifacts that were excavated from the "Cave of Horror" in Nahal Hever. "As part of 'Rakia' mission to the International Space Station, I will be taking with me a bag filled with items that have a special meaning to me. It was clear to me that one of these items will be a symbol of Jewish history," he said. One side of the coin, which is from the second year of the revolt, shows a palm tree with the inscription "Shim'on," although only two letters are now visible. The other side of the coin has a vine leaf with the inscription "Year two of the liberty of Israel."

**Maine lawmaker denounced for attending event hosted by antisemitic conspiracy theorist**

A group of lawmakers in Maine condemned a state representative for participating in an event hosted by an antisemitic conspiracy theorist. A total of 53 members of the state legislature signed a letter expressing their solidarity against antisemitism and denouncing Rep. Heidi Sampson (R-Alfred) for speaking at an event in the city of Belfast on July 27 that was co-organized by Robert David Steele, Maine's WABI reported on Aug. 17. The event, part of the "Arise USA! Resurrection Tour," reportedly featured several controversial speakers that support Holocaust denial and embrace conspiracy theories, including retired gynecologist Christiane Northrup, who has become a leading voice of COVID-19 conspiracy theories in the United States. Steele has previously said that "elite Jews" are responsible for the Holocaust. He claimed Zionists funded the Sept. 11, 2001 attacks, "control the American media" and belong to the "Synagogue of Satan." He also promoted the conspiracy theory that "satanic Zionists" kidnap children and are plotting against white people, according to the group of lawmakers.

**Denver police arrest suspects in yeshiva student murder**

Denver Police have arrested four individuals and a fifth is being sought for an Aug. 17 crime spree and murder of a yeshiva student. Shmuel Silverberg, 19, of Cleveland, was outside of a dormitory for Yeshiva Toras Chaim in Denver when he was shot and killed. Several bullets also hit the building. "At this time in the investigation, it appears that the victims were targeted at random. Therefore, the homicide near the Yeshiva Toras Chaim does not appear to be bias-motivated," the police said in a release on Aug. 19. "However, if the evidence is discovered that it was, the Denver Police Department will work with the Denver District Attorney's Office on adding appropriate charges." The arrested individuals are Isaiah Freeman, 18; Seth Larhode, 21; Aden Sides, 18; and Noah Loepp-Hall, 19. They are facing charges including burglary, first-degree burglary, felony menacing, first-degree auto theft, first-degree assault and first-degree murder.

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