The fall College of Jewish Studies program will feature presentations from the authors of two new scholarly books in modern Jewish studies. The talks—presented via Zoom— are scheduled for Thursdays, October 29 and November 5, at 7:30 pm.

On October 29, Nancy Sinkoff, professor of Jewish studies and history, and the academic director of the Allen and Joan Bildner Center for the Study of Jewish Life at Rutgers University, will discuss her new biography “From Left to Right: Lucy S. Budnick. From Refugee to Brilliant, Pioneering Woman.” Lucy Budnick was the product of a decade of archival research, both Eastern European and American Jewish history in the late 19th and 20th centuries. The research is the most comprehensive examination yet of the history of the Jewish neocon movement. ’Budnick, a scholar of both Eastern European and American Jewish history, was ideally situated to treat this geo-politically and thematically wide-ranging topic,” organizers said of the program. “The product of a decade of archival research, Budnick’s new book is the first comprehensive biography of this brilliant, pioneering, and controversial woman.”

On November 5, Professor Magda Teter of Rutgers University will discuss her book “Blood Libel: On the Trail of an Antisemitic Myth” about the history of the blood libel accusation. “Also the product of years of research in multiple languages, Teter’s monograph is the most comprehensive examination yet produced of this immensely consequential and destructive fabrication,” organizers said. The myth emerged in the Middle Ages and, while other anti-Jewish tales, like those of well-poisoning or desecration of consecrated hosts, disappeared, the blood libel has persisted even to the present day. Teter’s talk will explore the role print media and iconography played in the rooting of this “pernicious canard in the Christian European imagination.” Teter is professor of history and the Shvidler chair of Judaic Studies at Fordham University. She is a fellow of the American Academy for Jewish Research and, in addition to her most recent book, the author of “Jews and Heretics in Catholic Poland” and “Sinners on Trial.”

Both programs are open to the community. Prior registration is required. To register for one or both of the events, send an e-mail to directors@fjgb.org with “pledge” in the subject line.

TORAH CONCERT; HOLIDAY SERVICES

The Jewish Federation of Greater Binghamton announced that it will launch its annual fund-raising Campaign on Super Sunday, October 18. The theme for this year’s Campaign is “Socially Distant, Spiritually Connected.”

“Running a fund-raising campaign during a pandemic is not something I ever thought I would be challenged to do, but here we are, and I look forward to working hard to make the Campaign a success,” said Shelby Hubal, executive director of the Federation. “Due to the pandemic, we are not holding any in-person programming and we need to limit the time volunteers gather to make phone calls. So, in order to keep our volunteers safe, we are asking people to pledge early.”

Campaign Chairwoman Marilyn Bell added, “Our community needs us even more now, but we also need to keep our volunteers safe. Please do a mitzvah and pledge early.”

Pledges can be made three ways:
- Visit the Federation website at www.fjgb.org and click on “make a pledge.”
- E-mail Hubal at director@fjgb.org with “pledge” in the subject line.
- Fill out the form in the ad on page 7 and mail it to the Jewish Federation of Greater Binghamton, 500 Clubhouse Rd., Vestal, NY 13850.

“I know that the past months have been difficult for most of us,” Hubal continued.

Answer the call!

The Jewish Federation of Greater Binghamton announced that it is seeking to complete its Super Sunday phone calls in one day: on Sunday, October 18. “Please answer the phone when we call, ” said Shelley Hubal, executive director of the Federation. “We want to keep our volunteers safe and limit their exposure. So we are hoping that everyone will answer their phone on Super Sunday if they receive a call and make their pledge.”

Don’t want a phone call on that day? Hubal suggests “pledging early.” “We have already been receiving pledges and have several easy ways for you to pledge early,” Hubal continued. “You can visit our website at www.fjgb.org and click on ‘make a pledge,’ you can e-mail us at director@fjgb.org with ‘pledge’ in the subject line, or fill out the form in the ad on page 7 and mail it to the Jewish Federation of Greater Binghamton, 500 Clubhouse Rd., Vestal, NY 13850.”

DIETARY LAWS AND GIVEAWAYS

Fill out the form in the ad on page 7 and pledge early to be considered one of the first and most influential interpreters of the Holocaust to American Jews during the 1960s and ’70s. As Sinkoff shows, it was Dawidowicz’s immersion in the Yiddish culture, of her youth alongside her Holocaust-constructed identity that fueled her shift from early communist beginnings to her emergence as one of the founders of the Jewish neoconservative movement. “Sinkoff, a scholar of both Eastern European and American Jewish history, is ideally situated to treat this geo-politically and thematically wide-ranging topic,” organizers said of the program. “The product of a decade of archival research, her new book is the first comprehensive biography of this brilliant, pioneering, and controversial woman.”

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“I know that the past months have been difficult for most of us,” Hubal continued.
There is an enormous amount of anger boiling across the United States. Some people are angry at what they see as restrictions on their rights to act, think or behave as they wish. Others are angry because they don’t believe they have the same protection under the law due to their skin color, ethnicity or sexual orientation. One side sees the other as trying to take away what they believe rightly belongs to them. It is okay that they have no one to rely on but our Father in heaven. In order to understand this situation morally and spiritually it is necessary to repeat the words of Titus in an abbreviated and adapted form: Before Titus, the Roman emperor, Jesus must have said, “I am the King of the world,” and not God.

On his way back to Rome by ship, Titus returned and desecrated it. This was not just rudeness, but an upward cursed upward. “He entered the Holy of Holies and brought greater distance and even more anger. A way to deal with it so we could work together for the good about the large amount of anger in our country and how, no one group is the only one with rights. No one group owns forever among these waves of anger. No one group ownsSkin color, ethnicity or sexual orientation. One side sees the other as trying to take away what they believe rightfully belongs to them. It is okay that they have no one to rely on but our Father in heaven. In order to understand this situation morally and spiritually it is necessary to repeat the words of Titus in an abbreviated and adapted form: Before Titus, the Roman emperor, Jesus must have said, “I am the King of the world,” and not God.

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So, what is really behind the anger sweeping across our county? Fear. Fear of an unknown future and place in it. We need to address people’s fears because we won’t be able to resolve other issues until we do. What are these fears? Below are just a few of them. (And believe me, this list is far from all inclusive.)

- People are afraid that they are going to lose their jobs and livelihoods. They see gains by others as a loss to themselves. They may believe there is only so much – jobs, money, homes, luck, etc. – to go around and, if someone else has it, they won’t want it. People of color fear for their lives. They aren’t just marching for equal rights today, but playing a large role – but because they fear they may be killed at a routine traffic stop or walking down the street because someone assumes that a person of color is automatically more dangerous than someone white. Policemen’s families fear that their loved ones might not survive their last breath. It is a simple action – a traffic violation or stopping a fight – will lead to their loss and sorrow.

- If you are an American you want to be able to marry, hold a job and live safely. They don’t want to be killed because someone finds their existence offensive or believes what they do is against God’s laws.

- People are afraid that they will no longer feel special if everyone is equal. If all, if everyone is equal, then how can they be better than someone else? And the need to feel religion, skin color, ethnicity, etc., even if they don’t have the same social or financial status.

- People rage against wearing masks because they fear the government is taking over their lives – dictating how they should live, work, and act. Sovereignty is less important to them than their version of freedom.

- How does this fear become anger? That’s simple: it’s so much easier to take out your anger on someone else than it is to stop and face your fears. But yelling at each other isn’t going to help. Denying the causes, no matter how incomprehensible it is not going to help. Trying to reach out and understand each other just might.

I know: it’s not that simple, especially if you are a member of one group that is not fair to those in another group. It is not fair to make those American citizens wait one more minute to get their fair share of the promise this country makes to all its citizens. But realizing that the other side is acting as much of us fear anger as may make it possible for the two sides to meet. It gives them both something tangible to talk, about.

*This is a complete answer*? I have no idea, but we need to do something because I am afraid for our country. I am afraid that the promise of the United States will be lost forever among these waves of anger. No one group owns this country. No one group, the only one with rights. Any group is greater or lesser than another group. It is the only way to survive.

**Anger**

By Rabbi Moshe Shmaya

This epistle is not only medical and economic coping, but also spiritual morality. From the heights of the power and might of the hand of modern man – from the illusion that there is no other besides him and his creation, we cannot prevail, and returns us to our true di...
The Hazon Seal of Sustainability Summit 2020 will take place online on Thursday, October 8, from 9:30 am-2 pm. It will be a day of learning for the extended Hazon Seal of Sustainability community to engage in learning, resource-sharing and community building. Individual registration is $18. Groups may also register. For more information or to register, visit https://hazon.org/calendar/hazon-seal-summit-2020/

Deepest condolences to Beth Slater on the loss of both parents and her only sibling in the last 14 months, and to her children, Ruth and Robert Cooper, on the loss of their grandparents and uncle. May your memories of them always be a blessing.

The Hillel Academy family wishes to express its heartfelt condolences to Julie Plaker on the passing of her mother, Lucille Janosky.

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The Forward

Resources.

Let My People Eat (https://letmypeopleeat.com/) is a podcast devoted exclusively to a kosher, holistic nutrition lifestyle, with weekly episodes focused on the health of the Jewish community. Co-hosts Jill Sharfman, a holistic lifestyle, with weekly episodes focused on the health of the Jewish community. Co-hosts Jill Sharfman, a holistic lifestyle, with weekly episodes focused on the health of the Jewish community. Co-hosts Jill Sharfman, a holistic lifestyle, with weekly episodes focused on the health of the Jewish community. Co-hosts Jill Sharfman, a holistic lifestyle, with weekly episodes focused on the health of the Jewish community. Co-hosts Jill Sharfman, a holistic lifestyle, with weekly episodes focused on the health of the Jewish community. Co-hosts Jill Sharfman, a holistic lifestyle, with weekly episodes focused on the health of the Jewish community. Co-hosts JillSharfman, a holistic

Stephen J. Appel's exhibit “Water – Different Forms” is being hosted at the Marcus Brown and Raymond Loff Galleries, Chenango Arts Council, 27 West Main St., Norwich, through October 2. Masks and social distancing are required. The exhibit is also featured on the Council’s website, chenangoarts.org, as well as its Facebook, Twitter and Instagram pages. Appel’s photos depict water as droplets, snow, streams, waves, ice crystals and other wonders of nature. Much of the imagery is a study in macro-photography, or an extreme closeup of a tiny subject, allowing the viewer a new perspective on objects they might never even notice.

DEADLINE

October 9 ..................................September 30
October 23 .........................October 14
November 6 ..................................November 11

Appel

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The gallery’s hours are Tuesday-Friday, 10 am-5 pm. Any questions can be directed to 336-2787 or info@chenangoarts.org.

The Center for Jewish History will hold the webinar “Finding Your Family Roots: How, When, Where and Why?” on Wednesday, October 7, at 7 pm. Karen Franklin, director of family research at the Leo Baeck Institute, is donating her family papers to LBI, and will address how to organize and prepare collections for donation so that the material will be accessible and meaningful to future researchers. Topics covered will include the types of collections that are accepted, what to do with difficult and personal information, and requesting access restrictions. For more information or to register, visit https://programs.cjh.org/tickets/family-history-today-2020-10-07

The Skirball Culture Center is offering classes online that are required. The exhibit is also featured on the Council’s website, chenangoarts.org, as well as its Facebook, Twitter and Instagram pages. Appel’s photos depict water as droplets, snow, streams, waves, ice crystals and other wonders of nature. Much of the imagery is a study in macro-photography, or an extreme closeup of a tiny subject, allowing the viewer a new perspective on objects they might never even notice.

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In Lucille’s honor, donations can be made to Magen David Adom (https://afmda.org/) or the Parkinson’s Foundation (https://www.parkinson.org/).

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Women's roles and history

RABBI RACHEL ESSEMAN

Ever wonder what would happen if characters from different novels were to meet? In one of the featured stories, there would be arguments about the role women play in public and private life. However, that is not their only purpose: the author also portrays Jewish life in different time periods - showing how Jews were viewed by the surrounding cultures.

“Beyond the Ghetto”

What is the place of Jews in the larger world? What role should women take within the Jewish world? Those questions are among the many asked in Michelle Cameron’s “Beyond the Ghetto Gate” (She Write Press). The novel takes place in the 1960s and 1970s of the French conquest of the country. France has offered equality to all its citizens, although it frowns on religious practice. Religion, however, still plays a major role in the lives of Catholics and Jews alike in Ancona. When the French troops - including the Jewish Daniel who volunteered for the army – rip down the walls of the Jewish ghetto, not everyone is pleased, especially when Jews are given a role in the new city government.

Equally,_level is offered to everyone, though. Mirelle is forbidden to work at her father’s workshop because the army is pleased, especially when Jews are given a role in the new city government.

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The author notes how the Jewish community always had mixed feelings about these outsiders, and those with very different problems – physical, psychological and economic – were often lumped together. He writes that “irrespective of their particular difference, marginal people are banded together by their status as outsiders. Disabled people are visually other in terms of the physical body; mentally ill people fall outside the cognitive mainstream that we are familiar with in everyday life; itinerant beggars and vagrants lack that these are real people he’s writing about: “women and men, children and old people, who lived lives of extraor-

Quick Reference Guide to Planned Giving

Use this planned giving quick reference guide to help determine the best strategy for giving your philanthropic and estate goals.

For further information or assistance, please contact Shelley Hubsal at 724-233-243 or director@fjpb.org

If Your Goal is to:

Avoid tax on capital gains

Avoid federal estate tax on donations

Avoid the two-fold taxation on IRA or other employee benefit plans

Provide a life income security for yourself or others

Reduce taxable income from IRA Required Minimum Distributions

Your Benefits May Include:

An income tax deduction and immediate receipt of income

A charitable deduction plus no capital gains tax

Exemption from federal estate tax on donations

Current and future savings on income taxes

Tax relief to your family on inherited assets

Current and possible future income tax reductions

Reducing taxable income
Aly Raisman: Olympic travail and triumph

Summer has come and gone, and the 2020 Summer Olympics number amongst the many casualties of the Coronavirus pandemic. For Jews, the Olympics have brought both tragedy and victory. The 1936 Berlin Olympics, hosted by Adolf Hitler, enabled the Third Reich to pose as a reasonable regime, thusSadly encouraging Western appeasement and German ambition. The 1972 Munich Olympics were the setting for the slaughter of 11 Israeli athletes by Black September terrorists. The Olympics have, however, also provided the venue for extraordinary achievements by Jewish athletes. Mark Spitz won a then unprecedented seven gold medals in the tragic Munich Olympics. At the 1996 Summer Olympics in Atlanta, GA, gymnast Kerri Strug, despite injury and excruciating pain, summoned valor and talent to perform a memorable vault that enabled the United States to take the gold from the favored Russian team. And the great Jewish-American gymnast Aly Raisman has experienced both Olympic travail and triumph.

Only 18 years old at the time of the 2012 Olympics, Raisman, a photogenic 5’2” brunette from Needham, MA, emerged as an athletic and media phenomenon during the London competition. Even Raisman’s two biggest boosters, her engaging and animated parents, Lynn and Rick, acquired a measure of celebrity. As captain of the U.S. women’s gymnastic team, “the Fierce Five,” Raisman projected athletic mastery, steely resolve and preternatural leadership. Taking on the balance beam, Raisman, fortified by mental and intestinal preparation, defied the laws of gravity. Performing her floor routine – punctuated by dramatic leaps, acrobatic flips, pneumactic cartwheels and theatrical tumbling turns – to the choreographed music of the iconic Israeli folk song “Hava Nagila,” Raisman highlighted her connection to fellow Jews.

Although Jacques Rogge, president of the International Olympic Committee, rebuffed the request for a moment of silence at the opening ceremony to commemorate the 40th anniversary of the murder of Israeli athletes at the Munich games, Raisman’s support for a prime-time remembrance provided the venue for extraordinary achievements by Jewish athletes. Mark Spitz won a then unprecedented seven gold medals in the tragic Munich Olympics. At the 1996 Summer Olympics in Atlanta, GA, gymnast Kerri Strug, despite injury and excruciating pain, summoned valor and talent to perform a memorable vault that enabled the United States to take the gold from the favored Russian team. And the great Jewish-American gymnast Aly Raisman has experienced both Olympic travail and triumph.

“Dancing with the Stars.” Her evocative photos appeared in the Sports Illustrated swimsuit issue. Extensive publicity surrounded Raisman’s romance with handsome NFL tight end Colton Underwood. Seemingly, Raisman had morphed into a real life Jewish-American Wonder Woman. The journey to excellence, however, often exacts a heavy toll, particularly on those who attain that status in their youth. Serious gymnastic competition requires long, grueling hours of training and practice. But from all over the world, including the legendary Israeli Jewish-American Wonder Woman.

From the podium, Raisman’s support for a prime-time remembrance of the Fierce Five chiseled the name of Aly Raisman into the annals of Olympic history.

By age 10, Raisman practiced four hours a day and that commitment continued into a real life Jewish-American Wonder Woman. The journey to excellence, however, often exacts a heavy toll, particularly on those who attain that status in their youth. Serious gymnastic competition requires long, grueling hours of training and practice. But from all over the world, including the legendary Israeli Jewish-American Wonder Woman.

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Temple Beth-El of Ithaca
Affiliation: United Synagogue of Conservative Judaism
Rabbi: Rabbi Rachel Slonim
Address: 200 West State St., Ithaca, NY 14850
Phone: 607-272-4455
Email: bethel@betheithaca.org
Website: bethelithaca.org
Rabbi’s e-mail: rabbi@bethelithaca.org
Office hours: Mon. 10-3; Tues.-Thurs. 9-3; Fri. 9-11
All services are observed online, including Shabbat and High Holidays.
Temple Beth El offers traditional, Conservative, and Reform prayer books.
Shabbat service begins at 6:30 pm on Saturdays and at 6:30 pm on Sundays.

Temple Beth David
Affiliation: Orthodox Union
Rabbi: Rabbi Silber
Address: 100 Riverside Dr., Binghamton, NY 13905
Phone: 607-722-7154
Email: bethdavid@stny.rr.com
Website: www.bethdavid.org
Rabbi’s e-mail: rabbisilber@stny.rr.com
Office hours: Mon. 10-3; Tues.-Thurs. 9-3; Fri. 9-11
All services are available online.

Temple Israel
Affiliation: Congregation B’nai Israel
Rabbi: Geoffrey Brown
Address: 4737 Deerview Pl., Vestal, NY 13805
Phone: 607-976-7121
Email: info@tbethilaca.org
Website: www.templeisraelvestal.org
Office hours: Mon.-Thurs. 8:30 am-3:30 pm; Fri. 8:30 am-1:00 pm
All services are offered online.

Temple Congregation Toledot Israel
Affiliation: Reform Union
Rabbi: Rabbi Barbara Goldman-Wartell
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Phone: 607-723-7555
Fax: 607-723-6785
Email: office@templecongregatontoledotisrael.org
Website: www.templecongregatontoledotisrael.org
Office hours: Mon.-Fri. 9-3
All services are available online.

Temple Chayim
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Email: info@tbethilaca.org
Website: www.templeilaca.org
Office hours: Mon.-Thurs. 10-3; Fri. 10-3
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Temple Beth El
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Phone: 607-272-1793
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The Shabbat between Rosh Hashanah, when the moon is covered, and Yom Kippur, the 10th of Tishrei is called Shabbat Shuvah – the Shabbat of 10 days of te-shuvah. Te-Shuvah means “to return,” not in the sense of answer, but a turning back.

Although this Shabbat is called Shabbat Shuvah, the parasha a week ago was called Shabbat Vayelech – “and he went.” The intention to go and return are complete a week ago was called Shabbat Vayelech – “and he went.” The intention to go and return are complete. Such is our life: back and forth, back and forth. If we follow the phrase shuv, we will see that it comes in the context of the poor spiritual and practical condition of the children of Israel, whose level of sin was so high that God destroyed their Temple, and killed and exiled them from their land.

The prophet, therefore, asks that the children of Israel return to the condition they were in before they sinned by seeing repentance – te-shuvah – and the promise of God that if they return to Him, He will return to them, bringing the people of Israel back to the land of Israel and rebuilding the Temple for them.

It can be summed up and said that the degree of sin of “Israel in the time of the prophets,” which led to general destruction, was much higher than the “degree of Israel of today,” where we see the return of Israel to its land in the midst of redemption.

The Jewish philosopher Franz Rosenzweig says that the word te-shuvah exists only in the Hebrew language. It does not translate exactly into any other language, and, hence, the return journey is an original, ancient and profound Hebrew idea, which has no equivalent in other world religions.

And so, the question I ask myself every year on Shabbat Shuvah, “Where do we go back to? Of course, if we are talking about returning, then it is clear that this is a place we have already been to. But I have not been in a worse place than I am now, I have never been in the position of my ancestors, who sinned in idolatry, incest and bloodshed, slander and gossip at very high social levels. I clearly see around me men and women with high morals who are gracious, merciful, givers of charity, lovers of God and who make every effort to preserve and cultivate Judaism and Jewish tradition.

Modern discourse yields new and contemporary answers to the question of return, the most common of all is to return to ourselves. But what is returning to ourselves? Where is this self located? In a wonderful article on Rabbi Nachman’s thought, titled “And Your Faith in the Nights,” Rabbi Elisha Tzur writes the following: “Man (plural to male and female)... seeks his way, wants to find meaning for life, meaning to all who go through it, a cure for his pain. He wants to know how he can live better, reconcile contradictions, find openings for meaning, understanding and a sense of wholeness.... The root, the fundamental substance of life, the very essence of life – disappears from human attainment, and therefore there will always be a state of ambiguity that envelops all life and the whole human spirit... and despair and fear of failure lurk for all human actions. Anything can fail, get lost, die... in the end.” (From an eclectic and daring collection of articles on Rabbi Nachman’s thought, “The Universe Has a Heart.”)

The article seeks to find the spiritual infrastructure that Rabbi Nachman sought all his life – the same solid and eternal foundation, the spring from which all existence in the universe springs, the root that nourishes and satisfies all existence, from which reality comes, and to which everything returns.

The universe, Rabbi Nachman believed, has a heart. Religious language calls the heart of the universe, this root, “God,” or “ha’va’ya.”

Man will never stop searching for the heart of the universe because to this existential human root beings long. Something in us knows and remembers that this essence is within us from which we were created. And it is every cell and every molecule in our body. And to it, we will return at the end of our lives. And not only man came from there and returned there. Everything – every living thing and every inanimate thing – comes from the same existential root, to which it returns.

But the truth is there is no need to wait for the end of our lives to return to the root we came from. This divine molecule – the root of existence – is not waiting for us at the end of the journey. He’s here all the time! He Is the infrastructure of existence. He constitutes and sustains every cell and every molecule: “For the thing is very near to you” (Deuteronomy 5:14) as Moses said to the children of Israel. The problem is – and this is why most human beings are so unhappy – that the true divine particle – or the root of existence to which we long and yearn and miss – “has no body image and no body,” as Maimonides put it.

Although it is all there is – all matter – but it, itself, is not there. That is, it does not exist in the simple physical sense, and therefore it will not be detected in the particle accelerator in Switzerland. If He were a physical “there,” He could not be the root of existence or the heart of the world. And here, in this period of time, Moses is exactly 120 years old. His birthday – the day he came from infinity – is also the day of his death, the day he will return from the world back to infinity. Do not worry, Moshe’s separation from the people is spread over several parashot, and we have at least two more Shabbats left.

See “Shuvah” on page 8.
Ginsburg to be first woman, Jewish person to lie in state at U.S. Capitol

Ruth Bader Ginsburg, the first Jewish woman to serve on the U.S. Supreme Court, will now also become the first woman and the first Jewish person to lie in state at the U.S. Capitol building, following her death on Sept. 18 at the age of 87 at her home in Washington, DC. Ginsburg, a heralded liberal judicial, feminist and Jewish icon who was the second woman to serve on the nation’s highest court, died from “complications of metastatic pancreas cancer,” according to a statement from the Supreme Court after her death. U.S. House Speaker Nancy Pelosi (D-CA) said on Sept. 21 that Ginsburg will lie in state in the U.S. Capitol, which is an honor reserved for those who have made a significant impact on American life. She will be the second Jewish woman to lie in “honor” at the Capitol in 2005. Along with Parks, three other people have lain in honor at the Capitol.

Report: U.S., UAE seek agreement on F-35s by December

The Abu Dhabi Film Commission of the United Arab Emirates and the Israeli Film Fund announced on Sept. 22 an agreement signed on Sept. 18 in Abu Dhabi for an initial agreement between the U.S. and the UAE that guarantees a “qualitative military edge” over any Middle Eastern states that purchase U.S. weapons, the Reuters report says. According to the report, one solution being discussed is to have the Lockheed Martin Corporation make the F-35 more visible to Israeli radar systems. Israeli Defense Minister Benny Gantz was in Washington and was scheduled to meet with his U.S. counterpart Mark Esper on Sept. 22 to discuss the matter.

Guy Niv becomes first Israeli to complete Tour de France

After nearly 15 years of intense training, sexual abuse and the rigors of abuse, Danon said, has a heart. The true religious/spiritual work: to restructure both institutions and taxation to remove Jewish beggars from the streets. At the same time, members of these communities were also seeking to protect the middle class themselves, and looking to restructure both institutions and taxation to relieve the burdens of the poor. “A lot of the questions that preoccupied the Jews of Ottoman Iran are questions that we ask today. How do we grapple with the idea of alleviating poverty, how to facilitate entrance into the ‘middle class,’” Danon said. “The research has shown, that kind of research has come across a treasure trove of marriage records, including dowry negotiations and troubles in matchmaking.” That planning model, the seed of Danon’s latest project: a look at the marketplace of matchmaking, marriage and divorce in the Ottoman Sephardic communities. Matchmaking was a profession in those days, she said. This summer, she received a grant, along with her Israeli colleague, that will allow her to visit Istanbul and spend the next year on her research. The project will also involve interviewing several thousand Jews from the Ottoman Empire and the Levant to collect data on the experiences of young Israeli cyclists. They can now dream of achieving this and more.” He was visibly emotional as he finished the race, acknowledging that it was far from a “walk in the park,” and the most intense training of his life, he said. Danon’s new work on gender is connected to her previous research on the history of Jewish women and gender in global perspective, New York State Working Group on Jewish History, the Institute for Advanced Studies in the Humanities to set up the Ladino Lab, which contains more than two dozen individuals who have expressed antisemitism online. The Medical “List” already contains more than two dozen individuals who have expressed antisemitism online.