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Film Fest to hold in-person showing of "Fiddler: A Miracle of Miracles" on Nov. 6

By Reporter staff

The Binghamton Jewish Film Fest will show "Fiddler: A Miracle of Miracles" on Sunday, November 6, at Temple Israel, 4737 Deerfield Place, Vestal. The evening will include a kosher dairy dinner and begin at 5:30 pm. The cost is \$12 per person for the film and the dinner. Larry Kassan, who has directed productions of the musical, will facilitate the film discussion. Reservations are required for the event and should be made by Tuesday, November 1. Registration can be made at www.jfjb.org or by calling the Federation at 607-724-2332.

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

adaptation is most appropriately viewed through the lens of the social upheaval and change in mid-20th century America. The documentary also explores a variety of international productions of the show, detailing how individuals of many cultures see themselves in the residents of Anatevka. The film features scenes from productions in Canada, the United Kingdom and the



Netherlands, as well as the last Broadway production revival with Danny Burstein and Jessica Hecht.

Kassan, who is coordinator of special events and theatre at the Rod Serling School of Fine Arts at Binghamton City School District, knows "Fiddler on the Roof": not only has he seen more than a dozen productions of the musical, but he has directed,

designed or produced "Fiddler" at least six times. Why does he feel the musical is so popular? "I can say that in one word: *tradition*," he noted in an e-mail interview. "Honestly, Tevye's story is universal... Tevye's struggles [with a] changing world [where one is] so desperately trying to hold onto one's traditions."

Shelley Hubal, executive director of the Jewish Federation of Greater Binghamton, which sponsors the film fest, noted how pleased she is that the film is finally going to be shown. "We've wanted to show this film in person and almost did last year on Super Sunday before the pandemic made us cancel the event," said Hubal. "Miracle" is the type of film that speaks to the shared human experience. This documentary will make you feel proud of your ancestry. Join us for a wonderful evening that includes dinner, the film and what will be a great conversation with Larry Kassan."

Fall 2022 College of Jewish Studies series to feature two lectures and a movie

The fall 2022 College of Jewish Studies series will be comprised of two Zoom lectures and a movie. The two lectures will focus on American Jewish politics. The first will be held on the evening of Thursday, October 27, at 7:30 pm, and will feature Tel Aviv University Professor Yoav Fromer speaking about former New York Senator Daniel Patrick Moynihan's engagement with Jews and Jewish political thought. The second is scheduled for Thursday, November 10, at 7:30 pm, and will feature Binghamton University Professor Allan Arkush discussing the career of Lewis Strauss, the only Jew to be appointed to a Cabinet post between the Roosevelt Administration and the Kennedy Administration.

On the night of Thursday, November 3, at 7 pm, the College of Jewish Studies

is co-sponsoring an in-person event: a classic silent film with live music performed by violin virtuoso and klezmer fiddler Alicia Svigals, of The Klezmatics fame, and Donald Sosin, a world-renowned silent film piano accompanist. This showing of "Dos Alte Gesetz" ("The Ancient Law"), from Weimar director Ewald Andrew Dupont, will be held at Binghamton University's Casadesus Recital Hall. Parking for the university event is available at the park-



Prof. Allan Arkush
(Photo by Bonnie Edwards)



Prof. Yoav Fromer
(Photo courtesy Yoav Fromer)

ing garage just below the Fine Arts Building.

Fromer's October 27 talk is titled "Sons of City College: Daniel Patrick Moynihan and the Jewish World of Ideas." "Among the many intellectual influences that informed the unique mindset of the legendary (and controversial) scholar and politician, Daniel Patrick Moynihan, none were more central than the ideas of New York's Jewish intellectuals," said CJS organizers. "Despite his strong Catholic-Irish

heritage and pragmatic political instincts, much of Moynihan's political orientation was shaped by the ideas and sensibilities of New York's Jewish intellectual community." Fromer's presentation will explore Moynihan's admiration for New York's Jewish intellectuals in the 1960s-70s and his embrace of some of their most notable political initiatives (like the unequivocal support of Israel), and try to understand why the liberal Moynihan was drawn to Neoconservative Jewish thinkers like the sociologist Nathan Glazer, Commentary Editor Norman Podhoretz, and the writer and columnist Irving Kristol, all of whom also became his personal friends.

Fromer heads the Center for the Study of the United States at Tel Aviv University and See "Studies" on page 8

Beth David Nov. 12 Luncheon Series to feature Professor Randy Friedman

Beth David Synagogue's monthly Luncheon Speaker Series will resume in person on Saturday, November 12, and is scheduled to take place the second Saturday of each month after Shabbat morning services, except for when Shabbat is a holiday. The November guest speaker will be Professor Randy Friedman of Binghamton University's Judaic Studies Department, whose talk is titled "It is Not in Heaven" and is based on a talmudic tale taken from the Bava Metziah tractate. The luncheon and speaker take place after Shabbat morning services and are open to the community. People are encouraged to attend the morning service, which will begin at 9:30 am. There is no charge for the luncheon.

"I will be dealing with the famous story of the oven of Akhnai (Bava Metziah 59b)," Friedman says. "Like many passages in rabbinic writing that are open to interpretation and where the arguments are often at loggerheads, this one is no exception. In this particular tale, we deal with a dispute between a group of rabbis and God, in which God 'admits' that the majority of rabbis, and not God, should determine *halachah* [Jewish religious law]."

After reading through the story of the other rabbis' refusal of Rabbi Eliezer's ruling and ultimately of the Divine intervention in



Prof. Randy Friedman
(Photo courtesy of Randy Friedman)

support of Rabbi Eliezer, Friedman will discuss issues that the tale raises, including the nature of revelation, religious law, interpretation and authority. "This passage is of particular interest to me," Friedman continues, "because, as far as Jewish religious law is concerned, it opens the door to both fundamentalism and progressivism, depending on who the rabbis are."

Friedman majored in philosophy at Yale University, where he earned his undergraduate degree in 1993. He spent the following three years at the Hebrew University in Jerusalem in the Department of Philoso-

phy. In 2005, he was awarded his Ph.D. from Brown University's Department of Religious Studies. He has been teaching at Binghamton University since 2005 in the Judaic Studies Department, with a specialization in the philosophy of religion, and has also taught in the Department of Philosophy. Since 2013 he is an associate professor of Judaic studies and comparative literature. As of 2015, he also holds the position of director of Israel Studies, housed in Binghamton University's Judaic Studies Department. He and Brenda Schlaen have lived in Binghamton for 17 years, and are the parents of Ellie, Mika and Zohar, all former students of Hillel Academy. See "Luncheon" on page 5

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Opinion

Giving *tzedakah* is a sacred duty

By Rivkah Slonim

Editor's note: Following are the remarks Rivkah Slonim gave at the Jewish Federation's Campaign kick-off brunch on September 18.

The recent death of the Queen brought to mind a lovely story about the great Victorian Anglo-Jew, Sir Moses Montefiore that is seminal to our gathering today. Montefiore was one of the outstanding figures of the 19th century. A close friend of Queen Victoria and knighted by her, he became the first Jew to attain high office in the city of London. His philanthropy extended to both Jews and non-Jews, and on his 100th birthday, *The London Times* devoted editorials to his praise. "He had shown," said the *Times*, "that fervent Judaism and patriotic citizenship are absolutely consistent with one another."

One reflection was particularly moving: Someone once asked him, "Sir Moses, what are you worth?" Moses thought for a while and named a figure. "But surely," said his questioner, "your wealth must be much more than that." With a smile, Sir Moses replied, "You didn't ask me how much I own. You asked me how much I am worth. So I calculated how much I have given to charity this year."

I want to talk with you this morning about charity but I want to focus on the Hebrew word, which is *tzedakah*, because charity and *tzedakah* mean two different things.

But first, let's take a step back and look at two radically different perspectives on wealth:

The first, that wealth, whether earned or inherited, is that individual's wealth. What they choose to do with it is completely up to them. There will always be a disparity in how much people have due to a confluence of various factors and luck. If a person chooses to give of their wealth or assets to those in need, it is praiseworthy; an unexpected act of generosity.

The second view contends that the uneven distribution of resources is a calamity that has to be righted. Those who have more than their fair share are obligated to share their wealth; if they do not, they are guilty of perpetuating an injustice. Following this line of reason to its logical conclusion will lead to some kind of state-sponsored socialism or restrictive measures like earning caps to enforce an equitable socio-economic model.

And then there is the Jewish notion of *tzedakah*, which essentially rejects both of these views. Unlike charity, which is derived from the Latin word *carus*, to be kind and endearing, *tzedakah* is etymologically rooted in the word *tzedek*, which means justice, to be just, a value the Torah bids us to pursue.

In fact, author Paul Valley, who wrote "Philanthropy: From Aristotle to Zuckerberg," writes: "For the Greeks and Romans, philanthopia was always a voluntary and self serving activity among the elite; by contrast, *tzedakah* is a religious obligation that falls proportionally on both the rich and those with smaller incomes."

Tzedakah was never enforced by the government or any other entity for that matter, but is rather internally driven by Jewish values.

The Talmud records that the Roman consul Turnus Rufus questioned Rabbi Akiva about Judaism's mandate to give to the poor: "If your God loves the poor, why does He not support them Himself?"

In Roman thought, the division of class was inevitable, even essential, and was intended to stay that way. Thank goodness we have as a world society come a long way from that gestalt; it is common for us to view ourselves as duty bound to give to the needy and this is in no small measure yet another Jewish value that has seeped into the wider thoroughfare of ideas.

Judaism positively insists that we give a certain percentage to *tzedakah* because it's not ours in the first place. Jewish law bids us to give 10 percent of what we own to *tzedakah*. It is somewhat like serving family style. When bringing a platter to the table it is understood that people will take what they need and pass the rest to others.

Tzedakah, righteousness, reminds us not to get caught up in a smug feeling of magnanimity or hubris, but to remember that giving of our resources is simply our duty. Giving *tzedakah* should elicit gratitude, humility and appreciation that we have been allocated and trusted with the assets to disburse. The assets we own are entrusted to us, deposited by the Almighty given on condition that it be used properly. Simply put: giving *tzedakah* is our sacred duty.

I just heard Rabbi Lord David Wolfson eulogize the queen and her spectacular sense of duty in London's House of Lords. Among other things, he spoke of her sense of

duty and shared that the numerical value of the biblical word *tzav*, which means command, is 96, the number of years Queen Elizabeth lived.

There is a well-known joke about a father who met the young man who was asking for his daughter's hand. How do you intend to take care of my daughter, he asked the young man. God will provide, he replied. You do plan to have a family? Yes, confirmed the young man. How will you provide for my grandchildren? God will provide, came the quick reply. It costs a lot of money to raise children, you know, he pressed on. God will provide, the young man firmly stated. When his wife asked how the meeting went and what his impression was, the girl's father summed it up quickly: Lackluster at best, but he thinks highly of me. In fact, he thinks I am God!

The founder of the Chasidic movement, the Baal Shem Tov, taught that a lesson could be taken from every person, from every situation, from every encounter. And what, pressed his students, can be learned from the atheist, the one who denies the Creator? Ah, said the Baal Shem Tov, remember the atheist the next time you encounter someone in need. Don't say God will help her or him. You must rather act as if there is no God and do all that you can to help this person!

We have gathered this morning. Believers, atheists, agnostics, observant, observant not at all, because we believe in the notion of *tzedakah*. Ours is a community built on that value. When we give to the Federation, the umbrella organization dedicated to sustaining our community, we give to ourselves. We give toward our present and toward our future.

It's a fascinating thing that in biblical Hebrew a pauper is called an *ani* and poverty is termed *aniyut*, which is etymologically rooted in the term *l'anut*, to answer. Because the Torah is teaching us that when we see a person in need, it is our mandate to answer than need. May we all embrace the privilege of heeding the cry and responding to the best of our ability.

I wish us all a *shannah tovah*, a good year and blessed year, a year in which we are all privileged to give rather than to take, to bestow rather than to receive, to grant, to confer, to bequeath in good health and with gladness of heart, Amen.

In My Own Words

Culture shock

RABBI RACHEL ESSERMAN, EXECUTIVE EDITOR

I couldn't believe it. That one sentence completely overthrew what I'd known as a fact since childhood. What could have caused such culture shock? It was a simple statement in the latest issue of the AARP's magazine. I was skimming an article about dentistry when I came across this mind-blowing statement: it's recommended that you wait for an hour after eating before brushing your teeth. What? I grew up with dentists impressing on us the importance of brushing after every meal. I quickly got online and searched for the American Dental Association to see if the information was correct. Believe it or not, it was. My waiting until

after breakfast to brush my teeth was completely wrong.

I realize this is a small, unimportant thing (well, except for all the fillings in my teeth that might not be there if I'd known it), but it felt shocking because I'd never heard anyone refute what I thought was an established fact. I don't know when the recommendation changed, but no one ever mentioned it to me. Was I supposed to have known this on my own? Were there articles in the newspaper that I missed?

Thinking about tooth brushing habits made me realize I learned this when I was young and never thought to question it. That's true with large portions of my life. If I learned to do something one way as a child, I generally continue to do it that way unless someone mentions and/or I read that what I'm doing is wrong. This may be because I thrive on routine: for example, I do things in the same order almost every morning. That way, not only do I never forget to do something, I don't have to waste energy thinking about something that's not important. I am now trying to incorporate brushing my teeth before breakfast into this routine (although I still use a dental pick after I eat to get the bread crumbs out of my teeth).

This made me think that not only our actions, but our opinions, are often formed in childhood. However, my attitude to many important issues have changed over the years. That's because I've lived through the Civil

Rights Movement, the Anti-Vietnam War Movement, the Feminist Movement, the Gay Rights Movement and the Black Lives Matter Movement. Each has allowed me to see the world from a different perspective and realize that my childhood reactions were often wrong. Some of these movements have had a direct effect on my daily life. Without the Feminist Movement, I doubt that I would be a rabbi: that option was never discussed when I was growing up. The other movements didn't affect me as personally, although they have all affected me politically. I view our political, social and cultural systems in the U.S. differently after learning from each movement.

Note, please, that I didn't say learning *about* each movement, but rather learning *from* each movement. Just as my Jewish learning never ends, so, too, does my ability to expand my understanding about the lives of others and the changes I can make to help create a better world. That's very important because this is also a Jewish principle known as *tikkun olam* (repairing the world), which underlies my understanding of Judaism.

Am I done with learning and culture shock? I very much doubt it. Just as we read and reread to the Torah each year to discover new meanings, so will the world continue to teach us new lessons, but only if we are open to receiving them.

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Or just leaving town for a few months?

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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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Beth David Sisterhood plans Sukkot gathering

The Sisterhood of Beth David Synagogue will celebrate Sukkot this year with a holiday meeting on Wednesday, October 12, at 1 pm. Since this is the first day of Chol haMoed Sukkot, weather permitting the meeting will be held in the Beth David sukkah, or inside Beth David if it rains. The meeting is open not only to

members and friends of Beth David Sisterhood, but to the entire Jewish community.

"We hope you will join us as we learn a few fun facts about the holiday and participate in some holiday related activities," said organizers of the event. "There will of course be refreshments so everyone can recite the appropriate

blessings and fulfill the mitzvah of eating in the sukkah."

Donations for CHOW will be accepted and someone will be available to collect membership dues or payments for mitzvah cards.

"We hope you will take a few minutes out of your busy schedule to join in our Sukkot celebration," organizers said.

JCC to hold yard sale benefitting ECC on Oct. 9

The Jewish Community Center of Binghamton, 500 Clubhouse Rd., Vestal, will host an outdoor yard sale on Sunday, October 9, from 8 am-1 pm. Community members and vendors are welcome to rent a table for \$25 to sell their items to benefit the JCC's Early Childhood Center. The entire community is welcome to attend the sale; there is no admission fee.

The event will be held in the JCC parking lot. Participants who would like to rent a table for the yard sale event must do so in advance. Shoppers will be welcome all morning to come and peruse the different tables. In the event of inclement weather, the rain date for this event will be Sunday, October 16.

For more information and updates, fol-

low the event on Facebook at www.facebook.com/events/1135242127370526?ref=newsfeed. For more information about the yard sale, becoming a vendor, or the JCC, contact the JCC office at 724-2417.

The Jewish Community wishes to express its sympathy to the family of **Elinor "Honey" Esserman**

Ithaca College Jewish Studies Program talk on "Tapestries of Hope"

The Ithaca College Jewish Studies Program announced that Marjorie Agosin will present "Tapestries of Hope: Chilean Arpilleras," this year's Rachel Siegel Lecture, on Tuesday, October 18, at 6:30 pm, in Textor Hall Room 101. The talk is free and open to the public.

Agosin will speak about the acts of mourning and protest exhibited by the women in Chile who created tapestries (*arpilleras*) using the torn clothes of their loved ones who had been disappeared during the era of the Pinochet dictatorship. Agosin will also introduce the audience to the ongoing tradition produced by the human rights collective

in Chile called *Memorarte*. The *arpilleras* are currently on display at the Ithaca branch of the Tompkins County Public Library and also within the display cases of the first floor of Gannett Center on the Ithaca College campus alongside the Department of Art, Art History and Architecture.

Agosin is the Andrew Mellon Professor in the Humanities at Wellesley College. She is an award-winning poet, memoirist and human rights activist. Her creative work is inspired by the theme of social justice, as well as the pursuit of remembrance and the memorialization of traumatic historical events both in the Americas and in Europe. She has written about the Holocaust through the portrayal of Anne Frank, as well as the history of Bosnian women during the siege of Sarajevo. Agosin is also a literary scholar whose work has focused on writers such as Pablo Neruda, Maria Luisa Bombal and Gabriela Mistral. She has done research and written about the role of women in Latin America during authoritarian regimes in the 1970s and '80s. One of her works, "The Arpilleras of Chile," has been called a pioneer work on this subject. Agosin has written essays, autobiographical memoirs and a young adult novel with a unified theme of the pursuit of social justice and human rights. Agosin is a recipient of the Pura Belpre Award, the Gabriela Mistral Award for life achievement issued by the Chilean government, and the United Nations Leadership Award.

Holiday service schedules

October holiday service schedules can be found on *The Reporter* website at <https://www.thereporter.com/local-stream/high-holiday-services-at-area-synagogues-2022>. For up to date information about closings due to the pandemic, contact the synagogues. Contact information can be found in the congregational notes on page 18.

BD Sisterhood held opening meeting

Atright: The Beth David Sisterhood held its opening meeting on September 14. Members learned about holiday food traditions. L-r: Judy Silber, Toby Kohn, Marcy Yonaty, Sima Auerbach, Dina Danon, Susan Hubal, Cathy Velenchik and Marlene Serkin.



Above, left: Professor Dina Danon, associate professor of Judaic studies at Binghamton University, discussed food traditions in the Sephardic world with members of the Beth David Sisterhood at the September 14 meeting.

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Off the Shelf

Defining and defying stereotypes

RABBI RACHEL ESSERMAN

Is it possible to objectively critique films, TV, books and music? In the past, scholars/researchers acted as if they were independent observers whose socio-economic and religious backgrounds had no impact on their opinions. In contemporary times, though, there are critics who make clear that their critiques result from their personal identification. Take, for example, Carol Siegel's most recent work, "Jews in Contemporary Visual Entertainment: Raced, Sexed, and Erased" (Indiana University Press). In this alternately frustrating and fascinating book, Siegel – who is a professor of English, film and women's, gender and sexuality studies at Washington State University Vancouver – makes her biases clear: at one point she calls herself as "a Jewish feminist sex radical." She also offers a thought-provoking discussion of the difficulty of determining who is a Jew in contemporary society. Her work left me with a long list of films and TV shows that I never want to see – and that includes some she praises.

Siegel has a focused agenda, which is less about the films and TV shows she discusses than about her worldview. She opens her work with noting she seeks "to illuminate, through examples taken from visual entertainment media of the last twentieth and the early twenty-first centuries, how Jews have been raced and sexed in the time period leading up to today. As the book's subtitle indicates, representations in visual entertainments contribute to the racialization of Jewishness, its sexualization, and even its erasure." This academic jargon can be frustrating since it makes it difficult for a non-scholar to determine Siegel's exact meaning.

What are easier to understand are her discussions of how Jews and Gentiles may have different reactions to the entertainments she discusses based on their background. For example, the author notes that she and her husband had very different reactions to the ending of "A Serious Man," which was written by Joel and Ethan Coen. She found the ending hilarious, while the humor escaped her non-Jewish husband. She does note that not all Jews agree about every film: while Siegel calls "Inglorious Basterds" "the World War II revenge fantasy I have waited my whole life to see," others saw the squad as "psycho killers," not people whose actions should be admired.

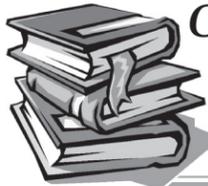
Questions about the nature of Jewish sexuality arise because Siegel sees Jewish and Christian cultures having different ideas about sex. While celibacy has been seen as a Christian ideal, something which still permeates American culture, Judaism generally sees sexuality as positive. The author notes that Jews have been seen in films as stereotyped (what she calls racialized) according to sex roles (for example, feminized men who spend their days indoors studying), although she does admire films like "Hester Street" that offer characters who defy these roles or, at least, take them in a different direction. While Jews might see themselves as sex positive, Siegel believes many films portray their behavior as deviant.

While in her introduction Siegel lists plans to discuss only a few examples, she frequently refers to other material (films, books, tv shows) to explain her point: her filmography fills three, small print pages. It's not always clear exactly what she is trying to accomplish, at least not for

this layperson. But in the midst of this material, interesting discussions about specific aspects of Judaism and what it means to be Jewish break through.

In fact, her discussion in the introduction about Jewish identity and what it means to be Jewish was my favorite section and offers a great deal to ponder. It might come as a surprise to learn that Siegel would not be considered Jewish in the Conservative and Orthodox worlds: her father was Jewish, but her mother was not. Siegel also does not practice Judaism as a religion. However, she strongly identifies as a Jew. She notes the continuing discussions concerning whether Judaism is a religion, a race or an ethnicity, and offers no one answer. But, she wonders, can someone be Jewish solely based on their ancestry? Do cultural practices define one as Jewish? Are ritual practices necessary? Within this discussion she talks about the fallacy of Jews becoming "white folks." Although she acknowledges that most American Jews accrue benefits not offered to people of color, their Jewishness still does not allow them to blend into secular and/or Christian culture.

"Jews in Contemporary Visual Entertainment" is a challenging work that is not for everyone. Siegel uses entertainment as a way to offer her opinions on culture in general, making her analysis one that far more personal than those offered in many scholarly works. In fact, the author offers her personal take not only on visual entertainment, but the state of contemporary American culture. Those latter, very left-leaning sections could have easily appeared on the oped pages of a newspaper or magazine.



Off the Shelf

Saints, a living house, ghosts and fantastical moments

RABBI RACHEL ESSERMAN

Saints, demons and other mythical creatures

When one describes a novel as containing "everything but the kitchen sink," it's usually not meant in a positive way. In the case of "The Hidden Saint" by Mark Levenson (Level Best Books/New Arc), that phrase should read "everything *and* the kitchen sink," which, in this case, is a compliment. Levenson manages to include an amazing range of creatures from Jewish mythology and not only write a convincing story, but an engrossing and dramatic one.

In the 18th century, the belief in imps and demons was common. After all, the rabbis in the Talmud offered suggestions on how one could protect oneself from these creatures. Men about to wed were especially in danger from Lilith, a demon who was described in *midrash* as the biblical Adam's first wife. It's no surprise, then, that wedding celebrations in the novel go awry due to the interference of supernatural forces. Unfortunately for Rabbi Adam, not only are his new son and daughter-in-law affected by this evil, but his two other children. To save them from these forces, he must enlist a golem and one of the *lamed vavniks* (the 36 righteous people without which the world could not exist) to help him fight the evil that seeks to destroy the world. He must also right a wrong he committed years ago – one that changed more than the course of his own life. Underlying the story is the more everyday – but just as

affective – tale of Rabbi Adam and his wife, Sarah, whose marriage has long been devoid of emotional connection. Although Sarah plays a lesser role in the action, she plays a large emotional one.

While "The Hidden Saint" is a fantasy steeped in Jewish lore and learning, it also offers universal lessons about humanity. When talking about the difficult tasks they face, Adam and the *lamed vavnik* discuss whether anyone could become one of the righteous 36. Adam notes that "knowing right from wrong can't be that hard." The *lamed vavnik* answers, "Knowing what's right is easy. *Doing* what's right, when it takes compassion, or courage, or faith... well, that's the hard part. But it's not beyond anyone, Rabbi Adam, remember that." This moving work will rank high on any listing of Jewish fantasy.

A sentient house on chicken legs

Novels can take you by surprise. For example, "Thistlefoot" by GennaRose Nethercott, seems at first glance to be nothing more than an interesting Jewish fantasy focusing on two siblings with special powers. By the end of the work, however, it offered a powerful, moving look at Jewish history.

The siblings are Bellatine and Isaac Yagas, who used to help with their parents' puppet theater when they were young. Isaac has been wandering aimlessly across the country since he left home as a teenager. For reasons that are revealed later in the novel, Bellatine works as a woodworker/carpenter. The two have not seen each other since Isaac deserted her without a note, something Bellatine greatly resents. They are brought together when they receive a joint inheritance from their late great-great-grandmother, which has been delivered after a required 70 year waiting period. The inheritance – Thistlefoot, a house that is aware of its surroundings and walks on very large chicken legs – is completely unexpected. Bellatine immediately falls in love with the house, which Isaac is willing to give to her if she will tour the country with the puppets their parents used when they were children so he can raise enough money to pay off a debt. Against her better judgment, Bellatine agrees. But there is more to the house than they realize: someone wants to destroy it; while searching for Thistlefoot, he spreads chaos and death in his wake. The siblings, with a few companions they acquire in their travels, must not only discover the true nature of the person they call the Longshadow Man, but why he wants to destroy Thistlefoot.

The story is told through three points of view: Bellatine, Isaac and Thistlefoot. The house offers numerous variations on how she came to be before revealing the true and devastating reason behind her existence. This reality not only explains the siblings' powers, but what they need to do to become emotionally whole. Some of the concluding scenes are awe inspiring and will move readers to tears as they reveal the dark history of European Jewry.

Magic and music

It's not uncommon for parents and children to disagree about the direction a child's life should take. It's also not uncommon for immigrants to the United States to prefer

that their child seek financial security, rather than pursue an artistic pathway. While 16-year-old Ilana Lopez, who is biracial and Jewish, can appreciate why her parents feel this way, she wants to pursue a musical career because playing the violin makes her feel alive. In "The Ghosts of Rose Hill" by R. M. Romero (Peach Tree Teen) Ilana's parents have sent her to Prague to spend the summer with her father's sister, a poor artist. Ilana is supposed to spend her days studying to better her grades on college admission tests and is not even allowed to bring her violin with her.

Her Aunt Zofie supports Ilana's desire to be an artist, but Ilana feels she can't defy her parents. However, she finds it difficult to study and wanders up the hill behind her aunt's cottage, where she finds a Jewish cemetery. Determined to cut back the branches and rid the gravestones of the ivy and moss covering them, she works regularly in the cemetery. There she meets Daniel, a ghost, whom she befriends. But there is more to Daniel's story than she at first expects, including a relationship with the mysterious Rudolf Wassermann, whose plays the violin on the streets of Prague and offers to lend Ilana his wonderful instrument. Ilana is drawn into Wassermann's web as she and Daniel become closer, but there are forces that could destroy her life if she's not careful.

"The Ghosts of Rose Hill" is written in prose poetry, which is easy to read and fits the mood of the story. The adjective that first came to mind was lovely, although there is grit underlying Ilana's reactions. The author does an excellent job mixing religion and ghosts, along with showing how Ilana becomes brave enough to embrace what she wants in life. While the novel is aimed at teens, adults who enjoy fantasy will also find much to enjoy.

Fantastical short stories

Short story collections are often hit and miss. However, the range of my reactions to "Burning Girls and Other Stories" by Veronica Schanoes (A Tor Doherty Associates Books) surprised me. While I found some of the stories wonderful, others were puzzling and difficult to appreciate. Reviewing my reactions made me realize that I enjoyed the stories that featured more plot and character development. The ones that didn't appeal were more fantastical fables, although all the stories are well written.

All the tales contain elements of fantasy, although the more developed stories are grounded in the real horrors humans face in this world. For example, "Among the Thorns" is a wonderful story of revenge that speaks to how Jews were unfairly treated in the 16th century. Its ending is deeply satisfying. "Phosphorus," which features Irish characters living in 19th century London, shows how the poor – particularly women – were treated as disposable. Although it contains no Jewish characters, it has a Jewish sensibility. "Emma Goldman Takes Tea with the Baba Yaga" also features that sensibility. The story takes place after Goldman has been expelled from the U.S. and is living in the U.S.S.R. Goldman is disappointed in Soviet communism, but the question becomes whether she is willing to give up on trying to change the world.

See "Ghosts" on page 6

SPECIAL COMMEMORATIVE SECTION

Join us in
celebrating our

Friday,
November 18, 2022

Deadline: Tuesday,
November 8, 2022

50 years of service

December 3, 1971-December 3, 2021

Special features to include a retrospective of *The Reporter*, clips from the early years, and greetings from members of the community - both personal and business - who have supported us over the years.

The Reporter newspaper has reached a publication milestone - 50 years of service to area Jewish communities! In honor of this event, and to salute our sustainers throughout the years, we will publish a special commemorative section on Friday, November 18, 2022. Help us celebrate the end of our "golden" anniversary year with a show of support from your family or business. We look forward to serving you for another 50 years!

For information on your customized greeting, contact Kathy Brown at 724-2360, ext. 244, or advertising@thereporter.org.

50th Anniversary Discount Rates

3x4 (eighth of a page) \$108

3x8 (quarter of a page) \$235

6x8 (half page) \$440

6x16 (full page) \$865

Other sizes available - contact Kathy for information!

Federation held Stop the Bleed program



On September 19, the Jewish Federation of Greater Binghamton held a Stop the Bleed program presented by United Health Services Trauma Services. More than 40 people attended and learned how to take life-saving action if needed until professional help can arrive following an accident, mass shooting or other acts of violence.



Shelley Hubal (right), executive director of the Jewish Federation of Greater Binghamton, practiced putting a tourniquet on Suzanne Holwitt (left), president of the Federation.



The Stop the Bleed program included hands-on practice.



The group had the opportunity to practice what they learned.



The group listened to information before the practical part of the program.

NEWS IN BRIEF

From JNS.org

JFNA announces fund for Hurricane Ian relief effort

The Jewish Federations of North America announced on Sept. 29 that it has launched a Hurricane Relief Fund to support the relief and recovery for those affected by Hurricane Ian. The hurricane has forced thousands of Floridians to evacuate and has left millions without power. "While we're still assessing the damage, it's clear that many communities in Ian's path will have significant needs," JFNA Chair Julie Platt said in a statement. "Jewish Federations are especially well-positioned to help in these kinds of situations, which is why we have opened an emergency collection for donations and are preparing to provide emergency grants to the communities hit by this devastating storm." The Jewish Federations' Emergency Committee, a volunteer body that allocates emergency funds for disaster relief, will make grants to support the effort.

Luncheon.....Continued from page 1

Friedman also serves on the boards of the Jewish Federation of Greater Binghamton and Temple Israel.

"Those of us who have heard Randy Friedman speak before already know what a gifted teacher he is, with that special talent of making all subjects engaging and thought-provoking," organizers say. "His talk at the first in-person luncheon speaker series is sure to generate a lively discussion!"

Since the monthly series' continuation depends on the generosity of contributors,

Beth David welcomes donations to the Luncheon Fund in order to keep the program going. Donations as well as sponsorships can be made in honor of or in memory of someone, or to mark a special occasion. Those wishing an acknowledgment to be sent to the person being honored or to the family of someone being remembered can indicate that, along with the necessary information. Donations can be sent to Beth David Synagogue, 39 Riverside Dr., Binghamton, NY 13905, Attention: Luncheon Fund.

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 Kelly Wilmarth, FNP-C
 Tamara Burger, CNM

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Jewish Baseball Players

The Jewish baseball circle

BILL SIMONS

A manila envelope, containing DVDs, arrived at our hilltop farmhouse, postmarked July 12, just five days before the death of its sender, Bob Ruxin. It was a documentary record of a remarkable August 29-30, 2004, event, "A Celebration of 143 American Jews in America's Game 1871-2004." Bob played a key role in organizing the conference, and I served on the Hank Greenberg panel. Retired Jewish ballplayers, sport scholars and media luminaries delivered presentations. Organized under the auspices of the American Jewish Historical Society, the conference took place at the National Baseball Hall of Fame. Networking, insights and my first encounters with Bob Ruxin and Bob Tufts made my participation memorable. Without the Jewish baseball circle, I would not have had the privilege of knowing either of these landmen.

For Bob Ruxin, there was prelude to our meeting at the conference. As a speaker for the New York Council for the Humanities, I found myself at SUNY Cobleskill on March 10, 2004, discussing baseball's ethnic standard bearers. The audience was mainly comprised of undergraduates, leavened by some faculty. There was, however, an older woman in the audience. After the program, Shirley Ruxin introduced herself. She informed me that her son wrote a book on sports agents and was involved in Jewish – and other – baseball enterprises. Mrs. Ruxin told me that she would tell her son, Bob, about me. And she did.

Both Bobs, Ruxin and Tufts, were at "A Celebration of

Ghosts. . . . Continued from page 4

The final story, the award-winning story "Burning Girls," is worth the price of the book. Two sisters emigrate to the United States because their mother foresees their deaths if they remain in Europe. Deborah, the narrator, and her pampered sister, Shayna, first find work in the garment district. However, Deborah learned medicine and magic from her grandmother while still in Europe and soon establishes a network of women who seek her medical help for themselves and their children. Shayna, however, is satisfied with her job and hopes to become a sample maker. But trouble enters their home and what at first seems to be an answer becomes... that's for readers to discover at the end of this powerful work.

Other readers may find the less plotted stories of interest. "How to Bring Someone Back from the Dead," "Alice: A Fantasia" and "Lost in the Supermarket" left me puzzled, although that might have been because of the age difference between me and the author. The story "Rats" made more sense, but only because I was able to guess (I hope correctly since the author only gives clues) the real life people on which it was based.

But what stands out in all these stories is how Schanoes uses fairy tales to comment on real life. When doing so, she manages to combine fantasy and harsh reality to create something new. While readers may not agree on which stories are the best, most will find ones to appreciate.

143 American Jews." For Bob Ruxin and me, his mother had given us immediate common ground. Initially, however, the rationale for Bob Tufts' conference presence was not evident. A handsome, 6'5", Ivy Leaguer, he was the descendant of early settlers of the Massachusetts Bay Colony, including the first Essex County woman convicted of witchcraft and the philanthropist who donated the land on which Tufts University was built. Raised a Congregationalist, Bob was always intrigued by Christianity's Hebraic background. Intelligent and ecumenical in his friendships, he enjoyed theological discourse with peers and increasingly found his views cognate with Judaism. His Jewish fiancé, and later his wife, Suzanne Israel, a fellow Princetonian, played a significant role in his religious odyssey. "Having a personal relationship with God and the imperative to take responsibility for your life and do simple good deeds spoke to me," recalled Bob. At University of Virginia, where Suzanne received her law degree, Bob began the formal conversion process.

Questioned about the Jewish name selected upon conversion, he riffed about his request: "I'll take Sandy Koufax, please." Bob's Hebrew name was actually Reuven in honor of the pitcher protagonist of the Chaim Potok novel "The Chosen." Introducing myself to Bob, I sought rapport by noting that he played high school ball in Lynnfield and for an American Legion team in adjacent Lynn, MA, my birthplace. Charming and affable, Bob and I developed a relationship pivoted around Jewish baseball. One summer, we hooked up for several days at John Jay College for training concerning adjunct faculty issues.

As conference co-director, over the years I invited Bob to moderate several sessions of the Cooperstown Symposium on Baseball and American Culture. When I needed editorial help for an anthology article on Dan Quisenberry, the talented poet and All-Star relief pitcher, Bob critiqued the piece on his former teammate. Modest about his attainments, Bob, like another scholar athlete, Moe Berg, earned degrees from Princeton (B.A.) and Columbia (M.B.A.), majoring in finance and business.

Ace of the Princeton pitching staff, Bob was drafted 12th in the 1977 MLB draft. A lefty armed with deceptive sliders and sinkers, he advanced through the minors, posting a 9-2 won-loss record and a spectacular 1.70 ERA in AAA ball. An arm injury limited Bob's 1981-83 MLB career as a reliever with the San Francisco Giants and Kansas City Royals to 27 games, 42 innings, 2 wins, 0 losses, and a 4.71 ERA.

Post-pitching, Bob spent a generation navigating Wall Street equities. Seeking an impact not measured by financial profits, he migrated to teaching. As mentor to the baseball team and adjunct instructor in management, he became a Yeshiva University icon. Bob developed a course on Marvin Miller, executive director of the Major League Baseball Players Association, that yielded data important to the Jewish labor leader's eventual election to the Hall of Fame. In 2018, Bob received the Lillian and William Silber Professor of the Year Award. Sadly, in 2009, Bob received a diagnosis of multiple myeloma. In the decade

that followed, he lived fully as husband, parent, teacher, scholar, baseball activist and patient advocate.

Likewise, Bob Ruxin died of cancer in his 60s despite a hard fight that yielded extra years. His legacy also included support for other patients, providing impetus for financial and blood platelet donations. So that she would be closer to her children and grandchildren, Bob relocated his widowed mother to Brooksby Village, a retirement community in Peabody, MA, where my parents resided. Mrs. Ruxin and my mother became friends. When I gave baseball lectures at Brooksby, Mrs. Ruxin attended, often accompanied by Bob.

A graduate of Princeton and Harvard Law School, Bob Ruxin was brilliant, passionate and generous. His influential book, "An Athlete's Guide to Agents," went through multiple printings. Attorney, sports industry executive and Jewish communal activist, Bob, as an organizer and/or promoter, was a key contributor to every major Jewish baseball enterprise in the United States and Israel over the past generation. His imprint was on the 2007 Israel Baseball League; Team Israel international competition, including the World Baseball Cup and Olympics; the comprehensive Jewish Major Leaguers Baseball Card Series; and innumerable conferences.

Bob Ruxin was an organizer, and Bob Tufts and I presenters, at the wonderful 2013 gathering on Jewish baseball held at the Isabella Freedman Jewish Retreat Center in bucolic Falls Village, CT. Bob Tufts delivered the Sabbath sermon.

The two Bobs first met at Princeton. Bob Ruxin, editor/reporter for the student newspaper, interviewed pitcher Bob Tufts. I am going to visit them again on those DVDs Bob Ruxin bequeathed me.

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.

NEWS IN BRIEF

From JNS.org

Booking.com adds safety warnings to all Judea and Samaria sites

Online hotels and travel company Booking.com has added safety warnings to sites in Judea and Samaria, Reuters reported on Oct. 1, but drew praise from the Israeli Foreign Ministry for not singling out Israeli communities. According to the report, "The move was rebuked by Palestinian officials, who said the advisory should only be used for Israeli settlements." Booking.com currently advises clients to check their governments' travel advisories for Judea and Samaria, which "may be considered conflict-affected."

Quick Reference Guide to Planned Giving

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

For further information or assistance, please contact Shelley Hubal at 724-2332 or director@jfgb.org

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Reducing taxable income



Jewish Federation
OF GREATER BINGHAMTON

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 class “Biblical Hebrew Advanced Seminar: The Book of Ruth” on Wednesdays, October 19-December 21, except for November 23, from 1-2:30 pm, with Dr. David Zev Moster. Those attending need to have or thorough grasp of biblical Hebrew nouns, prefixes, suffixes and verbal stems since the Book of Ruth will be read in its original Hebrew. The cost to attend is \$315. For more information or to register, visit www.jtsa.edu/event/biblical-hebrew-advanced-seminar-the-book-of-ruth/.

◆ The Jewish Theological Seminary will hold the virtual class “The Paradox of Ukrainian Jewish History” on Tuesdays, October 25-December 20, from 7:30-8:45 pm, with Dr. David Fishman. This course will examine the paradox of Ukrainian Jewish history, culminating in the election of its first Jewish president in 2019. The cost to attend is \$270. For more information or to register, visit www.jtsa.edu/event/the-paradox-of-ukrainian-jewish-history/.

◆ Or HaLev, in partnership with Pardes North America, will hold the virtual course “Longing, Loneliness and Love” with Yael Shy on Thursdays, from October 20-December 1, except for November 24, from 12:30-1:30 pm. There is a sliding scale payment for the course. The course seeks “to harness heartache as a tool for spiritual transformation.” For more information or to register, visit www.orhalev.net/longing-loneliness-and-love.

◆ The Institute for Jewish Spirituality will hold a variety of virtual courses this fall, including “Torah Study for the Soul: The Hasidic Classic, Degel Machaneh Efrayim”; “Awareness in Action II: Continued Practice in Mindfulness and Middot”; “Shema: The Practice of Sacred Listening”; and “Awareness in Action: Cultivating Character through Mindfulness and Middot.” To view more courses or to register, visit www.jewishspirituality.org/ijs-programs-fall-2022/.

◆ The Institute for Jewish Spirituality and Or HaLev will hold a virtual class “Yesod: Foundations for Deepening Jewish Mindful Meditation,” a 10-month program, which will begin in January 2023. According to the website, the program will offer “anyone with an established meditation practice a new, systematic, stage-by-stage approach to deepen your mindfulness meditation skills within an authentic Jewish spiritual framework.” For more information or to register, visit www.jewishspirituality.org/go-deeper/yesod-foundations-for-deepening-jewish-mindfulness-meditation/.

◆ Living Smarter Jewish, <https://livingsmarterjewish.org/>, call itself “the all-in-one financial resource for Orthodox Jewish families.” The site, which is a non-profit, was launched with the support of the Orthodox Union. It offers a variety of podcasts and blogs about finances from a Jewish point-of-view.

◆ Sefaria, a website that offers free access to Jewish texts, translations, and commentaries, now had made available an English translation an English translation of “Mishneh Torah” by Rambam. The translation includes links to the Bible, Talmud and more. The translation can be found at www.sefaria.org/texts/Halakhah/Mishneh%20Torah.

◆ The Museum of Jewish Heritage will hold the virtual and in-person event “The Lost: A Search for Six of Six Million” with Daniel Mendelsohn and Francine Prose on Thursday, October 13, from 7-8:30 pm. Mendelsohn’s book “The Lost: A Search for Six of Six Million” had been updated with new material and is being issued. The author and Prose will discuss the history of his family. For more information or to register, visit https://898a.blackbaudhosting.com/898a/tickets?tab=2&txobjid=c8b158b0-1dbd-4f4f-af0c-aa80ea1c100f&_ga=2.72297429.73627415.1663611250-1935898665.1661346607.

◆ LUNAR: The Jewish-Asian Film Project seeks to “cultivates connection, belonging and visibility for Asian American Jews through authentic multimedia storytelling and intersectional community programming.” To view the videos, visit www.youtube.com/c/AsianJews.

◆ Maven will hold the virtual class “A History of American Jewish Politics and Identities” on Thursday, October 20, from 3-3:45 pm. Emily Tamkin, author of “Bad Jews: A History of American Jewish Politics and Identities,” will speak about the last 100 years of American Jewish politics, culture, identities and arguments. For more information or to register, visit <https://maven.aju.edu/events-classes/program/a-history-of-american-jewish-politics-and-identities>.

◆ Qesher will hold virtual tours in October and November, including “From Nowogrodek to New York City and Beyond: The Music and History of Klezmer” on Thursday, October 13, at 3 pm; “Gleams and shadows of Jewish life in France” on Thursday, October 20, at 3 pm; “‘Streets of Kazimierz’: The History of Krakow’s Jewish Quarter” on Sunday, October 23, at 3 pm; “The Beauty and Magic of Yiddish” on Thursday, October 27, at 3 pm; “Salonica and See “Resources” on page 8



Business Profiles



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Phone: 607-748-0128
Hours: 24/7, including holidays

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Phone: 607-724-1336
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E-mail: parsonsfuneral@yahoo.com
Website: www.parsonsfuneral.com
Hours: 24/7/365

The Ernest H. Parsons Funeral Home, located at 71 Main St., Binghamton, has been a landmark since 1928 and is located in the J. Stewart Wells Mansion, built by renowned architect Isaac Perry, who completed construction in 1867.

Ernest H. Parsons owned and operated the funeral home from 1928 until his death in 1976. Charles Mills purchased the funeral home after Ernest’s death and continued the tradition until his retirement in 2012. The current owners – J. Fritsch, R. Fynboe, S. Pitkorchemny and K. Vakiener – strive to uphold the original motto of the founder: “Let Us Serve You with Understanding.” Parsons Funeral Home offers distinctive service with respectful attentiveness to the ceremonial rites and the utmost consideration of families’ desires to accord a last tribute of affection and esteem to their departed loved ones.

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Specialty: Funeral services, burials and cremation
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Binghamton, NY 13901

Name: Kurt M. Eschbach
Phone: 607-722-4023
E-mail: hoplereschbachfh@aol.com
Website: www.hefuneralhome.com
Hours: 24-hour service, 365 days a year

When faced with the death of a loved one, Hopler & Eschbach Funeral Home invites you to turn to its caring staff to help guide you through the funeral process. Deeply experienced and knowledgeable in the performance of Jewish burial customs, Kurt Eschbach and his staff are the most qualified professionals in the community to help plan and carry out your funeral or memorial services. They provide services at your synagogue, the funeral home or cemetery, and also provide cremation services and funeral pre-planning.

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First Temple-period document repatriated to Israel

By JNS staff

(JNS)—The Israel Antiquities Authority has successfully repatriated a rare First Temple-period document from the United States, the IAA announced on September 7. The papyrus document is written in ancient Hebrew script and is believed to have been found in a cave in the Judean Desert, according to the IAA.

The item consists of four torn lines that

begin with the words, “To Ishmael send,” suggesting the fragment is part of a letter containing instructions to the recipient. It therefore likely dates back to the sixth or seventh centuries B.C.E., joining only two other documents from this period in the IAA’s Dead Sea Scrolls collection. All three papyri come from the Judean Desert, where the dry climate enabled their preservation.

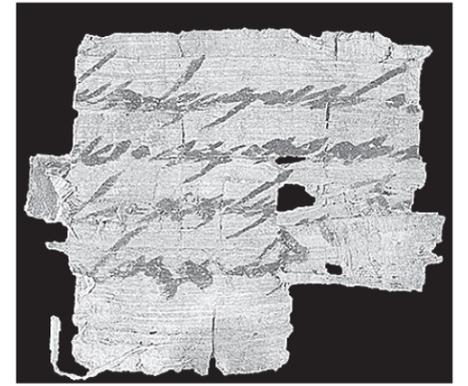
The story began when Ada Yardeni,

Ph.D., a scholar of ancient Hebrew script, died in June 2018. Israel Prize laureate in biblical studies Shmuel Ahituv, the former head of the Department of Bible, Archaeology and Ancient Near Eastern Studies at Ben-Gurion University of the Negev, was asked to complete the publication of her work. He was surprised to find a photograph of a then-unknown document, together with Yardeni’s preliminary decipherment. This led to a campaign by Ahituv and the IAA’s Antiquities Theft Prevention Unit to locate the papyrus in question.

It was eventually tracked to a resident of Montana in the United States, who explained that his mother had acquired the papyrus when she visited Jerusalem in 1965. It was given to her by Joseph Sa’ad, curator of the city’s Rockefeller Archaeological Museum, and Halil Iskander Kandu, a well-known antiquities dealer from Bethlehem, who many years ago sold thousands of Dead Sea scroll fragments.

To persuade the owner to transfer the papyrus to Israel, where it would be conserved in climate-controlled conditions, he was invited to visit the IAA’s Judean Desert Scroll Department’s Conservation Laboratory in Jerusalem. Thereafter, he generously donated the relic to the IAA.

“The name Ishmael mentioned in the document was a common name in the biblical period, meaning ‘God will hear,’”



The “Ishmael Papyrus,” a document from the First Temple period. (Photo by Shai Halevi/Israel Antiquities Authority)

said Ahituv. “It first appears in the Bible as the name of the son of Abraham and Hagar, and it is subsequently the personal name of several individuals in the Bible, including Yishmael ben Netanyahu, who murdered the [Babylonian] governor [of Judea], Gedaliah ben Ahikam.

“It also appears as the name of officials on paleographic finds such as bullae (clay stamp seals) used for sealing royal documents in the administration of the Kingdom of Judah: for example, the bulla reading, ‘To Yishmael, son of the king.’ The present document probably certified a dispatch either to, or from, Yishmael,” said Ahituv.

Resources Continued from page 7

Sarajevo: Balkan Sephardi Metropolises” on Sunday, October 30, at 3 pm; “The Jews of Galicia (Western Ukraine): A Virtual Tour of Lviv and Brody” on Thursday, November 3, at 3 pm; “Iraqi Kurdistan: A Land of Jewish Heritage, and Potential Reconciliation” on Sunday, November 6, at 3 pm; and “Music among the Crypto-Jews of Portugal: An almost vanished world” on Thursday, November 10, at 3 pm. For more information or to register, visit www.qesher.com/upcoming-events/.

◆ Hadassah Magazine will hold two book related events. One Book, One Hadassah: “Shanda” will take place on Thursday, October 20, at 7 pm. Letty Cottin Pogrebin, one of the founding editors of Ms. Magazine, will talk about her new memoir “Shanda: A Memoir of Shame and Secrecy” (<https://www.hadassahmagazine.org/2022/08/22/one-book-one-hadassah-shanda/>). A “Magazine Discussion: Michael Twitty,” with Adeena Sussman will take place on Thursday, November 3, at 6 pm. Twitty is the author of “Koshersoul: The Faith and Food Journey of an African American Jew” (www.hadassahmagazine.org/2022/09/09/magazine-discussion-koshersoul-with-adeena-sussman/). Both events are free and open to the public. They will feature closed captioning.

◆ Siegal Lifelong Learning will hold “Kristallnacht: Visual Responses” on Thursday, November 10, from 7-8:30 pm. The talk will look at examples of artwork by European and American artists, Jews and non-Jews. The non-member cost is \$5. For more information or to register, visit <https://case.edu/lifelonglearning/lectures/kristallnacht-visual-responses-remote>.

◆ Siegal Lifelong Learning will hold “How to get a Head in Ancient Israel: Exploring the Book of Judith” on Wednesday, December 14, from 7-8:30 pm. The non-member cost is \$5. Caryn Tamber-Rosenau, an instructional associate professor of Jewish Studies at University of Houston, will discuss the ancient Book of Judith. For more information or to register, visit <https://case.edu/lifelonglearning/lectures/how-get-head-ancient-israel-exploring-book-judith-remote>.

◆ Aleph, Alliance for Jewish Renewal, will hold a virtual Sukkah Hop on Thursday, October 13, at 7 pm. There is a sliding scale of donation available. There will be “multiple sukkot around the globe” and Renewal leaders will tell stories and sing. For more information and to register, visit <https://aleph.org/virtualprograms/>.

◆ The Institute for Jewish Spirituality an-

nounced its course for fall 2022, including “Torah Study for the Soul: The Hasidic Classic, Degel Machaneh Efrayim (Banner of Ephraim’s Camp)”; “The Silent Center of Things”; “Shema: The Practice of Sacred Listening”; and more. For additional information or to register, visit www.jewishspirituality.org/ijs-programs-fall-2022/.

◆ The Center for Jewish History will hold the virtual talk “The Sassoons: The Great Global Merchants and the Making of an Empire,” featuring author Joseph Sassoon, on Thursday, October 20, at 6 pm. Sassoon, professor of history and political economy at Georgetown University, will be in conversation with Lauren Gilbert, senior manager for public services at the Center for Jewish History, about “the gilded Baghdadi Sassoons, one of the richest families in the world for over two centuries, [who] built a vast empire through global finance and trade – cotton, opium, shipping – that reached across three continents.” For more information or to register, visit <https://programs.cjh.org/event/the-sassoons-2022-10-20>.

◆ Maven will hold two beginning courses to teach Hebrew phrases. No previous experience is necessary. “Essential Travel Phrases for Your Trip to Israel” will take place from Mondays, October 24-December 12, from noon-2 pm. The cost to attend is \$292. For more information or to register, visit <https://maven.aju.edu/events-classes/program/essential-travel-phrases-for-your-trip-to-israel>. “Jewish Blessings and Prayers for Every Occasion” will be held Wednesday, November 2-30, from 10 pm-midnight. The cost to attend is \$146. For more information or to register, visit <https://maven.aju.edu/events-classes/program/jewish-blessings-and-prayers-for-every-occasion>.

◆ Aleph, the Alliance for Jewish Renewal will hold the virtual class “Exploring the Parables of Jesus” on Wednesdays, October 12-November 16, at 7:30 pm, with Rabbi Deb Smith and Sister Eleanor Francis. Each session may be taken separately; there is cost of \$18 per session. The course will explore four parables from both a Jewish and a Christian perspective, focusing on their historical, political, religious and literary contexts. For more information or to register, visit <https://aleph.org/civicrm/event/register/?id=481&reset=1>.

For additional resources, see previous issues of The Reporter on its website, www.thereporter.org/streams/miscellaneous-features/miscellaneous-features/tag/80309?

CJS Continued from page 1

is a fellow in the School of Government and Diplomacy. Fromer’s research explores the relationship between politics and culture, and focuses primarily on modern American liberalism, conservatism, and foreign policy. His academic research has been published in journals like Review of Politics, Modern Intellectual History, American Jewish History and Journal of American Studies. His latest book, “The Moderate Imagination: The Political Thought of John Updike and the Decline of New Deal Liberalism” (2020) was published by the University Press of Kansas. In addition to his academic work, Fromer is a commentator for the Israeli daily newspaper *Yediot Aharonot*, and writes for *The Washington Post* and *Tablet Magazine* about American politics and the Middle East. He is currently writing a book about Moynihan and the literary influences behind his politics.

Arkush’s talk on November 10 is titled “The Other L. Strauss: The Curious Odyssey of an ex-Anti-Zionist.” “Lewis Strauss had an amazing career in the American government, working for presidents from Hoover to Eisenhower in very high capacities, including as chairman of the Atomic Energy Commission. All of this has been forgotten now, as has his active but mostly behind-the-scenes role in American Jewish life, and his slow transformation from anti-Zionist to supporter of Israel,” CJS organizers noted. Arkush will review the career and Jewish activities of Strauss.

Arkush is a professor of Judaic studies at Binghamton University, where he has been teaching since 1987. His scholarly research is mainly in the area of modern Jewish thought and history. He is the author of “Moses Mendelssohn and the Enlightenment” (SUNY, 1994) and numerous articles in such periodicals as *Modern Judaism*, *Jewish Social Studies* and the *Jewish Quarterly Review*. Since 2010, he has been the senior contributing editor of the *Jewish Review of Books*.

Both lectures will be held via Zoom, starting at 7:30 pm. They are free and open to the general public; pre-registration is required and can be done through the CJS Facebook page (<https://www.facebook.com/bing.cjs.5/>) or the Binghamton University Judaic Studies Department events page (<https://www.binghamton.edu/judaic-studies/events/index.html>). A Zoom link will be sent to each registrant a day before the talk.

The film event on November 3, at 7 pm, is titled “Live Music and a Movie: A Fusion Sensation!” “‘The Ancient Law’ tells the tempestuous and age-old story of a hero caught between his traditional origins and the allure of the modern city,” noted CJS organizers. “This promises to be a true



A scene from “The Ancient Law.” (Photo by Ewald Dupont)

fusion event, combining the extraordinary beauty of a contemporary musical score – composed by Svigals and Sosin – with the visual cinematic delights of a German-Jewish silent era classic.” The film with musical accompaniment is also free and open to the public. Those planning to attend should RSVP to jkarpe@binghamton.edu.

The College of Jewish Studies provides opportunities for adult Jewish education for the Broome County community by offering fall and spring programs. Drawing on local resources and inviting scholars and experts from a range of universities and cultural and religious institutions, CJS sponsors a wide array of programs dealing with Jewish history, culture, religion and politics.

The College of Jewish Studies, founded in 1986, is an informal coalition between the Judaic Studies Department of Binghamton University and several area Jewish sponsoring institutions: the Jewish Community Center, the Jewish Federation of Greater Binghamton, Beth David Synagogue, Temple Concord and Temple Israel. Programming for CJS would not be possible without the additional financial support of a generous grant from The Community Foundation for South Central New York – David and Virginia Eisenberg Donor Advised Fund, the Jacob and Rose Olum Foundation, the B’nai B’rith Lectureship Fund, the Victor and Esther Rozen Foundation, an endowment fund from the former Temple Beth El of Endicott, a grant from the JoyVel Charitable Fund, and the generous donations of individual sponsors.

Community members are asked to consider becoming an individual sponsor so that the CJS can continue bringing programs to the community. For more information on how to become an individual sponsor or to make a donation, e-mail bingcjs@gmail.com. The College of Jewish Studies is a 501(c)(3) non-profit organization.

For more information on the College of Jewish Studies and its programs, go to www.bingcjs.org and www.facebook.com/bingcjs.

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 724-2332 or director@jfgb.org



Jewish Federation
OF GREATER BINGHAMTON

New White House liaison to the Jewish community talks about priorities, challenges, personal missions

By Mike Wagenheim

(JNS) – Shelley Greenspan’s resume runs the gamut from Capitol Hill to the private sector, presidential races and nonprofits. She has worked for AIPAC and Amazon, and campaigned for Hillary Clinton and Joe Biden. In July, the Jewish advocacy and outreach veteran was named as the White House liaison to the Jewish community, replacing Chanan Weissman.

“It’s rare to find a position that sits squarely at the center of the Venn diagram of who you are. I am Jewish. I am an American. I am a public servant,” Greenspan told JNS in her first comments to the media since assuming her new role.

Greenspan, a native of Miami Beach, FL, joined the White House this summer as policy advisor for partnerships and global engagement at the National Security Council. She manages public-private partnerships for the Academy for Women Entrepreneurs, a new program supporting women entrepreneurs around the world. Prior to that, she worked at the State Department as a civil servant.

Greenspan told JNS that strengthening the U.S.-Israel relationship is her priority. “[In July], President Biden arrived in Israel for the 10th visit of his career. Addressing Israel’s president and prime minister, he declared, ‘You need not be a Jew to be a Zionist.’ Truer words have rarely been spoken,” said Greenspan, who insists the directive comes straight from the top.

“President Biden has a lifelong connection to [Israel], and his charge to all of us is to make sure we’re doing all we can to strengthen Israel’s security, prosperity and integration into the larger region. That continues to be a priority for this administration, and I am committed to advancing this priority in my new role,” she said.

Greenspan helped lead a national activist group called “Jewish Women for Joe” during the 2020 presidential election. She also served on Hillary Clinton’s 2016 presidential campaign, handling research and rapid response related to Clinton’s State Department record.

Along with reinforcing U.S.-Israel ties, Greenspan said she will concentrate on rooting out Jew-hatred. “The president and Vice President [Kamala Harris] know in

their *neshama*, in their souls, that attacks against the Jewish community are a strike against the soul of our nation and the values we stand for. No matter its source or stated rationale, as the president has said, we must and we will condemn this prejudice at every turn, alongside other forms of hate,” said Greenspan.

Greenspan has experience on Capitol Hill, managing legislative projects in the Senate Foreign Relations and House Foreign Affairs Committees for three years with AIPAC. She has also been a board member of the Anti-Defamation League and Jewish Women International. In February, she helped launch Jewish Democratic Women for Action, which seeks to expand Jewish outreach ahead of the November midterm elections.

“As President Biden said, we need to ‘focus on the ties that bind us together, not tear each other apart.’ We each have a role to play in building bridges in our communities across the country and throughout the world. Focusing on shared values and common interests is essential for effective policymaking,” Greenspan said.

“I grew up in South Florida. I went to an Orthodox day school, a Conservative summer camp and a Reform synagogue. I consider myself a Jewish mutt. I love and embrace the diversity and passion of this community,” she said.

The Jewish liaison position often requires engaging parts of American Jewry opposed to administration policy on a host of issues, and a deep understanding of the subtleties that distinguish a number of Jewish denominations and groups. Greenspan told JNS she will continue with the regular online forums, pre-Shabbat briefings and open events that Weissman organized for the Jewish community. Guest speakers at these events have included Second Gentleman Doug Emhoff, Principal Deputy Assistant Secretary for the Bureau of Near Eastern Affairs Yael Lempert and Deputy National Security Advisor Jon Finer.

“This administration is committed to maintaining a two-way dialogue between the White House and communities across the nation, ensuring that diverse voices are heard and that concerns are translated into action. We’re in place to support the president’s goal of building a government

that is inclusive, transparent, accountable and responsible to its citizens,” she said.

Greenspan noted Biden’s visit to Yad Vashem in July and a widely circulated video of him approaching two Holocaust survivors, who began to stand in respect. Biden insisted they remain seated and crouched down on one knee to speak with them. She said it struck a potent chord with her.

“It’s even more meaningful for me to serve in this role as the granddaughter of Holocaust survivors. My Zaydie [Yiddish for grandfather] was the only survivor in his family,” Greenspan said. “Their granddaughter not only has the honor of working in the White House, but for a president whose record of support for Holocaust survivors is second to none.”

NEWS IN BRIEF

From JNS.org

First flight: Israeli-designed electric plane takes off in U.S.

An all-electric prototype airplane, dubbed Alice, took off from the city of Moses Lake in Washington state on Sept. 27. The plane, designed by Israeli and American engineers, climbed to 3,500 feet after making two wide turns around the airfield, and eight minutes later, the jet successfully landed. Eviation, an Arlington, WA-based startup, designed and built the plane, which can transport nine passengers and one or two pilots and is powered by slightly more than 21,500 Tesla-style battery cells that together weigh more than four tons. Lewis Carroll’s tales of Alice’s travels in Wonderland inspired the name of the aircraft. “What’s next is actually producing an airplane for the marketplace,” Eviation CEO Greg Davis told *The Seattle Times*. Eviation eventually intends to produce three models, all of which will differ significantly from the prototype in terms of design: an executive model with a more opulent cabin, a cargo variant, and a nine-passenger configuration.

THE REPORTER

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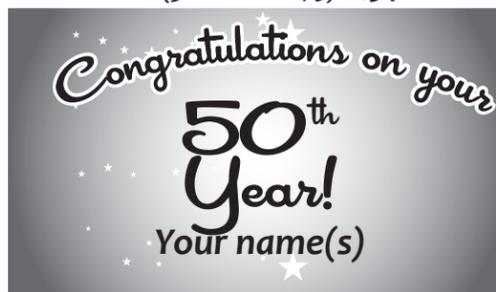
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Weekly Parasha

Shabbat Sukkot, Exodus 33:12-34:26

Sukkot: the festival of unshakeable faith

RABBI AARON SLONIM, EXECUTIVE DIRECTOR, THE ROHR CHABAD CENTER FOR JEWISH STUDENT LIFE AT BINGHAMTON UNIVERSITY

This coming Sunday we will begin celebrating the joyous holiday of Sukkot.

Unlike many biblical injunctions, the commandment to sit in *sukkot* (booths or huts) is followed by the reason for its observance: "During seven days you should live in thatched huts. Everyone included in Israel should live in such thatched huts. This is so that future generations will know that I had the Israelites live in huts when I brought them out of Egypt. I am God your Lord." (Leviticus, 23:42-43).

Why is this memory so very important? What lies behind the Torah's insistence that it take such tangible form today, that we actually reenact what our forefathers did so many years ago? It is, of course, what those *sukkot* symbolize that we must remember and it is the spiritual caliber of our ancestors who sat in them which we strive to emulate.

The Jewish people, a nation newly born were com-

manded to leave Egypt and follow God into the desert. As unpleasant as Egypt was, it was an exile they had learned to live in and with. In sharp contrast, loomed the desert, a barren land, inhabited by wild beasts, scorpions and snakes; unbidden dangers lurked at every turn.

One's fear of the unknown is always great. In this case, the Jews faced seemingly insurmountable challenges. What would they eat and drink? How would they protect themselves from the elements and hostile nations they might encounter? How would they clothe themselves and their children? These and other legitimate concerns surely crowded their minds. Nevertheless, they followed God into the desert with complete faith and trust.

Their every need was indeed tended to in a miraculous fashion. They ate the manna and drank from the well of Miriam; their clothing grew with them. Most importantly

they were surrounded and protected by the "Clouds of Glory." These were the "*sukkot*" they lived in during their sojourn from Egypt to Israel. But when they left Egypt, they did not know how their most basic needs would be met; the only thing they had was their faith.

Today, when we take leave of our home and hearth and the security they represent, it is a reaffirmation of this faith. We, again, avow our trust in God as the sole source of sustenance and life force. As our patriarchs and matriarchs did so long ago, we proclaim our unshakable belief in God. While we do not subsist on manna today and our lives bear no resemblance to the miraculous existence of our ancestors, we punctuate our high tech lives with an eight day holiday in which we recognize the ultimate source of all life and being.

See "Sukkot" on page 11

Congregational Notes

Synagogues limit face-to-face gatherings

For specific information regarding services (including online services), meetings and classes at any of the area synagogues, contact them by phone or e-mail.

Temple Israel

Orientation: Conservative
Rabbi: Geoffrey Brown
Address: 4737 Deerfield Pl., Vestal, NY 13850
Phone: 723-7461 and 231-3746
Office hours: Mon.-Thurs., 8:30 am-3:30 pm; Fri., 8 am-3 pm
E-mail: titammy@stny.twcbc.com
Website: www.templeisraelvestal.org
Service schedule: Tues., 5:30 pm; Fri., 5:30 pm; Sat., 9:30 am
On Fridays and Tuesdays at 5:30 pm, services will be led by Rabbi Geoffrey Brown via Zoom and in-person (masks are required).

On Saturday, October 8, Shacharit services will be held at 9:30 am via Zoom and in-person (masks are required). The Torah portion is Deuteronomy 32:1-52 and the haftarah is II Samuel 22:1-17. At 7:15 pm, there will be Havdalah services via Zoom.

The temple office will be closed on Mondays and Tuesdays, October 10-11 and 17-18 for the holidays.

On Wednesday, October 12, Torah study will be held from 4-5 pm on Zoom.

On Saturday, October 15, at 9:30 am, Shacharit services will be held via Zoom and in-person (masks are required). The Torah portion is Exodus 33:12-34:26 and the haftarah is Isaiah Ezekiel 38:18-39:16. At 7:15 pm, there will be Havdalah services via Zoom.

On Wednesday, October 19, Torah study will be held from 4-5 pm on Zoom.

The bat mitzvah of Clover Weitsman will take place on Saturday, October 22, at 9:30 am.

Penn-York Jewish Community

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

Temple Beth El of Oneonta

Affiliation: United Synagogue of Conservative Judaism
Rabbi: Amelia F. Wolf
Address: 83 Chestnut St., Oneonta, NY 13820
Mailing address: P.O. Box 383, Oneonta, NY 13820
Phone: 607-432-5522
E-mail: TBEOneonta@gmail.com
Regular service times: Contact the temple 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, contact the temple.

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
Website: templebrithsholomcortland.org
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.

Services and programs are held by Zoom on the first and second Fridays of the month.

Rohr Chabad Center

Affiliation: Chabad-Lubavitch
Rabbi Aaron and Rivkah Slonim, Directors
E-mail: aslonim@binghamton.edu
rslonim@chabadofbinghamton.com
Address: 420 Murray Hill Rd., Vestal, NY 13850
Phone: 797-0015, Fax: 797-0095
Website: www.Chabadofbinghamton.com
Rabbi Zalman and Rochel Chein, Education
E-mail: zchein@JewishBU.com, rchein@JewishBU.com
Rabbi Levi and Hadasa Slonim, Downtown and Development
Chabad Downtown Center: 60 Henry St., Binghamton
E-mail: lslonim@JewishBU.com, hslonim@JewishBU.com
Rabbi Yisroel and Goldie Ohana, Programming
E-mail: yohana@JewishBU.com, gohana@JewishBU.com
Regular service times: Daily 7:30 am, Friday evening 6 pm, Shabbat morning 9:30 am, Maariv and Havdalah one hour after candle-lighting time, Sundays 9:30 am.
To join the mailing list, for up-to-date information on adult education offerings or to arrange for a private tutorial, for details concerning the Judaica shop and resource center, or for assistance through the Piaker Free Loan Society or Raff Maasim Tovim Foundation, call Chabad's office at 797-0015.

Chabad will be holding pre-Shabbat virtual programs. For more information, visit www.JewishBU.com/S2020Partnership.

Norwich Jewish Center

Orientation: Inclusive
Rabbi: David Regenspan
Address: 72 South Broad St., Norwich, NY 13815
Phone: 334-2691
E-mail: fertigj@roadrunner.com
Contact: Guilina Greenberg, 373-5087
Purpose: To maintain a Jewish identity and meet the needs of the Jewish community in the area.
Adult Ed.: Shabbat study sessions are held on designated Saturday mornings at 10 am. Call ahead, text or e-mail to confirm dates.

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, secretary@tbeithaca.org
Website: www.tbeithaca.org
Presidents: David Weiner and Linda Aigen
Sisterhood President: Gail Zussman
Director of Education: Rabbi Suzanne Brody
Services: Fri. 8 pm; Sat. 10 am, unless otherwise announced.
Weekday morning minyan 7:30 am (9 am on Sun. and legal holidays).
Religious School/Education: September-May: Classes meet on Sunday, 9 am-12:30 pm and Wednesday, 3:45-5:45 pm. The Midrashah (eighth grade and high school) classes will meet at times designated by their respective teachers.
Adult Ed.: Numerous weekly courses, several semester-long courses and a variety of mini-courses and lectures are offered throughout the year. Call the temple office for more details.
For upcoming services and events on Zoom, visit www.tinyurl.com/HappeningAtTBE.

Friday, October 7, light candles before 6:16 pm
Shabbat ends Saturday, October 8 7:15 pm
Sunday, October 9, light candles before 6:13 pm
Monday, October 10, light candles after 7:11 pm
Tuesday, October 11, yom tov ends 7:10 pm
Friday, October 14, light candles before 6:05 pm
Shabbat ends Saturday, October 15 7:04 pm
Sunday, October 16, light candles before 6:02 pm
Monday, October 17, light candles after 7 pm
Tuesday, October 18, yom tov ends 6:59 pm
Friday, October 21, light candles before 5:54 pm
Shabbat ends Saturday, October 22 6:53 pm

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

Temple Concord

Affiliation: Union for Reform Judaism
Rabbi: Barbara Goldman-Wartell
Address: 9 Riverside Dr., Binghamton, NY 13905
Office hours: Tues.-Fri., 10 am-2 pm
Phone: 723-7355, Fax: 723-0785
Office e-mail: TempleConcordbinghamton@gmail.com
Website: www.templeconcord.com
Regular service times: Fri., 7:30 pm; Sat., 10:35 am, when religious school is in session.
Hebrew school: Hebrew school meets at 4:15 pm and 5:15 pm on Tues. and Thurs. during the school year unless otherwise noted.

Some services and programs are online only.

Friday, October 7: At 7:30 pm, Shabbat service with Rabbi Barbara Goldman-Wartell. Proof of vaccination is required to attend Shabbat services. Masks are optional, but recommended. Join via Zoom at <https://bit.ly/3hRmW2Y>, meeting ID 869 9699 8146 and passcode 826330, or via Facebook at www.facebook.com/templeconcord/.

Saturday, October 8: There will be no Shabbat school or family service. At 9:15 am, there will be Torah study; join via Zoom at <https://bit.ly/3CVxM14>, meeting ID 882 9808 7579 and passcode 676707. At 7 pm, "Havdalah with a Bonus" will feature Rabbi Rachel Esserman with a story for the second Saturday of the month Havdalah program; join via Zoom at <https://bit.ly/3e8mZsy>, meeting ID 833 9654 6578 and passcode 333740, or via Facebook at www.facebook.com/templeconcord/.

Sunday, October 9: At 5:30 pm, decorate the sukkah. At 6 pm, Sukkot Seder (in-person attendance registration is required) with BYO supper, weather permitting. Seder foods, focusing on the local harvest, juice and wine will be provided. Those joining on Zoom are asked to consider having harvest foods, juice or wine, as well: <https://bit.ly/3QN2yj9>, meeting ID 890 0903 1825 and passcode 976194.

See "Concord" on page 11

Congregation Tikun 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
E-mail: info@tikkunvor.org
Presidents: Nomi Talmi and Shawn Murphy
Rabbi: Shifrah Tobacman, rabbishifrah@tikkunvor.org
Education Director/Administrative Coordinator: Naomi Wilensky
Bnai Mitzvah Coordinator: Michael Margolin
Services: All services currently on Zoom. E-mail info@tikkunvor.org for the times and links. Contemplative morning services every Tuesday from 8:30-9:30 am. Saturday mornings, Gan Shabbat and other special services at least once a month. Call for the weekly schedule.
Jewish Learning Experiences (JLE) for second through seventh grade classes meet on Sunday mornings. Sixth and seventh grades also meet on Wednesday afternoons. Family programs for kindergarten and first grade held monthly.
Adult Education: Offered regularly throughout the year. Check the website for details.

NEWS IN BRIEF

From JNS.org

Over half of BDS-exposed U.S. students support boycott

Upon learning earlier in September that more than half of those attending American universities have been exposed to BDS messaging, Israel's Foreign Ministry conducted a survey among students from the United States. Many students interested in politics expressed support for a boycott of Israel, with private school students and those 30 and older showing relatively high levels of support for one, reported Ynet. The findings startled Israeli officials and demonstrated that the BDS movement has significant clout on college campuses. According to the survey, 48 percent of students in the U.S. favor Israel and believe it is a valued ally. Fifty percent of students said they had a favorable opinion of Israel, as opposed to 36 percent who said the opposite. There is higher support for the Jewish state among Republicans than among Democrats or those who claim to be uninterested in politics. Older Americans are more likely than younger Americans to view Israel positively. In addition, men are more inclined than women to do so. Support for Israel is lower among university students than in the overall population of people over 18. In addition, the ministry said an increasing number of pro-Israel Jewish students are afraid to speak out on campus.

Watchdog group gives seven U.S. colleges, universities a failing grade in new antisemitism report

Seven higher education institutions received a failing grade in the watchdog group StopAntisemitism's inaugural Antisemitism on College & University Campuses 2022 report, which grades 25 schools across the nation based on their past and current efforts to counteract antisemitism on campus and protect their Jewish students. StopAntisemitism divided the 25 schools into five categories: Ivy League, liberal arts, state schools and public and private schools with the highest population of Jewish students. The watchdog organization then analyzed and graded each school based on five components: protection of students regarding antisemitic incidents, policy, allyship with Jewish students and how students identify publicly or feel the need to hide their Jewish identity on campus. Using report card-style grading, StopAntisemitism gave seven schools an F and only three schools an A. Brandeis University, Tulane University and the University of Pennsylvania earned the highest grade. The schools that received a failing grade are Yale University, Columbia University, Swarthmore College, City University of New York's Brooklyn College, New York University, the University of Southern California and the University of California, Berkeley. "topAntisemitism also examined how each of the 25 schools has responded to antisemitic incidents by surveying the institutions' administrations and separately posing questions to Jewish students. Only three institutions participated in the survey. Hundreds of students took part in the survey, with 55 percent answering "yes" when asked if they have experienced antisemitism at their school. Just 28 percent of students said they believe their school administration takes the matter of antisemitism and the protection of Jewish students seriously.

Concord Continued from page 10

Monday, October 10: At 10:30 am, Sukkot morning festival service; join via Zoom at https://bit.ly/3QN2yj9, meeting ID 890 0903 1825 and passcode 976194. At noon, BYO lunch in the sukkah. All are invited to eat in the temple sukkah during the week.

Wednesday, October 12: At 10:30 am, the Morning Book Club will discuss "Squirrel Hill: The Tree of Life Synagogue Shooting and the Soul of a Neighborhood" by Mark Oppenheimer. For information about the Morning Book Club at Temple Concord, contact Merri Pell-Preus at merrypell.preus@gmail.com. Book club meetings are held in the Temple Concord library and on Zoom, https://bit.ly/3CXVd9b, meeting ID 881 6469 4206 and passcode 653272.

Thursday, October 13: From 7-8 pm, Kilmer Mansion presents "Baby Boomer Memories with Historian Gerald Smith." Smith, an author and historian, will share his knowledge of all things local and the changes that shaped the Baby Boomer generation in the community. Admission is \$5 per person; light refreshments provided. To purchase tickets in advance, visit https://friendsofkilmermansion-bloom.kindful.com/e/baby-boomer-memories.

Friday, October 14: At 6:45 pm, Sukkot

Shabbat wine and cheese reception in the sukkah. At 7:30 pm, Sukkot Shabbat services; join via Zoom at https://bit.ly/3hRmW2Y, meeting ID 869 9699 8146 and passcode 826330 (use this Friday night link).

Saturday, October 15: At 9 am, Shabbat school; at 9:15 am, Torah study; and at 10:30 am, Sukkot family Shabbat service (in person only - no reservation required).

Sunday, October 16: At 6:30 pm, Atzeret-Simchat Torah celebration and Yizkor service. As part of completing the cycle of reading the Torah, temple members plan to unroll the Torah around the social hall if we have 30 or more people in person for the service. With fewer people, the three scrolls will be unrolled on tables during the service. Those interested in reading a verse of Torah should contact Suzanne Holwitt or Rabbi Barbara Goldman-Wartell. Join the service via Zoom at https://bit.ly/3QN2yj9, meeting ID 890 0903 1825 and passcode 976194.

Monday, October 17: At 10:30 am, Atzeret-Simchat Torah festival and Yizkor service (in-person and on Zoom), BYO festival lunch to follow. Join via Zoom at https://bit.ly/3QN2yj9, meeting ID 890 0903 1825 and passcode 976194.

Yeshiva University can go through appeals process without changing LGBTQ+ club's status

Putting aside their differences for the time being, Yeshiva University and the YU Pride Alliance have agreed to a stay of judgment in their ongoing court battle, allowing the university to go through the appeals process without making any changes to the status quo on campus. The move is the latest action in the case that pits the university against students who want to have an officially recognized LGBTQ+ club on campus. Yeshiva University claims that as a religious corporation, it is exempt from state rules that provide equal status based on sexual orientation. However, opponents say denying the students equal status violates their constitutional rights under the First Amendment. In June, the New York State Supreme Court ordered YU to immediately recognize the YU Pride Alliance as it does other school clubs. The university sought a stay of that order and appealed to the U.S. Supreme Court for relief. After an initial stay was granted by Justice Sonia Sotomayor, the full court, in a 5-4 decision, denied Yeshiva University's request. It ordered the school to take its appeal back to New York state courts, which YU has since done. The court's ruling meant that the Pride Alliance club would, at least for now, have had the same rights as other school clubs while the appeals process was ongoing. However, YU suspended all of its school clubs until after this fall's Jewish holidays, which run until mid-October. Under the new agreement in place, when clubs do return, YU will not be required to add the YU Pride Alliance until the appeals process has run its course.

Sukkot Continued from page 10

This theme is further underscored by the season in which we are commanded to celebrate this commandment. The midrash explains: "During the spring season, as the weather becomes warmer, a person usually goes away to dwell in a booth. During the days of fall, however, everybody returns from their booths to their homes, because of the onset of the rains and the cold of the nights. Therefore when the Israelites take up residence in booths during the month of Tishrei (as opposed to Nissan, the Hebrew month in which we celebrate Passover and in which we should conceivably re-enact the sitting in sukkot of our ancestors), all see that they do so in fulfillment of God's decree and for the sake of His name. As it is written: "In order that your generation may know."

On Sukkot, we are meant to do more than just recall the faith of generations gone

by, we are enjoined through this process to strengthen our own faith and to do so with joy.

Regarding Sukkot, the Torah specifically commands us, "vesomachta bechagecha - and you shall rejoice in your festival." In the words of the midrash: "When Israel leaves its home to enter its temporary dwellings, Israel does so joyously. All see that Israel finds protection not under the shadow of its roofs, nor under the shadow of sun or earth or angels, but only under the shadow of Him who brought the world into being with his utterance."

As we celebrate this season, let us allow our faith to bubble up from the deep reservoir within, unimpeded by nagging second thoughts and sophisticated rationale. Let this be a year in which we can feel embraced by God in the most obvious and manifest manner.

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NEWS IN BRIEF

From JNS.org

Israeli start-ups raised \$800 million in September

Israeli companies raised \$800 million dollars in September and \$13.5 billion since the start of 2022, Israeli business daily *Globes* reported on Oct. 2. The report added that the figures may be higher since some companies do not publicize their investment figures. Citing figures from the Israeli Venture Capital business data center, the report said that local privately-held tech companies raised a record \$25.6 billion in 2021 – more than double the \$10 billion raised in 2020. Israeli entrepreneurs raised \$10.9 billion in the first half of 2022, according to the *Globes* report. This includes \$1.1 billion raised in August alone. Despite falling short of last year's record, the companies have already raised more capital than in all of 2020. The major fund-raising rounds that were completed in September were reportedly led by cloud optimization company Zesty, which raised \$75 million. Cymulate, a cybersecurity firm, raised \$70 million; Deep Instinct, a cybersecurity company, \$62 million; AccessFintech, a fintech company, \$60 million; and Mesh Payments, another fintech company, also \$60 million. Carbyne, an emergency contact firm, raised \$56 million, and Taranis, an artificial-intelligence-fueled agricultural intelligence startup, raised \$40 million.

Israel budgets NIS 90M for Russian Jews fleeing war

The Israeli government on Oct. 2 approved a NIS 90 million (nearly \$25 million) budget for helping Russian Jews immigrating to Israel. "Following recent events in Russia and Ukraine, Finance Minister Avigdor Liberman and Aliyah and Integration Minister Pnina Tamano-Shata will submit today a decision that adds NIS 90 million for immigration absorption," said Prime Minister Yair Lapid at the start of the weekly Cabinet meeting. "We expect tens of thousands of *olim* in the coming months. We are preparing for this and welcome this. ... Immediately after the Cabinet meeting, the *aliyah* and integration minister will convene the Ministerial Committee [on Aliyah and Integration] to map out the needs and government preparations for this wave of *aliyah* that is due to reach Israel." But there are "significant barriers" to getting these immigrants to Israel, in part because of the dramatic rise in the cost of airfares out of Russia and the paucity of flights between Moscow and Tel Aviv.

IDF not ready for anti-terror campaign, comptroller warns

The Israeli military does not have sufficient logistics in place to support its offensive against the rising tide of terrorism, according to the state comptroller, who urged that steps be made to remedy the situation. To carry out the "Operation Break the Wave" arrest raids, the military has raised the number of IDF battalions in the West Bank from 13 to 26. State Comptroller Matanyahu Englman paid surprise visits to IDF bases and positions in Samaria in August, and concluded that the army is unprepared for lengthy arrest operations, the State Comptroller's Office stated in an "urgent" report released on Oct. 2. "The IDF is not logistically prepared for extended fighting in Judea and Samaria," the assessment said. Englman stated that soldiers complained about inadequate living conditions and a shortage of field operations equipment, including weaponry and combat vehicles. "There is no reason reserve soldiers should not receive their food as required during the first week of operations," said Englman.

ISIS cell in Nazareth plotted to attack a Muslim school "viewed as infidel"

The Israel Security Agency (Shin Bet) and the Israel Police announced on Oct. 2 the arrest of six alleged members of an Islamic State terror cell in the Arab Israeli city of Nazareth in the country's north. The suspects were arrested in September after security forces concluded that they were plotting to launch terror attacks inside Israel. One of the suspects is known to security forces due to past ISIS involvement, the Shin Bet said in a statement. The investigation found that the suspects consumed online ISIS content, and that "at a certain stage, took

the decision to implement a terror attack in ISIS's name." They allegedly conducted secret meetings, and began plotting attacks, with a main intended target being a Muslim high school in their home city, which the suspected believed "acted in line with the infidels," according to the investigation. "The suspects intended to attack an educational institute containing teenagers ... and teaching staff," said the statement. They also plotted attacks on a crowded bus station in northern Israel, a police station in Nazareth, and forests in which Jewish Israelis walk through. The Shin Bet statement hailed the arrest of the cell as "significant," adding that the incident shed light on the influence of ISIS in Israel. The terror organization "continues without cease to spread its ideology among citizens of the state of Israel and its residents, and works to recruit them through, among other means, online propaganda, including on social media networks, to promote terror attacks in Israel," the statement said. The six suspects were charged on Oct. 2 with a string of severe security offenses.

New AI software will link Israeli police, ambulance, fire service

The dispatch systems of Israel's three rescue services are now linked, allowing any of the agencies – Israel Police, Israel Fire and Rescue Services, and Magen David Adom – to automatically dispatch each other in emergencies rather than manually contacting them, as was previously required. The interconnect, created by the in-house programming unit at MDA, Israel's emergency medical service, will accelerate the flow of information between all three rescue services, potentially saving time and lives in emergencies requiring several agencies' responses. Israelis currently dial different emergency phone numbers for police, ambulances and fire departments (100, 101, and 102, respectively). The benefit of that approach is that callers do not have to first speak with a 911 operator, as they do in the U.S., which can be a time-consuming process that can delay a response by minutes. While callers in Israel only need to dial one number in an emergency, it was the responsibility of the police, fire service or MDA to dial or radio the other agencies if the emergency demanded their assistance. This new three-way connection eliminates the need for that call, allowing MDA's artificial intelligence and the system MDA established for the Fire and Rescue Services to automatically summon the required resources – even those from other agencies.

Republican senators urge Commerce Department to address Morningstar's alleged BDS practices

A pair of Republican senators are calling on the U.S. commerce secretary to address what critics cite as BDS practices by Chicago-based investment firm Morningstar and its subsidiary, Sustainalytics. Sens. Ted Cruz (R-TX) and Marsha Blackburn (R-TN) sent a letter the week of Sept. 30 to U.S. Secretary of Commerce Gina Raimondo, asking her to investigate how ESG (environmental, social and governance) standards, used by socially conscious investors to screen a company's behavior, are being developed to promote boycotts of Israel. "Advocates of economic warfare against Israel have increasingly sought to use ESG criteria as pretexts for boycott advocacy," the senators wrote. "Companies that rely on ESG ratings in their business decisions have minimal transparency into the details, let alone motivations behind how the ratings were set. The practice introduces exposure to American anti-boycott laws along the entire chain, and most acutely for the firms opaquely designing and setting the ESG criteria." The letter specifically cites the practices of Morningstar, which is under investigation in 19 states for potential violations of consumer-protection laws and anti-boycott laws for its evaluations of companies' performance on ESG issues. Critics allege that Sustainalytics utilizes openly anti-Israel sources and gives them extra weight in formulating its ESG risk ratings, singling out Israel and the territories it controls over other conflict zones or disputed territories. Morningstar has repeatedly denied that it takes part in BDS practices. The company commissioned an outside investigation by a law firm, which found no evidence of blatant anti-Israel practices, but which made dozens of recommendations to root out potential bias. A number of states and pro-Israel groups say the recommendations don't go far enough and fail to address the inherently biased manner in which Sustainalytics develops its ratings.

Israel's Elbit Systems wins \$120 million contract to supply UAVs to Thailand

Israel's Elbit Systems announced on Sept. 28 that it has won a \$120 million contract to equip the Royal Thai Navy with its Hermes 900 Maritime Patrol unmanned aircraft system. The contract, which also includes providing Thailand with training capabilities to use the system, is to be fulfilled over the course of three years, according to the defense contractor. The contract includes maritime radar, electro-optic payloads, satellite communications equipment, deployable life rafts and other capabilities. The announcement did not specify the number of drones being purchased. The Royal Thai Navy plans to use the Hermes 900 system for both deep sea and coastal missions, according to Elbit. More than 20 customers worldwide have purchased UAVs from the Hermes family to date, including Israel, the United Kingdom, Switzerland, Canada, the United Nations, the European Union, Brazil, Chile, Mexico and others.

Israel-S. Korea trade deal to go into effect in December

South Korea's National Assembly has ratified a free trade accord with Israel, and it will take effect on Dec. 1. Israeli Prime Minister Yair Lapid welcomed the news on Twitter. "Great news: the first-ever free trade agreement between Israel and a country in Asia has been ratified," said Lapid on Sept. 27. "This agreement will create new opportunities & help lower the cost of living in both our nations." Under the agreement, signed in May 2021, there will be mutual reductions in customs charges on goods and measures to facilitate trade in other areas such as services and investment, and mutually agreed-upon standards, reported the Israeli business daily *Globes*. Among other things, the 7 percent levy on South Korean automobile imports will be eliminated. More than 95 percent of Israeli exports to South Korea will be duty free. Trade between the countries was worth approximately \$3.5 billion in 2021, up 35 percent from the previous year.

Study: Nearly half of Israelis agree Iran nuke sites should be attacked even without U.S. support

Forty-nine percent of all Israelis, and 55 percent of those who are Jewish, strongly or somewhat agree that Israel should attack Iranian nuclear sites even without U.S. support, according to a survey by the Israel Democracy Institute. The study also found that less than a third of Jewish Israelis (31 percent) want the next government in Jerusalem to advance the two-state solution as a means of resolving the conflict with the Palestinians. A full 36 percent of Israelis, including 58 percent of Jews, do not want this paradigm to be promoted following the Jewish state's Nov. 1 elections (11 percent of Jewish Israelis said they were unsure how the next government should proceed). Regarding the upcoming Jewish New Year, which began on Sept. 25 at sundown, 29 percent of Israelis believe that next year will be better than the previous one; 30 percent think it will be about the same; 21 percent believe it will be worse; and 20 percent said that they don't know. The survey of 605 men and women interviewed in Hebrew and 149 in Arabic was conducted on the internet and by telephone between Sept. 18 and Sept. 20, 2022, and has a margin of error of 3.59 at a confidence level of 95 percent.



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