

The Reporter to go monthly in 2026

By Reporter staff

The Reporter will go monthly beginning in 2026. The January 2026 issue will be published in place of the second December issue. Then the paper will be published the third week of each month. Starting in January, the paper will appear in mailboxes the third Friday of the month. Articles that arrive after the deadline for the print issue will be posted on The Reporter website, www.thereportergroup.org, and be listed in e-mails noting the updates. Deadlines for print issues will continue to be published on page 3 of the paper and sent to local organizations. They

will also appear on the paper's website. Those interested can also contact the paper at Treporter@aol.com to receive a copy of the deadlines for the complete year.

"Newspapers are shutting down or going virtual across the country," said Rabbi Rachel Esserman, executive editor of the paper. "Even the Forward and the New York Jewish Week have been virtual for years. Many of the other papers we used to produce have already gone monthly."

Esserman, who is retiring at the end of this year, noted that "it's extremely difficult to get advertising for the paper, which used to be a major source of income. Grocery

ads that used to appear every two weeks are now only available for three or four holidays during the year. Many of these decisions are made at the corporate level and affect all newspapers, not just small Jewish ones.

"This does mean some changes in the paper," Esserman added, "with what were once weekly congregation updates and writings about the *parasha*, the Bible portion of the week. The next executive editor will be involved in making those decisions and helping decide the direction of the paper."

Esserman noted that she has agreed to continue to write book reviews and men-

tioned that award-winning columnist Bill Simons also plans to continue to write. Columns by Jeremy Staiman should also be continuing.

"We appreciate how difficult change can be," said Shelley Hubal, executive director of the Jewish Federation of Greater Binghamton. "But plans are already being made through the hard-copy version of the paper, the website and e-mails to make certain the paper's readers have access to the information they need. There may be some growing pains, but I'm confident The Reporter staff will continue to keep the community informed and connected."

CJS to offer Oct. 30 talk on "Urban Yiddish and Cockney Jews"

"Urban Yiddish and Cockney Jews" will be the second program in the College of Jewish Studies fall 2025 lecture series. Historian and musician Vivian Lachs will tell stories and perform Yiddish songs from London's Jewish East End on Thursday, October 30, at 7:30 pm. The presentation will take place at the Jewish Community Center and is open to the general public. Voluntary donations to CJS will be accepted at the door.

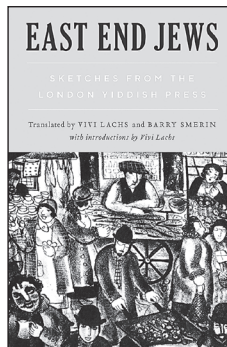


Vivian Lachs (Photo courtesy of Vivian Lachs)

Lachs will draw from her 2025 book, "East End Jews: Sketches from the London Jewish Press" (Wayne State University Press). "Sifting stories from the London Yiddish press, she will relate deceptively

accessible and often humorous urban sketches that capture incisive and sometimes cheeky encounters within London's rich immigrant world," said organizers of the event. "From a 1922 agony aunt column around wars between the sexes to an unnaturalized immigrant duping officials to enlist in the British army during World War I, these sketches take readers on a journey through local tradition and significant social change, tracing the ideas and events that impacted the community. Although the focus is on London, the immigrant issues reflect similar stories from the Lower East Side." (To see The Reporter's review of the book, visit www.thereportergroup.org/book-reviews/cjl-the-yiddish-world-of-london?entry=498798.)

Lachs is a historian of London's Jewish East End, a translator, researcher, actor and Yiddish pop singer. "Her books – 'Whitechapel Noise,' 'London Yiddishtown' and 'East End Jews' – offer a colorful and vibrant history of London's Jews through the lens of Yiddish popular culture," organizers noted. Lachs co-hosts the Cockney Yiddish Podcast; sings with the bands Klezmer Klub and Katsha'nes; runs the Great Yiddish Parade, which brings Yiddish songs of protest and union activism of



The cover of "East End Jews: Sketches from the London Jewish Press" (Photo courtesy of Wayne State University Press)

the 1890s back onto the streets of London; and leads tours of Whitechapel.

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 See "CJS" on page 7

Film Fest to hold virtual showing of "Running on Sand"

By Reporter staff

The Binghamton Jewish Film Fest will hold a virtual showing of the film "Running on Sand." Dora E. Polachek, visiting associate professor of Romance languages and literatures at Binghamton University, will moderate a Zoom discussion of the film on Sunday, November 23, at 7 pm. People will be able to register for links to the film and discussion at www.jfjb.org. Registration is due by Wednesday, November 19. The link will be sent out on Thursday, November 20.

The film will be available for viewing from Thursday-Sunday, November 20-23. The film is in Hebrew with English subtitles.

"Running on Sand" tells the story of Aumari, a young Eritrean refugee being deported from Israel who runs away and is then mistaken for the new foreign player on a struggling soccer team. He seizes the opportunity to change his identity as the new key acquisition for the team of Maccabi Netanya, even though he has no talent for soccer.



L-r: Chancela Mongoza and Kim Or Azulay in "Running on Sand." (Photo courtesy of go2films)

The film has won several film festival awards, including the Audience Award for Best Narrative Film at the Seattle Jewish Film Festival, the Spokane Jewish Film Festival, the Palm Springs International Film Festival, the San Francisco Jewish Film Festival and the Boca International Jewish Film Festival. Hannah Brown wrote in The Jerusalem Post that "the movie hits the sweet spot between a truly light-hearted comedy and a real drama, with engaging

See "Film" on page 7

Matching grant for The Reporter

By Reporter staff

The Reporter announced that it has received a \$5,000 matching grant courtesy of the David and Virginia Eisenberg Fund. Donations will be accepted now through December 2. Donations may be made several ways:

- ◆ Give online through The Reporter Group's website, www.thereportergroup.org.
- ◆ Through Giving Tuesday e-mails that will be sent by the Jewish Federation of Greater Binghamton. Anyone who does not receive Federation e-mails, but would like to be on the list, should e-mail director@jfgb.org with "Federation e-mail list" in the subject line.

◆ Mail donations to The Reporter, 500 Clubhouse Rd., Vestal, NY 13850 with "matching grant" in the check's subject line.

"We are thrilled to once again receive a matching grant from the David and Virginia Eisenberg Fund," said Rabbi Rachel Esserman, executive editor of The Reporter Group. "They have been so generous over the years, and we deeply appreciate all they have done and continue to do."

Esserman added, "If you are thinking about making a donation to the paper, this is the perfect time to do it. Every penny

counts in this economic climate. So many Jewish newspapers are either going under or turning into online publications only. Although The Reporter will be going monthly, I am pleased we are still able to produce a hard-copy newspapers for our readers. I know that I prefer to read offline. Plus, a hard copy is great for those of us who like to read the paper on Shabbat, but don't get on the computer that day. We try to be the one-stop shop for those interested in learning about Jewish events in our community."

Esserman also noted, "Over the past three years, The Reporter has received

Syracuse Press Club awards and American Jewish Press Association Simon Rockower awards. That is pretty impressive for a small community newspaper."

Shelley Hubal, executive director of the Federation, was also pleased that The Reporter received the grant. "I think the paper is a valuable addition to our community," she said. "It not only lets me know what local organizations are doing, but helps keep us connected. Thank you to the Eisenberg Fund for its gift. I know the generosity of our community will make this fourth Giving Tuesday mini-campaign a success."

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Jewish Baseball Players

Generations of Jewish baseball

BILL SIMONS

My sister Jo Ann stitched together 8mm Simons family film. In one sequence, I appear to be about 5 years old, repeatedly swinging a bat at slow balls thrown by an off-screen pitcher. Although the swing is level, my efforts are largely futile. Still, the small me never loses his evident enthusiasm.

In another 1950s’ home film vignette, I am wearing the kippah and tallit given to me by my Great-Uncle Max for my first High Holidays synagogue observance.

From an early age, Judaism and baseball, sometimes in its softball variant, were central to my identity. Aleph Zadik Aleph, the Jewish fraternal group for adolescent males, brought the two together. Religion and sports – along with socializing, community service and education – formed AZA’s programming agenda. Former president (*aleph godol*) of Lynn (MA) AZA #471, my father, Shep Simons,

returned to the chapter as a longtime advisor and coach following World War II military service. As a little boy, I tagged along with my father to AZA events, and early on enjoyed the excitement and activity of the ballfield. Years later, I became an AZA president and third baseman.

Every year, my father ramrodded an AZA trip to Fenway Park, home of the Boston Red Sox. I was 7 or 8 the first time that I accompanied a robust group of *AZA alephs* (members) to Fenway. As the son of their advisor, the *alephs* treated me like a little brother. The huge wall in left field, the technicolor



Bill, Dan and Joe Simons at Fenway Park. (Photo courtesy of Bill Simons)

green of the ballpark, Cracker Jack prizes, a Red Sox pennant to wave, Fenway franks and the “We want Ted (Williams)” chant of the crowd made these trips special. As the years passed, Dad and I also went to Fenway with friends, extended family and as a father-son duo. By reciting tales from his own youth of gigantic home runs that Hank Greenberg, the Detroit Tigers’ Jewish slugger, hit at Fenway Park, amidst the anti-semitism of that era, he associated baseball with ethnic pride.

My first scholarly journal article

See “Baseball” on page 8

Opinion

One Perspective from Israel

Kiss the old pots good-bye

JEREMY M. STAIMAN

This article originally appeared in the Times of Israel and is being reprinted with permission. This column originally appeared in January 2025, but is still relevant today.

There’s a time for sentimentality. This might not be it. I was walking through the mall recently and noticed a great sale. Despite working in advertising, I’m still a sucker for a bright red sign proclaiming how much I can save. Don’t put it past me to come home with three bags of parrot food just because there was a “buy-two-get-one-free” special.

Did I mention we don’t own any pets? So, when I saw the “Up to 70% Off!” signs at the Soltam cookware store, my feet – almost as if they had a mind of their own – propelled me inside to check out the deals. Surprisingly, there was no bait-and-switch. The entire inventory really was 50-70 percent off. Knowing we had long wanted to replace some of the pots and pans that had accompanied us through 41 years of marriage and six moves (including the momentous one to Israel), I let my wife know it was time to take the bold step of clearing out the old and bringing in the new.

It was an odd time to think about kitchen paraphernalia. We have a war going on. The hostage deal – seemingly in constant jeopardy – was front and center in the news. The country was grappling with the schizophrenic phenomenon of welcoming some of our captives home while absorbing the unthinkable cost of their freedom.

“Are we opening the doors for monsters to go back to planning their next October 7?” And, at the same time: “What color pots should we get? Do we need a larger frying pan?”

There’s a new-age phrase that’s gained popularity in recent years: “Holding space.” It means that two very different emotions or ideas can co-exist if you make room for them in your mind. You can “hold space” for both. This concept resonates deeply with me. In a world dominated by social media’s all-or-nothing, good-or-evil opinions, “holding space” allows us to feel and think disparate things simultaneously, rather than being sucked entirely toward one extreme or the other.

It allows us to – at the same time – fear for our fate as the terrorists’ prison doors swing wide open, while unabashedly

shedding tears of joy as young women are reunited with their loved ones. And, yes, even while deciding which color pots we want to accompany us into our senior years.

In fact, it seems that we all have to hold space these days. As the war continues on multiple fronts, all of us have had to create our own personal war-life balance. We’ve had to overcome the paralysis that struck us early on and return to some semblance of routine. Some fragile facsimile of normalcy. So we hold space for this and for that.

I’m a big fan of tech guru-turned-Israel-advocate Hillel Fuld. When the shocking news broke that his brother Ari’s murderer would be released as part of the hostage deal, I wondered how he and his family would react. Would they somehow manage to swallow their unimaginable pain, at least long enough to celebrate the return of our people? Or would this turn them resolutely against the entire deal?

A family like the Fuld’s never disappoints, and they never fail to uplift – even under mind-bendingly horrific circumstances. Hillel posted a photo the next day of dozens of family members enjoying a meal together at

See “Pots” on page 8

In My Own Words

Beards

RABBI RACHEL ESSERMAN, EXECUTIVE EDITOR

A column about beards? That might strike people as an odd topic. No, I’m not going to write about my personal preferences for different types of beards (although I do have them). But what I normally think of as a personal choice for men has become a political issue, at least according to a recent article on the Forward’s website concerning Secretary of Defense Pete Hegseth’s “no more beards” comment.* Yet, according to the article, that goes against court rulings that exempt certain religious groups from having to shave their beards: “Courts have granted Orthodox Jews and Sikhs who serve religious exemptions allowing them to keep their beards.”

The writer of the article was greatly concerned because he believed that Americans should not be forced to choose between religion and patriotism, or in this case, between the secretary of defense and the religious laws they choose to follow, laws they believe were given to them by God. If those exemptions are taken away, then Orthodox Jews who have beards will not be able to observe their religion and fight for our country.

For those unaware of traditional Jewish law, the Bible

says men should “not round off the corner of your head, and you shall not destroy the edge of your beard.” That has been interpreted as meaning shaving using a straight razor; some rabbis do allow shaving by other means (for example, an electric razor). Some take the biblical text so seriously that they won’t trim their beards even with scissors.

Interestingly enough, now that the Israeli army is trying to draft more Orthodox men, it has changed its rules in the opposite manner. According to an April 2025 article in *The Jerusalem Post*, “for the first time in Israel’s military history, soldiers have been granted blanket approval to grow a beard without the need for special permission.” I guess they aren’t worried that facial hair will sap a man of his strength and military might. This means that non-religious men can also grow beards: the ruling is no longer based on religious practice, but on personal preference.

It’s another point made in the Forward article, though, that made me write this column. Mikey Weinstein, founder of the Military Religious Freedom Foundation, a watchdog group that exposes Christian nationalism in the armed forces is quoted as saying, “It’s not a small thing about,

‘Oh, can you have a beard? Or what about my hair?’ This is a comprehensive, universal attack on anyone who is not straight, white, Christian and male.” I don’t know if that’s what Hegseth is hoping to accomplish, but I confess the idea makes me nervous.

Should not the American armed forces resemble our country in all its diversity? And we *are* a diverse nation. Our country has now been compared to a salad (replacing the previous image of a melting pot) because the best salads contain a wide variety of ingredients. Others have called us an orchestra, noting the music would not be the same if even one instrument is missing.

If Weinstein is correct (and I fear that he is), this is not really about facial hair: it’s about forcing all of us to fit into a mold – to create a country with *no* diversity. That does not bode well for Jews and other minorities. Beards are just a symptom of a dangerous trend: be exactly like us, do exactly as we do, or you will pay the price.

* *The Forward article can be found at forward.com/fast-forward/772945/pete-hegseth-beard-military-jews-sikhs-grooming-standards.*



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OPINIONS

The views expressed in editorials and opinion pieces are those of each author and not necessarily the views of the Jewish Federation of Greater Binghamton.

LETTERS

The Reporter welcomes letters on subjects of interest to the Jewish community. All letters must be signed and include a phone number; names may be withheld upon request.

ADS

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

DEADLINE

Regular deadline is noon, Wednesday, for the following week’s newspaper (see deadline dates on page 3). All articles should be e-mailed to TReporter@aol.com.

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www.thereportergroup.org

Global Day of Jewish Learning to be held on Nov. 9

By Howard Warner

A Global Day of Jewish Learning event will be held on Sunday, November 9, at 10 am, at Temple Israel. The theme of this year’s discussion will be “70 Faces of Torah.” The event is co-sponsored by Beth David Synagogue, the Jewish Federation of Greater Binghamton, Temple Concord and Temple Israel. Breakfast will be served and will be prepared by Victor Torres. A suggested donation of \$5-20 is requested. Financial support has been provided by the Eisenberg Fund. To register for the event, call the Temple Israel office at 607-723-7461 by Tuesday, November 4.

This year’s theme is “The seventy faces of Torah,” which refers to the multifaceted interpretations of the Torah. This concept can be found in the kabbalistic work “Tikkunei Zohar.” Each interpretation can be categorized into four types: *peshat* (plain meaning), *remez* (allegorical), *derash* (moral) and *sod* (mystical). The local rabbis will lead the discussion of the source materials. “This theme celebrates

Judaism’s embrace of multiple and competing perspectives to enrich our understanding of the world, Torah and ourselves,” said organizers of the event.

One day every year, more than 10,000 people around the world participate in The Global Day of Jewish Learning. In hundreds of synagogues, Jewish Community Centers and other communal institutions, Jews of all backgrounds seek to connect with one another through the shared study of our sacred texts. Held annually since 2010, the initiative is inspired by the vision of the late Rabbi Adin Steinsaltz. The event is held in groups and congregations across the country, and is powered by Limmud, which supports the creation of “a diverse, cohesive Jewish community rooted in the importance of celebrating and learning from differences.”

This year Sepharia is joining the event as a partner to Limmud, NA. (More information on Limmud can be found at <https://limmudna.org>.)

“The Global Day of Jewish Learning brings the community together to explore basic Jewish principles,” said

Shelley Hubal, executive director of the Federation. “That fulfills the mission of the Federation and I am excited that we can bring this opportunity to Binghamton. I hope everyone will come out to learn and schmooze.”

The Jewish Community wishes to express its sympathy to Eve Berman on the death of her mother,
Margaret Berman

The Jewish Community wishes to express its sympathy to Jay Harris on the death of his father,
Bernard Harris

The Jewish Community wishes to express its sympathy to Carolyn Schapiro on the death of her mother,
Rhoda Lemkin

The Jewish Community wishes to express its sympathy to Brian Savitch on the death of his wife,
Susan Savitch

TC Brotherhood brunch to feature Jason Garner on Oct. 26

A Temple Concord Brotherhood brunch will be held on Sunday, October 26, from 10-11:30 am, in the social hall of Temple Concord, 9 Riverside Dr., Binghamton. The guest speaker will be Broome County Executive Jason Garner,

who will speak about the current state of the economy of the county. Reservations for the brunch as closed, but there is no charge to attend the talk. The meeting is open to all adults in the Jewish community.

Chabad to hold JLI course on Jewish mystical teachings in Nov.

Rivkah Slonim will teach a six-session Rohr Jewish Learning Institute course, “The Kabbalah of Meaning,” beginning Monday, November 3, from 7-8:30 pm, at the Chabad Center, 420 Murray Hill Rd., Vestal, and via Zoom. The cost is \$99 per person or \$175 per couple (which includes one textbook). Additional textbooks are available for \$25 each. The course is open to all members of the community regardless of previous experience with Jewish learning. To register, visit www.Jewishbu.com/JLIBing or contact Ruth Shea at rshea@Jewishbu.com or 607-797-0015.

“Developed by the internationally acclaimed Rohr Jewish Learning Institute, ‘The Kabbalah of Meaning’ offers a fresh approach to a well-worn topic,” said Slonim. “The six

sessions combine the study of classic texts with practical applications for modern living. Each session explores one fundamental aspect of meaning and purpose, providing tools that participants can immediately incorporate into their daily lives. Regardless of your background or previous Jewish learning, you’ll feel right at home at this course.”

“The Kabbalah of Meaning” is certified for continuing education credits for doctors. Psychologists, social workers, L.M.F.T.s, and L.P.C./L.M.H.C.s in many states can satisfy their CE requirements by participating in the course. Anyone seeking to verify if a profession is covered at a specific location should e-mail continuingeducation@myjli.com with their name, credentials and state or states in which they are licensed to practice.

BD Nov. 8 luncheon to feature talk on “The Tree of Life Massacre”

Beth David Synagogue’s December Luncheon will be held on Saturday, November 8, with featured speaker Bill Simons, who will talk about “The Tree of Life Massacre and the New Antisemitism.” The community is invited to attend. Morning services will begin at 9:30 am, with the luncheon and program following the conclusion of services. The luncheon is free and open to the public.

Known to many as a featured and award-winning columnist for *The Reporter* since 2020, Simons will speak about the October 27, 2018, massacre that took place during Shabbat services in Pittsburgh’s Tree of Life Synagogue. Eleven Jews from three congregations were slaughtered.

“The murders constitute the bloodiest single episode in Jewish American history,” Simons said. “The attack also marked an intensification of American antisemitism, a phenomenon that preceded the Hamas-Israel War.”

With his press credentials and past residency in Pittsburgh, Simons was able to return to the city to sit in on some of the trial sessions of Robert Bowers, who was found See “Talk” on page 7

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DEADLINES



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

ISSUE	DEADLINE
November 14-27	November 5
November 28-December 11 ...	November 19
December 12-25	December 3
December 26-January 2026	December 17

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

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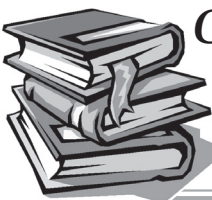
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Off the Shelf

Rome, Jews and military revolt

RABBI RACHEL ESSERMAN

Ancient Rome has gone down in Jewish history as the ultimate enemy of the Jewish people. Even the Babylonians, who destroyed the First Temple in Jerusalem, were not considered as evil. Perhaps that’s because the Jewish population was able to rebuild the Temple about 70 years later and did not suffer two centuries of repression under the Babylonians. Yet, as Barry Strauss writes in his military history “Jews vs. Rome: Two Centuries of Rebellion Against the World’s Mightiest Empire” (Simon and Schuster), the many Jewish revolts against Rome also pitted Jew against Jew. Those who supported the empire not only accepted Roman rule, but saw the rebellions as increasing the oppression under which they lived.

Although Strauss notes that many books have been published about these rebellions, his work offers a different angle to the conflicts: he focuses on how Judea’s location near the Parthian empire – the empire that was Rome’s enemy – played a role in encouraging rebellion. Why would Judea hope for help from Parthia? A substantial number of Jews still lived in that area. The hope – one that was never realized – was that Parthia would wage war against Rome at the same time as the rebels, or that the Jews of Parthia would help the rebels succeed in their task.

Among the topics Strauss discusses are the role Herod played in the changing relationship between Rome and Judea, the revolt that led to the destruction of the Second Temple, the siege of Masada, the lesser known Diaspora Revolt and the Bar Kokhba rebellion. For those who enjoy military history, the author does an excellent job offering details about the number of those who fought in the battles and descriptions of the different military actions that took place. This includes the numbers of men who fought (and died) on both sides, the results (which include those slaughtered once the battle was over and the numbers of those who were taken as slaves) and what was done to

the areas that revolted (usually meaning the destruction of property and land).

Strauss also looks at the difference between the Jewish population that supported rebellion and that which didn’t. He notes that “Diaspora Jews surely were good citizens, at least until they were subjected to humiliation by Rome following the Great Revolt. In Judea things were different: there, Jews were divided. Some were content to collaborate with Rome, a great empire and brutal one when crossed. Some just wanted to stay out of trouble. And some had a passionate, militant love of liberty.” The cause of liberty was complicated by the idea that these were the end of times and that a messiah – at this time in Judaism meaning a king – would arise and help them gain their independence. Although these Jews may have looked to Parthia for help, Strauss believes that neither Rome nor Parthia wanted an independent Judean kingdom.

The author does not believe that war/rebellion was inevitable; however, both sides made mistakes that were costly. It does seem unlikely that the rebels could have succeeded, but they believed that God was on their side. This belief was aided by the memory of the successful Maccabean revolt in 167-160 B.C.E. and the prophetic promise that the Temple would be rebuilt. Since it happened once, they saw no reason to doubt that it would happen again. However, Rome sought to keep its empire intact in any way possible, including torturing and then murdering those who fought against it. The empire was also willing to punish all Jews for the actions of the rebels.

Strauss notes that, during this time, there were two competing Jewish sects: rabbinic Judaism and Jewish followers of Christ. By the time of the Bar Kokhba rebellion, they had very different opinions about the empire. Some rabbis supported the Bar Kokhba rebellion, although after that loss, rabbinic authorities pushed against warfare, choosing other

ways for Judaism to survive. The followers of Christ sought to distance themselves from the Jewish rebels and rejected the idea that Bar Kokhba was the messiah since they believed that the true messiah – Jesus – had already appeared. However, at least in Eastern Rome, followers of Christ still considered themselves Jewish. Strauss notes that “Jews who accepted Jesus as the Messiah argued that they, not other Jews, were the true representatives of the people Israel.” This led to an increase in the divide between the two groups, which would later lead to them becoming two separate religions.

In his epilogue, Strauss discusses why the Jewish population rebelled far more often than others in the empire. He sees it as a combination of the legacy of messianism, the Torah, Jewish supporters in the Roman diaspora and Jewish connections in the Parthian empire. He notes that it took centuries for the Jewish population to decide that survival need not depend on warfare. A different group – the rabbis – found an alternative method: “the Jewish people could survive by means of spiritual rather than material armor. It was a bold strategy, but a necessary one. And it worked... the Jewish people has survived for two thousand years since the Roman conquest of its national homeland.”

“Jews vs. Rome” opens with a useful chronology and cast of characters (although far more people appear in its pages than are listed there) and features a “Glossary of Place Names” at the end of the work. The book will appeal to those who love military history since its emphasis is on the details of each battle and its aftermath. However, Strauss doesn’t stint on the political intrigue that was happening in Rome and Judea as people strove for power. The author does note when the historical record is scanty and which evidence can be most trusted. He also writes of new archeological evidence that opens a different slant on particular events. Readers interested in learning about the Jewish rebellions of that time will find much of interest.

Tel Aviv U. economist among three Nobel Prize laureates

By Canaan Lidor

(JNS) – Joel Mokyr, a Tel Aviv University scientist and dual citizen of Israel and the United States, won the 2025 Nobel Memorial Prize in Economic Sciences on October 13, along with Philippe Aghion of the College de France and the INSEAD business school, and Peter Howitt, a professor emeritus of economics at Brown University.

The Royal Swedish Academy of Sciences awarded half the \$1.1 million prize to Mokyr and the other half to be split between Aghion and Howitt for showing how “society must keep an eye on the factors that generate and sustain economic growth,” an award committee member wrote.

The three economists researched the relationship between technological progress and sustained economic growth, which has improved living conditions. Their work would help ensure that growth was maintained and could be steered in the direction to support humankind, the prize committee wrote. “Sustained economic growth, driven by a continuous stream of technological innovations and improvements, has replaced stagnation,” John Hassler, the chairman of the prize committee, said in a ceremony announcing the award, the *Times* reported.

Mokyr, who teaches at Tel Aviv University, received half the prize for his work in explaining how sustained economic

growth became the norm, the *Times* reported. Mokyr’s work has emphasized the importance of society being open to new ideas and allowing change, including in his book, “A Culture of Growth: Origins of the Modern Economy.”

Mokyr said he was optimistic about the prospects for more economic growth because of the “human capability of manipulating and harnessing the forces of nature to its own needs.”

Aghion and Howitt shared the other half of the award for what the committee described as “the theory of sustained growth through creative destruction.” They built a mathematical growth model, with creative destruction as a core element.



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Published by the Jewish Federation of Greater Binghamton

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TC/TI Adult Education Program to feature “The Exciting Lives of Small-City Jews” on Dec. 7

The Adult Education Committee of Temple Concord and Temple Israel will hold a program and light brunch on Sunday, December 7, from 10 am-noon, at Temple Concord, 9 Riverside Dr., Binghamton. Benjamin Kellman will introduce aspects of his Ph.D. dissertation in progress, “The Anxious Americanization of Small-City Jews: 1939-1979.” The community is invited to attend. There is a suggested donation of between \$5-20 per person. For more information and to RSVP, contact Temple Israel at 607-723-7461 or office@templeisraelvestal.org, or Temple Concord at 607-723-7355, by Monday, December 1, so that enough refreshments can be prepared.

“Constituting small and highly visible minorities, small-city Jews recognized their dependency on the good graces of their non-Jewish neighbors in their social and economic interactions, and behaved accordingly,” said organizers of the event. “Their self-conscious concern to balance an impeccable Americanness with an authentic Jewishness led to different experiences from those living in either of the two more-studied locales: large urban centers and small towns.”

Kellman will discuss answers to some of the following questions: How did two San Francisco Jews come to own most of the valuable property in Alaska, and how did Jewish women build Alaskan community? How did Jewish fur traders manage the extremes of the Alaskan wilderness, and how did a Jew in Alaska help the Palmach (the Jewish paramilitary force in British Mandate Palestine) survive? How were southern small-city Jews’ experiences different from those of Jews elsewhere and different from those of southern non-Jews? What happened when a northern,

progressive rabbi came south and advocated desegregation? How did Las Vegas Jews make their city into a tourist destination, and how did they attract Jews from around the country? How did a Las Vegas Jew come to supply the Israeli Air Force in 1948?

Kellman will also offer a few vignettes of Binghamton’s Jewish history, including a story, along with newspaper clippings, that few of the current Binghamton Jewish community may know, even though they may have been alive when it happened. Kellman will also say a little bit about Binghamton’s first resident rabbi, his “abnormally talented” son and other stories.



Benjamin Kellman
(Photo courtesy of Benjamin Kellman)

Kellman received his undergraduate degree in history from the State University of New York at New Paltz and his M.A. in history from Binghamton University. He is currently working on his Ph.D. in history at Binghamton University. He was the 2024-25 recipient of the Rabbi Harold D. Hahn Memorial Fellowship at the American Jewish Archives in Cincinnati, affording him a month of research in its collection. He recently returned from a research trip to Anchorage, AK, where he perused the archive of the Alaska Jewish Museum, spoke with longtime Jewish residents and supplemented the cost by teach-

ing soccer tricks to Alaskan soccer clubs. Since moving with his family to Binghamton from Monsey in 2015 to work with Meor Upstate, he has been active in the Binghamton Jewish community, including sitting on the boards of Beth David Synagogue and the Jewish Federation of Greater Binghamton, and serving as *mashgiach* for the Jewish Community Center and the Kosher Korner at Binghamton University.

“The entire community is welcome to attend what promises to be an informative and most-interesting program,” said organizers of the event. The TC/TI Adult Ed. Program acknowledges a gift from The Community Foundation for South Central New York – The David and Virginia Eisenberg Fund that helped to underwrite this program.

TC Sisterhood to hold Whale of a Sale and UpCycle Market

Temple Concord Sisterhood’s 41st annual Whale of a Sale and its first UpCycle Market will be held on Sunday, November 9, from 10 am-4 pm, at 9 Riverside Dr., Binghamton. The Whale of a Sale will be held in the social hall and the UpCycle Market will be on the first floor of the Kilmer Mansion. The Whale of a Sale will also be open on Monday, Tuesday and Wednesday, November 10-12, from noon-6 pm, and on Sunday, November 16, from 10 am-4 pm, when the bag sale will be held. A bag will cost \$15 for a traditional size paper grocery bag that Sisterhood will provide.

Whale of a Sale will feature donated goods, including clothing and shoes for the whole family, household goods, dishes, serving pieces, collectibles, CDs and DVDs, bedding, small appliances, books, games, puzzles, sports equipment, children’s toys and more.

The first one-day UpCycle Market will seek to educate people and provide UpCycled art and crafted goods for sale.

All items available for purchase at the UpCycle Market will be crafted from recycled and up-cycled materials. Artists, craftspeople and local organization will be on hand to share their knowledge and expertise in keeping useful materials out of the landfill and in the consumer cycle. “Come and explore, learn, and get ideas for your crafts and your lifestyle,” organizers said.

BD Sisterhood paid-up membership dinner Nov. 12

The Sisterhood of Beth David Synagogue will treat its paid-up members to a free pasta dinner on Wednesday, November 12, at 6 pm, in the Beth David social hall. Non-member friends and guests – both male and female – are welcome to attend, but will be asked to pay \$10 for the dinner. A non-dairy option will be available, but gluten free must be requested in advance.

Reservations should be made by Wednesday, November 5, by calling or texting Stacey Silber at 607-727-9738 or e-mailing silbercreations@gmail.com. Messages may also be left at the Beth David office at 607-722-1793 or bethdavid@stny.rr.com. Drop-ins will not be turned away.

“Unlike so many things these days, Sisterhood dues have not gone up!” said organizers of the event. “Membership in Beth David Sisterhood is still only \$25 for

the year. A real bargain! The collection of dues is one of the primary ways in which Beth David Sisterhood raises funds, which pays for refreshments at meetings, helps provide programs of interest to our members and the community, and allows Sisterhood to make a generous donation to Beth David Synagogue each year.”

Organizers added, “An evening of fun games is being planned for after the dinner.”

Flyers will be sent to everyone on the Sisterhood e-mail list. Anyone who is not on the list and wishes to be included should e-mail Beth David Synagogue at bethdavid@stny.rr.com with your request. Mitzvah cards, which cost \$3, may be requested at the meeting. Food for CHOW will also be collected.

“Please join us on November 12 as we celebrate our loyal members who keep Beth David Sisterhood strong,” organizers added.

TC Religious School



Temple Concord Religious School students learned about Sukkot and decorated the sukkah.

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Wives and children

RABBI RACHEL ESSERMAN, EXECUTIVE EDITOR, THE REPORTER GROUP

Trivia question: How many sons did Abraham have? Wait, before answering, you should consider another question: How many wives and concubines did Abraham have? If you’re thinking this is a trick question, that’s only partly true. Anyone familiar with the last chapter (Genesis 25) of this week’s *parasha*, Chaye Sarah, will know the answer. However, this chapter is rarely taught in Hebrew schools and usually ignored in our discussions of Abraham’s life. Chapter 24 ends with the marriage of Isaac and Rebecca. Although the opening of that chapter features an Abraham who is called old, it must have been a very vigorous old age, since chapter 25 begins with him taking another

wife, Keturah. Some commentators are so disturbed by this, they claim Keturah is really another name for Hagar. Other interpreters believe events in the Torah don’t always occur in chronological order. They suggest Abraham took a second wife during Sarah’s lifetime. However, after reading Sarah’s reaction to Hagar’s son, Ishmael, you would think that some mention would be made of her thoughts about Keturah’s six sons: Zimram, Jokshan, Medan, Midian, Ishbak and Shuah. After reading the first few verses of chapter 25, one might assume that Abraham had eight sons: one by Hagar, one by Sarah and six by Keturah. Yet, after listing several grand-

children begat by Keturah’s sons, the text offers a cryptic verse (verse 6) that talks about “the sons of the concubines.” So, Abraham must have had additional children by other women, who were not full wives. How many? The verse doesn’t say. These children are mentioned only to note that Abraham sent them to another country, so that Isaac would be his only heir. Whether or not Keturah’s sons were also sent away is open to debate. Some commentators claim that this verse includes those six, but the text mentions only those children of concubines. Since Keturah is Abraham’s wife, we can’t be certain they were included. So, we really **See “Wives” on page 8**

Congregational Notes

Temple Concord

Affiliation: Union for Reform Judaism
Rabbi: Leiah Moser
Address: 9 Riverside Dr, Binghamton NY 13905
Office hours: Tues.-Fri., 10 am-2 pm
Phone: 607-723-7355
Office e-mail: TempleConcordBinghamton@gmail.com
Website: www.TempleConcord.com
Please contact Temple Concord for Zoom links.

Some services and programs are online only.
Fridays, October 24 and November 7: At 7:30 pm, Friday Shabbat services are in person, on Zoom and on Facebook.
Friday, October 31: Potluck Shabbat dinner in person only, including candle lighting, wine blessing and Kaddish. RSVP to the temple office at 607-723-7355 or templeconcordaa@gmail.com. To sign up to bring a dish, visit www.signupgenius.com/go/4090949ABA-92CA0F94-57813356-shabbat.
Saturdays, October 25, November 1 and 8: At 9:15 am, Torah study is in person and on Zoom. An in-person only service will take place at 10:30 am.
Wednesdays, October 29, November 5 and 12: At 5:30 pm, evening prayers in person only. At 6 pm, adult education class in person and on Zoom.

Upcoming events:
Sunday, October 26, at 10 am: Brotherhood talk with Broome County Executive Jason Garner. (For more information, see the article on page 3.)
Tuesday, November 4, at 10:30 am: Tuesday Morning Book Club “On Her Own: A Novel” by Lihi Lapid translated by Sondra Silverston. For more information, contact Merri Pell-Preus at 607-222-2875 or merrypell.preus@gmail.com. To join via Zoom, visit https://bit.ly/3CXVd9b, meeting ID 881 6469 4206 and passcode 653272.
Wednesday, November 5, at 7 pm: Sisterhood meeting in the library. Contact Barb Thomas at 607-759-2573 for information about the meetings. To join Sisterhood, contact Carol Herz at 607-222-7144.
Sunday, November 9, from 10 am-4 pm, Whale of a Sale and UpCycle.
Monday-Wednesday, November 10-12, Whale of a Sale continues. (For more information, including the times for the sale, see the article on page 5.)
Tuesday, November 11, at 7:30 pm: General (Board of Trustees) Board meeting. Board meetings are open to members of Temple Concord. For more information, contact the office at 607-723-7355 or templeconcordaa@gmail.com for the link.

Penn-York Jewish Community

Treasurer: Beth Herbst, 607-857-0976
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.

Norwich Jewish Center

Orientation: Inclusive
Address: 72 South Broad St., Norwich, NY 13815
Phone: 334-2691
E-mail: fertigj@roadrunner.com
Contact: Guilia Greenberg, 373-5087
Purpose: To maintain a Jewish identity and meet the needs of the Jewish community in the area.
Adult Ed.: Call ahead, text or e-mail to confirm dates.

Temple Beth El of Oneonta

Affiliation: United Synagogue of Conservative Judaism
Cantor: David Green
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.

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.

Beth David Synagogue

Affiliation: Orthodox Union
Rabbi: Zev Silber
Address: 39 Riverside Dr., Binghamton, NY 13905
Phone: 607-722-1793, Rabbi’s Office: 607-722-7514
Fax: 607-722-7121
Office hours: Tues. 10 am-1 pm; Thurs. 9 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
Classes: Rabbi Zev Silber will hold his weekly Talmud class every Tuesday evening after services.

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: 607-797-0015, Fax: 607-797-0095
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.

Temple Brith Sholom

Affiliation: Unaffiliated
Address: P.O. Box 572, 117 Madison St., Cortland, NY 13045
Phone: 607-756-7181
President: Mark Suben
Cemetery Committee: 315-696-5744
Website: templebrithsholomcortland.org
Facebook: https://www.facebook.com/Temple-Brith-Sholom-114006981962930/
Service leaders: Lay leadership
Shabbat services: Services are usually on the third Friday of the month and led by a variety of leaders. 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.” The community extends a warm welcome to the Jewish student population of SUNY Cortland, as well as the residents of local adult residences. The Board of Trustees meets on the second Tuesday of the month.
Services and programs are held by Zoom usually on the third Friday of the month.

Friday, October 24, light candles before 5:49 pm
Shabbat ends Saturday, October 25 6:48 pm
Friday, October 31, light candles before 5:40 pm
Shabbat ends Saturday, November 1 6:39 pm
Friday, November 7, light candles before 4:31 pm
Shabbat ends Saturday, November 8 5:31 pm
Friday, November 14, light candles before 4:24 pm
Shabbat ends Saturday, November 15 5:24 pm

Temple Israel

Orientation: Conservative
Rabbi: Micah Friedman
Address: 4737 Deerfield Pl., Vestal, NY 13850
Phone: 607-723-7461 and 607-231-3746
Office hours: Mon.-Thurs., 8:30 am-3:30 pm; Fri., 8 am-3 pm
E-mail: office@templeisraelvestal.org
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 Micah Friedman via Zoom and in-person.
On Saturday, October 25, Shacharit services will be held at 9:30 am via Zoom and in-person. The Torah portion is Genesis 6:9-11:32 and the haftarah is Isaiah 54:1-55:5. A Zoom Havdalah service will take place at 7 pm.
On Saturday, November 1, Shacharit services will be held at 9:30 am via Zoom and in-person. The Torah portion is Genesis 12:1-17:27 and the haftarah is Isaiah 40:27-41:16. A Zoom Havdalah service will take place at 6:45 pm.
On Saturday, November 8, Shacharit services will be held at 9:30 am via Zoom and in-person. The Torah portion is Genesis 18:1-22:24 and the haftarah is II Kings 4:1-37. A Zoom Havdalah service will take place at 5:45 pm.
Upcoming events:
Hebrew School will take place on Wednesdays, October 29, and November 5 and 12, from 4-6 pm.
There will be an Executive Board meeting on Tuesday, November 4, at 7 pm.
The Global Day of Jewish Learning will be held on Sunday, November 9, at 10 am, at Temple Israel. For more information, see the article on page 3.

Temple Beth-El of Ithaca

Affiliation: United Synagogue of Conservative Judaism
Rabbi: Caleb Brommer
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: president@tbeithaca.org, secretary@tbeithaca.org
Website: www.tbeithaca.org
Presidents: Melanie Kalman and Alexis Siemon
Sisterhood President: Gail Zussman
Director of Education: Calle Schueler
Services: Friday 8 pm; Saturday 10 am, unless otherwise announced. Weekday morning minyan 7:30 am (9 am on Sundays and legal holidays).
Religious School/Education: September-May: Classes meet on Sunday, 9 am-12:30 pm and Wednesday afternoons, 3:45-5:45 pm. The teen No’ar program meets twice per month (every other Sunday from 5-7 pm) and is designed with the flexibility to accommodate busy student schedules.
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.

Congregation Tikkun v’Or

Affiliation: Union for Reform Judaism
Address: PO Box 3981, Ithaca, NY 14852; 2550 Triphammer Rd. (corner of Triphammer and Burdick Hill), Lansing, NY
Phone: 607-256-1471
Website: www.tikkunvor.org, E-mail: info@tikkunvor.org
Presidents: Martha Armstrong and Mitch Grossman, presidents_22@tikkunvor.org
Education Director/Admin. 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.

Film Continued from page 1

characters you care about and funny situations, but with a strong narrative and a heartfelt message about treating people with respect, no matter where they are from.”

“Join us for our first film of the season,” said Shelley Hubal, executive director of the Jewish Federation of Greater Binghamton, which sponsors the film fest. “This feel-good film is the perfect way to begin a season of interesting and exciting films.”

CJS Continued from page 1

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 donations of individual sponsors.

Anyone interested in becoming an individual sponsor, so that the CJS can continue bringing programs to the community, or who wants to make a donation, should contact CJS at bingcjs@gmail.com. The College of Jewish Studies is a 501(c)(3) non-profit organization.

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

Talk Continued from page 3

guilty of the crime. Simons’s talk will examine the causes, conduct, consequences and legacy of the Tree of Life tragedy. He will also speak about the healing and rebuilding process that has followed since then.

A native of Lynn, MA, Simons earned his doctorate from Carnegie Mellon University. He is the former chairman and professor emeritus of SUNY Oneonta’s History Department. He is the recipient of two SUNY Chancellor’s Awards for Excellence in Teaching and Service.

“Bill gave a wonderful talk in 2023 at Beth David about the Brooklyn Dodgers and their Jewish fanbase in the 50s,” said organizers of the event. “In addition to his renown for all things baseball, his Jewish activism developed through participation in the Lynn chapter of Aleph Zadik Aleph, a Jewish fraternal group for youth, in which he, like his father before him, served as *aleph gadol* (president). For many years, he was the co-advisor to the Jewish student group at SUNY Oneonta. His numerous articles, reviews and essays have appeared in many journals and books. For his writings in *The Reporter*, he has received American Jewish Press Association and Syracuse Press Club awards.

“Bill’s talk comes right on the heels of the seventh anniversary of the Tree of Life Synagogue tragedy,” organizers said. “His talk is sure to offer fresh insights into a chapter of Jewish history that continues to have repercussions today.”

Beth David’s luncheon speaker series takes place the second Saturday of the month after Shabbat morning services, and is open to the community. There is no charge for the luncheon. Since the monthly series’ continuation depends on the generosity of contributors, Beth David welcomes and appreciates donations to the Luncheon Fund in order to keep the program going. Donations 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.



Bill Simons
(Courtesy of Bill Simons)

Federation held 10/7 commemoration



The Jewish Federation of Greater Binghamton held a 10/7 commemorative service and speaker on October 5 at Temple Israel. Dr. Yehezkel Caine, president of Herzog Medical Center in Jerusalem, was the speaker. The event was co-sponsored by Beth David Synagogue, Temple Concord and Temple Israel.



Dr. Yehezkel Caine, president of Herzog Medical Center in Jerusalem, spoke at the event via Zoom about the work being done at Herzog’s Israel Center for the Treatment of Psychotrauma with survivors, soldiers and families.

“Sukkot with the Rabbis” at TI



More than 40 people gathered at Temple Israel on October 12 to celebrate “Sukkot with the Rabbis.” The afternoon was led by Rabbi Micah Friedman and Rabbi Talia Laster, who guided participants in reciting Sukkot blessings and helped each person say the blessings over the lulav and etrog.



Standing, l-r: Jonathan Weissberg and Eileen Miller performed at Temple Israel’s “Sukkot with the Rabbis” event.



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The Cat Doctor is celebrating 31 years of caring for cats and their people. Dr. Darcy Sobel, Dr. Kaitlin Pace, Dr. Lea Callan and staff at The Cat Doctor recognize that cats are important family members and treat each individual with special attention to their age, temperament and health conditions. Preventive medicine is practiced by providing complete physical examinations, behavioral counseling, dental care, diet management and appropriate vaccinations. The hospital has advanced radiology capabilities, providing instant, superior quality, digital x-rays as well as digital dental x-rays for the detection of early tooth disease below the gumline. The hospital now offers abdominal ultrasound for early detection of organ problems. When illness does occur, thorough and caring medical and surgical treatment is tailored to each patient.

The Reporter

Specialty: Advertising
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Phone: 607-724-2360, ext. 244
E-mail: advertising@thereportergroup.org
Website: www.thereportergroup.org
Facebook: The Reporter Group
Hours: Mon. 9 am-4 pm, Wed. 9 am-3 pm, Thurs. 9 am-4 pm

Advertising was a new field for Kathy when she started four years ago, but she’s discovered the pleasure of working with the clients, giving them ideas on how to promote their business using print ads. Her motto is “the client comes first” and, to prove that, she researches each client to see what they have done in the past and tries to figure out if there is a way to improve their ad-image. She also works with them to discover the ad sections that will best highlight their business.

Kathy has lived here for 40 years, moving from Long Island to meet and marry her husband. She loves the outdoors, even in the winter. She is ready to help you advertise your business in *The Reporter*, in Binghamton and Scranton, the best way she can. Call or e-mail her to discuss options.

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Wives. Continued from page 6

can't answer the trivia questions in the first paragraph except to say, Abraham had seven sons by two wives and an unknown number by his concubines.

This view of Abraham is not inconsistent with other parts of his story. Although many think of Abraham as a simple man with few possessions, during the course of his life he grew rich with herds and servants. He and Lot, his nephew, parted ways because they had too many animals and tents (representing their extended families and servants) for the land to sustain. Abraham also once led an army of 318 men from his household to rescue Lot when he was kidnapped. What was Abraham's relationship to these men and their families? Were they part of Isaac's

inheritance, as the text suggests? The compilers of the Bible didn't feel the need to tell us more.

For Abraham's Jewish descendants, it's understandable that the text isn't interested: these men are not our ancestors. While Isaac may have inherited all that Abraham owned, those flocks and servants were given to Esau. Jacob, whose descendants became the Israelites, left his father's household with only the clothes on his back. His wealth – wives, children, servants and flocks – were earned through work done for his father-in-law, Laban. Jacob's only inheritance from Isaac was his relationship with God; that spiritual connection was Abraham's most important legacy.

Baseball. Continued from page 2

was about Greenberg, my father's hero, and his dilemma over whether to observe the High Holidays or play baseball during the tight 1934 AL pennant race. When I introduced one of the early liberal arts sports history courses, Jewish baseball found its place in the curriculum, as it did in my work as co-director of The Cooperstown Symposium on Baseball and American Culture. And it played a significant role in my relationship with my son Joe.

For several years between marriages, I was a single father. Playing catch and pitching/batting with Joe at Oneonta's Neahwa Park filled many afternoons. Once a week, we would play ball at Legion Field in Delhi and go to Pizza Hut with "Uncle" Bob Russell, who also jumpstarted Joe's baseball card collection. A Protestant and former star pitcher at SUNY Oneonta, Bob gave Joe books on Judaism.

One Hanukkah, Joe received, at his request, brightly colored orange and red baseballs from my parents so we could find them when searching for line drives hiding in the outfield grass. Through Tee Ball, Grasshoppers and Little League, Joe progressed and I did some coaching. Under an exceptional manager, Rich Murphy, who built character and game skills, Joe evolved into a LL all-star, hitting four doubles in one game and three triples in another. Once, Joe took the mound during the last inning with no outs and the bases loaded, and he struck out the side. With the temperature approaching 90 degrees, he also pitched a four-hit complete game shutout. A decade later, Joe and I played together on a uni-formed townball team.

Starting when Joe was about 7, and still an ongoing tradition, we attend one game a year together at Fenway Park. Through the years, Joe has accompanied me to many venues where I have lectured on baseball, often weaving Jewish Hall of Famers Greenberg and Koufax into the presentation. In August 1995, I did so with Joe and my father sitting next to each other at the Norman Rockwell Museum; my dad and son attended a Hank Greenberg presentation I did, along with filmmaker Aviva Kempner, at the Museum of Jewish Heritage on Father's Day 2005. Joe joked that he knows the Greenberg saga so well now that I should leave the lecture to him in my will.

Time passes. At age 94, my father died without pain or fear in 2017, hours after a marathon talk with me and my wife Nancy that included Jewish baseball. His old baseball glove and 36-inch black bat gift cherished memories. Joe is now 41, 6'2", 210 pounds, a founding CEO of a law firm,

litigator, businessman, pilot, immediate past president of the largest New England synagogue north of Boston, husband and father of five.

My older grandchildren – Lily (18), Hannah (16) and Isaac (13) – have had their Fenway initiation, and 7-month-old Eva's time will come. So, 9-year-old Dan had his turn on Saturday, September 27, joining Joe and me at Fenway Park. Although the Swampscott (MA) elementary school tackle football travel team hosts Dan's favorite sport, fueled by making an unassisted tackle of a runner in the other team's backfield and recovering a fumble on another play, he has already built some baseball memories. With two outs and runners on base during a Little League championship game, the opposition Padres were a run ahead in extra innings against Dan's Diamondbacks. Dan's Little League season ended with him hitting a hard line drive that the pitcher caught. During our subsequent whiffle ball games, however, it was evident that Dan's determination remains intact.

Although the Detroit Tigers beat the Red Sox 2-1 at Dan's Fenway fan debut, we had a great time. The 4:10 pm starting time, mellow weather, upbeat crowd, joining "waves" and performative fans on the giant Fenway screen complimented Dan's jumbo hotdog and tub of popcorn. I told Dan that the best Red Sox player, Alex Bregman, resting for the playoffs, is Jewish and has worn the Star of David on his cap. Of greater significance, Dan's father, my son Joe, wore a Star of David necklace to the game, visible in the accompanying photograph. At his Jewish day school, Dan is currently reading "I Survived the Nazi Invasion, 1944."

After the game, Joe, Dan and I worked out at a gym. As grandson, father and grandfather kept pace side-by-side on treadmills, I set an ambitious goal: live long enough to attend a synagogue service and Red Sox game with a great-grandchild.

Pots. Continued from page 2

a burger joint, united in supporting and strengthening one another. They gathered to move forward with the strength of lions. Ari, the legendary Lion of Zion, must have been smiling with pride from Above, albeit perhaps a tad jealous that he couldn't join them in a good hamburger.

But what truly impressed me was one of Hillel's posts the following day, when the first three young women were finally brought home: "Watching our girls come home and all I can think is how proud I am of our unbelievable nation. You can debate if the deal was good or bad, but what you can't debate is that we glorify life and will pay a steep price to save the lives of our people." – Hillel Fuld's Social Media Post

If the Fuld family can hold space to find beauty – and even joy – despite knowing that it comes hand-in-hand with the release of the monster who robbed them of their son, brother and uncle, then we ALL must do what we can to acknowledge the positive gems amidst this sea of muck!

Now back to the cookware – and what it has to do with all of this. In addition to being unable to resist a sale, I'm also a sentimental guy. Or maybe just a hoarder.

Either way, it's hard for me to part with things that have been a part of my life, and these pots and pans have cooked thousands of my wife's delicious meals over the years. In my pots-and-pans pondering, my mind flew to two places.

The first place I found myself in was our sukkah. At the conclusion of the festival of Sukkot, as we bid our sukkah goodbye until the following year, there is a lovely custom of reciting a short farewell prayer and then kissing each wall. It's a sweet gesture of appreciation as we part from this beautiful mitzvah. So, maybe, just maybe, I'll take a cue from that tradition and give a little kiss to these pots as I bid them adieu, recognizing all the good times we had together.

But then my mind shifts to the second place, my parents' home in Binghamton, during a visit with my wife in the late 1980s. The phone rang, and a few minutes later we heard my father upstairs, sobbing. I had never heard him cry before. He was inconsolable. At 60 years old, he had never lost anyone from his immediate family – save for a stillborn second-born child.

The call had come from his baby sister, Mimi, whom he adored. Mimi was 10 years his junior. She wanted him to know that she had just received a serious cancer diagnosis. The family's valiant battle over the following months proved unsuccessful, and the youngest in the family predeceased her brothers, her sister and her parents.

My father was always an avid sports fan. The year we lost Aunt Mimi was the same year my father's beloved, long-suffering Mets finally won the World Series, and his cherished Giants earned Super Bowl rings. I made a comment that he must be thrilled that, after following his teams for decades, they had finally proved their mettle and won their title games. I'll never forget his reply: "Somehow, it just doesn't feel very important right now."

I'm trying to give away our pots so their legacy can continue. But if I don't find a new kitchen for them to call home, I doubt I'll be overly sentimental about saying farewell and tossing them in the garbage. I haven't decided yet whether there will be any kissing involved. But in this roller-coaster world of brothers and sisters at war, returning hostages, and monsters at large, I can't hold much space for old pots. Somehow, that just doesn't feel very important.

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