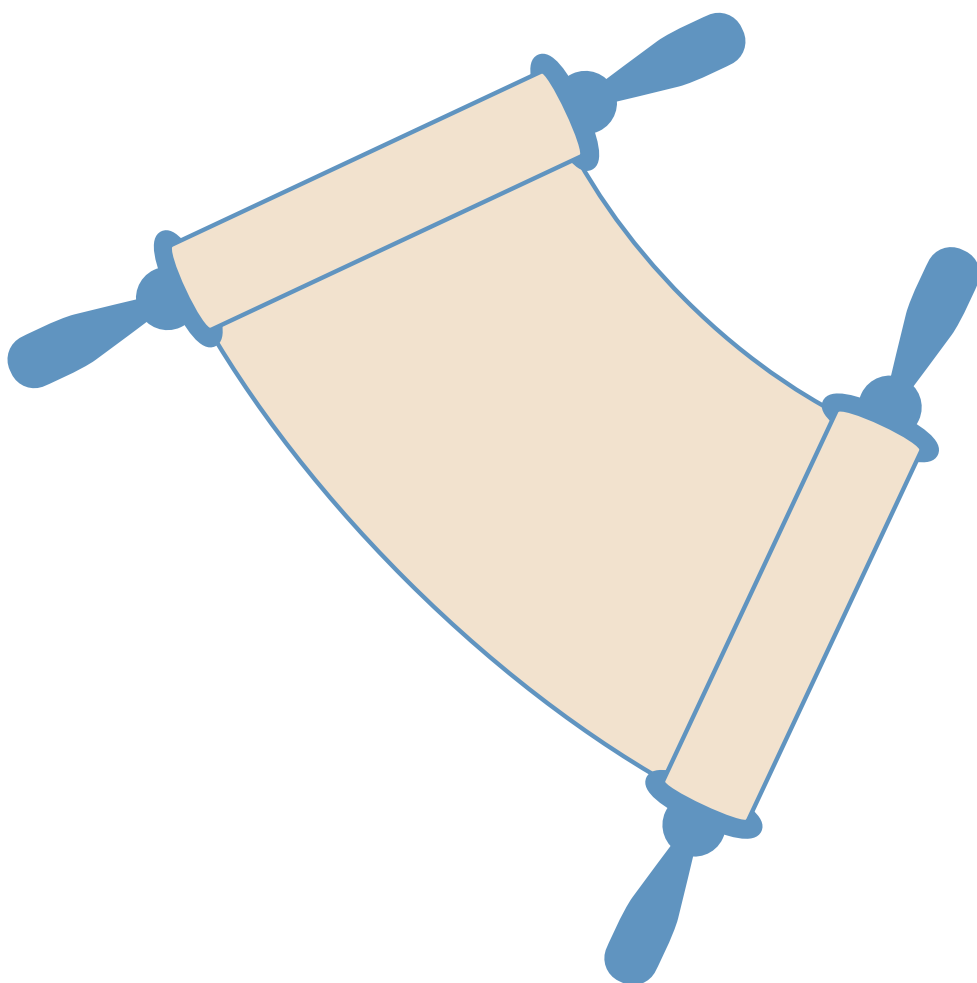
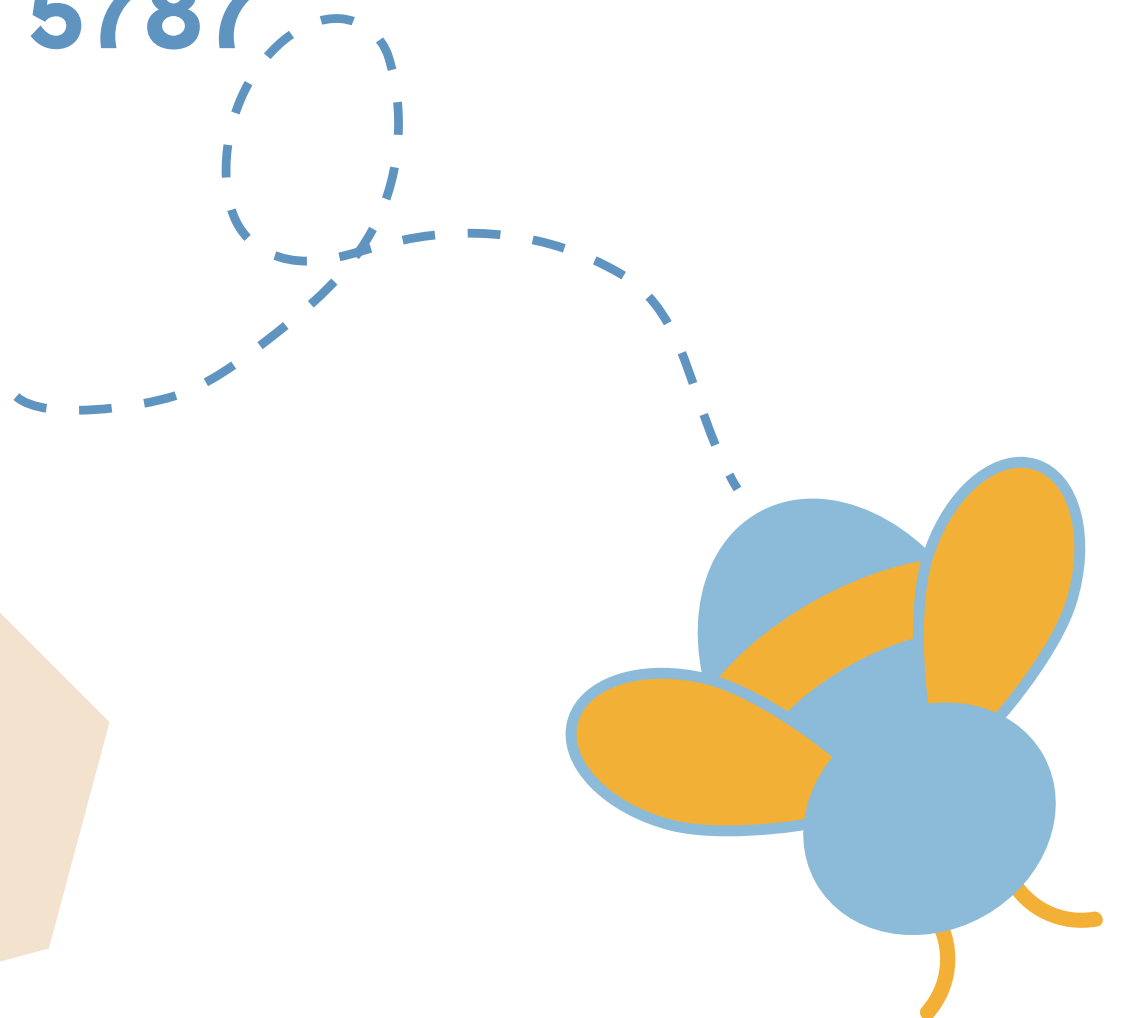
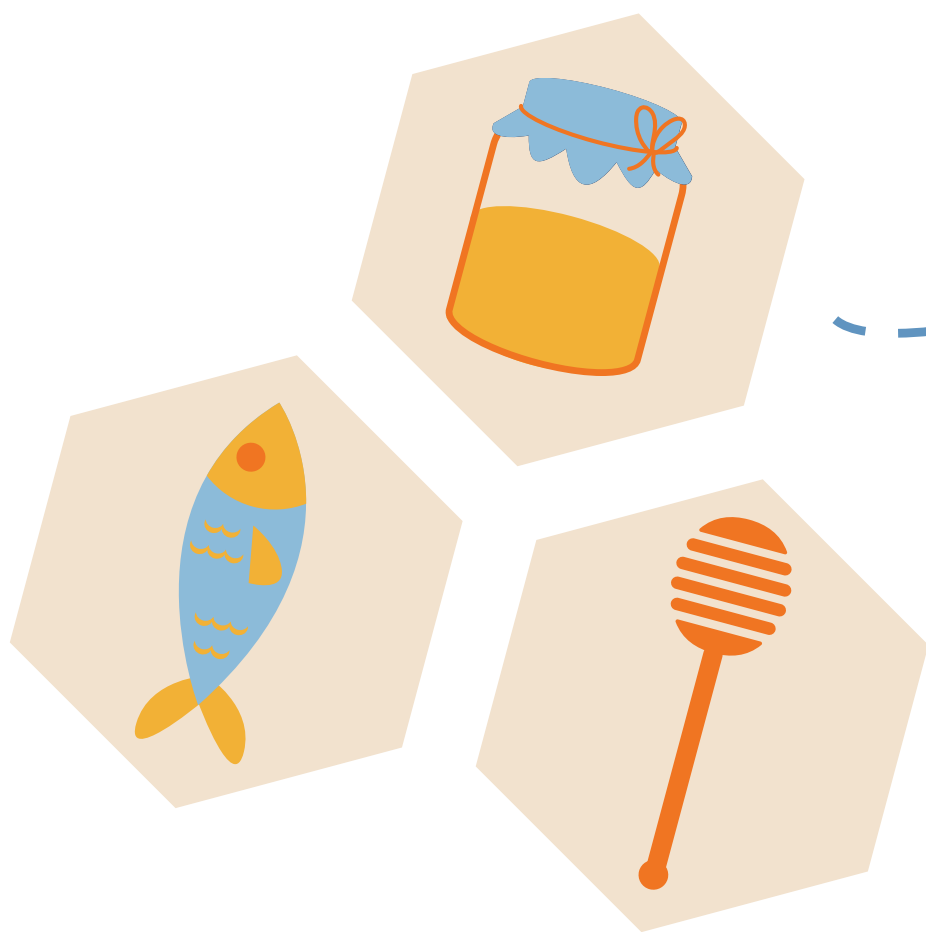


Happy Rosh Hashanah

5787



Opinion

From the Desk of the Federation Executive Director

With gratitude

SHELLEY HUBAL

I consider myself a “Hebrew School dropout.” Dear Mrs. Shapiro was a patient teacher, but learning a foreign language never came easily to me. That, along with my short attention span, kept me from making Hebrew School a priority in my youth. I remember a few bright spots fondly: the large kosher sugar cookies from Snowflake Bakery on East Fayette Street in Syracuse were a delightful treat and the boys at Hebrew School were especially entertaining. During breaks, they would push the classroom furniture aside and wrestle one another – a form of play that felt foreign to a young girl with only sisters.

Looking back, I see a steady thread running through my life – one that has carried me from “dropout” to leader. For

as long as I can remember, I have been drawn to the lifelong practice of becoming more loving, compassionate and patient. I believe this is the special work of the Jewish soul and an essential pursuit for every human being, especially our leaders.

What I did not understand in my youth – but recognize now – is that Judaism places community and care for one another at the center of Jewish life. We need a minyan to mourn and to pray. When someone dies, the *chevra kadisha* ensures the body is prepared with dignity and watched over with reverence. Giving *tzedakah* to support our synagogues, institutions and the most vulnerable among us is also essential to a meaningful Jewish life. And because these sacred responsibilities require real resources, we must

raise the funds that sustain them. Without those necessary dollars, we simply would not have a Jewish community.

The theme for the 2027 Annual Campaign is “Your Jewish community. Embracing our future together.” It reminds us that each of us belongs to this community, and has a part to play in strengthening it and shaping a more vibrant future together.

When you receive a call or letter from the Federation asking you to give, please remember you do not need to be a Jewish scholar to belong. You only need a desire to help create community – and to be part of one. My hope is that this sense of belonging, along with a delicious cookie, will be enough to satisfy your Jewish soul.

Community, synagogue and family

By Bill Simons

Recently, I was asked to share personal reflections about my synagogue, Temple Beth El of Oneonta (NY), upon observance of its 90th anniversary. Although details differ amongst individuals and *shuls*, I believe that most of us have experienced a merging of community, synagogue and family in our formal Jewish affiliations.

My son Joe was born on September 24, 1984. His mother Donna, my first wife, is a mainline Protestant, but she agreed that Joe could be raised Jewish provided I took him to temple. If I did not, she said she would take him to church because a child needed the security of religious identity. I resolved to be a more observant Jew.

I contacted an Albany *mohel*, and Joe was circumcised at Temple Beth El in the old kitchen. We invited friends and family to the ceremony. The circumcision was the first step toward conversion.

Soon after Joe’s birth, Millie Levine gave him a homemade blanket and did the same a generation later

for Joe’s oldest child, Lily.

Even after our divorce, Donna kept her pledge that Joe could be raised Jewish. Through the years, she would come to Temple Beth El when Joe was part of a service or other event put on by his religious school class.

I was the founding president of the Oneonta Fathers’ Rights/Caring Parents group, an organization born in controversy and misrepresentation. Temple Beth El provided me a refuge during my years as a single father, not an easy status. Some of the synagogue mothers provided Jewish socialization opportunities for Joe and me. And the older ladies offered empathetic counsel.

At home, Joe and I recited the blessing as we lit Shabbos candles. We also prayed before meals and at night. We visited extended family in Boston frequently. During one such visit, Joe’s Great-great-uncle Ted described the journey of the Simonovich family from Russian shtetls to our promised land of America with a drama never to be forgotten.

During Joe’s boyhood, the Temple Beth El religious school was bursting with the energy of other Jewish children, something not found in the public school. Joe looked forward to Sundays. After religious school, Joe and I would go to the Southside Mall with Mark Boshnack and his children. The kids played video games while Mark invariably defeated me at air hockey. Then, the fathers and children would share lunch.

On Yom Kippur, Joe and I would do our best to fast. After morning services, we would paddle and walk at Gilbert Lake, finding nature part of our immersion into the sacred Day of Atonement. Then, we would return to Temple Beth El for the *Neilah* service, always leaving with a sense of awe.

Rabbi Donald Roberts was central to the Judaism experienced by Joe and me. For a time, I was part of the rabbi’s study group of Jewish literature. Discussions went deep. Catechism is not our tradition, and Rabbi Roberts

See “Family” on page 13

One Perspective from Israel

Support staff

JEREMY M. STAIMAN

This article originally appeared in the Times of Israel and is being reprinted with permission.

Gedaliah is quick with numbers. If I had to guess, I’d have pegged him for an accountant (though it turns out he’s a lawyer).

- 127 weeks
- 20,000 coffee pods
- 1,733 shekels spent just this past Friday at one bakery; more than 1,500 at another; over 1,300 on nuts and sweets; and more than 500 for ice cream.

Those are just a few of the stats that Gedaliah rattles off when he talks about his volunteer work bringing food and friendship to an IDF base in the Beit Shemesh area.

My son Avi completed his regular service in the Israel Air Force. While that may sound glamorous, only about one in 60 Air Force personnel ever fly a plane. His service was decidedly more mundane than a scene from “Top Gun”: he taught English to promising high school cadets whose aptitude marked them as having such bright military

futures that they were already enlisted and in uniform by their mid-teens.

Every branch of the military relies on people in many different roles – mechanics and electricians, secretaries and physicians among them. These support staff are the backbone of military operations, silent partners in the success of our efforts on the ground, in the air, or at sea, in both war and peace.

Every weekday morning, Gedaliah Krainess and his volunteers take on the role of unofficial IDF support staff, hopping into their cars for a quick drive to help make a morning minyan on a nearby Army base. He began this routine once the war broke out, with the conviction that if the soldiers are out there for him, he needs to be there for them.

Almost three years later, the fire in his belly has only grown.

Like the support staff of my son’s unit, the volunteers far outnumber the soldiers. The first time I attended, I counted 16 community members and three enlisted men. But for the servicemen dressed in green who make it a point to be there, this minyan is a chance to take a deep breath, connect and start their day in a sanctified way.

Don’t think that Gedaliah’s service ends with the minyan. He has furnished the *shul* with a well-stocked coffee corner, complete with a Nespresso machine – hence the 20,000 pods he has purchased over the past couple of years – drawers bursting with snacks, a refrigerator stuffed with cakes,

and a full complement of delicious food every Shabbat.

He’s quick with a hug and a smile, and makes every soldier feel like family, or perhaps even better than family! The soldiers feel the love. One remarked, “I don’t think there’s another base in the country with a *kiddush* like the one we had on Shabbat – with sushi and herring, cakes and homemade foods. Keep it coming!”

From the outside, the *shul* is a makeshift caravan, typical of structures on an Army base. Inside, however, it has been tricked out with a full Aron Kodesh and shelves of *sefarim*. The bulletin board displays a *parasha* sheet published by the Army rabbinate, a flyer for the WhatsApp group used to coordinate the *minyanim*, and an annual calendar of Shabbat times.

When I joined the minyan recently, I met Ari (not his real name), an *oleh* from Maryland. He told me enthusiastically how wonderful it is to be on base for Shabbat. For context, in Army parlance, “you’ve got Shabbat” is actually a punishment. It means that you are not allowed to go home and must stay on base for Shabbat. Ari told me that staying on this base for Shabbat was no punishment at all. Thanks to Gedaliah, it was a special experience.

“People think I’m a big organization,” Gedaliah told me with a laugh. “It’s just me. When the bill for supplies is greater than what people have donated, the difference comes out of my pocket.”

If you live in Ramat Beit Shemesh, you might have spotted Gedaliah in the shopping area on a Friday morning.

See “Staff” on page 12

Correction

In this year’s Community Guide, the ad for Glass Creations by Carole included the business’s old address. It should have noted the address is 108 Sunset Ave., Vestal, NY 13850. *The Reporter* apologizes for the error and any confusion it may have caused.



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Holocaust memorial service to be held on Sept. 20

By Reporter staff

The Jewish Federation of Greater Binghamton will hold a memorial service at the Holocaust Memorial Monument in the Temple Israel Cemetery on Sunday, September 20, at 10:30 am. The service will be led by area rabbis. The monument was one of the first memorial stones in the United States to acknowledge the Holocaust.

“We are pleased to be able to hold this important event again this year,” said Shelley Hubal, executive director of the Federation. “We not only remember those who lost their lives in the Holocaust, but honor those who developed, created and sustained this important community memorial.”

The monument was the project of the Get Together Club, which was a social and philanthropic group formed in 1948 by 13 German-speaking Jewish women. The women were the wives of cattle dealers who had resettled in the Southern Tier after fleeing Nazism. The decision to raise a memorial stone occurred after a member’s husband wished



The Holocaust Memorial in the Temple Israel Cemetery

he had a place to say *Kaddish* for his parents, who, since they had died in the Holocaust, had no grave he could visit. The club raised the necessary funds for the stone. The names of more than 250 individuals who died in the Holocaust and had no grave were placed in a copper box, which was buried at the foot of the monument. The inscription on the stone says, “Victims of Racial Persecution who lost Their Lives in Europe During the Years 1933-1945. They Will Never Be Forgotten.”

The first ceremony took place on Sunday, November 9, 1952, and continued for 20 years. Then, after Professor Rhonda Levine spoke about the Get Together Club at the Federation’s Super Sunday in 2015, it was decided to resume the ceremony, holding it between Rosh Hashanah and Yom Kippur each year.

“I want to thank our local clergy for supporting the memorial program,” said Hubal. “I hope you will join us for what is always a moving event. It’s important that we never forget the lives lost in the Holocaust.”

“God as a Loving Mother in Ancient Jewish Prayer”

BD Shabbat luncheon on Oct. 24

On Saturday, October 24, Beth David Synagogue’s Shabbat Luncheon Speaker Series will feature the first guest presenter of the season: Professor Marla Segol, of Buffalo University, whose talk is titled “God as a Loving Mother in Ancient Jewish Prayer.” This monthly series will begin with Shabbat services at 9:30 am, with the luncheon and program following. All community members are invited to attend.

Segol’s talk, part of her current book project, will draw on Jewish liturgical and exegetical texts from the second to the ninth centuries to present images of God as a mother figure. “While



Professor Marla Segol (Photo by Chris Zachary)

some contemporary thinkers might imagine that the idea of inclusive prayer language and presenting God as both male and female is a recent concern, Dr. Segol will demonstrate that ancient Jews grappled with these issues as well,” said organizers of the event.

Segol, who was raised in Buffalo, received her B.A. at SUNY New Paltz before earning a doctorate in comparative literature at Rutgers University. She taught at several other institutions before returning to Buffalo in 2012. A scholar of Jewish and gender studies, Segol specializes in Jewish mysticism. Her most recent book is “Kabbalah and Sex Magic,” published by Penn State University Press in 2021. She is also the mother of two adult children and is a paddler.

See “BD” on page 5

TC Book Club to meet

The Temple Concord Book Club will meet on Tuesday, September 1, at 10:30 am, at Temple Concord in the library room. Those attending will discuss club plans for the future. Contact Nancy Basmann, at nancybasmann@outlook.com, to be added to the listserv.

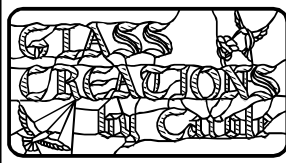
The Jewish Community wishes to express its sympathy to Rebecca Kahn Birchard on the death of her father, Howard Goldstein

About the cover

This year’s Rosh Hashanah cover was created by Julie Weber, The Reporter’s production associate.

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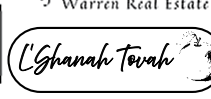
The following are deadlines for all articles and photos for upcoming printed issues of the monthly REPORTER.

ISSUE	DEADLINE
October.....	September 9
November.....	October 7
December	November 11
January 2027	December 9

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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Off the Shelf

The 1950s, the 1990s and 2020

RABBI RACHEL ESSERMAN

The 1950s

Imagine you discover that members of your family are involved in something shady and illegal. You also realize that your father, who is a police officer, is working to protect the criminal element in your community. In fact, the mob is his first allegiance. That's the dilemma facing Jay deVenezia in "Crossing the Bronx" by David Hirshberg (Fig Tree Books): how can he prevent members of the mob from destroying a neighborhood in the Bronx in order to enrich themselves? Jay must not only decide if he is willing to risk actions that might harm his father Ike and his brother Eric, but whether it's justified to use illegal means for a good cause.

That Jay believes the end justifies the means is clear from the beginning of the novel: after being released from jail for his actions, Jay must visit a parole officer and a therapist, Dr. Leah Silverman. During his visits to Dr. Silverman, he not only reviews his troubled relationship with his bully brother Eric and his parents' unhappy marriage, but his own actions and how they may have negatively affected them. Before his prison term, Jay had been working at Spins, a record store, which is where he learned the mob was using the store to pass messages to Eric and his friends without the police knowing. Jay also meets his girlfriend Francesca at the store and, with her help, they uncover a plot to move the planned Cross Bronx Expressway so the mob can use the insider information to increase its income at the expense of store owners. Jay must not only find a way to inform on the mob, but to stay alive once his role is revealed.

Jay's relationship to Judaism is also explored. Of the two brothers, he is the only one who enjoyed Hebrew school and feels a connection to their rabbi. He notes that his father Ike "was a *dago*-Jew, more Italian than Heeb, deVenezia, from the original ghetto. Orphaned, which may explain his lust for acceptance by those in power and his rage when he beat the... out of me... He was the only Jew in the orphanage with a hundred Catholic kids, and it was his good fortune that he had the physical characteristics to stand up for himself." Jay's mother's family is from Azerbaijan, "one of the so-called Mountain Jews of whom it is said they stopped at the base of the mountain, gazed up, and prayed to God that they wouldn't have to climb it. Instead, they got on a tramp steamer that eventually took them to the Promised Land: The Bronx, New York."

"Crossing the Bronx" has a solid, interesting plot and includes a few well done twists. Some readers might prefer more of a discussion of the ethical dilemmas Jay faced; however, they still can admire him for admitting the wrongs he did and his willingness to face the consequences of his actions. Readers may also debate how much Jay owed his family, even with their wrongdoings, versus what he owed the greater community.

The 1990s and 2001

"Mankind [is] like a group of porcupines in the winter. They felt the cold, so they all huddled together for warmth. Then they felt the prickle of one another's needles and sprang apart. Together, apart, together, apart—and so on into infinity. This is mankind's lot." While not everyone would agree with that as a description of humankind, it definitely defines Sonia, a Hungarian immigrant, who is the main character in Fran Fabriczki's "Porcupines" (Summit Books). While

she is close to her daughter, Mila, Sonia refuses to discuss her past, leaving the 6-year-old Mila wondering whom her father is. It doesn't help that Sonia refuses to become close to any of the mothers at Mila's school or take part in any school activities. In fact, she actively avoids conversations with the other parents or staff members. This is partly because Sonia is hiding details about her life, details that readers will slowly discover as the novel continues.

Since the novel rotates between different time periods, readers do learn more about Sonia, including a little about her life in Hungary with her parents and her trip in 1996 to the U.S. to visit her now Orthodox practicing sister. What happened between 1996 and 2011 is only addressed later in the novel. However, Sonia so keeps her distance from people in the 2001 chapters that she refuses to ask questions even when she has no idea what the person is talking about. This leads to some amusing confusion as she tries to trick the person into giving her more information. For example, when a fellow parent talks to her about an upcoming school trip, Sonia has no idea what the woman is talking about and only later learns Mila has signed her up to be a chaperone for the trip. The reason Mila faked her signature on the form? She's arranged for them to meet the person she thinks is her father during the trip, although she keeps that a secret from her mother.

Sonia is Jewish, although not actively practicing. In fact, the biggest surprise when she arrived in the U.S. in 1996 was just how serious her sister was about religion: she sees Rina and her husband as "the kind of [Jews] who celebrated holidays she's never heard of and feared censure from a God if [they] didn't observe those holidays the way God prescribed." Their life revolved around their home and the synagogue. Although they try to get her involved in their religious community, Sonia is resistant because this is so distant from the Judaism her parents practiced, or, to be more accurate, didn't practice. In fact, her father saw all religion as a cult, something to be avoided.

"Porcupines" proved to a surprisingly satisfying novel. The surprise came because, while readers may not warm to Sonia, her life is intriguing and interesting, especially when the author slowly reveals answers to the questions that will arise in readers' minds. Many of Sonia's life choices are not necessarily ones to be admired, but, in the end, those very choices made this an absorbing, well-plotted work.

The year 2020

Incompatible personalities: that's the way I felt about 37-year-old Layla Moody, the main character in "What You Should Worry About" by Meryl Branch-McTiernan (Akashic Books). Yes, we agreed about politics, but her reactions to the COVID pandemic differed greatly from mine, as did some of her ideas about forming relationships. However, it is understandable that Layla is feeling isolated after moving back to New York City just before the pandemic began. It doesn't help that the pandemic put a damper on her career: she was supposed to start writing episodes for a TV series that would be filmed in New York. Unfortunately, all production has been put on hold due to the pandemic. While she has friends in the city, most of them are being extra careful because of COVID, meaning they refuse to meet with her in person. Plus, she's alone in her parent's apartment in Queens: her father passed away not long before and her mother is currently in Florida.

Layla is so desperate to be with people that she decides to go to Fire Island for the summer, moving into a house with other boarders who all have agreed to practice some level of self-distancing. She also wants to spread her father's ashes, feeling that the water at Fire Island is the perfect place. Plus, since she is unhappily single, she wants to find a life partner. However, it came as a surprise that she expects a connection to occur when she goes home with someone whom she just met in a bar. That they wouldn't ask for her phone number was not a surprise to me. Her mood is not helped by the fact that she can't seem to let go of her ex-boyfriend, following him and his current girlfriend online, rather than discovering a way to move on.

However, as much as I don't think Layla and I could ever be friends, her adventures were fun to read about. Readers will give her credit for being spunky and for refusing to let COVID stop her from working to create an in-person social life for herself. Layla is half Jewish: at one point, she mentions that her father was Irish and her mother a "hymie," leading the person she is speaking with to note that "from the Irish you get your power to drink, and from the Jews your power to overthink." That seems a very accurate description of Layla. "What You Should Worry About" is not a rom-com, but rather a look at someone who finds it extremely difficult to be alone, not a wonderful personality trait to have when a pandemic leads to isolation.



On the Jewish food scene

Meatloaf with hard boiled eggs

By Roz Antoun

Being that I am a person who doesn't eat eggs, and won't let an egg touch anything that I do eat, it never occurred to me to question the origin of my mom's meatloaf with a hard boiled egg in the center. And now, 30 years since my mom cooked in her own kitchen, I can just picture those bombs created by her loving hands, smothered in ketchup, cooked to perfection right out of the oven. And the aroma, to die for. My portion, absent the egg, was half the size of the others, created for my other family members. No matter,

it was just as I liked and my mouth watered in anticipation.

So, this morning, as I was thumbing through *The Reporter*, August 2026, I came across Rabbi Rachel Esserman's article, "On the Jewish Food Scene," titled "Jewish meatloaf," and I set out to find my mom's recipe for her meatloaf in my spare room closet.

"Yay, there it is, her recipe box," I said to myself out loud and felt tears trickle down my cheeks, just as I had stored them away when she died. Carefully, I placed the box down on the bed, flipped open the top and behind the "Meat" label, written in her own distinct handwriting that I would recognize anywhere, was her recipe "Meat Loaf & Hard Boiled Eggs." In the corner of the card she wrote "mine."

So I ask you, what would be the point of this article if I didn't share my mom's recipe with you? No point, right?

- So here I go:
2½ lbs. chopped meat
2 eggs
1 Tbsp. dehydrated onion flakes
Salt, garlic powder to taste
1½ cups tomato sauce
3 Tbsp. ketchup
2 cups corn flakes
6 hard boiled eggs

Chop meat and other ingredients in wooden bowl. (Did you catch that, the wooden chopping bowl? And with that the handheld chopping blade.) If too dry add a little water. Make 6 meat loaves, putting meat around individual hard boiled eggs in center. Put generous amounts of ketchup on each meat loaf. Put some water and dehydrated onions in bottom of baking dish. Bake at 350°F for 1½ hours or until brown.

When you are full and licking your lips, let me know if you want my mom's recipe for gefilte fish. Zabar's can't compete with it.

Bon appétit!

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THE LASKY FAMILY

Redesigned BD website to debut at Sisterhood meeting Oct. 14

Stacey Silber will present Beth David Synagogue's newly redesigned website at the opening meeting of the Beth David Sisterhood on Wednesday, October 14, at 7 pm, at Beth David Synagogue. The presentation will offer members and guests an opportunity to learn more about the new website and the many ways it can help connect the congregation, preserve its history, and welcome visitors and new members to Beth David.

"Stacey has devoted countless hours to this project and is looking forward to sharing the finished website with the congregation," said a Sisterhood representative.

In addition to owning Silber Creations, Silber works



Stacey Silber (Photo by Stacey Silber)

as the office administrator at Hillel Academy and holds several leadership roles within the Beth David community. She has also shared her knowledge and talents with the Sisterhood at several events in the past, including the "Challah Baking Demonstration" held in anticipation of Rosh Hashanah last year.

"Through the website project, Stacey hopes to highlight the rich history and traditions of Beth David while creating a welcoming, informative, and easy-to-use resource for current members, prospective members, and anyone interested in learning more about the shul," said a Sisterhood representative. "The website will

provide another way for the community to stay connected and for the legacy of Beth David to be shared with future generations."

Although membership in Sisterhood is encouraged, the meeting is open to everyone – members and non-members of Beth David, women and men. Beth David Sisterhood membership is \$25 and is payable at any meeting. Any outstanding payments for mitzvah cards may also be made at the meeting. Mitzvah cards are \$3 each and can be requested for any occasion throughout the year. To order a card, contact Toby Kohn directly or contact the Beth David office at bethdavid@stny.rr.com.

The Beth David Sisterhood will also be collecting See "Website" on page 9

BD Shabbat luncheon talk on Nov. 14 on "Medieval Rabbis and Modern Europe: A Personal Exploration"

Beth David Synagogue's Shabbat Luncheon Speaker Series continues on Saturday, November 14, with Rabbi Barry Baron, whose topic will be "Medieval Rabbis and Modern Europe: A Personal Exploration." Shabbat services will commence at 9:30 am, with the luncheon and program following the conclusion of services.

Building on an invited talk he gave in Germany last June, Baron will discuss the lives and works of three medieval rabbis—one in England (Rabbi Yom Tov), one in Germany (Rabbeinu Gershom) and the third in France (Rabbi Levi ben Gershom, aka Ralbag). He will describe the



Rabbi Barry Baron (Photo by Dora E. Polachek)

times and places in which they lived, and how those places and their Jewish communities look and feel today. "These three rabbis hold a definite fascination for me," he added. "Their legacies are monumental; I welcome this opportunity at Beth David to bring to light how their contributions relate to living in the 21st century."

From 2019 to June 2026, Baron served as chaplain and campus rabbi at Colgate University where, as part of Colgate's Jewish Studies Program, he also regularly taught "Rabbis Reinventing: The Making of Judaism as We Know It." A graduate of the Army's Command and Gen-

eral Staff College, Baron holds a bachelor of arts in history from Cornell University. In 1988, he received his master of arts and rabbinic ordination from Jewish Theological Seminary. In 2017, Baron received the Jewish Theological Seminary's honorary doctorate of divinity (honoris causa) in recognition of his more than 25 years' achievements and contributions to Jewish spiritual life.

Following ordination, he was commissioned as an Army chaplain, and served on active duty at Fort Benning, GA, from 1988-91. He continued as a chaplain in the United States Army Reserve, which included deployment as chaplain in Afghanistan and Iraq. Baron retired from the Army in 2018. Over a 14-year period beginning in 1991, he also served as rabbi in synagogues in Houston, TX (Beth Am), in Youngstown, OH (El Emeth) and in Vestal (Temple Israel).

Baron and his wife, Jill, have lived in the area since 1997, where they raised their three children, who now live in Atlanta and New York City.

"We are honored to have Rabbi Baron return to Beth David to share his insights concerning the lives and teachings of three iconic Torah scholars," organizers say. "His research, life experiences and remarkably engaging speaking style will surely make for a fascinating Shabbat event, to which the community is warmly invited!"

JEWISH FAMILY SERVICE NOTES

Taking care of others

MERRYL WALLACH, DIRECTOR

Taking care of others is the responsibility of us all. Anita Ruth Brezak is a survivor of the Holocaust, and a longtime member of the Binghamton community. A very private woman, Anita rarely spoke about her family's trauma, or her journey to the U.S. Her grandson is now telling her story with the hope that our community can help and sent the following information.

Anita was born in Frankfurt, Germany, in 1930. Before the war, Anita had a loving home filled with music and books. Her mother (Claire Rothermel) came from a Jewish family whose members had been systematically persecuted.

Anita's maternal grandparents (Siegfried and Irma Lowenthal) were deported from Frankfurt to the Lodz Ghetto. Neither survived.

Her uncle (Fritz Lowenthal) was arrested and died in police custody the same night.

Her aunt (Melitta Viktoria Michaelis) survived her deportation to Theresienstadt, but her son (Lothar) was raised by Claire for the remainder of the war.

Claire remained in Frankfurt with Anita and did everything she could to keep them both alive.

Anita vividly remembers Kristallnacht: glass breaking, pounding, screaming and the attack on nearby businesses operated by Jewish women who were never seen again.

As the persecution intensified, Anita and Claire moved from place to place and hid from the police. Both Anita and Claire survived, and were counted among the 150 Jews who were not deported from Frankfurt.

In December 1948, shortly after turning 18, Anita left Germany and traveled to the U.S. Her first job here was at Philly Sales (Philadelphia Sales) where she mixed paint. She went on to work as a credit manager at several different businesses, until she opened the China Closet, her antiques and collectibles business.

Today, Anita is facing another kind of struggle. She can no longer remain in her home safely without around-the-clock help. The family is working with all the resources available for long-term care, but need initial financial help to get her home from the hospital.

Her grandson has set up a Go Fund Me Campaign, <https://www.gofundme.com/f/help-anita-stay-safe-and-loved-at-home-for-donations>, and contributions can also be sent to JFS at 500 Clubhouse Rd., Vestal, NY 13850, or online at iDonate by going to www.jfgeb.org and clicking on Jewish Family Service.

This is our opportunity to help keep history alive by supporting a Holocaust survivor in our community. If you have questions or concerns, please call JFS Director Meryll Wallach at 607-724-2332.

BD. Continued from page 3

"We are fortunate and delighted to have Dr. Segol bring her energy and erudition to Binghamton and Beth David," organizers added. "A renowned teacher and scholar, she is sure to spark a lively and enriching Shabbat program!"

Beth David Synagogue's Shabbat Luncheon Speaker Series relies on the generosity of contributors. Donations to the Luncheon Fund are appreciated and can be made in honor or memory of a loved one, or to mark a special occasion. Acknowledgments can be sent at your request by including the necessary information. Donations can be sent to Beth David Synagogue, 39 Riverside Dr., Binghamton, NY 13905, Attention: Luncheon Fund.

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Happy Rosh Hashanah
from our entire team!

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WE REMEMBER YOU 2026
A Project of Jewish Family Service

During the High Holidays 5787, JFS will be distributing monetary gifts to community members in need who always say,
"Thank you for remembering me."

Please help fund this program with monetary contributions by **Sept. 8** sent to: Jewish Family Service, 500 Clubhouse Rd., Vestal NY 13850, or donate online at www.jfgeb.org.

Happy New Year

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**PRE-ARRANGEMENTS
AND PRE-FUNDING AVAILABLE**

TI held new building 10th anniversary celebration

By Steve Gilbert

On July 26, Temple Israel commemorated the 10th anniversary of the dedication of its new building, with a celebration attended by nearly 150 people. The festivities began at 11 am as people gathered in the lobby, greeted friends, perused the array of raffle



Larry Hurwitz, with Bonnie Brown walking behind him, in the Torah procession. (Photos by Nancy Basmann)

gift baskets and examined archives displayed in the conference room. At 11:30 am, the group moved to the sanctuary, where Rabbi Micah Friedman led the congregation in song as five Torahs were removed from the ark. Then began a march around the sanctuary, down the lobby, around the exterior of the building and back into the sanctuary, where the Torahs were returned to the ark. This ceremony commemorated the original transfer of the Torahs from the Jewish Community Center (which served as Temple Israel's home for



Jeff Greenblott took part in the Torah procession during Temple Israel's 10th anniversary commemoration of the dedication of its new building.

two and a half years following the collapse of the roof of our old building) to the new building in the summer of 2016. At noon, with everyone seated in the sanctuary, the main program of the day began. Art Siegel, the current president, served as master of ceremonies. A short video (created 10 years ago by Steve Gilbert) depicting the 2016 "March of the Torahs" was shown, followed by an address by Friedman. Al Lavker, Temple Israel president from 2001-03, gave a short address, and then introduced four longtime Temple

Israel members – Beverly Rozen, Alan Piaker, Dick Lewis and Mike Azersky – each of whom gave "heart-felt remembrances" of their engagement with Temple Israel over many years. Lastly, Siegel introduced Temple Israel's immediate past rabbi, Rabbi Geoffrey Brown, whose address concluded the formal program. Siegel then announced, "Please proceed to the Social Hall, where a fabulous indoor picnic, catered by Victor Torres and crew, awaits!"

The social hall was arranged with tables See "TI" on page 8



Fred and Sandra Weitzman were among those attending Temple Israel's 10th anniversary commemoration of its new building.



In front: Howard Warner, Phil Goodman and David Channin walked in the Torah procession.



In front: Dick Lewis, Lori Lewis and Michael Wolff were among those attending Temple Israel's 10th anniversary commemoration of its new building.

New Year Greetings

Wishing you joy and sweetness in the new year!



The Coker Family

Shana Tovah



from Shari Neuberger

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



Terri Bennett

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



Steve Gilbert

Wishing you and your family a sweet, happy and healthy new year!



Diana Sochor

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



Bob Tomanek

L'SHANAH TOVAH



Hollie S. Levine



Wishing all my friends in the Binghamton area a healthy and happy new year

Shelly Goldman Black



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

Bob & Lori Schapiro
Jared, Stefi, Lindsey and Daniel

L'SHANA TOVA TIKATEVU



Susan and Gerald Hubal



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

Kathy Brown,
Advertising Representative

High Holiday services at area synagogues

All information was provided by the synagogues listed below. Other area synagogues are still in the process of planning their services to ensure the safety of their congregants. Those interested in attending services are asked to contact synagogues for their most up-to-date service schedule. See the Congregational Notes on page 18 for contact information for all of the area synagogues.

Congregation Tikkun v’Or

Congregation Tikkun v’Or (Ithaca Reform Temple) welcomes all for the High Holidays. Registration is required for all services; e-mail highholidays@tikkunvor.org at least 24 hours prior to the services. Leaders and locations vary; the full information is available upon registration and at www.tikkunvor.org.

Friday September 11, erev Rosh Hashanah
Evening service at Tikkun v’Or, 2550 North Triphammer Rd., Ithaca – 6:30 pm

Saturday September 12, Rosh Hashanah I
Morning service at Tikkun v’Or – 9 am-noon
Community picnic – 12:30 pm
Tashlich – 1:30 pm

Sunday September 13, Rosh Hashanah II
Youth service at Tikkun v’Or – 9:30-11:45 am

Sunday September 20, erev Yom Kippur
Kol Nidre at Foundation of Light, 391 Turkey Hill Rd., Ithaca – 6:30 pm

Monday September 21, Yom Kippur
Morning service at Foundation of Light – 9 am-noon
Family service for kids age 6 and under and caregivers – 10:30 am
Youth service for school-aged children – 10:30 am
Break – noon
Meditation – 1:15 pm
Isaiah Challenge – 2:15 pm
Avodah service – 3:45 pm
Yizkor – 5:30 pm
Closing service (*Neilah*) and *Havdalah* – 6:15 pm
Break the fast – 7:30 pm

Temple Concord

Due to security concerns, Temple Concord requires that any non-members who plan to attend Rosh Hashanah and Yom Kippur services register in advance via its website, www.templeconcord.com.

Saturday, September 5
“Star Trek” episode with High Holiday-related discussion – 7:30 pm
Selichot at Temple Concord – 9 pm

Temple Concord will show an episode of “Star Trek, and Rabbi Leiah Moser will discuss its significance to the themes of the High Holidays. The discussion will be followed by

a *Selichot* service marking the start of the High Holiday season that will feature singing, prayers of connection and self-reflection, and dressing the Torah in white.

Friday, September 11, erev Rosh Hashanah
Service – 7:30 pm
Saturday, September 12, Rosh Hashanah
Morning service, Super Kiddush, *Tashlich* – 9:30 am
Sunday, September 20, erev Yom Kippur
Holocaust Memorial event at Temple Israel Cemetery (in person) – 10 am
Kol Nidre – 7:30 pm

Monday, September 21, Yom Kippur
Morning service – 9:30 am
Discussion with Rabbi Leiah Moser – 1:15 pm
Meditative Music at the Kilmer Mansion – 3 pm
Yizkor memorial service – 4:30 pm
Healing service – 5:15 pm
Neilah – 6 pm
Havdalah – 6:45 pm
Break fast to follow in the Kilmer Mansion (in person)
Friday, September 25, erev Sukkot
Outdoor potluck dinner, weather permitting (in person) – 6 pm

Friday, October 2
Simchat Torah service with *Yizkor* – 6 pm
Saturday, October 3
Simchat Torah service with *Yizkor* – 10 am

Temple Israel

Saturday, September 5
TI/TC *Selichot* at Temple Concord – 9 pm
Friday, September 11, erev Rosh Hashanah
Service – 7:30 pm
Saturday, September 12, Rosh Hashanah I
Shacharit/morning services – 8:45 am
Torah and *shofar* service – 10 am
Children’s *tefillah*/prayer service – 10:15 am
Sermon – 10:45 am
Musaf service – 11 am
Tashlich (behind Newman House) – 4:15 pm
Mincha – 5 pm

Sunday, September 13, Rosh Hashanah II
Shacharit/Morning services – 8:45 am
Torah and *shofar* service – 10 am
Children’s *tefillah*/prayer service – 10 am
Sermon – 11 am
Musaf service – 11:15 am

Friday, September 18
Erev Shabbat Shuvah services – 5:30 pm

Saturday, September 19
Shabbat Shuvah services – 9:30 am

Sunday September 20
Communitywide Holocaust Memorial, Ceremony at TI

Cemetery – 10:30 am
Visit TI Cemetery with rabbi support – 11 am
Sunday, September 20, erev Yom Kippur
Kol Nidre services – 6:45 pm
Monday, September 21, Yom Kippur
Shacharit/ morning services – 8:45 am
Torah service – 10 am
Children’s *tefillah*/prayer service – 11 am
Yizkor – 11 am
Sermon – 11:15 am
Musaf service – 11:30 am
Break
Study session (sanctuary only) – 4:30 pm
Mincha – 5:30 pm
Neilah (ark open) – 6:45 pm
Ma’ariv – 7:30 pm
Havdalah, break the fast – 7:44 pm

Saturday, September 26, Sukkot I
Full services – 9:30 am

Sunday, September 27, Sukkot II
Services – 9:30 am

Tuesday, September 29
Weekly minyan and community dinner in the sukkah – 5:30 pm

Thursday, October 1
Lunch and Learn in the sukkah – noon

Saturday, October 3, Shemini Atzeret
Shabbat and *Shemini Atzeret* service with *Yizkor* – 9:30 am

Sunday, October 4, Simchat Torah
Services with song and dance – 9:30 am

Film Fest Committee meets



The Binghamton Jewish Film Fest Committee members met on August 3 to discuss films for the 2026-27 season. L-r: Ben Kasper, Shelley Hubal, Steve Lisman and Susan Hubal.



Happy
New Year

from
Steven, Gail,
Michael, Emily,
Milo, Ari & Eli Feuer
of Otego, NY

As we celebrate a New Year, we wish
the entire community Shana Tovah.
Rabbi Barry and Jill Baron

from
Maria & Bob
Kutz

Happy Rosh Hashanah

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

Jean and Lew Hecht
and Family

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

May the nations &
people everywhere
understand that peace
and cooperation is the
answer.
Neil & Sima Auerbach

May you be
inscribed in the
Book of Life for
good health, peace
and prosperity.
Shelley, Mark, Josh & Rae Hubal

Happy Rosh Hashanah!

Francine Stein

On the Jewish food scene
Rosh Hashanah food: traditional vs. symbolic
RABBI RACHEL ESSERMAN

Traditional vs. symbolic food: Is there a difference? Actually, yes, there is but most people don't notice because there is an overlap between the two. For example, traditional food is the meal a family is accustomed to eating on the holiday; for many, that means brisket and roasted potatoes. However, these foods have no religious meaning other than they help us celebrate the holiday. Meat was once a delicacy, so a celebratory meal would often include several different types of meat. Challah is an example of a food that, at least on Rosh Hashanah, falls into both categories. Challah is actually a European braided bread borrowed by Jews; it is now a tradition to eat challah on Shabbat and holidays. However, the round challah eaten on Rosh Hashanah, which is a different shape from the Shabbat one, is a symbolic food because the shape symbolizes the yearly cycle and the continual changing of the seasons. Whether or not that was its original meaning is irrelevant: what counts is what we now believe it symbolizes.

A search for symbolic Rosh Hashanah turned up a surprising number of foods. I say surprising because many of them may be unfamiliar to readers of this paper. These customs developed across the extended Jewish world, but have been increasingly embraced across religious divides. This column looks at some of the better known ones.

- ◆ Apples and honey is one of the best known traditional Rosh Hashanah foods, at least in the Ashkenazic world. The explanation is that we eat apples dipped in honey so the New Year will be a sweet one. Eating honey makes sense since it is sweet. I'm not sure why apples became the food of choice, but this custom is so firmly entrenched, I doubt anyone could change it. A similar custom is found in the Sephardic world, only the food consumed is a mixture of sesame seeds and sugar. The sugar is, of course, a wish for a sweet year, while the seeds symbolize the good deeds we hope to perform in the upcoming year.
- ◆ Pomegranates are often eaten on Rosh Hashanah. The traditional reason is that their 613 seeds coincide

with the number of commandments in the Torah. Our ancestors did not have Google, though, which notes that a pomegranate can have between 200 to 1,200 seeds. (That makes me wonder if our ancestors ever counted them to confirm the 613 number.) However, a custom doesn't have to make logical sense: it just has to be passed down through the generations.

- ◆ The head of a fish or a lamb: The first time I heard of this custom, the only head noted was that of a fish. However, others mention a lamb's head. Both are said to be connected to the reading of the binding of Isaac that traditionally takes place on the second day of Rosh Hashanah. Rather than sacrificing Isaac, Abraham sacrificed a ram in his place. Somehow the ram's head was transformed to a fish or lamb's head. The idea is that we pray that we will be leaders (heads) rather than followers (tails) in the upcoming year. If you don't find this explanation convincing, that's fine. Once again, it's the custom rather than the reason that counts.
- ◆ The eating of squash, fenugreek, leeks, chard and dates on Rosh Hashanah is suggested in Tractate Horayot (12a) by the sage Abaye because these foods are all said to grow quickly. Quick growth is considered a good omen for the coming year. I've never actually seen anyone serve these foods, but I'm sure there are people whose custom it is to eat them on the holiday.
- ◆ Black-eyed peas are a holiday food I'd never heard of before doing research for this article. By eating them, we ask God to give us courage and save us from our enemies. After all, we need courage to exist in the face of hatred. A combination of black-eyed peas and one of the foods Abaye praises could be a tasty salad for the holiday table.

I have a question for readers to consider: Do you want to only eat the symbolic foods with which you grew up, or are you interested in experimenting with the foods mentioned above? The foods could be introduced as new dishes you want to try out, although some might object to any change in the menu because, to them, it's the traditional

non-symbolic foods that say this meal is different from our everyday ones. What matters most, though, is having a festive meal to celebrate the New Year, no matter what foods you choose to eat.

Tl. Continued from page 6

for 150—a first for the “new” synagogue. The buffet featured picnic food cooked on outdoor grills. “The *ruach* in the room (indeed, throughout the whole event) was extraordinary, bringing together people who see each other all the time and those embracing old friends they rarely get to see,” noted organizers of the event.” Miraculously, additional tables containing the myriad gift baskets ‘appeared,’ raffle tickets were drawn, and names of winners were trumpeted. Lots of happy winners claimed their prizes. People lingered, and then slowly the house got quiet. Volunteers now emerged and went to work. The perfect coda to an extraordinary day. Many thanks to the many people who worked tenaciously to make this inspiring event happen.”



Beverly Rozen related the history of Temple Israel.



Shaimeek Little was among those attending Temple Israel's 10th anniversary commemoration of its new building.



Kathy Hurwitz and Jim Mason looked at a raffle basket.



Robin Greenblott with raffle-winner Mark Hubal.



The crowd at Temple Israel's 10th anniversary commemoration of the dedication of its new building.

New Year Greetings



לשנה טובה תכתבו

MAY YOU BE INSCRIBED
FOR A GOOD YEAR

Susan and Ben Kasper



Have a sweet and happy
New Year!

Rebecca &
Richard Birchard



L'SHANAH TOVAH

Rhona & Richard Esserman



L'Shanah
Tovah

Rabbi Rachel Esserman



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

Harold & Toby Kohn and Family

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



Arieh Ullmann & Rhonda Levine



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

Ann C. Brillant



Happy
Rosh Hashanah!

Linda & Dennis Robi
and Family

Fall into the great outdoors: Dining under the stars and sky during Sukkot

By Ethel G. Hofman

(JNS)—Sukkot, the week-long “Festival of Booths” that celebrates the gathering of the harvest, starts immediately after Yom Kippur. It begins this year at sundown on Friday, September 25, and continues through Friday, October 2.

A celebration of thanks, feasting in the sukkah – or even eating at least one meal in these temporary huts – is the keynote item of the holiday. Family and friends are invited to come and eat in the outdoor structure. It may be built in backyards, on patios and even on balconies of condos and other units. Sukkot harkens back to ancient times when farmers built flimsy booths for shelter while bringing in the harvest, as well as a reminder of the 40 years of traveling in the desert by the Israelites on the way to their Promised Land.

Not everyone, however, can have their own sukkah due to rules of apartment dwelling, rules of construction, weather-related issues and other practical reasons. So, the next best thing is visiting someone else’s. Find a friend, neighbor, local synagogue, or Hillel or Chabad House. Don’t go empty-handed, though! Bring a dish that highlights fall produce, such as squash and pumpkin, pomegranates and apples.

Think: Cook and carry out. Pear and Plum Bisque, a creamy blend, may be served cool or at room temperature. Just pull from the fridge before setting out to a sukkah. Chicken Pastilla, a favorite Moroccan dish, and the Lamb Stew may be made ahead of time and frozen. Thaw it before reheating. Normally, we think of couscous as a savory dish, but the Cochin Couscous mixed with fruits is served as a dessert. Cochin, on the west coast of India, was one of the Jewish centers of

the spice trade. And there are few dessert dishes easier than the Berry Compote Crumble, topped with crisp, crumbled phyllo dough.

To dining among the sky and stars ... *chag sameach!*

Sukkot-to-go tips:

- ◆ Use foil pans for dishes to be reheated in the host’s oven.
- ◆ Use a thermos for hot soups or a tightly lidded plastic container for cold soups.
- ◆ For Chicken Pastilla or other pastry dishes, use an oven-proof pie dish that is easy to warm in the host’s oven. Do not microwave a pastry dish, though; it toughens the pastry. Cook it in a foil pan and serve at room temperature.

Pear and Plum Bisque (dairy)

Serves 4-6

Cook’s tips:

- ◆ Italian plums are a late-season stone fruit. They have a slightly tart flavor and a distinct egg-like shape with a purple skin and a powdery white or blue coating.
- ◆ No need to peel the pears.
- 8-10 Italian plums, stones removed and quartered
- 2 ripe pears, cored and cut into ½-inch chunks
- ¾ to 1 cup apple juice
- ¼ cup Greek yogurt
- 2 Tbsp. honey or to taste



Pear and Plum Bisque (Photo by Ethel G. Hofman)

Pinch nutmeg
Place plums, pears, ¾ cup apple juice, yogurt, nutmeg and honey in a blender or food processor. (You may have to work it in two batches.)

Blend until plums and pears are finely chopped and the mixture is smooth. Adjust honey to taste.

If too thick, add more apple juice to desired consistency.

Serve chilled.

Chicken Pastilla (meat)

Serves 6

Cook’s tip: Substitute cooked brisket for chicken.

- 2 Tbsp. olive oil
- 1 large onion, coarsely chopped
- 4 cups shredded, cooked chicken
- 2 tsp. bottled minced garlic
- 2 tsp. freshly ground pepper
- 2 tsp. cumin
- 1½ tsp. cinnamon
- 1 tsp. allspice
- 1 Tbsp. sugar
- 1 cup snipped parsley, loosely packed
- ¼ cup snipped cilantro, loosely packed
- ¾ cup almonds, finely chopped (optional)
- About 1¼ cups chicken stock, divided
- 3 eggs
- 1 sheet prepared puff pastry
- Preheat oven to 400°F.

Heat the olive oil in a large deep pot over medium heat. Add the onion. Lower the heat and cook until the onion is softened.

Add the chicken, garlic, pepper, cumin, cinnamon, allspice, sugar, parsley, cilantro and almonds. Add ¾ cup of chicken stock or just enough to moisten. Set aside.

Whisk the eggs with ¼ cup of chicken stock. Pour into a small skillet and scramble softly over low heat. The mixture should be soft and creamy. Stir into the chicken mixture to thoroughly combine. Spoon into a 10-inch pie dish.

Place the puff pastry on top, trimming to fit. Cut three 1-inch slits on top. Bake in a preheated oven for 25 minutes, or until

pastry is puffed and golden.

Serve warm.

Lamb Stew with Fall Vegetables (meat)

Serves 6-8

Cook’s tips:

- ◆ May substitute chicken or beef for lamb.
- ◆ Trim the fat from the lamb.
- 2 lbs. boneless lamb shoulder, cut into 1½-inch pieces
- 1 Tbsp. sweet paprika
- 2 Tbsp. olive oil
- 1 large onion, cut into 1-inch chunks
- 1½ tsp. dried thyme
- 1½ tsp. lemon-pepper seasoning
- 1 tsp. salt
- 1 (14½ oz.) can diced tomatoes
- 2 red bell peppers, seeded and cut into ¼-inch wide strips
- 2 yellow zucchini, sliced ½ inch thick
- Dust lamb with paprika. In a large pot, heat oil over medium-high heat.
- Add the lamb, cook, turning, until nicely browned all over, about 7-8 minutes. Reduce heat to medium.

Add the onion. Cook for 5 minutes or until the onion is translucent.

Sprinkle with thyme, lemon pepper and salt. Stir in the tomatoes and ½ cup hot water.

Bring to a simmer. Cover and cook for 1 hour.

Add the bell peppers and zucchini. Cook for 30 minutes longer or until the lamb is tender.

Serve hot.

Stuffed Peppers, Israeli-Style (meat)

Serves 8

Cook’s tips:

- ◆ May be cooked in crockpot, 4 to 5 hours at low heat.
- ◆ Use 1 cup store-bought diced onion.
- ◆ The sliced bottoms of peppers may be chopped and added to the meat mixture.
- ◆ Use 1 teaspoon each of cumin and coriander for Shawarma Seasoning.
- 2 large red bell peppers
- 2 large yellow bell peppers
- 2 Tbsp. olive oil

See “Sukkot” on page 12

Website.....Continued from page 5

non-perishable food items for CHOW, helping to provide assistance to local families in need.

The Beth David Sisterhood is committed to strengthening the Jewish community through social and educational programs – providing

opportunities to meet, connect and build lifelong friendships among Jewish women of all ages. “The October meeting promises to be an informative and engaging evening celebrating both the history and the future of Beth David,” said a Sisterhood representative.

AGING WITH DIGNITY IN THE AGE OF AI

AI is part of everyday life—bringing convenience, connection, and new opportunities.

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PROGRAM DETAILS

DATE: Wednesday, 09/16/26

TIME: 6–7 PM

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At 101, an Israeli photojournalist and Holocaust survivor still sees history through the lens

By Etgar Lefkovits
(JNS) GIVATAYIM, Israel – Nearing 102 years old, curiosity has not left Dan Hadani. The centenarian’s life story, which begins in prewar Poland and continues in the nascent state of Israel, weaves a narrative of renewal and resilience that, in many ways, mirrors the history of modern Israel.

He survived a selection at Auschwitz conducted by the sadistic torturer Dr. Josef Mengele, also known as “the Angel of Death.” With no family left after the Holocaust, he immigrated to Israel alone in 1948 to begin a new life. Hadani was immediately drafted into the Israel Defense Forces and served for 15 years in the Israeli Navy, beginning while the War of Independence was underway.

Despite having no formal training in photography, he embarked on a decades-long career in photojournalism. What began as a hobby and a source of income with the Kodak camera he had brought from Germany gained momentum during his final year of military service in the IDF Spokesperson’s Unit, following his naval service.

After his discharge, he followed his passion by founding a photography agency, where he rubbed shoulders with Israeli and world leaders while documenting Israeli history for three-and-a-half decades.

“From my childhood I was curious and remained curious,” Hadani told JNS in an interview in mid-July at his apartment in suburban Tel Aviv, where he scrolls through decades-old photographs on his cellphone with the ease of someone a fraction of his age. “Until today, I didn’t only want to know what, but how?” he said.

Hadani’s hobby became his profession after he was discharged from the military in the mid-1960s.

He founded the Tel Aviv-based Israel Press Photo Agency (IPPA), which operated from 1964 to 2000. The private news

photography agency employed professional photographers who documented many of the defining moments in Israel’s history.

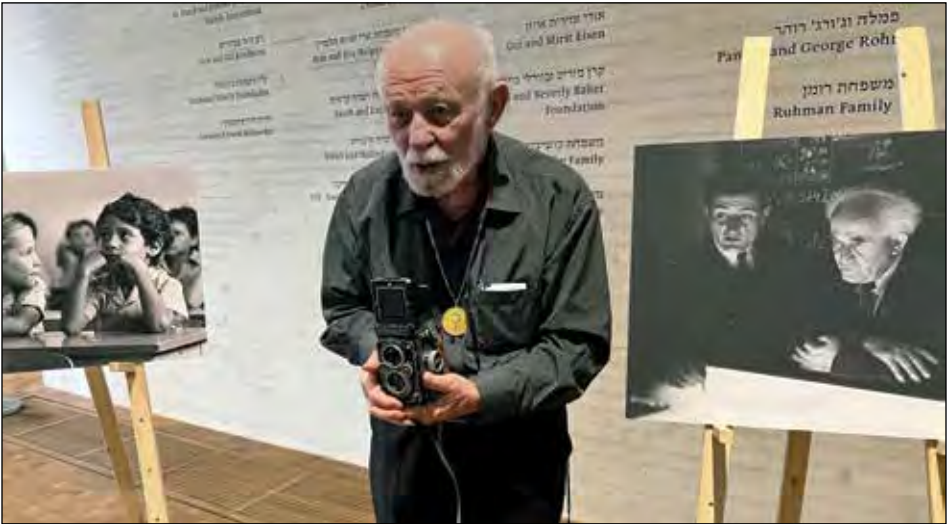
In an era before e-mail, Hadani recalls mailing four to eight photographs – complete with captions he wrote himself – twice a week to 25 newspapers around the world that retained his services. “They always say a picture is worth a thousand words, but it isn’t worth anything if there are no words attached to it,” he quipped.

His work took him to Washington, DC, where he photographed Israeli Prime Minister Menachem Begin and Egyptian President Anwar Sadat, images the ever-active centenarian proudly displays on his computer alongside photographs of Israel’s founding father and first prime minister, David Ben-Gurion, visiting his naval base, and the first truck delivering ice in Tel Aviv.

After closing the agency in 2000, when most people his age would have been thinking about retirement, Hadani embarked on a 15-year effort to digitize hundreds of thousands of negatives. Last decade, already in his 90s, Hadani donated his life’s work – 400,000 digitized negatives, another one million negatives and tens of thousands of slides – to the National Library of Israel.

“At first, I was going to destroy them because I didn’t want to see them end up littered in the street,” Hadani said matter-of-factly. He had even planned to buy two paper shredders after failing to sell the collection when, by chance, a National Library official contacted him that very day and suggested donating it instead.

Hadani still remembers the seven-ton truck that arrived at his home in 2016 to transport the meticulously stored boxes of negatives. “There were days I almost cried,” he recalled. “It pained me that I was going against the principles of an independent photographer who started with nothing, but



Israeli photojournalist Dan Hadani stands with photographs from his archive at the National Library of Israel in Jerusalem, where he donated his vast collection documenting decades of the country’s history, on July 23. (Photo by Rina Castelnuevo)

this was the history of the state of Israel.”

In August, the National Library held a special ceremony unveiling the Dan Hadani Collection.

It was only later in life that Hadani, who Hebraized his name after immigrating to Israel, publicly shared the story of his childhood during the Holocaust.

He was born Dunek Zloczewski in Lodz, Poland, in 1924 to a Zionist family that planned to immigrate to what was then British Mandatory Palestine before World War II. The family even reached Italy before a friend of his father’s, who had just returned from the Holy Land, persuaded them not to continue because of the Arab riots against Jews in the 1930s.

“That was our fate, and all the tragedy of Auschwitz,” he said.

Eight decades later, Hadani vividly remembers the brutality of the Germans as they entered Polish towns, murdering Jews trying to flee Lodz and pushing them into city sewers. “The spirit of mankind cannot comprehend what I saw,” he stated.

After his father, who had fallen ill, died in the Lodz Ghetto, Hadani, his mother and sister were deported to Auschwitz on one of the last transports in 1944. He lost sight of them within seconds of arriving at the Nazi death camp and never saw them again. He later learned that they had both been murdered.

Hadani still remembers looking into the open train cars and seeing the bodies of those who had not survived the journey lying alongside buckets of human waste. “It was a nightmare,” he said.

Soon afterward, he came face to face with German SS officer and physician Josef

Mengele during one of the camp’s infamous selections. Mengele pointed in Hadani’s direction, prompting him to respond in German: “Did you mean me?” The Nazi guards looked on in astonishment, accustomed to complete silence during the selections.

“Stand still, dog,” Mengele shouted, pointing instead to the man behind Hadani.

After the war, Hadani returned to Lodz to find he had no family left. He made his way to Italy before immigrating to Israel.

Eighty years later, the Hamas-led terrorist attacks in southern Israel on October 7, 2023, brought back painful childhood memories, leaving him feeling that another kind of Holocaust had struck the Jewish state.

“You are living on a volcano,” he said. “Did you prepare yourself for that?”

Turning 102 in August, Hadani – who drove himself until last year and now receives only minimal assistance from a caregiver – is already focused on his next project: a book. “There is no ‘I am tired’ for me,” he said. “This is something that I take with me from the Holocaust.”

He rises at 6 am each day and still goes out for coffee with friends in Tel Aviv. “I have to move about,” he said.

Looking back on his remarkable life, which began in tragedy, Hadani said he accomplished things that defied all logic. “It’s not how old you are; age is just a number,” he said.

Originally published at <https://www.jns.org/feature/at-101-an-israeli-photojournalist-and-holocaust-survivor-still-sees-history-through-the-lens>.

Knesset votes to dissolve, sets Oct. 27 election date

By JNS staff

(JNS) – Israel’s 25th Knesset voted on July 17 to dissolve itself in its second and third (final) readings, clearing the way for national elections on October 27. The measure passed with the support of coalition and opposition lawmakers, and without any votes against.

The vote heralds the end of the tenure of Israeli Prime Minister Benjamin Netanyahu’s current coalition, which became the first Israeli government in decades to complete a full four-year term. Israelis will elect the 26th Knesset in the upcoming elections. The coalition set the October 27 election date in a meeting on July 12. The current government, Israel’s 37th, was sworn in on December 29, 2022, following elections the previous month.

Before approving the dissolution bill, the coalition secured passage of legislation keeping mandatory Israel Defense Forces service for men at 32 months; it had been set to drop to 30 months at the beginning of 2027. The bill passed with the backing of ultra-Orthodox lawmakers despite a longstanding dispute over military conscription for *haredi* yeshiva students that had strained the coalition.

The election campaign is expected to focus on Israel’s security situation three years after the October 7, 2023, massacre, the Iranian threat and domestic issues, including military conscription and judicial reform.

Originally published at www.jns.org/news/israel-news/knesset-votes-to-dissolve-formally-sets-oct-27-election-date.

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Charred First Temple beams unearthed in City of David

By Steve Linde

(JNS)—Archaeologists excavating Jerusalem’s City of David have uncovered massive charred wooden beams believed to have collapsed during the Babylonian destruction of the First Temple in 586 B.C.E., a discovery researchers say offers an extraordinary window into one of the most pivotal moments in Jewish history.

The beams were found during excavations at the Givati Parking Lot site, conducted by the Israel Antiquities Authority and Tel Aviv University in the City of David,

within the Jerusalem Walls National Park.

According to excavation director Efrat Bocher, the beams likely formed the roof of an inner courtyard in a First Temple-period building that collapsed during the city’s destruction.

“The beams appear to have served as the roof of an inner courtyard in a building from the First Temple period,” Bocher said. “During the destruction, they collapsed onto the floor. We believe that the plaster cladding of the building’s walls, melted by the fire, covered the charred

wooden beams and ultimately enabled their exceptional preservation.”

Researchers said the discovery is unusual because wood rarely survives for millennia in Israel’s climate.

“It is very rare in Israel to find wood with such a large number of growth rings,” said Dr. Johanna Regev of the Israel Antiquities Authority, who is studying the find. “Here, in the City of David, we found thick beams with many rings, offering significant research potential – with more

See “Beams” on page 14

Sukkot..... Continued from page 9

1½ lbs. lean ground beef
1 large onion, chopped
1 cup cooked couscous
2 tsp. shawarma seasoning
½ tsp. salt
½ tsp. freshly ground pepper
1¾ cans (15 oz. each) tomato sauce, divided
½ cup chopped parsley
Preheat oven to 400°F.

Slice off the tops of the peppers. Remove seeds and membranes and rinse. If needed, cut a thin slice from the bottom of each pepper so they stand upright.

Heat the oil in a large skillet over medium-high heat. Add the ground beef and onion and cook, stirring, until no pink remains in the beef. Drain off any fat.

Add the couscous, seasoning, salt and pepper. Mix well.

Pour 1 can of tomato sauce into a 9-inch square baking dish. Stuff peppers with the meat mixture.

Place stuffed peppers upright in the baking dish. Pour the remaining tomato sauce over. Cover tightly with foil.

Bake for 40-45 minutes, or until the peppers are tender. Remove foil.

Spoon remaining sauce over and sprinkle with parsley. Cut in half to serve.

Cochin Dessert Couscous (pareve)
Serves 6-8
Cook’s tips:

- ◆ May use Israeli couscous, which is larger and rounder than the traditional couscous. It’s also known as pearl couscous.
- ◆ Toss the bananas in a little orange or lemon juice to avoid browning.

2 packages (approximately 5.8 oz. each) couscous
2 Tbsp. fresh lime juice
1 tsp. cinnamon
1 tsp. cardamom
¼ tsp. nutmeg
¼ cup brown sugar or to taste
2 firm bananas, coarsely chopped
1 (15-oz.) can pineapple chunks, drained
2 ripe mangos, peeled and cut into ½ inch pieces
¼ cup chopped pistachios
Nondairy whipped topping (optional)
Cook couscous according to package directions. Transfer to a large bowl.

Stir in the lime juice, spices and brown sugar to taste. Cover and let stand for 5 minutes.

Fluff with a fork. Fold in the bananas, pineapple and mango. Sprinkle with pistachios.

Serve warm. Top with nondairy whipped topping, if desired.

Berry Compote Crumble (pareve)
Serves 4-6
Cook’s tips:

- ◆ Use fresh berries, but frozen ones are also flavorful and convenient.
- ◆ Any preserves may be substituted for marmalade.

¼ cup sweet red wine
½ cup orange marmalade
2 cups frozen blueberries
2 cups frozen strawberries
1 cup frozen raspberries
½ tsp. cinnamon
½ tsp. nutmeg
1 Tbsp. cornstarch, mixed with 3 Tbsp. of water

½ roll thawed phyllo dough, cut into ½-inch slices
1 Tbsp. margarine, melted
Preheat oven to 400°F.

In a medium pot, combine the wine and marmalade. Warm over medium heat until the marmalade is melted.

Stir in frozen berries, cinnamon and nutmeg. Warm over medium heat until the berries are thawed, about 8-10 minutes.

Stir in the cornstarch mixture and bring to a boil. Cook for 1 minute, stirring often. Transfer to a 10-inch ovenproof or foil pie dish.

Cool in the fridge for 10 minutes. Crumble the phyllo dough on top to cover. Drizzle with melted margarine.

Bake in preheated oven for 15 minutes or until phyllo is nicely browned.

Serve warm or at room temperature.

Ethel G. Hofman is a syndicated American Jewish food and travel columnist, author and culinary consultant.
Originally published at <https://www.jns.org/feature/fall-into-the-great-outdoors-dining-under-the-stars-and-sky-during-sukkot>.



Berry Compote Crumble
(Photo by Ethel G. Hofman)

Staff..... Continued from page 2

dressed in his unmistakably *chareidi* white shirt and black pants, pitching his cause to passersby and asking them to contribute to the soldiers. Challenging common stereotypes and pervasive media messaging, *chareidi* residents are among his biggest donors, with many of them recording messages thanking the soldiers.

That’s where I first met Gedaliah, in one of the stores that supplies him with nuts and candies, and even helps him collect donations at the register. He’s so well known, loved and trusted that some of the stores let him go right behind the cash register and handle the transactions himself. “I can even check out customers!” Gedaliah proclaimed.

“Would you like to help provide treats for our soldiers?” I’ve often been asked at Mini-Machaneyuda. I have contributed several times and often wondered how those treats actually reached our dedicated soldiers. Now I know: the store credits the donations to Gedaliah’s tab.

As Gedaliah put it, “The war is not over and our brothers and sisters in uniform need our support. Everyone is able to help out with something. If everyone works together, not only do the soldiers benefit, but our entire society benefits. We are one nation and one people. We are family. We might have differences, but we have so much more in common than people tend to believe.”

—

After October 7, I thought I had something to offer the Army and tried to get a foot in the door. Honestly, the thought of joining my two boys in uniform, albeit not anywhere near combat, pulled at me like a magnet. I could only picture my father, who was himself a World War II veteran, looking down from above, beaming with pride.

Alas, at the age of 62, I couldn’t get a return call. As I reflect on it now, my romantic notion of donning an IDF uniform was naive, if not downright foolish. But that does not preclude me from assisting our holy soldiers in various ways outside of the formal military, and I’m privileged that Gedaliah has offered me another avenue to do so.

—

Moshe (not his real name), a commander formerly stationed at the base, but who is now serving up north, called Gedaliah twice in recent months. The first call was six months ago.

“I need something from you. I’m making a wedding in two weeks, and I need you to be there. It wouldn’t be the same without you!” Of course Gedaliah showed up, honored to be a part of the *simcha*.

Last week came the second call: “I need something from you. I have 100 of my boys ready to go into Lebanon, and they want army-green moisture-wicking *tzitzit*. Can you help?”

“Of course!” Gedaliah replied without hesitation, though he had no clue where he could actually find them. No worries – Gedaliah is on the job. He quickly found a source and will make sure the soldiers receive their *tzitzit*.

After all, that’s what you do for family!

To help Gedaliah continue his work with a tax-deductible donation (made possible through Lema’an Achai), visit www.lemaanachai.org/en/project/operation-homefront. To join the *minyan* or assist in other ways, call Gedaliah in Israel at 053-708-8987, or WhatsApp +1-216-410-2046.



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*Wishing the community
a Happy and Healthy
New Year!*



Hebrew University-linked study pushes evidence of human fire use back more than one million years

By Steve Linde

(JNS)—An international team led in part by researchers from the Hebrew University of Jerusalem has uncovered evidence suggesting that early human ancestors were using fire in South Africa’s Wonderwerk Cave between 1.07 million and 1.79 million years ago, pushing back one of the earliest known records of fire use.

The findings, published in the peer-reviewed scientific journal PLOS One (<https://journals.plos.org/plosone/article?id=10.1371/journal.pone.0347480>), build on earlier research at the cave that established evidence of intentional fire use dating to about one million years ago. The new study extends that chronology and offers fresh insight into how early human beings may have harnessed naturally occurring fire long before learning to create it themselves.

The research is part of an ongoing collaboration between Dr. Liora Kolska Horwitz of the Hebrew University’s National Natural History Collections, who co-directs the Wonderwerk Cave project with Prof. Michael Chazan of the University of Toronto, and an international team spanning institutions in Israel, South Africa, Canada, Spain, Portugal, Argentina, the United States and Britain.

The breakthrough was made possible by a new, non-destructive technique that detects traces of burning in fossil-

ized bones using their light-emitting properties.

“Evidence of fire from such ancient sites is often subtle and difficult to detect,” Kolska Horwitz said. “Our study provides new tools for identifying traces of ancient burning and reveals that fire was repeatedly present deep inside Wonderwerk Cave.”

Wonderwerk Cave, in South Africa’s Kalahari Desert, is considered one of the world’s most important prehistoric archaeological sites, preserving evidence of human occupation dating back nearly two million years.

When exposed to specific wavelengths of light, bones that have been subjected to intense heat emit a distinctive glow. By combining the luminescence technique with established chemical analyses, researchers were able to identify burned animal bones with a “high degree of confidence” without damaging the fossils.

The scientists examined hundreds of tiny fossil bones left behind by owls that once roosted in the cave. Because the remains accumulated naturally on the cave floor, they provide what researchers describe as an independent record of ancient events.

The team found clear signs of burning in archaeological layers associated with the early Acheulean period, likely linked to Homo erectus. Significantly, the burned remains were discovered about 30 meters (nearly 100 feet) inside the cave – well beyond the reach of natural wildfires – and in layers lacking guano deposits that could

have ignited spontaneously.

The findings do not suggest that these early human beings knew how to make fire at will. Rather, researchers believe they brought naturally occurring fires – possibly sparked by lightning or savanna wildfires – into the cave and maintained them before they eventually died out. The team also suggested that owl pellets may have been used as fuel, resulting in the burning of the tiny rodent bones they contained.

“These discoveries show that early humans were not simply passive observers of natural fires,” Kolska Horwitz said. “They were actively engaging with fire and incorporating it into their lives.” Fire would have provided warmth, protection from predators and light after sunset, and would eventually transform human society through cooking and other technological advances.

Beyond extending the known timeline for fire use, the researchers say the new method could become an important tool for archaeologists investigating one of the most consequential developments in human evolution. As the technique is applied at archaeological sites around the world, it may help answer one of prehistory’s most enduring questions: when – and how – our ancestors first learned to harness fire.

Originally published at <https://www.jns.org/feature/hebrew-university-linked-study-pushes-earliest-evidence-of-human-fire-use-back-more-than-1-million-years>.

Family. . . •Continued from page 2

encouraged us to grapple with the tough questions: How can a good and omnipotent God allow a child to suffer, and why did our people endure the Holocaust?

Joe and I would go to the Emmons Farms residence of the rabbi and his wife Barbara, the cantorial soloist. There, Rabbi Roberts would prepare Joe for his formal conversion to Judaism. Finally, we were ready for the memorable drive to Beth David, the Orthodox synagogue on 39 Riverside Drive in Binghamton. The mikvah turned out to be a jacuzzi. Rabbi Roberts, Joe and I celebrated this great milestone with a big lunch at the Neptune Diner on Oneonta’s Southside.

Subsequently, Rabbi Roberts devoted many hours to preparing Joe for his bar mitzvah. Three generations of the Simons family journeyed to Israel for Joe’s bar mitzvah at the Western Wall in Jerusalem.

During the physical renovation of Temple Beth El, Joe and I participated in moving items to storage elsewhere. Joe enjoyed being paired with George Betts, who had a special way with young people.

And Joe and I were moved at the ceremony marking completion of the Temple Beth El renovations. There was a sense of excitement about that day, particularly when Ben Krohn, one of the founders, then nearly 100, arrived, albeit remaining in a car. Joe and I felt like we were participating in a piece of history.

For a single father and son, Passover could have been a time of lonely isolation, but it wasn’t. Faye Munson included us and other Diaspora sojourners in her family Passovers. In mind’s eye, I can still see the warm, crowded table.

After his bar mitzvah, Joe would accompany me to the Men’s Club. The regulars made Joe feel part of the bagel minyan. There, Joe learned how Jewish men kibbitz.

Former synagogue President Hollie Jaffe, from organizing nursing home Shabbat to home deliveries of Hanukkah candles, modeled congregational kindness for us.

Ron Feldstein and I were co-advisors to the SUNY Oneonta Jewish student group. At the college, we organized a series of noshes that brought SUNY Oneonta students and the Temple Beth El community together with food, discussion and sometimes movies. For Joe, those experiences set the stage for his decision to do his undergraduate work at SUNY Oneonta.

All true communities have a heart and soul, and for Temple Beth El that would be Faye Munson. When Joe learned that he was to be a father, I initially displayed more anxiety than support. That evening, we went to a Shabbat gathering that Faye was leading at Temple Beth El. After others had left, Joe and I met with Faye in the temple library. We left with the feeling that things would be good and they were.

Rabbi Roberts counseled Joe and Lynette, and she made the decision to convert to Judaism. Since then, I frequently think of the following verse from the Book of Ruth: “[F] or whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God.”

Lynette became a nurse, Joe an attorney, entrepreneur and pilot. Their five children, three of whom have gone to Jewish day school, range from a year old to 19. In Swampscott, MA, Joe was elected president of Shirat Hayam, the largest New England synagogue north of Boston.

I still attend Temple Beth El, accompanied on holidays and lifecycle observances by Nancy, wife and life partner for 22-plus years.

Joe carries with him lessons learned at Temple Beth El – and so do I.



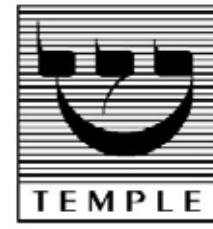
Penn-York Jewish Community wishes all a happy, healthy and sweet New Year, 5787.

L'Shanah Tovah U'Metukah!





שנה טובה



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Happy New Year!

Temple Concord

שנה טובה ומתוקה



Shannah Tova U'Metukah.

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Rabbi Micah Friedman,
Executive Board & Trustees,
and the entire congregation of Temple Israel



May the sound of the shofar bring peace and good health to us all!

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NY state approves first “*cholov Yisroel*” kosher infant formula in low-income WIC program

By Rikki Zagelbaum

(JNS) – In early 2023, an Orthodox Jewish mother sought help from the staff at the Metropolitan Council on Jewish Poverty at a council event for women and children.

“She just said, ‘Look, I have a problem,’” David Greenfield, CEO and executive director of the Met Council, told JNS. “‘I qualify for WIC, but I can’t buy formula.’”

The woman was referring to the federal Women, Infants and Children program for low-income pregnant women and mothers. States determine which kinds of formula meet the federal nutrition requirements and are available for purchase at a discount through the program.

The problem the woman had was that she couldn’t find formula for her baby that met her kosher requirements, particularly that milk products be under special Jewish supervision, called *cholov Yisroel*. It turned out, the Met Council learned, that mothers eligible for WIC were leaving stores without securing formula for their babies and children, because they couldn’t find *cholov Yisroel* products.

“If you ask anyone who has a baby, the two most expensive items are always formula and diapers,” Greenfield told JNS. “That really was a tremendous pain point, and that’s why we decided to focus on that.”

That focus has incubated a partnership with the office of New York Gov. Kathy Hochul, and the state approved the first *cholov Yisroel* infant formula eligible for purchase through WIC on August 5, the Met Council told JNS exclusively.

The state was expected to add the formula to its WIC offerings later that month after a three-year campaign from the Met Council, Greenfield told JNS. “It’s a small technical change, but it’s obviously going to make a very significant difference by opening this up to the lowest-income New Yorkers who struggle to make ends meet,” he said.

The change could affect “tens of thousands of families” in New York annually, particularly in Orthodox communities, including Borough Park, Williamsburg, Flatbush, Crown Heights, Far Rockaway, Monsey and Kiryas Joel, according to Greenfield.

Rabbi Moshe Elefant, CEO of the Orthodox Union’s kosher division, told JNS that “the inclusion of a *cholov Yisroel* option for infant formula is an achievement that improves the lives of the most vulnerable New Yorkers.” It’s also “an important step in ensuring that the program delivers on its mandate to bring nutritious food to those in need,” Elefant told JNS.

New York’s list included more than 40 infant formulas

as of early 2026. Several bore kosher certification, but none met the *cholov Yisroel* standard observed by many *haredi* and other Orthodox Jewish families.

Cholov Yisroel refers to dairy products made under strict Orthodox Jewish supervision to ensure that the milk comes exclusively from kosher animals.

Explaining the distinction to state officials required educating them that simply including kosher-certified formulas on the WIC list did not resolve the problem for families that observe the stricter standard, according to Greenfield.

“If you’re the state department of health, it’s a little bit confusing, because you’re like, ‘Well, we’re already providing kosher,’” he told JNS. “It’s understanding that there are different levels of kosher.” Just as the “Asian community prefers certain food,” he told government officials that “the Jewish community prefers certain food.”

“The emphasis we really emphasize is that it’s as much a cultural issue as it is a religious issue,” he told JNS. “One of the things that we try to educate government officials on is that kosher provision has standards as well. There’s a difference between a plain K versus a Triangle K versus an OK.”

See “WIC” on page 15

Jews at Cornell aghast after Ivy won’t prevent return of student who said he wouldn’t work for a Jew

By Aaron Bandler

(JNS) – Austin Franco’s family has reportedly kicked him out of the house after the Cornell University student told a prospective employer that he was “not interested in working for a Jew,” but the private Ivy in Ithaca, NY, is not expelling him.

Michael Kotlikoff, president of Cornell, stated in late July that the school is “aware of antisemitic statements made by a student during a recent media appearance. We condemn these statements specifically, and antisemitism generally, as detestable, ignorant and fully at odds with the values of the Cornell community,” Kotlikoff said.

He added, however, that “as a university built on the solid foundations of our nation’s democratic freedoms, Cornell has an obligation to fiercely defend freedom of speech, even when we find that speech abhorrent.”

When JNS sought comment from Cornell, the school referred it to Kotlikoff’s statement.

Two Jewish students at Cornell told JNS that the uni-

versity’s response is insufficient.

“We deserve answers,” Ezra Galperin, a rising senior, told JNS. “If he really is returning in the fall, he’s going to have to encounter Jewish students,” Galperin said. “I have to ask what the university is going to do to ensure that he doesn’t direct his hostility toward them.”

The whole situation is “embarrassing,” according to the government and Jewish studies major.

“Is this the kind of person Cornell wants going into the world and saying, ‘This is the type of person who comes out of Cornell?’” he said. “Do we really go to school with this guy, and is Cornell going to dig itself out of this hole?”

Things have been better for Jewish students on campus in the past year, and the Cornell administration has “really heard our concerns” over the past two years, according to Galperin, which makes the situation “all the more disappointing,” he said. “I hope the administration will take this as an opportunity to accept accountability.”

Davian Gekman, a rising senior at Cornell who is study-

ing industrial and labor relations, told JNS that the school would probably have made a stronger statement if it was a different minority group being targeted. Instead, the Ivy made what he called a “blanket” comment.

“There hasn’t been a lot of assurances to the Jewish community on campus, especially with the recent news that he’s coming back to campus,” Gekman said. “If that’s the case, then I would like to see something from Cornell that explains, ‘Here’s what we’re going to do to ensure the protection of the Jewish community from antisemitism coming from this student.’”

Franco told British broadcaster Piers Morgan in a recent interview that he has “had bad experiences with Jews.”

Originally published at <https://www.jns.org/news/us-news/jews-at-cornell-aghast-after-ivy-wont-prevent-return-of-student-who-said-he-wouldnt-work-for-a-jew>.

Beams. . . . Continued from page 12

growth rings enabling higher dating resolution.” Until now, she said, archaeologists could generally date such finds only within a range of hundreds of years. “Now we can attain much greater precision, narrowing the dating range down to as little as 10 years,” Regev said.

The excavation is directed on behalf of the Israel Antiquities Authority by Dr. Yiftah Shalev and Bocher, together with Prof. Yuval Gadot of Tel Aviv University.

The archaeologists believe Jerusalem’s returning Jewish residents intentionally left parts of the destruction layer intact when rebuilding the city, preserving the memory of the catastrophe.

“The concept of a landscape of memory is familiar from many cultures around the world,” Shalev said. “Preserving memory is a human need, seeking to preserve what once existed. Here we see it in its clearest form: a deliberate choice to leave ruins in place as a testament to the destruction and build the new layer over them.”

With Tisha B’Av, the annual fast commemorating the destruction of the First and Second Temples, beginning on the evening of July 22, Bocher said the discovery carries particular emotional resonance. “We are just before Tisha B’Av,” she said. “This discovery makes you feel that you are witnessing the very moment of destruction, the moment when it all happened. It’s deeply moving.”

Heritage Minister Amichai Eliyahu said the find reinforces the historical connection of the Jewish people to Jerusalem.

“Jerusalem’s soil continues to provide tangible evidence of the city’s ancient past,” Eliyahu said. “The wooden beams burned in the destruction of the First Temple stand as a powerful reminder of the Jewish people’s presence in Jerusalem some 2,600 years ago. On the eve of Tisha B’Av, this discovery underscores that our connection to Jerusalem is rooted not only in faith, but also in history, archaeology and collective memory. It is our responsibility to continue uncovering, preserving and passing this heritage on to future generations.”

The latest discovery, the archaeologists said, adds to a growing body of archaeological evidence uncovered in the City of David documenting life in ancient Jerusalem and the Babylonian destruction of the Kingdom of Judah nearly 2,600 years ago.

Originally published at <https://www.jns.org/feature/charred-first-temple-beams-unearthed-in-jerusalem-city-of-david>.





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Nefesh B’Nefesh launches teacher *aliyah* program

By JNS staff
(JNS) – Nefesh B’Nefesh announced on August 5 the launch of Israel’s first National Educators Aliyah Program, a joint effort with the Education Ministry and the Aliyah and Integration Ministry to recruit Jewish teachers from North America amid a worsening national teacher shortage. The shortage is considered most severe in English, math and science, and in the country’s central regions, according to the organization. Thousands of teachers already in the system lack full certification or are

teaching outside their fields, it said. The program is intended to let candidates complete credential recognition and licensing before they immigrate rather than after, so they can enter classrooms soon after arrival. Organizers expect to begin identifying hundreds of prospective teachers this year, with placements targeted for the 2027-28 academic year. The Education Ministry will map staffing needs by subject, region and school, and a centralized database will match candidates with openings. *aliyah* fairs, webinars and

parlor meetings are planned across North America during 2026-27. Post-arrival support will include job placement, certification coursework, Hebrew-language instruction for the classroom and mentoring by veteran immigrant teachers. “The teacher shortage is one of the greatest challenges facing Israel’s education system, and we are committed to addressing it with every tool at our disposal,” Education Minister Yoav Kisch said. The initiative follows the International Medical Aliyah Program, launched by

Nefesh B’Nefesh in 2024, which the group said has brought more than 1,000 physicians to Israel. “When the government removes barriers, actively facilitates professional licensing and credential recognition, and supports new immigrants as they transition into the workforce, the results speak for themselves,” said Aliyah and Integration Minister Ofir Sofer. *Originally published at <https://www.jns.org/news/israel-news/nefesh-bnefesh-launches-teacher-aliyah-program>.*

Where David met Abigail, a Judean Desert-area trail is reviving biblical romance

By Etgar Lefkovits
(JNS) – MAON, Israel – It was a quintessential biblical romance with all the trappings of a Hollywood action film: a young warrior on the run from a jealous king leading a band of outlaws through the desert, and a young woman trapped in a marriage to a wealthy, ill-tempered man. A newly opened nature trail on the edge of the Judean Desert, where the Bible recounts that the future King David first met his wife more than 3,000 years ago, is becoming a local hotspot for modern-day marriage proposals and, locals hope, a catalyst for renewed faith-based tourism in an off-the-beaten-path corner of Israel. Even by Holy Land standards, it is not every nature trail that is lined with signs

and interactive exhibits featuring biblical passages from the Book of Samuel and the Book of Psalms. That is exactly what is planned for the newly opened “David’s Wanderings Path,” a nearly three-mile walking and cycling trail that runs along the desert edge ridge stretching from the agricultural community of Maon, south of Hebron, to nearby Carmel. The route through the desert-area wilderness is central to the biblical account of the future king’s first encounter with Abigail, who, according to I Samuel, intercepted David with provisions to prevent him from attacking her husband, Nabal, after he refused to compensate David and his men for protecting his flocks. In a scene that could have come straight from a Hollywood script, Nabal died shortly afterward, and Abigail became David’s wife.

The \$1.6 million trail, launched earlier this year by the Israeli Tourism Ministry and the Mount Hebron Regional Council, will eventually include a coffee shop, electric off-road vehicle tours and overnight farm stays for Bible enthusiasts and desert travelers. Originally envisioned as a link between nearby Jewish communities, the promenade’s desert views and three scenic overlooks have already made it a popular destination for local marriage proposals, echoing the biblical love story. With an eye toward attracting both Jewish and Christian visitors, planners are also developing a Center of Psalms in the region, highlighting the prayers and songs traditionally associated with David during the years he hid in the Judean Desert while fleeing King Saul.

“This promenade bridges the gap between a pristine natural landscape and the biblical tales of David and Abigail – and the wars of King David – that unfolded right here,” Eliram Azulay, head of the Mount Hebron Regional Council, told JNS during a tour of the site on August 3. “Our deepest roots lie here: from the ‘Ground Zero’ of the Bible – the Cave of the Patriarchs, where Abraham walked and where our forefathers and foremothers are buried – to the presence of King David,” he said. “It encompasses numerous biblical sites entrusted to us to preserve and develop, and through them we discover who we are and what we are doing here.” *Originally published at <https://www.jns.org/feature/where-david-met-abigail-a-judean-desert-area-trail-is-reviving-biblical-romance>.*

Israir plans New York flights by October

By Etgar Lefkovits
(JNS) – Israeli airline Israir announced on August 18 that it will launch flights to New York by October. The move comes as service on the lucrative transatlantic route remains limited, with only Israeli carriers currently flying nonstop to and from the United States after all three U.S. legacy carriers froze their flights due to the war with Iran. While American carriers, led by Delta and United, are scheduled to resume service to Tel Aviv in September, airfares remain stubbornly high throughout the fall due to heavy postwar demand. Israel’s second-largest carrier said it plans to start its New York flights by Oc-

tober 19 pending final FAA approval, with tickets set to go on sale in late August. It will bring forward the launch date if the final authorization comes in sooner. Israir did not cite a starting price for the route on August 18, but plans on offering economy, premium and business fares. It is expected to run a daily flight to New York’s John F. Kennedy International Airport this fall, joining competing service by El Al, Arkia United and Delta. Travel consultants said that the entry of an additional Israeli carrier on the top international route out of Tel Aviv was “significant news” for consumers and is expected to bring down airfares. “We anticipate that as the supply of direct

flights to New York grows, we will see a positive impact on pricing and availability, particularly during periods of high demand,” Yoni Waxman, deputy chairman of Israel’s Ophir Tours, told JNS. “The fact that it is an Israeli carrier offers an additional advantage, especially given how much importance Israeli travelers place on flight continuity and certainty.” “We have been waiting for quite some time for an additional Israeli airline to compete directly with El Al in flying nonstop

to New York,” said Mark Feldman, CEO of Jerusalem’s Ziontours. “If Israir wants to gain market share, they will need to aggressively market – and not match – El Al prices, and then the Israeli public will jump at this option.” Israir operated transatlantic flights to New York from 2004 to 2008, when rising fuel prices forced it to suspend the route. *Originally published at <https://www.jns.org/news/israel-news/israir-plans-new-york-flights-by-october>.*

WIC. Continued from page 14

“Once they understood it, they embraced this concept and the idea that this is something that is doable,” Greenfield said. Met Council raised the issue with Hochul and senior members of her administration, who connected the organization with the state’s health department, according to Greenfield. “I’ve worked with, I don’t know, the last half-dozen governors in New York state,” Greenfield told JNS. “I’ve never found a governor who is more personally invested in trying to help her Jewish constituents than Gov. Kathy Hochul.” Hochul was “very receptive” to the issue, he said. “I can’t think of a single Jewish issue that we’ve come to the governor with where she hasn’t worked very hard to try to accommodate the concerns of the community,” he said. “Even though now it’s politically unpopular to be pro-Israel, she has doubled down publicly on the support of that community. “She’s not Jewish, obviously, but I do think she feels it in her gut, and she is proudly supportive,” he told JNS. The largest obstacle was a federal iron requirement. *Cholov Yisroel* formulas that Met Council had previously reviewed fell 0.1 milligrams short of the U.S. Department of Agriculture’s minimum requirement of 1.5 milligrams. “It’s a good example of where the government means well, but 0.1

is not going to make or break anything,” Greenfield told JNS. Met Council did not seek an exemption from the requirement. In 2025, Hannah Lupien, the organization’s managing director of food programs, identified a *cholov Yisroel* formula that already met the federal standard. Met Council submitted it to the state for approval. “We found a formula that does allow you now to meet the requirement,” Greenfield told JNS. The approved product is manufactured by a British company. Greenfield could not immediately recall the brand or product name. He believes the formula will be available through all WIC-authorized retailers and priced similarly to other covered formulas. “This isn’t glamorous. It’s not going to get us into Time magazine or *The New York Times*,” he told JNS. “But this is the kind of work that can only be done with a dedicated team of people who are really looking at the nuances of rules and regulations.” *Originally published at <https://www.jns.org/news/u-s-news/scoop-ny-state-proves-first-cholov-yisroel-kosher-infant-formula-in-low-income-wic-program>.* *Editor’s note: The New York state list of WIC-approved foods and formulas can be found at https://www.health.ny.gov/prevention/nutrition/wic/approved_formulas.htm#formulas_table.*



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Amar’e Stoudemire inducted into Basketball Hall of Fame

By Andrew Bernard

(JNS)—Retired American-Israeli basketball star Amar’e Stoudemire was inducted on August 16 into the Naismith Basketball Hall of Fame, receiving the highest honor for former professional athletes in the sport. Stoudemire, who completed his conversion to Judaism in 2020 and became an Israeli citizen in 2019, described his journey to the Israeli Basketball Premier League after a career as a six-time all-star and five-time all-NBA player in the National Basketball Association. “At the end of it all, I wanted to go back to a place where I had a special connection,” Stoudemire told attendees at the gala in Springfield, MA. “For 20 years prior, secretly, I was learning Torah, I was learning the Bible, the biblical understanding of history, and I wanted to go to a place where I can live and also play.

“I took my talents overseas to Israel, and I played in Israel, and I played in Jerusalem,” he said. “I’m there with my family and now go from flying on private planes to five-star hotels to now taking a bus. Now we were playing in smaller arenas, but I was there for a deeper purpose and a reason.” The 6’10” power forward was drafted out of high school by the Phoenix Suns with the ninth overall pick in the 2002 draft and amassed 15,994 points, 6,632 rebounds and 1,054 blocks in a 14-year NBA career in which he also played for the New York Knicks, Dallas Mavericks and Miami Heat. Stoudemire was raised as a Baptist, but has credited his mother’s belief that the family was descended from one of the lost tribes of Israel with helping inspire his eventual conversion to Judaism.

After finishing his NBA career with the Miami Heat, Stoudemire played from 2016-19 with Hapoel Jerusalem and in 2020 with Maccabi Tel Aviv, winning the league championship in 2017 and 2020, a feat that eluded him during his time in the NBA. “I was able to win my first championship in Jerusalem,” Stoudemire said. “I was able to now go back for my last games as a player to Maccabi Tel Aviv and live in Tel Aviv on the Mediterranean Sea, living the dream. “I finished my career with a championship and the finals MVP,” he said. “I’m very blessed to have been able to persevere throughout my career and really be able to finish my career with a championship.” Originally published at <https://www.jns.org/news/u-s-news/amare-stoudemire-inducted-into-basketball-hall-of-fame>.

Orthodox Jewish basketball player Chaim Galbut prepares for Division I career

By Rebecca Szlechter

(JNS) – Chaim Galbut, a 6-foot-7 Miami native, will join the Duquesne University Dukes this fall after spending the past year studying Talmud at a Jerusalem yeshiva, aiming to become the first observant Orthodox Jewish man to complete in four years of Division I college basketball. Galbut’s commitment to Shabbat has already affected his college recruitment. He said last year that prospective programs had rejected him after learning that he would not play on Shabbat. “I don’t play on Shabbos,” he said on the Yeshiva League Pass Tip Off podcast. “They’re like, ‘Well, we don’t want you.’” Duquesne, a private Catholic school in Pittsburgh, opted to take the unusual circumstances into account. Assistant coach Chase Goldstein discovered Galbut through a viral highlight video of him throwing down dunks and advocated for the program to recruit him. Head coach Dru Joyce III told the *New York Post* that the school knew accommodating Galbut would not be easy, but saw an opportunity for both the player and program to grow. The recruitment came after Galbut graduated from Miami Country Day School in 2025 without a Division I offer. He spent a gap year studying in Israel while continuing to develop his basketball skills. His exposure grew through JDS Elite, a Jewish day-program school AAU program,

and showcase events before his highlight videos brought him to Duquesne’s attention. Now in Pittsburgh, Galbut is already structuring his college life around basketball and Jewish learning. He reportedly wakes before 7 am for morning prayers, attends practices and classes, then studies Talmud at a local kollel from 3-6 pm before returning to the gym. His day ends with additional Torah study and evening prayers. He has also found support from other Orthodox Jewish basketball players. During his year in Israel, Galbut sought advice from Ryan Turell, the former Yeshiva University star who went on to play professionally in the NBA G League. His story also relates to Tamir Goodman, who began his Division I career at Towson in 2000 and left

after two seasons. Goodman has trained Galbut and has publicly praised his talent and work ethic. Galbut has already encountered moments in which his teammates and coaches have accommodated his religious commitments. When a team trip conflicted with his afternoon Talmud study, the trip was moved so that he could participate. He also missed a practice in July because of Tisha B’av, a Jewish day of mourning. “I know this is going to be a journey,” Galbut told the POST. “But that’s the whole point. This is the journey I’ve always wanted to take.” Originally published at <https://www.jns.org/orthodox-jewish-basketball-player-chaim-galbut-prepares-for-division-i-career>.

“We made history”: Israel’s U20 women returned home to heroes’ welcome

By Howard Blas

(JNS) – The cheers that greeted Israel’s under-20 women’s basketball team at Ben-Gurion International Airport were for more than a silver medal. After becoming the first Israeli women’s national basketball team to win a medal at a European championship, the players returned home following a week that captivated sports fans across the country. Israel capped its run at the Fédération Internationale de Basketball Amateur (FIBA) U20 Women’s EuroBasket competition in Lithuania on July 12 by winning the silver medal, falling 79-66 to France in the championship game. The team was welcomed by family members, supporters and Israel Basketball Association officials before holding a celebratory press conference at the airport. Israel reached the final after finishing second in Group A, then defeated Hungary 96-79 in the Round of 16, edged Poland 80-79 in the quarterfinals, and beat Belgium 78-69 in the semifinals. To advance to the knockout stage, Israel won two of its three group games. After narrowly losing to defending champion Spain in its opener, Israel rebounded to defeat Croatia 87-85 before rallying from a 13-point deficit to beat host Lithuania 74-71. France, which has won four of the last nine European

U20 titles, raced to an 18-0 lead in the championship game against Israel’s starting lineup of Mayan Cohen, Ayala Oren, May Bayko, Maya Zilbershlag and Gal Raviv. Israel steadily fought back, cutting the deficit to eight by the end of the first quarter. France led 44-31 at halftime and extended its advantage to as many as 23 points in the third quarter. Israel answered with a 9-0 run in the fourth, trimming the deficit to 68-58 with five minutes remaining, but France held on for the 79-66 victory. Raviv led Israel with 29 points and eight rebounds and was named to the tournament’s All-Star Five. Ayala Oren added 16 points and 10 rebounds, Maya Zilbershlag scored 12 points with six rebounds, May Bayko had four points, Neta Meisher added three and Mayan Cohen scored two. Cohen had poured in 26 points and tied the tournament record for three-pointers in Israel’s semifinal victory over Belgium. France’s Sarah Cisse was named the tournament’s Most Valuable Player after averaging 15.4 points and 10 rebounds per game. She was joined on the All-Star Five by teammate Ines Pitarch-Granel, Spain’s Ines Sotelo Miguez, Lithuania’s Daniele Paunksnyte and Israel’s Raviv. The tournament’s top five finishers were France, Israel, Spain, Belgium and Poland. At the airport press conference, head coach Tal Nathan credited the team’s chemistry and resilience for its historic achievement. “The girls have a crazy desire to succeed, they love each other and that’s the point. I walk around the hotel all day and notice the special bond between the players – that’s what helped us get out of stressful situations during the games. The ability to recover from a game that ended See “Women” on page 17

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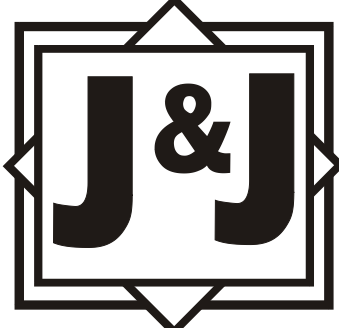
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Saudi Arabia excises all antisemitism from textbooks

By Etgar Lefkovits
(JNS) – The Saudi Arabian educational curriculum is now entirely free of antisemitic content, and promotes peace and co-existence, while openly presenting Islamic extremism as a threat, a study released on August 17 found.
The continued educational reform and unequivocal signs of moderation in the kingdom come amid a push to reach a peace deal between Saudi Arabia and Israel during the remaining years of the Trump administration, and reflect the shifting alliances in the Middle East. They stand in “sharp contrast” with the ongoing antisemitic incitement prevalent in Palestinian Authority school textbooks.
The review published by IMPACT-se,

a London-based research group and watchdog, of 136 textbooks used in the 2025-26 school year, finds continued moderation and reforms in the Saudi educational curriculum, alongside further reductions in extremist and intolerant content.
The curriculum promotes loyalty to the Saudi state and takes a decisive stance against extremism, while concomitantly moderating its treatment of Israel, the study found. Textbooks “strongly emphasize” obedience to the Saudi ruler, condemn extremist organizations including ISIS, Al-Qaeda, Hezbollah, the Houthis and the Muslim Brotherhood, and portray Islamic extremism as a threat to national stability.

An 11th-grade Arabic language exercise, for example, no longer features the sentence “The Muslims will never give up Jerusalem,” a contested phrase that implied the city was under threat.
Lessons on *jihad* and armed conflict continue to move away from glorifying violence, reinforcing the curriculum’s broader emphasis on state authority and the protection of civilians.
A ninth-grade Islamic studies textbook now unequivocally prohibits harming non-combatants during war, removing earlier language that allowed exceptions when deemed “necessary.”
Islamic studies textbooks similarly present positive models of interfaith relations, including the Prophet Muhammad’s kind

treatment of non-Muslims, highlighting his peace agreements with Jews, Christians and Arab tribes.
A grade-seven textbook cited in the report no longer describes adherents of Judaism, Christianity and Zoroastrianism as “maimed animals.”
“The Saudi curriculum has never been more positive in its portrayal of religious minorities or more encouraging of peace and tolerance,” said IMPACT-se CEO Marcus Sheff. “The overall trajectory is extremely encouraging and will inevitably contribute to greater regional stability and understanding.”
Originally published at <https://www.jns.org/news/antisemitism/saudi-arabia-excises-all-antisemitism-from-textbooks>.

Women. Continued from page 16

in the evening and play tomorrow evening requires physical and mental readiness, and we did it excellently. That’s the greatness of the girls.”
Raviv said hearing “Hatikvah,” the Israeli national anthem, before every game gave the team extra motivation. “The anthem made us all come ‘crazy’ to every game. We are disappointed with the loss in the final, but very proud of the history we made.”
Israel Basketball Association Chairman Amos Frishman praised the team’s deter-

mination throughout the tournament. “This tremendous achievement will always be remembered by the players. I even heard about girls who were injured and their ability to play was in doubt. From here I want to say to the men’s teams too - -that it is possible to play even with minor injuries. I want as many young girls as possible to go and play basketball – we have a bright future!”
Liron Cohen, chairwoman of the Israel Basketball Association’s Women’s Professional Committee, said the players

had inspired the next generation of Israeli athletes. “I am very excited to stand here on the administrative side and see what the players did throughout the championship. You paved the way for the next generation. You were born basketball-playing girls and you swept up an entire country after you,” she said. “The history that you made will never be forgotten. Everyone will go on her own way and find her own place, but the things you did on the national team—with the flag and the anthem of Israel – will be

remembered forever. Nothing compares to that!”
The silver medal was the first ever won by an Israeli women’s national basketball team at a European championship, capping a breakthrough tournament that saw Israel upset several higher-ranked opponents and capture the imagination of basketball fans back home.
Originally published at <https://www.jns.org/feature/we-made-history-israels-u20-women-return-home-to-heroes-welcome>.



Managing your house and property

(NAPSI)–The next time you look around your home, or that of your aging relatives, you may be astonished how much “stuff” accumulates over the years. A You can make this year the one in which you get your estate in order with these easy steps:
1. The best way to get something done is to start. Decide if it makes sense to tackle items by room or by category and get started. This is not something that has to be done in one day, in fact, it might take several days or longer to get organized. Don’t be discouraged. Once it’s done, it will only need periodic updating.
2. There are photo-based mobile apps that can accurately and efficiently track items. You can upload one item at a time or batches of items such as fine china. “If you’ve ever

had to empty a parent’s home, decide which of your heirs gets your things when you die or have confidence you’ll be made whole if a disaster strikes, then you know all the decisions you make are emotional,” said Rick McKenna, CEO of Manage My Things.
3. Donate or discard. There are many services and organizations that can help you remove items from your home, either for donation or to discard. Some examples include Habitat for Humanity and Goodwill for donations. Some donations may even be tax deductible. To dispose of stuff, you can contact 1-800-GOT-JUNK? or a local junk removal service to schedule a pick-up.
4. Share with your agents. Fires, hurricanes and floods can often expose the two-thirds of all homeowners who are

under-insured. It’s important to inventory items in a home and share the report with insurance agents for review to accurately modify home protection policies and ensure you’re properly covered. Additionally, 50-

60 percent of U.S. adults don’t have a will, leaving their loved ones the difficulty of getting affairs in order. By sharing your estate plan, you’re helping ensure peace of mind for yourself and the ones you care about.

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On High Holiday prayers

CHANA SILBERSTEIN, PH.D., DIRECTOR OF EDUCATION, ROITMAN CHABAD CENTER AT CORNELL UNIVERSITY

Our parents and grandparents made a point of attending the prayers in the synagogue during the High Holidays. And yet, a full day of prayer feels harder for our generation. Perhaps it is because we have the wrong idea of prayer. It feels like page after page describing God as great, mighty, merciful, exalted and then somewhere near the end, we slip in what we are actually there for– with requests for wealth, health, happiness. Why would we be comfortable with this? Is God so petty that He seeks out our praise in return for granting us favors? If prayer worked this way, why would we want any part of it? But in fact, the purpose of prayer is not to change God’s mind. Rather, it is to change us – to deepen our perspective, to open us up to a greater understanding of

life, and to allow us to see beyond the mundane reality we normally inhabit. Sometimes, when we change, we merit God’s salvation. Sometimes, our outer circumstances do not change, but we are given the strength to endure them. And sometimes, we are given the perspective to recognize that indeed, our current circumstances are not God’s punishment, but his love. During the *Musaf* prayer of Yom Kippur, we read the poem called “Eilah Ezkerah” which recounts the tale of 10 sages who were viciously killed by the Romans for the study of Torah, among them Rabbi Akiva. When the angels see his suffering, they cry out “Is this Torah and its reward?” And a heavenly voice answers that if another voice of protest is heard, the world will be reverted to

nothingness. This response seems supremely unsatisfying. Is God unable to justify his actions? Must he bully the angels into silence? In the words of Abraham, shall the Judge of the Earth not do justice? We may understand this through a parable attributed to the Vilna Gaon. In one version of the story, a king acquires a bolt of the finest fabric in the world. He searches through his kingdom and finds a Jewish tailor to design a most magnificent cloak for him. The tailor works day and night on the cloak, and gradually becomes an intimate of the royal court, while the other courtiers burn with jealousy. When the cloak is completed the king is overjoyed. And that is when the courtiers make their move. They tell **See “Prayers” on page 20**

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. For Zoom links, contact Temple Concord.
Services, ongoing classes and evening prayers at Temple Concord:
Fridays: At 7:30 pm, Shabbat service (in person, on Zoom and on Facebook).
Saturdays: At 9:15 am, Torah study (in person and on Zoom) and at 10:30 am, Shabbat service (in person).
Wednesdays: At 5:30 pm, evening prayers (in person).
At 6 pm, adult education classes (in person and on Zoom).
Contact the temple office for more details.
Upcoming events:
Tuesday, September 1: At 10:30 am, Tuesday Morning Book Club meeting to discuss the book club’s plans for the future. For more information, contact Nancy Basmann at nancybasmann@outlook.com.
Saturday, September 5: At 7:30 pm, “Star Trek” episode with High Holiday-related discussion led by Rabbi Leiah Moser, followed by Selichot service at 9 pm. For more information, see page 7.
Sunday, September 6: From 10 am-2 pm, the Sisterhood Rummage Sale and the Re-SaleBoutique will be held in the Temple Concord basement. Buy one shirt, blouse, or top and get one free at the rummage sale. Shoppers are asked to use the Oak Street entrance.
For the 2026 High Holidays, due to security concerns, Temple Concord requires that anyone-members who plan to attend Rosh Hashanah and Yom Kippur services register in advance. Those planning to attend may register via the temple’s website, www.templeconcord.com. See page 7 for the High Holiday service schedule.

Penn-York Jewish Community

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.
For more information, contact the Penn-York Jewish Community at pennyorkjc@gmail.com.

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.

Beth David Synagogue

Affiliation: Orthodox Union
Rabbi: Zev Silber
Assistant Rabbi: Moshe Shmaryahu
Address: 39 Riverside Dr., Binghamton, NY 13905
Phone: 722-1793
Rabbi’s Office: 722-7514
Fax: 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.

Temple Beth-El of Ithaca

Affiliation: United Synagogue of Conservative Judaism
Rabbi: Caleb Brommer
Address: 402 North Tioga St. (the corner of Court and Tioga streets), Ithaca, NY 14850-4292
Phone: 607-273-5775
Website: www.tbethithaca.org
President: Nommi Nadich
Director of Education and Engagement: Calle Schueler
Services: Friday 6:30 pm; Saturday 9:30 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 Sundays from 9 am-noon and Wednesdays from 4-6 pm.
Teen Midrasha meets Tuesdays from 6-8 pm.
Adult Ed.: Numerous weekly courses, several semester-long courses and a variety of lectures are offered throughout the year. Call the temple office, or email secretary@tbethithaca.org, for more information.

Norwich Jewish Center

Orientation: Inclusive
Address: 72 South Broad St., Norwich, NY 13815
Phone: 607-334-2691
Purpose: To maintain a Jewish identity and meet the needs of the Jewish community in the area.

Congregation Tikkun v’Or

Affiliation: Union for Reform Judaism
Address: PO Box 3981, Ithaca, NY 14852; 2550 Triphammer Rd., Lansing, NY
Phone: 607-256-1471
Website: www.tikkunvor.org
E-mail: info@tikkunvor.org
Presidents: Eric Maroney and Judith Saul
Education Director: Jennie Lavine
Administrative Coordinator: Kenny Berkowitz
Bnai Mitzvah Coordinator: Michael Margolin
Services: All services currently on Zoom. E-mail info@tikkunvor.org for times and links. Contemplative morning services every Tuesday from 8:30-9:30 am. Friday evenings, Saturday mornings, Torah study, Gan Shabbat and other special services at least once a month. Check the website for details.
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.

Friday, September 4, light candles 7:14 pm
Shabbat ends Saturday, September 5..... 8:13 pm
Friday, September 11, light candles 7:02 pm
Saturday, September 12, light candles after 8 pm
Sunday, September 13, yom tov ends 7:59 pm
Friday, September 18, light candles 6:49 pm
Shabbat ends Saturday, September 19..... 7:48 pm
Sunday, September 20, light candles..... 6:46 pm
Monday, September 21, yom tov ends 7:45 pm
Friday, September 25, light candles 6:37 pm
Saturday, September 26, light candles after 7:35 pm
Sunday, September 27, yom tov ends 7:34 pm
Friday, October 2, light candles 6:25 pm
Saturday, October 3, light candles after 7:23 pm
Sunday, October 4, yom tov ends..... 7:22 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 – all via Zoom and in-person
On Fridays and Tuesdays at 5:30 pm, services will be led by Rabbi Micah Friedman.
See page 7 for the High Holiday service schedule.
On Saturday, September 5, Shabbat services will be held at 9:30 am. The Torah portion is Deuteronomy 29:9-31:30 and the haftarah is Isaiah 61:10-63:9. A Zoom Havdalah service will take place at 8:15 pm.
On Saturday, September 12, Shabbat services will be held at 9:30 am. The Torah portion is Genesis 21:1-34 and the haftarah is I Samuel 1:1-2. A Zoom Havdalah service will take place at 9:15 pm.
On Saturday, September 19, Shabbat services will be held at 9:30 am. The Torah portion is Deuteronomy 32:1-52 and the haftarah is Joel 2:15-27. A Zoom Havdalah service will take place at 8 pm.
On Saturday, September 26, Shabbat services will be held at 9:30 am. The Torah portion is Leviticus 22:26-23:44 and the haftarah is Zechariah 14:1-21. A Zoom Havdalah service will take place at 7:45 pm.
Upcoming events:
Tuesdays, September 1, 8, 15, 22 and 29: “Torah and Our Times” class with Rabbi Micah Friedman at 4:30 pm.
Thursday, September 3: “Gateway to the High Holidays” class from 10:30 am-noon.
The temple office will be closed on September 7, 14, 15 and 21.
Tuesday, September 15: Ritual Committee meeting at 10 am.

Temple Beth El of Oneonta

Affiliation: United Synagogue of Conservative Judaism
Cantor: Josh Stein
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.

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.

Jewish Community Center

Memories of Camp JCC 2026



Camp JCC's younger campers enjoyed a visit to the Discovery Center.



Campers showed off a crafts project.



A group of campers took a break from activities at the JCC.



Campers hiked in Chenango Valley State Park.



Campers gathered around a campfire.



Campers enjoyed time in the JCC's indoor swimming pool.



"Movie Magic Week" at Camp JCC concluded with campers performing in "SpongeBob: The Musical."



Camp JCC's tour of the Corning Museum of Glass included time for campers to create a glass artwork of their own.



Campers enjoyed a day at Dorney Park and Wildwater Kingdom.



At left: A magician performed during the "Mystical Magical Party" to close out the "Optical Illusion Week."



Campers enjoyed a "Foam Party" at Camp JCC.



Below: Campers enjoyed a day at the Camelbeach Mountain Waterpark.

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THE REPORTER

Sderot grows in the shadow of Gaza

By Linda Gradstein

(JNS) SDEROT, Israel – It’s hard to believe that the population of this city, less than a mile from the border with Gaza and with less than 20 seconds to reach a bomb shelter if a rocket is fired from the Strip, has actually increased since October 7, 2023.

According to city statistics, Sderot had 35,477 residents in 2023. Today, it has 42,000 – an increase of nearly 20 percent.

One of those new residents is Hila Malka, who was born in the United States and grew up in Beit Shemesh as the daughter of American parents. “We wanted to strengthen the city, and we fell in love with it,” she told JNS. “It’s a very warm community with really good people.”

She works for the Reut Foundation, an NGO that supports the city’s residents with a variety of programs, including providing Shabbat food for families with a parent serving in the reserves and running a summer camp for at-risk children. Reut also sponsored an English-language tour of Sderot in August, attracting several religious families, including one with six children that made *aliyah* from Toronto just a year ago.

Many Israelis, especially “Anglos,” as English speakers are called here, have never visited Sderot. Residents are proud of their city and want to make sure the story of what happened here is not forgotten.

Nir Kalfa, 49, a lawyer and father of six who was born in Sderot, told the group about his experiences on October 7, when he was in his home’s safe room with his wife and five of their six children. Several of the dozens of armed

terrorists who took over Sderot passed in front of his house. One of his daughters, a teenager, was spending Shabbat with friends, and Kalfa got into his car to try to bring her home before being stopped by police. He said residents did not realize the extent of the attack until several hours had passed.

Overall, 72 Israelis were killed in Sderot on October 7, including a group of Holocaust survivors who were vacationing in the city. One of the fiercest battles took place at the Sderot police station, where terrorists seized the building, killed 11 police officers and fought Israeli forces for hours until the station was demolished.

Today, the site of the police station serves as a memorial and was the first stop on the Sderot tour. Towering concrete and steel pillars, accompanied by music, stand next to a memorial path containing stones and metal from the original police station, an emotional reminder of the battle that took place there.

The next stop was a coffee cart overlooking Gaza established in memory of Capt. Shilo “Chico” Cohen. His father, Aryeh Cohen, described how his 24-year-old son, who served in the Israeli Air Force’s elite Shaldag unit, was home on a short leave on October 7. As soon as he heard about the attack, he grabbed his pistol and headed to Kibbutz Be’eri, one of the communities hardest hit in the Hamas massacre. He joined a group of other special forces soldiers and fought at Be’eri, where he was killed late that afternoon.

His father dug up a tangerine tree near the site, as well as a piece of the wall of the home in Be’eri where Chico was killed. They are now placed at a lookout point overlooking what used to be Beit Hanoun in Gaza. All profits from the coffee cart go to the Reut Foundation.

A city built on resilience

Sderot was founded in 1951 as a transit camp for Jewish immigrants, including those from Iran and

Kurdistan. About one-third of its residents are Orthodox, including many of the new arrivals, while many residents who are not Orthodox nevertheless consider themselves traditional.

“No businesses are open on Shabbat,” Kalfa told JNS. “But the swimming pool is open for anyone who wants to go.” He said Sderot offers residents several advantages, including housing that is far cheaper than in central Israel, a warm community and significant tax benefits. With train service to Sderot, Tel Aviv is just 58 minutes away.

Kalfa said that while October 7 was traumatic for the entire city, residents had already been living under the threat of rocket attacks from Gaza for more than 20 years. Residents have less than 20 seconds to reach a bomb shelter and many of the city’s public buildings, including entire schools, are reinforced.

In the wake of October 7, there was a desperate need for therapists, and Kalfa said many children, including his own, show signs of post-traumatic stress. The city has marshaled resources to help, including a large Resilience Center that offers a range of services.

On an August afternoon, about 40 children enthusiastically banged drumsticks on overturned yellow pails as Amiram, an energetic teacher, shouted commands and led them in songs. The at-risk children spent their summer vacation at a camp at the Resilience Center. They received two meals a day and go home only to sleep. During the school year, the center provides homework assistance and other services.

Residents want the world to know that despite the trials of the past three years, they remain optimistic.

“Sderot is a beacon of resilience, strength and hope,” Kalfa told the group. “Despite all of the challenges we’ve faced, we didn’t give up and we’re still here.”

Originally published at <https://www.jns.org/feature/sderot-grows-in-the-shadow-of-gaza>.

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THE REPORTER

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Prayers. Continued from page 18

the king, “Your Majesty, we have it on good authority that your tailor is a thief. Test it yourself. Measure the cloak, and measure the fabric that remains, and you will see that some fabric is missing.”

The king measures, and indeed the numbers do not add up. With the rage of one who feels betrayed by one who he trusted, the king sentences the tailor to death for stealing from the crown.

On the day of the execution, the king grants the tailor one final request. The tailor says, “Bring me the cloak and a pair of scissors.” And then, as the entire court stands watching, the tailor takes the blade of scissors to the seam and starts to carefully undo it. He picks out the threads one at a time. He opens the folds, he releases the darts and he removes the lining.

The king gasps, “What are you doing?”

The tailor answers, “Your Majesty, I have accepted your judgment. I am not asking for my life. But I want you to know that I was honest with you. And there is only one way I can show you. Every shred of fabric is

inside this cloak. It is in the seams, in the folds, inside the hem, beneath the collar. Not one thread is missing. But you cannot see it while the cloak is sewn. You can only see it if I take the entire garment apart, piece by piece, and lay every piece flat besides the next in sequence. Only then can you appreciate that every thread is exactly where it belongs.”

In our post-October 7th world, we have been forced to grapple with what it means to live as a Jew today. It can be hard at times to see God’s providence, His watchful care, to feel that He sees our hearts and hears our prayers and responds, always, with love.

But we are given this time of year when God makes Himself available to us, and provides us the time and space for us to renew our relationship and to seek Him out, If we lean into these, we will leave the High Holidays ready for Sukkot, whose message is that we are always sheltered in God’s embrace.

With best wishes for meaningful prayers and a happy and sweet new year.

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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Receive guaranteed fixed income that is partially tax-free	Create a charitable gift annuity	Current and future savings on income taxes plus fixed stable payments
Avoid the two-fold taxation on IRA or other employee benefit plans	Name a charity as the beneficiary of the remainder of the retirement assets after your lifetime	Tax relief to your family on inherited assets
Make a large gift with little cost to you	Contribute a life insurance policy you no longer need or purchase a new one and designate a charity as the owner	Current and possible future income tax deductions
Reduce taxable income from IRA Required Minimum Distributions	Make a qualified charitable donation directly from your IRA (after age 70½)	Reducing taxable income
	An income tax deduction and immediate	

