

# THE REPORTER

Published by the Jewish Federation of Greater Binghamton

BINGHAMTON, NEW YORK

## Film Fest to hold virtual screening in January

By Reporter staff

The Jewish International Film Fest of Greater Binghamton will hold a virtual showing of the Israeli romantic-comedy “Born in Jerusalem and Still Alive” directed by Yossi Atia and David Ofek. The film is in Hebrew (with subtitles) and English. It was named Best First Film (Yossi Atia) – Jerusalem Film Festival in 2019. A discussion on “Born in Jerusalem and Still Alive” will be moderated by Stephen A. Lisman, Ph.D., distinguished teaching professor emeritus, Department of Psychology, Binghamton University.

People will be able to register on the Federation website, [www.jfgeb.org](http://www.jfgeb.org). The film will be streamed free for up to 100 computers. After Shabbat ends on Saturday, January 30, a link to the film will be sent to those who sign up in advance. The film will be available for viewing on personal devices for 24 hours. On Sunday, January 31, at 7:30 pm, Lisman will facilitate the online video discussion of the film.

“Born in Jerusalem and Still Alive” begins when Jerusalem native Ronen Matalon (Yossi Atia) overhears a tour guide offering



At left: Ronen Matalon (Yossi Atia) led a specialized tour of Jerusalem. (Photo by Shai Goldman)

a sanitized version of his hometown’s recent history. This inspires him to begin his own “Terror Tour,” taking tourists to famous bombing sites and giving them his take on the absurdity of everyday life during the terrorist attacks of the 1990s and 2000s. On one of his tours he meets Asia, an ex-Jerusalemite living in Barcelona, and their relationship challenges him to begin healing from the trauma that envelops his emotional life.

Atia co-directed and stars in the film, which is based on his performance art piece

“From Trauma to Fantasy” that was part of a 2010 public arts festival in Jerusalem. Both performance piece and film were inspired by Atia’s experiences during the Second Intifada (2000-2005). Ofek, who co-directed the film with Atia, has been called one of the leading filmmakers in Israel. Working in both documentary and drama, Ofek is said to “peel away the layers of Israeli reality, presenting a picture that is at times complex and uncomfortable, but always with a caring caress.”

Critics have called the film “a sensitive and hilarious debut from director, writer and star Yossi Atia” that “deftly blends romantic comedy with the complexities of modern life in a style reminiscent of Albert Brooks.” The film has also been described as “a darkly quirky semi-autobiographical romance, between Ronen, who guides tours around the famous terror attack sites in Jerusalem as a way of coping with his own nightmares, and a girl with a thirst for life.”

“The Film Fest Committee thought a good way to beat the early winter blues would be to screen a film and have a lively discussion,” said Shelley Hubal, executive director of the Jewish Federation of Greater Binghamton. “Plus, there’s no need to worry about snow! You can watch the film and participate in the discussion without having to leave the warmth and safety of your home.”

Hubal added, “The Federation continues to look for ways to keep our community connected during the pandemic. Our motto for this year is ‘Socially Distant, Spiritually Connected’ and the Film Fest is just one of the ways we are making that come true. Join us for this exciting event.”

## TI-TC Adult Ed. to hold virtual program on Jan. 17

The Temple Israel/Temple Concord Adult Education Group will present the virtual program “Select Jewish Shorts” on Sunday, January 17, at 10:30 am. The program will be dramatic readings of select Jewish short stories. Members of Temple Israel and Temple Concord will receive the Zoom link in e-mails sent out by their synagogues. Anyone who does not receive those bulletins and wants to join the program should either contact Temple Israel at [titammy@stny.twcbc.com](mailto:titammy@stny.twcbc.com) or Temple Concord at

[TempleConcordbinghamton@gmail.com](mailto:TempleConcordbinghamton@gmail.com).

Ben Kasper, professor emeritus at SUNY Broome, who serves on the Executive Board of Temple Israel and is co-chairman of the Adult Education Committee, will read one of the short stories. Kasper’s selection is from a collection titled “Scribblers on The Roof: Contemporary American Jewish Fiction.”

Steve Gilbert, professor emeritus of psychology at SUNY Oneonta, who is past president of Temple Israel, is co-chairman

of the Adult Education Committee. He has selected a short story from Philip Roth’s book “Goodbye Columbus.” The book, along with the five short stories, received the National Book Award in 1960.

The feature presentation of the morning will also be a short story from Roth read by Andy Horowitz. Horowitz is a graduate of Binghamton University who also has an M.B.A. from Syracuse University. Horowitz is the artistic director of Galumph Dance Company. He is on the faculty

at Binghamton University, lectures on entrepreneurship, and offers choreographic workshops at schools and conservatories on a global stage.

Horowitz is the co-winner of the Edinburgh Festival’s Critics Choice Award and the Moers International Comedy Arts prize. He was the 2017 recipient of the Broome County Heart of the Arts award. He played the leading role in the dramatic reading of the play “My Name is Asher Lev,” which was performed at Temple Israel in June 2018.

### Spotlight

## At home in the university and the yeshiva

By Rabbi Rachel Esserman

*Editor’s note: Some spellings of the non-English words are based on the Ashkenazic/Yiddish pronunciations of the words.*

Cultural anthropologists study the cultural system of a chosen group of people and attempt to learn how that system shapes the world in which they live. Some anthropologists travel halfway around the world to study cultures very different from their own. Others look closer to home. One example of the latter is Jonathan Boyarin, the Mann Professor of Modern Jewish Studies at Cornell University. His interest in Jewish culture is reflected in his new work “Yeshiva Days: Learning on the Lower East Side,” which gives details of the year he spent studying Talmud at Mesivtha Tifereth Jerusalem, a yeshiva located in New York City.

In an e-mail interview, Boyarin noted it was not uncommon for him to seek subjects that relate to his own life. “I’ve never done fieldwork with people to whom I felt no prior connection,” he said. “But the nature of that connection changes. When I wrote about elderly Polish Jews in Paris, I often felt like a substitute for their own grandchildren, who may have been less interested

in their stories. When I examined Zionism and Palestinian nationalism, I did so partly to figure out what my own Jewish politics were. When I chronicled a summer at the Stanton Street Shul, I was really reflecting on the almost 30 years I’d been a member there. And when I came (back) into MTJ, it was largely in order to increase my competence as a student of Talmud, not just to scout my next fieldwork project.”

Boyarin had studied at the yeshiva before, but returned in 2011 during a sabbatical. He felt comfortable there because he already had what he calls the relevant cultural competence. “I mean that in at least two senses,” he noted. “One was possession of the basic skills for reading the text, where I was way behind my peers, but not entirely out of their league. The other was my knowledge of Yiddish, which afforded



L-r: Reb Dovid Feinstein, the late rosh yeshiva of Mesivtha Tifereth Jerusalem; Jonathan Boyarin; and his son, Jonah Sampson Boyarin. The occasion was a siyum, a celebration marking the elder Boyarin’s completion of study of the Babylonian Talmud in the ArtScroll edition.

me a certain amount of ‘street cred.’”

At first, Boyarin wasn’t sure if he was going to write about his time at MTJ. After asking for and receiving permission from the rosh yeshiva (head of the yeshiva) to do so, he had to decide on the parameters of his participant-observation style of study. Was he only going to write about his experiences learning with and talking to the men at the yeshiva, or was he going to include formal interviews and explore the structure of the yeshiva itself? In the end, he decided to draw boundaries and

focus on his personal experiences. Boyarin noted, “For an anthropologist, ‘participant observation’ classically describes precisely the method of coming from the outside and learning about the ‘natives’ by living with them and doing what they do. That doesn’t necessarily preclude interviews, but I haven’t really done interviews since my dissertation research almost 40 years ago. To take time out for formal interviews—even if my fellow students had agreed to it—would probably have been seen as *bitul toyre* [wasting time] for them and for me, a waste of time better spent learning. Besides, in the long run, I think I learned more about them and about myself just by studying together, day after day, year after year. And while it would be interesting to me, and probably more so to others, to know how the finances work, that really didn’t seem part of my story.”

It was important to Boyarin that “Yeshiva Days” be accessible to those with whom he studied. That’s why the book contains little academic jargon and less over-arching analysis than one might expect from an anthropological work. “This is connected to a strict criterion I set for myself when I See “Yeshiva” on page 7

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# Members of India's Bnei Menashe immigrate to Israel

By Shavei Israel staff

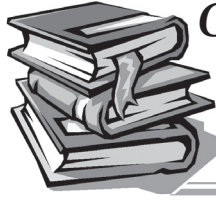
Ben Gurion Airport, Israel – “I am delighted to have the honor of bringing members of the Bnei Menashe community to Israel, after many years of waiting,” said the Minister of Aliyah and Integration MK Pnina Tameno-Shete. “This follows the approval of a special government decision that I

promoted for the immediate *aliyah* of about 250 new *olim*.”

On December 15, 252 new *olim* from the Bnei Menashe community landed in Israel. Hailing from northeast India, they have preserved the Jewish tradition across generations. Their *aliyah* is the result of a government decision that was promoted by Tameno-Shete, with the support of the chief

rabbi of Israel, Rabbi David Baruch Lau; Minister of the Interior MK Aryeh Machluf Deri; and Foreign Minister MK Gabi Ashkenazi.

“The Bnei Menashe community is close to my heart. Upon assuming the position of minister, I made expediting See “India” on page 5



Off the Shelf

## Displaced persons looking for a home

RABBI RACHEL ESSERMAN

When we study history, we often view the result of an action as inevitable. We forget that there was no guarantee that a revolution would succeed or fail, or that any particular country would win a war. That can make it harder to understand the decisions people make during times of upheaval. For example, what if you believed that Germany would win World War II and that the occupation of your country would continue indefinitely? Think in particular of the German conquest of eastern Europe, where some countries welcomed and accepted German rule since it freed them from the yoke of the Soviet Union. Pondering this idea makes it easier to understand the difficulties that occurred when displaced persons – defined by the Oxford Dictionary as “a person who is forced to leave their home country because of war, persecution, or natural disaster; a refugee” – either refused to return to their native countries after the war or found that they were unwanted in what had once been their homeland.

David Nasaw discusses what happened to these refugees in the years after World War II in “The Last Million: Europe’s Displaced Persons from World War to Cold War” (Penguin Press). What might come as a surprise to Jewish readers is how small a percentage Jews were of this population. Immediately after the war, only 5 percent of the DPs in the American-British zone were Jewish. With the later exodus of Jews from Poland that number went up to 20 percent. Not all DPs created problems for the Allies, who opened camps and provided food, housing and clothing for the refugees. Some were eager to return home, particularly refugees from western European countries like France. However, the majority of the million did not want to return to their homelands. For example, those who came from Eastern European countries refused to leave, some because they knew they would be viewed as traitors or collaborators

and punished for the help they gave the Germans. Others refused to accept the Communists as rulers of those lands and would not return until those governments changed.

Nasaw notes that those who refused to return for political reasons “governed themselves as if they were out-posts of nation-states soon to be reborn ... camp leaders oversaw the construction and presentation of patriotic displays and performances to commemorate the ‘nations’ they were a part of. Local committee leaders and regional and central committees sponsored history and language training for the young, as well as national theaters and choirs, orchestras, chamber music groups and bands.” They also published newspapers and journals in their native languages and celebrated national holidays.

Many Jews were also not eager to return to their former homes due to the persecution they’d faced before and during the war. Jews had been viewed in those countries as supporters of the Communist regimes. Once the Soviet Union left, these Jews were persecuted and killed by fellow citizens, even before the Germans invaded. In fact, those who did return to their hometowns to search for family were made unwelcome: their lives were threatened and multiple killings did occur. Nasaw notes that, for most Jewish survivors, “there were no conditions under which they could even contemplate repatriation. Europe was a dead zone, their former cities, towns, villages, and neighborhoods populated by men, women, and young people who had participated in the murder of their families and loved ones, stolen their property, burned their synagogues, despoiled their homes, and now wished them dead and gone.” For some, particularly the Zionists, the dream was to create a Jewish homeland in the Middle East. Others sought to go to Palestine because there seemed no other alternative since few countries were welcoming Jews.

Handling the DP population was not an easy task. At first, the refugees were placed in camps by nationality in order not to discriminate against any particular religion. However, this meant that Jews were forced to live side by side with those who had collaborated with the Nazis and persecuted them. The Allies had not wanted to give the Jews special treatment, but finally saw that their needs were different, and created separate camps for them. Deciding what should be done with the Jewish population caused a rift between the U.S. and England. The U.S. wanted the Jews to emigrate to Palestine, while England still hoped the Jews would return to their prior homes. What is clear is that neither of those countries wanted to welcome Jewish DPs to their shores.

When exceptions were finally made to immigration laws, it was easier for DPs – including many Nazi and Nazi sympathizers – to emigrate, including to the U.S. In the U.S., the exceptions were based on economic reasoning – the need for labor, for example – rather than helping impoverished refugees. Unfortunately, background checks were lax and these new immigrants included Nazis or Nazi sympathizers. By this time, the U.S. was more concerned if a person was anti-Communist than if they were a Nazi. In fact, one reason for not wanting Jews to enter the U.S. was that the politicians feared all Jews were radicals and Communists. These new Cold War fears had erased the former fear of fascism.

“The Last Million” is an impressive work of history. Nasaw’s prose is blunt and the subject matter can be depressing, but the amount of detail he includes is amazing, not only for facts and figures, but the many short stories of the individuals who were displaced persons. Hearing their words makes the history come alive. Readers may be overwhelmed at time by the sheer amount of material, but anyone who wants to understand the ultimate cost of World War II would do well to read “The Last Million.”

## Opinion

In My Own Words

### Looking back at 2020

RABBI RACHEL ESSERMAN, EXECUTIVE EDITOR

When looking back at the first essay I wrote for this column in 2020, I almost laughed. The column wished a happy good-bye to 2019. At that time, I was glad to see the end of 2019 because of family problems, particularly the fact that my mother now lived in a nursing home. Little did I know how complicated things would become in a few months and how the rest of 2020 would play out.

I’ve been trying to keep a positive attitude this year, not easy since I’m a glass-half-full kind of person. I remind myself over and over of the good things I have, but, although that helps in the long run, it’s hard sometimes in the short run. Some of my reactions were unexpected. For example, I found myself getting emotional over Hanukkah videos. (I mean, it’s great the kid gets his puppy, but why did I start crying at the end?) I know part of the problem is that I feel so tired and fatigued makes it difficult for me to cope. But add a pandemic (with COVID cases at my mom’s nursing home), a major snowstorm (during my first draft of this column, I was still waiting for my snow removal person to dig me out) and then computer problems (why wasn’t my main e-mail address working) and I was ready to cry.

Of course, most of those things were fairly easily fixed. By the time I started rewriting this column, the snow removal had taken place and my e-mail was working again.

Even the latest news from my mom’s nursing home was better than it had been for weeks. I also reminded myself that, even during the worst of this time, I had heat, electricity and food. But the longer the pandemic goes on, the harder it is for us to remind ourselves how lucky we are. I think that’s the real cause of pandemic fatigue: people are just tired of focusing on the good things when they can’t do all the things they want to – and would normally – do.

This also was a difficult year for *The Reporter*. We went from having four full-time and one part-time staff to having one full-time person (me) and what should be four part-time staff. Unfortunately, our longtime advertising representative retired (and from her Facebook page, it looks like she’s enjoying retirement) and the person we hired to take her place left after less than two months. (By the way, if you know anyone who might be interested in the position, have them e-mail me at [rachel@thereporergroup.org](mailto:rachel@thereporergroup.org) with advertising representative in the subject line.) The paper has gone to every other week, something that we needed to do to save money as advertising fell off during the pandemic. I consider us lucky: major Jewish papers (including the *Forward* and the *Jewish Week*) are now online papers only and others have closed completely.

Non-profit organizations, including the Jewish Feder-

ation of Greater Binghamton, are worried about raising funds in a year when many people lost jobs and/or income. People who felt secure now realize how the most stable life can go awry when a pandemic hits. This doesn’t include those who work on the front lines and risk catching COVID every day. And there are the grieving families and friends of those who lost loved ones to this deadly disease.

I am feeling hopeful that the vaccines will help to stop the spread of COVID. Unfortunately, that won’t happen immediately and it will take time for life to get back to normal. For some people, that will be a new normal as they learn either to live without a loved one or learn to live with the long-lasting effects of the disease (from brain fog to fatigue; heart, lung and brain damage; and loss of taste and smell). Actually, this may be a new normal for all of us because of what we have discovered about ourselves and the world over this long year. These are lessons we may not have wanted to learn, but, as I’ve realized over the years, these can be the most valuable ones.

There is no way to know what 2021 will hold. After all, no one at the end of 2019 would have predicted this particular version of 2020. But we can hope that, when we look back at 2021, we will only feel love and joy. Wishing everyone a happy, healthy secular new year.



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#### OPINIONS

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

#### LETTERS

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

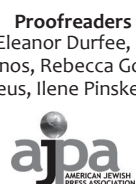
#### ADS

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

#### DEADLINE

Regular weekly deadline is noon, Wednesday, for the following week’s newspaper.

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[www.thereporter.org](http://www.thereporter.org)

# TC to offer conversation with Wald on Jan. 7

Temple Concord, in conjunction with the Port Jewish Center, will offer the local community a series of first Thursday learning events beginning in January. The first event will be “A Conversation with Professor Ken Wald, author of ‘Foundations of American Jewish Liberalism,’” on Thursday, January 7, at noon.

Kenneth D. Wald is distinguished professor emeritus of political science and the Samuel Shorstein professor emeritus of American Jewish culture and society at the University of Florida. His other works

include “Religion and Politics in the United States” and “The Politics of Cultural Differences: Social Change and Voter Mobilization Strategies in the Post-New Deal Period.”

The publisher describes his new work by saying, “Kenneth D. Wald traces the development of this culture by examining the controversies and threats that stimulated political participation by American Jews. Wald shows that the American political environment, permeated by classic liberal values, produced a Jewish

community that differs politically from non-Jews who resemble Jews socially and from Jewish communities abroad. Drawing on survey data and extensive archival research, the book examines the ups and downs of Jewish attachment to liberalism and the Democratic Party, and the tensions between two distinct strains of liberalism.”

Registration is required to attend and can be made at [https://us02web.zoom.us/join/zoom/register/tZcvduCspz-4tHtD1\\_YmwB4SEfLlKgmxtLe](https://us02web.zoom.us/join/zoom/register/tZcvduCspz-4tHtD1_YmwB4SEfLlKgmxtLe). An e-mail with the link will be sent before the event.

# TC offers Afro-Semitic Experience in concert on Jan. 16

Temple Concord will join with several synagogues to offer a livestream concert featuring The Afro-Semitic Experience on Saturday, January 16, at 8 pm.

The Afro-Semitic Experience is a band of African-American and Jewish-American musicians who are dedicated to preserving, promoting and expanding the cultural and musical heritage of the Jewish and African Diaspora. The January 16 concert will honor and celebrate the memory and legacy of Dr. Martin Luther King Jr.

“The group’s music is a merging of the many elements of the two cultures,” said organizers of the event. “Much of what they play has a strong spiritual center to it, and their repertoire contains a heavy dose of music from the Jewish synagogue and the African-American church. Their music brings joy and enthusiasm to their performances and audiences are invariably on their feet dancing to the music! During their performances, they tell stories about what the pieces mean, how they relate to us as individuals, and how they reflect upon the relations between Blacks and Jews.

“Although the pandemic keeps us apart, this will be a concert that connects us as the band plays music that embodies



The Afro-Semitic Experience (Photo by Carl Deutsch)

the radical notion that people of different faiths, races and beliefs can come together, and celebrate and build community,” organizers added. “The group is planning a thoughtfully curated program that includes music from the Civil Rights era, Dr. King’s favorite gospel songs and original songs centered around the themes of peace, unity and community.”

David Chevan of the group writes: “We merge our musical roots, Jewish and Afro-diasporic melodies and grooves, combining the core concepts of ASE and shalom – power, action, unity and peace.”

Contact Temple Concord at [templeconcordbinghamton@gmail.com](mailto:templeconcordbinghamton@gmail.com) or 723-7355 for more information or a link to the concert.

# TC Sisterhood to offer Esserman’s annual book review on Jan. 24

Rabbi Rachel Esserman will discuss three books at the annual Temple Concord Sisterhood book talk on Sunday, January 24, at 11 am, on Zoom. The event is open to the public. Options to join the Zoom meeting include contacting Lani Dunthorn for the link at [lani.dunthorn@yahoo.com](mailto:lani.dunthorn@yahoo.com), or joining the meeting at <https://us02web.zoom.us/j/87826483246?pwd=VTRvZFA1Nk-sleEFOLzVhclU2RU1hZz09>, meeting ID 878 2648 3246 and passcode 137825, or by phone at 646-558-8656, meeting ID 878 2648 3246 and passcode 137825.



Rabbi Rachel Esserman

Esserman will review two novels – “Evening” by Nessa Rapoport and “The Lost Shtetl” by Max Gross – and one work of nonfiction, “Find My Father: His Century-Long Journey From World War I Warsaw and My Quest to Follow” by Deborah Tannen.

“In August, I checked with the planning committee of Temple Concord Sisterhood about whether they thought we would still do my review even if we had to do it virtually,” Esserman said. “I was thrilled when they said ‘yes’ because See “Book” on page 4

## DEADLINES

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

ISSUE	DEADLINE
January 15-28.....	January 6
January 29-February 11 .....	January 20
February 12-25.....	February 3
February 26-March 11 .....	February 17

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

THE REPORTER GROUP

is seeking a part-time Advertising Representative.

Resumes should be e-mailed to: [rachel@thereportergroup.org](mailto:rachel@thereportergroup.org) with “advertising representative” in the subject line.

G. PAUL COHEN

G. Paul Cohen, only child of Mynne and Charles Cohen, was 84 years old when he passed away peacefully and with family by his side, on December 1, 2020. Paul is survived by Sherry, his wife of nearly 63 years, his four children and their spouses that he also loved dearly: Douglas (Lisa), David (Cheryl-Ann), Devra (Jim), Daniel (Anna); his six grandchildren: Samuel, Alexis, Thomas, Sydney, Sarah and Rachel and his beloved dog Agrippa.

Paul was born and grew up in Binghamton, where he established many great relationships in the community as co-owner with his father and uncle of Parlor City Shoe Company and The Endicott Shoe Company. After the shoe stores closed, he worked for Jack Sherman Toyota as a top sales guy. He was a Shriner, a past master of the Binghamton Masonic Philetus Lodge, a member of Temple Israel’s Chevra Kadisha - like his father and grandfather before him - and an original season ticket holder to the Broome Dusters hockey team.

Paul had a great sense of humor and loved to go fishing, travel, bowl, garden, cook, make and fix stuff around the house and throw annual Superbowl parties for his and Sherry’s Binghamton friends – even after they moved to Florida in 2000. Paul is already greatly missed by his family and by the loving caregivers at the assisted living facility where he resided for the past four years.

He was buried Friday, December 4, at Temple Israel Riverside Cemetery, Conklin, NY. The family asks that if you feel like honoring Paul Cohen’s life, please do so by making a donation to the Alzheimer’s Association, Temple Israel or to an organization of your choice. Services provided by the Hopler & Eschbach Funeral Home. Sign his guestbook at [www.HEFUNERALHOME.com](http://www.HEFUNERALHOME.com).

☆☆☆

<p><i>The Jewish Community wishes to express its sympathy to the family of</i> <b>Bruce Becker</b></p> <hr style="width: 20%; margin: auto;"/> <p><i>The Jewish Community wishes to express its sympathy to the family of</i> <b>Howard Engel</b></p> <hr style="width: 20%; margin: auto;"/> <p><i>The Jewish Community wishes to express its sympathy to Mary Goldenberg on the death of her brother,</i> <b>James Nugent</b></p> <hr style="width: 20%; margin: auto;"/>	<p><i>The Jewish Community wishes to express its sympathy to the family of</i> <b>Marion Rudin</b></p> <hr style="width: 20%; margin: auto;"/> <p><i>The Jewish Community wishes to express its sympathy to Janet Levine on the death of her sister,</i> <b>Marcia Schotz</b></p> <hr style="width: 20%; margin: auto;"/> <p><i>The Jewish Community wishes to express its sympathy to Hollie Levine and Rochelle Levine on the death of their mother,</i> <b>Sharon Samuels Levine Whitbeck</b></p> <hr style="width: 20%; margin: auto;"/>
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## 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](mailto:director@jfgb.org)

If Your Goal is to:	Then You Can:	Your Benefits May Include:
Make a quick and easy gift	Simply write a check now or use a credit card	An income tax deduction and immediate charitable impact
Avoid tax on capital gains	Contribute long-term appreciated stock or other securities	A charitable deduction plus no capital gains tax
Defer a gift until after your death	Put a bequest in your will (gifts of cash or a share or the residue of your estate)	Exemption from federal estate tax on donations
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

Jewish Federation  
OF GREATER BINGHAMTON



Off the Shelf

# The adventure continues

RABBI RACHEL ESSERMAN

Judaism, magic and dragons: how could I not love a novel that combines those three elements? They explain not only my reaction to Sofiya Pasternack's first tween novel "Anya and the Dragon" (see the review at [www.thereporter.org/past-articles/feature-book-review/feature-book-review-stream/book-review-stream/off-the-shelf-music-dragons-alternate-worlds-and-time-travel](http://www.thereporter.org/past-articles/feature-book-review/feature-book-review-stream/book-review-stream/off-the-shelf-music-dragons-alternate-worlds-and-time-travel)), but why I was so excited to learn a sequel was due. I immediately asked for a review copy. The good news is that "Anya and the Nightingale" (Houghton Mifflin Harcourt) is as well done as, if not better than, the first Anya novel. It contains great characters, an absorbing plot, just enough suspense and a few interesting twists.

As I noted in the review of the first book, the story takes place in a magic-filled version of 10<sup>th</sup> century Eastern Europe. However, parts of it are based on real history: the

Jewish population is persecuted by the tsar and his minions. In this world, magic is also forbidden except to a select few. The three main characters return: Jewish Anya; her friend, Ivan, who comes from a family of court jesters, better known as fools; and Hakon, a dragon (who looks like an Asian dragon because he has no wings). The story begins just before Sukkot with Anya attempting to build a sukkah, although one of the family's goats keeps eating the branches she's using to make the walls. Her family is hoping for the return of Anya's father, who was illegally taken to serve in the tsar's army. Unfortunately, they learn that won't happen. Anya decides to run away to see if she can bring her father back, and Ivan and Hakon choose to accompany her.

The three are helped by another magical creature who decides it's dangerous for Hakon to travel and changes... Sorry, to tell you that would spoil the plot. On their journey,

the three meet a dangerous creature known as the Nightingale, who has magical powers and whom the tsar wants captured and jailed. However, as in any good novel, things are not quite what they seem, and that includes Misha, who serves in the tsar's daughter's guard, and has a secret he also must hide – one that Anya guesses.

"Anya and the Nightingale" is delightful. The characters are flawed enough to make them interesting, and the interactions between Anya and her friends – when they act like the tweens they are and misunderstand each other's intentions – were great fun to read. Those familiar with the first novel will understand more of the story's background, but Pasternack includes enough detail so that this sequel can be read on its own. The work ends with hints of yet another mystery, which leaves me hoping a third book is in the works. If so, that one will immediately go on my must-read list.

## Book.....

this is one of my favorite things of the year. I start looking for potential books during the summer and like to find ones on different topics because that makes it more fun. I like to read the books closer to the review and am looking forward to what sounds like some fascinating reading.

### NEWS IN BRIEF

From JNS.org

#### University of Oxford adopts universal definition of antisemitism

The University of Oxford in England has formally adopted the International Holocaust Remembrance Alliance definition of antisemitism. The university adopted the definition following British Secretary of State for Education Gavin Williamson's suggestion in October that universities could face cuts if they didn't adopt the definition by Christmas. Along with Oxford, the University of Sheffield also adopted the definition the week of Dec. 25. The University of Birmingham adopted the definition earlier that month. Lancaster, Cambridge, Manchester Metropolitan and Buckingham New universities have also recently adopted the definition on their campuses.

"For the first time, I'm reviewing a non-fiction work," she added. "I've been a big fan of Deborah Tannen's writing, and have read all her popular non-fiction books and some of her scholarly ones. I'm looking forward to seeing how she turns her sociological and linguistic eye to her father's life. I've read Nessa Papoport's work – fiction and nonfiction – for years and so was glad to see that she had a new book out. 'The Lost Shtetl' is a debut novel, but the subject matter was one I could not resist. Judaism with a touch of fantasy? That always engages my interest."

"Evening" by Rapoport is about two sisters, lost youth and youthful obsessions; organized by day as the family sits *shiva*. According to critics, the novel "unfolds the paradoxes of love, ambition, siblings and the way the past continues to infect the present, sometimes against our will."

"The Lost Shtetl" by Gross is a debut novel about a small Jewish village in the Polish forest that is so secluded no one knows it exists... until now.

"Find My Father: His Century-Long Journey From World War I Warsaw and My Quest to Follow" by #1 *New York Times* bestselling author Tannen traces her father's life from turn-of-the-century Warsaw to New York City and has been called "an intimate memoir about family, memory and the stories we tell."

Esserman is the executive editor and book reviewer

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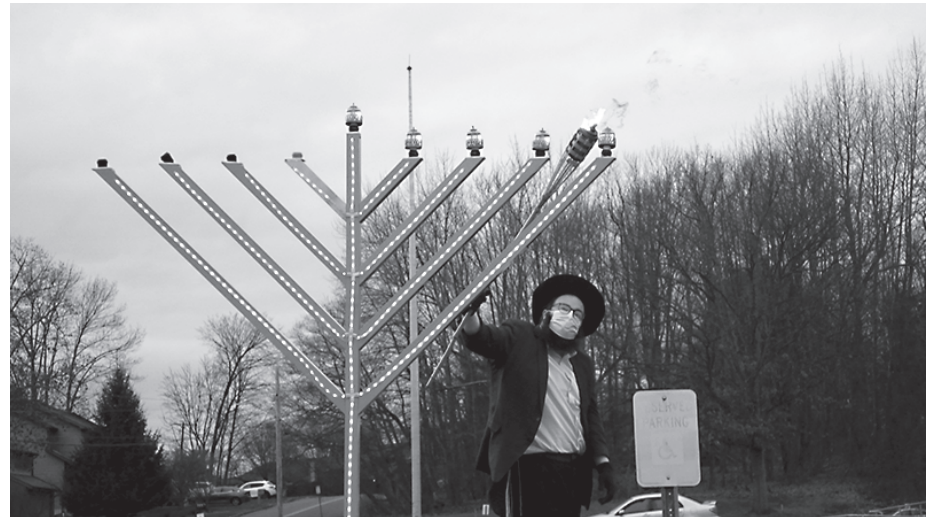
for The Reporter Group. Her editorials and reviews have won awards from the American Jewish Press Association and the Syracuse Press Club. She won a Syracuse Press Club Award 2019: Third Place Print Editorial for "Broken promises and lost lives." She also won the 2019 American Jewish Press Simon Rockower Award: First Place Award for Excellence in Arts and Criticism News and Features-Critical Analysis/Review (newspapers 14,999 circulation and under) for "Turning Jews Into Americans."

She serves as the Jewish chaplain for Broome Developmental Disabilities Service Office. Her work has been published in "The Women's Torah Commentary" and "The Women's Haftarah Commentary" (both by Jewish Lights Publishing). She also has had a book of poetry, "I Stand By The River," published by Keshet Press of Temple Concord. A Reconstructionist rabbi who says her first love is teaching, she sees her position at *The Reporter* as an opportunity to educate the public about Judaism.

She is a freelance rabbi who deals with lifecycle events, hospital visits, chaplaincy and is rabbi-on-call when needed by local Reform and Conservative synagogues. Her education includes a bachelor of arts degree in sociology from the University of Pennsylvania, and rabbinic ordination and a master of arts in Hebrew letters from the Reconstructionist Rabbinical College, Wyncote, PA.



## Federation Hanukkah Drive Up



Jews in Sports

Goldberg on the gridiron, part I: football's great Jewish running back

BILL SIMONS

The year 1938 was brutal for world Jewry. It provided a lens to the genocidal horror that was to come. The Germans carried out the first mass deportations in that year. On November 9-10, the Nazis unleashed violent riots in Germany, Austria and the Sudetenland. The term Kristallnacht (Night of Broken Glass) attached itself to these pogroms marked by physical assaults on Jews, causing serious injury and death. Fires and sledgehammers destroyed Jewish homes, businesses, synagogues and cemeteries. In the United States, Father Charles Coughlin, the Catholic radio priest, condoned Kristallnacht as retribution against both Jewish avarice and promotion of anti-Christian practices.

Confronted by antisemitism at home and abroad, American Jews found pride in the achievements of athletes who served as standard bearers against canards asserting Jewish passivity in the face of antisemitism, and 1938 was a notable year for Jewish athletes. World welterweight boxing champion Barney Ross, fiercely proud of his Jewish heritage, his trunks emblazoned with the Star of David, fought courageously, remaining on his feet for 15 punishing rounds before losing his title to the great Henry Armstrong. In

1938, Detroit Tiger Hank Greenberg slugged 58 home runs, coming within two of Babe Ruth's season mark of 60, then the most cherished record in sport. "I came to feel that if I, as a Jew, hit a home run," avowed Greenberg, "I was hitting one against Hitler." Another Jew, Columbia passing sensation Sid Luckman, finished third in the voting for the 1938 Heisman Trophy, awarded to the season's top collegiate football player. And Marshall "Biggie" Goldberg, football's great Jewish running back, finished second in the Heisman Trophy balloting.

Culturally and geographically distant from the ethnic concentrations of New York and other urban centers, the mountains of West Virginia, setting for a Ku Klux Klan revival, would appear an anomalous venue for a Jewish coming of age during the interwar years. Nonetheless, Elkins, WV, population 7,500, and 1,900 feet above sea level, was where Marshall Goldberg was born in 1918 and grew up, along with his four brothers, the sons of Jewish parents, Saul and Rebecca. Family networking brought Saul to Elkins; his older brother owned a department store and, in time, Saul owned his own business, featuring

women's clothing. Although there was no synagogue in Elkins and the Goldberg family was assimilated, the family fasted on Yom Kippur, held Passover seders and, beyond the reminder provided by their last name, affirmed their Jewish identity. Surprisingly, in a coal-mining community of this time, Goldberg did not encounter antisemitism in Elkins. Captaining the track, baseball and football teams, Biggie, Marshall's nickname, despite his modest 5'11", 183-pound size, was the star running back on the football team and dated the prettiest cheerleader.

Accounts of Goldberg's gridiron exploits circulated well beyond the West Virginia hilltops. From Pittsburgh, PA, 170 miles north of Elkins, Jock "Doc" Sutherland, the University of Pittsburgh's legendary football coach, made the trip to Elkins, scholarship offer in hand, and successfully recruited Biggie Goldberg to play for the Pitt Panthers. As the sophomore sensation of Pittsburgh's 1936 team, the halfback ran for a 76-yard touchdown and gained over 200 yards in the first game of the season, trouncing Ohio Wesleyan 53-0; led the Panthers to victory over mighty Notre Dame with 117 yards gained on the ground plus a touchdown pass; and finished the 1936 campaign with 886 rushing yards, guiding Pitt to a 7-1-1 record, followed by a 21-0 triumph over Washington in the Rose Bowl and a national championship.

Colorful press accounts made a celebrity of the fast, deceptive and hard-driving running back, propelled by powerful legs that could stop on a dime and switch directions. "Mad Marshall" and "Glittering Goldberg" augmented Biggie's sobriquets. In addition to his iconic running game that centered Pitt's "Dream Backfield," Goldberg was an outstanding blocker and a standout defensive safety.

As a junior in 1937, Goldberg led Pitt to a

9-0-1 repeat national championship season. Biggie gained 701 yards in 1937 and would have had more, but Doc Sutherland, a classy coach, did not believe in running up the score to humiliate an overwhelmed opponent and benched Goldberg and other stars, bringing in the second team, when the outcome was clearly decided. His dominant play earned Goldberg first-team All-American honors and the third spot in Heisman Trophy balloting. The Associated Press gushed, "The big Jewish boy for two years has paced the most ferocious offense in the United States. Coaches say he is the fastest man they have observed in years... equally dangerous off the tackles or around the ends."

For the good of the team, Goldberg moved to fullback as a Pitt senior in 1938, meaning that he did more blocking and less running than he had as a halfback. The switch in position, coupled with torn ligaments that necessitated donning a heavy brace, probably cost Goldberg the Heisman Trophy in 1938. Even so, he gained 375 yards running, completed a surprising number of passes for a fullback and enabled the other running backs with outstanding blocking. In the Panthers come-from-behind victory over Fordham, Biggie bulled his way for two touchdowns in the final 15 minutes of the game. He finished second in the Heisman balloting and repeated as a first-team All-American, one of the few players to achieve that singular honor at two different positions. By putting the team before personal statistics, Goldberg was instrumental in Pitt's 8-2-0 record in 1938.

Over three varsity seasons, Goldberg paced the Panthers to an astonishing 23-3-2 record. Until the advent of Tony Dorsett in the mid-1970s, Biggie held the all-time Pitt See "Gridiron" on page 8

India . . . . . Continued from page 2

the aliyah of the Bnei Menashe community a top priority," said Tameno-Shete. "I am happy to have the honor of renewing their aliyah following my advancement of a special government decision that was approved unanimously. I will continue acting on behalf of the Bnei Menashe community to ensure and expedite the aliyah of the remaining members of the community in India. We are blessed to see their arrival to Israel during the festival of Hanukkah - this is a tremendous light for us all. We will accompany and help all the olim throughout their process of absorption and we will do everything we can to support their successful integration into Israeli society."

The aliyah of hundreds of members of the Bnei Menashe community follows months of preparation spearheaded by the Ministry of Aliyah and Integration in cooperation with the Shavei Israel organization. The olim have been waiting for many years to make aliyah. Upon assuming the position of Minister of Aliyah and Integration, Tameno-Shete made this issue a priority for the Ministry, which led to the government decision that paved the way for the aliyah.

"As we celebrate the festival of Hanukkah and the miracle of the flask of oil, the aliyah of the lost tribe of Bnei Menashe after 2,700 years of exile is itself a modern-day Hanukkah miracle and for that we thank Minister Tameno-Shete," said the founder and chairman of the Shavei Israel organization, Michael Freund. "The story of this unique community that maintained its connection to the Jewish people and the



Members of the Bnei Menashe community arrived at Ben Guiron Airport on December 15. (Photos by Eleonora Shiluv)

land of Israel down through the generations is powerful and inspiring, and I fervently hope that we will soon see all the remaining Bnei Menashe make aliyah as well."

Out of the hundreds of olim who arrived in Israel, there were some 50 families and 24 single individuals, four infants under the age of 2 years old, 39 children aged 12 years old or younger, and 19 seniors aged 62 years or older. The olim will undergo an absorption process at the airport, and from there they will be sent to quarantine according to Ministry of Health restrictions and on behalf of the Ministry of Aliyah and Integration and the Home Front Command.

Since 2003, 2,437 members of the Bnei Menashe community have made aliyah, with only 24 members of the community making aliyah in 2019.

Dine Out advertisement for EAT BASHA'S Fresh & Healthy. Includes details about the Lunch Combo (\$9.27), delivery options, and contact information for 3748 Vestal Parkway East, Vestal, NY. Hours: Tuesday-Saturday: 11am - 9pm • Closed Sunday and Monday.

Please support these THE REPORTER Dine Out advertisers! Order take out or purchase gift certificates to support them during the pandemic.

Annual Campaign 2021 advertisement. Includes the slogan 'KEEP OUR VOLUNTEERS SAFE. MAKE YOUR PLEDGE EARLY!', a list of three ways to pledge, and a form to mail to the Jewish Federation of Greater Binghamton, 500 Clubhouse Rd., Vestal, NY 13850. The form asks for Name, Street Address, City, State, Zip Code, Phone number, and Amount of pledge.



## Weekly Parasha

Vayichi, Genesis 47:28-50:26

*Parashat Vayichi* is the last Torah portion in the first book, Genesis-Bereshit. We experience Jacob's last days and his repatriation with Egypt's vizier and favorite son, Joseph. Jacob and his entire clan are invited to settle in Egypt's Goshen region due to the famine in Canaan. We are reminded of the importance of a patriarch's last words – blessings – to surviving progeny. Jacob's last words in the form of blessings are cause for rabbinic scrutiny and reflection. In particular, Jacob's blessing to Joseph has an added dimension.

When Joseph approaches Jacob with his two sons, Manasseh and Ephraim, it is with great reverence and respect, knowing that Jacob's end is near. Jacob musters his strength, sits up in bed and beckons Joseph to his side along with his two sons. In a rather remarkable move, Jacob, now referred to as Israel in the text, adopts Joseph's sons as his own. Suddenly, the 12 sons of Israel have become 14! Israel asked Joseph, "Who are these?" Israel had never met Joseph's Egyptian born sons. At this juncture in time, Israel is 147 years old and nearly blind. Israel chooses to

bleed his newest "sons," endowing them with an inheritance.

What do we know about Joseph's sons? When Joseph was released from prison and after he rose to the position of Pharaoh's number one, Joseph married Asenat, daughter of Potiphara. Together they raised two sons: Manasseh is their first born and Ephraim their second. Manasseh's name means "God has released me from all the debt of my hardship and of all my father's house." Ephraim's name means "God has made me fruitful in the land of my affliction." (Genesis See "Name" on page 7)

## Congregational Notes

### Temple Concord

Affiliation: Union for Reform Judaism  
 Rabbi: Barbara Goldman-Wartell  
 Address: 9 Riverside Dr., Binghamton, NY 13905  
 Office hours: Tues.-Fri., 10 am-2 pm  
 Phone: 723-7355, Fax: 723-0785  
 Office e-mail: TempleConcordbinghamton@gmail.com  
 Website: www.templeconcord.com  
 Regular service times: Friday, 8 pm; Saturday, 10:35 am, when religious school is in session.  
 Hebrew school: Hebrew school meets at 4:15 pm and 5:15 pm on Tuesdays and Thursdays during the school year unless otherwise noted.

All services and programs are online only. Friday night Shabbat services will start at 7:30 pm in January.

Friday, January 1: 7:30 pm, Shabbat services with Rabbi Goldman-Wartell and Jason Flatt at <https://us02web.zoom.us/j/81957095574?pwd=SGRTU21rZFMzMl2Mzk1dncyTlFuUT09>, meeting ID: 819 5709 5574 and passcode: 097653.

Saturday, January 2: 9 am, Shabbat school; 9:15 am, Torah study at <https://us02web.zoom.us/j/88298087579?pwd=eTVkMDRvVlpwTmZvMkdYTm1OK0w1Zz09>; and 7 pm, "Havdalah with a Bonus" at <https://us02web.zoom.us/j/89741791260?pwd=MzZlZz09>.

Friday, January 8: 7:30 pm, Shabbat services with Rabbi Goldman-Wartell and Jason Flatt at <https://us02web.zoom.us/j/81957095574?pwd=SGRTU21rZFMzMl2Mzk1dncyTlFuUT09>, Meeting ID: 819 5709 5574 and passcode: 097653.

Saturday, January 9: 9 am, Shabbat school; 9:15 am, Torah study at <https://us02web.zoom.us/j/88298087579?pwd=eTVkMDRvVlpwTmZvMkdYTm1OK0w1Zz09>; and 7 pm, "Havdalah with a Bonus" at <https://us02web.zoom.us/j/89741791260?pwd=MzZlZz09>.

Friday, January 15: 7:30 pm, Shabbat services with Rabbi Goldman-Wartell and Jason Flatt at <https://us02web.zoom.us/j/81957095574?pwd=SGRTU21rZFMzMl2Mzk1dncyTlFuUT09>, meeting ID: 819 5709 5574 and passcode: 097653.

Saturday, January 16: 9 am, Shabbat school; 9:15 am, Torah study at <https://us02web.zoom.us/j/88298087579?pwd=eTVkMDRvVlpwTmZvMkdYTm1OK0w1Zz09>; and 7:30 pm, "Havdalah with a Bonus" at <https://us02web.zoom.us/j/89741791260?pwd=MzZlZz09>.

Saturday, January 16: at 8 pm, The Afro-Semitic Experience Concert; contact the temple office at [TempleConcordbinghamton@gmail.com](mailto:TempleConcordbinghamton@gmail.com) for registration information. (For more information, see the article on page 3.)

### Norwich Jewish Center

Orientation: Inclusive  
 Rabbi: David Regenspan  
 Address: 72 South Broad St., Norwich, NY 13815  
 Contact: Guilia Greenberg, 336-1523  
 Purpose: To maintain a Jewish identity and meet the needs of the Jewish community in the area.  
 Adult Ed.: Saturday morning study is held at 10 am. Call for more information and to confirm.

### Temple Brith Sholom

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

### Synagogues limit face-to-face gatherings

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

### Beth David Synagogue

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

### Temple Beth El of Oneonta

Affiliation: United Synagogue of Conservative Judaism  
 Rabbi-Cantor: George Hirschfeld  
 Address: 83 Chestnut St., Oneonta, NY 13820  
 Mailing address: P.O. Box 383, Oneonta, NY 13820  
 Phone: 607-432-5522  
 Website: [www.templebetheloneonta.org](http://www.templebetheloneonta.org)  
 E-mail: [TBEOneonta@gmail.com](mailto:TBEOneonta@gmail.com)  
 Regular service times: visit the temple website for days of services and times  
 Religious School/Education: Religious School, for grades kindergarten through bar/bat mitzvah, meets Sunday mornings. For the schedule of services, classes and events, see the website.

### Congregation Tikkun v'Or

Affiliation: Union for Reform Judaism  
 Address: PO Box 3981, Ithaca, NY 14852; 2550 Triphammer Rd. (corner of Triphammer and Burdick Hill), Lansing, NY  
 Phone: 607-256-1471  
 Website: [www.tikkunvor.org](http://www.tikkunvor.org)  
 E-mail: [info@tikkunvor.org](mailto:info@tikkunvor.org)  
 Presidents: Lauren Korfine and Shira Reisman  
 Rabbi: Brian Walt  
 Religious School Director/Admin. Coordinator: Naomi Wilensky  
 Services: Fridays at 7:30 pm unless otherwise noted. Intergenerational Shabbat, music services, and other special services. Call for the weekly schedule.  
 Religious School: Preschool through seventh-grade classes meet on Sunday mornings.  
 Sixth-grade Hebrew and seventh-grade b'nai mitzvah classes meet on Wednesday afternoons.  
 Adult Ed: Mini courses throughout the year. Adult Hebrew offered regularly. Call the office for details.

### Penn-York Jewish Community

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

### Kol Haverim

Affiliation: Society for Humanistic Judaism  
 Address: P.O. Box 4972, Ithaca, NY 14852-4972  
 Phone: 607-277-3345, E-mail: [info@kolhaverim.net](mailto:info@kolhaverim.net)  
 Website: [www.kolhaverim.net](http://www.kolhaverim.net)  
 Chairwoman: Abby Cohn  
 Kol Haverim: The Finger Lakes Community for Humanistic Judaism, is an Ithaca-based organization that brings people together to explore and celebrate Jewish identity, history, culture and ethics within a secular, humanistic framework. KH is part of an international movement for Secular Humanistic Judaism and is affiliated with the Society for Humanistic Judaism, a national association with over 30 member communities and congregations around the country. Established in the spring of 1999, it offers celebrations of Jewish holidays, monthly Shabbat pot-lucks, adult education, a twice-monthly Cultural School for children, and a bar and bat mitzvah program.  
 KH welcomes all individuals and families, including those from mixed religious backgrounds, who wish to strengthen the Jewish experience in their lives and provide their children with a Jewish identity and experience.

Friday, January 1, light candles before..... 4:24 pm  
 Saturday, January 2, Shabbat ends ..... 5:26 pm  
 Friday, January 8, light candles before..... 4:31 pm  
 Saturday, January 9, Shabbat ends ..... 5:33 pm  
 Friday, January 15, light candles before..... 4:39 pm  
 Saturday, January 16, Shabbat ends ..... 5:41 pm

### Temple Israel

Orientation: Conservative  
 Rabbi: Geoffrey Brown  
 Address: 4737 Deerfield Pl., Vestal, NY 13850  
 Phone: 723-7461 and 231-3746  
 Office hours: Mon.-Thurs., 8:30 am-3:30 pm; Fri., 8 am-3 pm  
 E-mail: [titammy@stny.twcbc.com](mailto:titammy@stny.twcbc.com)  
 Website: [www.templeisraelvestal.org](http://www.templeisraelvestal.org)  
 Service Schedule: Tuesday, 5:30 pm; Friday, 5:30 pm; Saturday, 9:30 am

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

On Saturday, January 2, Shacharit services will be held at 10:30 am via Zoom. The Torah portion is Genesis 47:28-50:26 and the haftarah is 1 Kings 2:1-12. At 5:30 pm, there will be Havdalah services via Zoom. Both will be led by Rabbi Geoffrey Brown.

On Sunday, January 3, at 12:30 pm, Rabbi Geoffrey Brown will lead Torah study services via Zoom.

On Saturday, January 9, Shacharit services will be held at 10:30 am via Zoom. The Torah portion is Exodus 1:1-6:1 and the haftarah is Isaiah 27:6-28:13; 29:22-23. At 5:30 pm, there will be Havdalah services via Zoom. Both will be led by Rabbi Geoffrey Brown.

On Sunday, January 10, at 12:30 pm, Rabbi Geoffrey Brown will lead Torah study services via Zoom.

There will be an Adult Education program on Zoom on Sunday, January 17, at 10:30 am. The program will consist of Jewish short stories read by Steve Gilbert, Ben Kasper and Andy Horowitz. Contact the temple office at [titammy@stny.twcbc.com](mailto:titammy@stny.twcbc.com) for the Zoom address before the program. (For more information, see the article on page 1.)

### Temple Beth-El of Ithaca

Affiliation: United Synagogue of Conservative Judaism  
 Rabbi: Rachel Safman  
 Rabbi Emeritus: Scott L. Glass  
 Address: 402 North Tioga St. (the corner of Court and Tioga streets), Ithaca, NY 14850-4292  
 Phone: 273-5775  
 E-mail: [rabbib@tbeithaca.org](mailto:rabbib@tbeithaca.org) and [secretary@tbeithaca.org](mailto:secretary@tbeithaca.org)  
 Website: [www.tbeithaca.org](http://www.tbeithaca.org)  
 Presidents: David Weiner and Linda Aigen  
 Sisterhood President: Julie Paige  
 Director of Education: Rabbi Suzanne Brody  
 Administrative Assistant: Jane Griffith  
 Services: Fri. 8 pm; Sat. 10 am, unless otherwise announced.  
 Weekday morning minyan 7:30 am (9 am on Sundays and legal holidays).  
 Religious School/Education: September-May: Classes meet on Sunday, 9 am-12:30 pm and Wednesday afternoons, 3:45-5:45 pm. The Midrashah (eighth grade and high school) classes will meet at times designated by their respective teachers.  
 Adult Ed.: Numerous weekly courses, several semester-long courses and a variety of mini-courses and lectures are offered throughout the year. Call the temple office for more details.

For upcoming services and events on Zoom, visit [www.tinyurl.com/HappeningAtTBE](http://www.tinyurl.com/HappeningAtTBE).

### Rohr Chabad Center

Affiliation: Chabad-Lubavitch  
 Rabbi Aaron and Rivkah Slonim, Directors  
 E-mail: [aslonim@binghamton.edu](mailto:aslonim@binghamton.edu)  
[rslonim@chabadofbinghamton.com](mailto:rslonim@chabadofbinghamton.com)  
 Address: 420 Murray Hill Rd., Vestal, NY 13850  
 Phone: 797-0015, Fax: 797-0095  
 Website: [www.Chabadofbinghamton.com](http://www.Chabadofbinghamton.com)  
 Rabbi Zalman and Rochel Chein, Education  
 E-mail: [zchein@Jewishbu.com](mailto:zchein@Jewishbu.com), [rchein@Jewishbu.com](mailto:rchein@Jewishbu.com)  
 Rabbi Levi and Hadasa Slonim, Downtown and Development  
 Chabad Downtown Center: 60 Henry St., Binghamton  
 E-mail: [lslonim@Jewishbu.com](mailto:lslonim@Jewishbu.com), [hslonim@Jewishbu.com](mailto:hslonim@Jewishbu.com)  
 Rabbi Yisroel and Goldie Ohana, Programming  
 E-mail: [yohana@Jewishbu.com](mailto:yohana@Jewishbu.com), [gohana@Jewishbu.com](mailto:gohana@Jewishbu.com)  
 Regular service times: Daily 7:30 am, Friday evening 6 pm, Shabbat morning 9:30 am, Maariv and Havdalah one hour after candle-lighting time, Sundays 9:30 am.  
 To join the mailing list, for up-to-date information on adult education offerings or to arrange for a private tutorial, for details concerning the Judaica shop and resource center, or for assistance through the Piaker Free Loan Society or Raff Maasim Tovim Foundation, call Chabad's office at 797-0015.  
 Chabad will be holding pre-Shabbat virtual programs.  
 For more information, visit [www.JewishBU.com/S2020Partnership](http://www.JewishBU.com/S2020Partnership).

# Yeshiva.....Continued from page 1

decided to write this book: it had to be something that I could bring into the *beis medresh* [study hall] once it was published and share with the people there, especially those whom I write about," Boyarin said. "To weigh my text down with academic analysis would have made it less accessible not only to them, but to many potential readers. I wouldn't say there's no analysis there, but for the most part I like to let the anecdotes speak for themselves, perhaps the way a painting is expected to. I hope, as I wrote, that by the end readers will understand why I think MTJ is a special place. Even more, I'm pleased and relieved when people close

## Name.....Continued from page 6

41:51-52) Manasseh's name abbreviated means "forgetting." When Manasseh was born, Joseph had risen to power. He had left his past behind and he enjoyed the fruits of his prestige, which included palace benefits and all that Egypt's upper crust life style could offer. Not only did he take on the persona of Egyptian ruling class noble, but no one in the kingdom reminded him of his painful past history as the youngest son of a tribal clan from Canaan who caste him out.

Joseph's first son's name Manasseh, "forgetting," synthesized Joseph's profound thought of leaving his past behind. However, Joseph's past was close at hand. As he matured into his esteemed role, guiding Pharaoh's kingdom through a regional catastrophic drought and famine, Joseph reflected on his past. Egyptians were not his people. Culturally and religiously, Egyptians were ruled by mortals who believed in their self-professed godly powers. Multiple god beliefs flourished. Although Joseph's family wealth revolved around shepherding flocks, an occupation despised by Egyptian hierarchy, shepherding and a simple nomadic life was how Joseph's family prospered.

When Ephraim was born, Joseph's intimate feelings of self had evolved to a new place. Naming Ephraim with the positive "God has made me fruitful in the land of my affliction" depicted Egypt not as Joseph's homeland, but rather a temporal location. Joseph's prophetic naming of Ephraim, Egypt, followed two concurrent themes: Successful growth in numbers and failure because too many numbers caused a future laced with hardship. How could Egypt become the land of affliction, as perceived by Joseph and encapsulated in Ephraim's name? According to Rabbi Jonathan Sacks, *z*, the land of affliction equals Egypt, which equals the land of exile. Rabbi Sacks notes, "There is a sociological observation about immigrant groups, known as Hansen's law: 'The second generation seeks to remember what the first generation sought to forget. Joseph went through this transformation very quickly. It was already complete by the time his second son was born. By calling this child Ephraim, he was remembering what, when Manasseh was born, he was trying to forget: who he was, where he came from, where he belonged.'" ("Covenant and Conversation," p339-340)

How Israel blesses Manasseh and Ephraim is instructive, and the choreography detailed in the text reminds us that Israel still has his "A" game on and that he is functioning at full cognitive capacity. Joseph presents his sons, Manasseh the first born by Israel's right hand and Ephraim by Israel's left hand.

"But Israel reached out his right hand and put it on Ephraim's head, though he was the younger, and crossing his arms, he put his left hand on Manasseh's head, even though Manasseh was the first born... When Joseph saw his father placing his right hand on Ephraim's head it displeased him; so he took hold of his father's hand to move it from Ephraim's head to Manasseh's head. Joseph said to him, 'No, my father, this one is the first born; put your right hand on his head.' But his father refused and said, 'I know, my son, I know. He, too, will become a people, and he, too, will become great. Nevertheless, his younger brother will be greater than he, and his descendants will become a group of nations.'" (Genesis 48:14-19)

Why did Israel, who had not yet met his grandsons, favor Ephraim over Manasseh? Israel only knew their names. Based on this fact alone and understanding full well the meaning of each name and the inherent context from which each name was rendered and selected, Israel set the stage for the younger brother to rank in higher authority than the first. Rabbi Sacks noted, "Encoded in Joseph's sons' names is the story of his years of exile away from Jacob." ("Covenant and Conversation," p338)

Both sons of Joseph receive Israel's blessings, even Manasseh, "forgetting" about the past intrinsic, rooted clan. But compared to Ephraim, whose name remembers the past and foretells the future painful affliction of 400 years of slavery, his blessings are that much greater. (Future generations, to this day, will bless their sons every Friday evening following candle lighting with, "May God grant you the blessings of Ephraim and Manasseh.")

May we all be blessed with the wisdom to name our children with the foresight to understand the past and to give new life to ancestors' names and attributes, projecting their goodness and strength onto future generations.

May we also know that leadership succession ought to be offered on merit and other factors, and not solely on chronologic order or who was born first!

*Hazak, hazak, v'nithasek* – Be strong, be strong and may we be strengthened. (This phrase is recited at the end of completing each book in the Torah.)

to the institution say that it seems an accurate picture."

Boyarin is at home at both Cornell and MTJ, although there are times when he feels disconnected to each world. "To a large but certainly limited extent, textual analysis of Talmud in the yeshiva is consistent with critical approaches to the same text in the academy – or at least, some of my study partners were open to hearing about those approaches and didn't seem threatened by them," he noted. "I don't think one can ultimately escape the larger ethical issues. These center on the tension between a sense of identification and even love for the rabbis on one hand, and on the other the fact that their world and value systems are not ours. [His study partner] has chosen to shape his values according to their authority. I haven't or can't; I can only have mine enriched by their wisdom. That's one reason why I generally resisted the invitation to have long discussions of basic ethics with him, preferring to stay on the more 'neutral' ground of textual study itself."

However, he also finds a disconnect at times to university life. "At the same time, I think that if my sole intellectual identity was 'Cornell professor,' I would be a less interesting teacher and thinker, and indeed my world would be poorer," he added. "There's a certain exhaustion of liberalism, individualism, and universalism – something that I've named, in the title of a course I taught recently, 'the collapse of the secular future.' Part of the reason for that is that we've learned humanity doesn't necessarily get better and better all by itself, and part of the reason is that it's almost impossible for most people to have a primary identification with all of humanity. So part of what drives my Talmud study is to understand the strategies and values of people who've sustained for so long a particular group identity, without state power and without dominating others."

Boyarin does recognize that the yeshiva world doesn't welcome women and he admits that it's not possible to balance that with the acceptance of women in the academic world. However, he still feels comfortable in the yeshiva study hall. "I suppose if I were inventing Jewishness – this 'culture,' or 'religion' or 'family,' if you will – I would try to make it less patriarchal, especially when it comes to

access to the study of authoritative texts," he said. "And I applaud (almost) every effort to make these texts more widely accessible, whether to Orthodox or non-Orthodox women, those without specialized training, those who aren't affiliated. I think of the Babylonian Talmud as a monumental aspect of human cultural heritage, and I also think of the ways it has been studied and transmitted, almost exclusively by men until now, as part of that heritage."

He does say that part of what drew him to MTJ was that it was a neighborhood yeshiva (he has an apartment in the area where he lives when not in Ithaca) and it helped that no formal plan of study was required. Boyarin could come and go as he pleased, and didn't have to worry about being graded or missing a session. "I imagine that if, for example, Machon Hadar (an egalitarian yeshiva on the Upper West Side) had been the only yeshiva in my neighborhood, I might have spent a year studying there," he said. "But even if I had wanted to, a place like Hadar isn't really meant for someone like me. After all, I didn't have to apply to MTJ, and I wasn't enrolled in a 'program' there. For now, MTJ is the neighborhood yeshiva on the Lower East Side. I was a guy from the neighborhood, a Jewish guy to be sure, who wanted to learn, and as such I was welcomed there in ways that made me feel at home. And I'll always remain grateful for that."



Students studied with the late rosh yeshiva, Reb David Feinstein, at the Mesivtha Tifereth Jerusalem yeshiva.

## Business Profiles

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# Jewish resources to occupy your family during social distancing – part 28

By Reporter staff

A variety of Jewish groups are offering online resources – educational and recreational – for those who are not allowed out of the house. Below is a sampling of those. *The Reporter* will publish additional listings as they become available.

◆ Those who missed the National Museum of American Jewish History program inducting Harry Houdini and David Copperfield into the Ed Snider Only in America Gallery and Hall of Fame can find a video of the event at [www.youtube.com/watch?v=-6BxxInCIFg](http://www.youtube.com/watch?v=-6BxxInCIFg).

◆ The Center for Jewish History and the Museum of Chinese in America Collection are holding the online exhibit “Emile Bocian in Chinatown” at <https://exhibitions.cjh.wixsite.com/bocian>.

◆ The Yiddish Book Center is holding weekly virtual public programs on a diverse selection of topics related to Yiddish and modern Jewish literature and culture. Upcoming programs include “The Extraordinary Voyages of the Yiddish Jules Verne, with Sebastian Schulman” on Thursday, January 7, at 7 pm; “Becoming Sholem Asch, with David Mazower” on Sunday, January 10, at 7 pm; “40 Years in Yiddishland: The Yiddish Book Center celebrates the Klezmer Conservatory Band” on Sunday, January 24, at 2 pm; “Murder in the Rue Racine: Five Gunshots that Changed Jewish History? with David Engel” on Thursday, January 28, at 7 pm; and the “Sutzkever Essential Prose” book launch, with translator Zackary Sholem Berger and scholar Justin Cammy on Sunday, January 31, at 2 pm. For more information or to register, visit <https://www.yiddishbookcenter.org/events-and-store/virtual-public-programs-calendar>.

◆ The Temple Emanu-El Streicker Center will hold a variety of virtual events, including Dr. Sanjay Gupta “Owner’s Guide for Anyone with a Brain” on Tuesday, January 12, at 7 pm; “The Yiddish Texan: An Eve-

ning of Schmoozing and Songs with Steven Skybell and Zalmen Mlotek” on Wednesday, January 13, at 7 pm; “From Abraham to Zabar’s and Everything in Between: An Unorthodox Guide to All Things Jewish” on Thursday, January 14, at 6:30 pm; “Michael Chabon and Ayelet Waldman: The 100-Year Struggle for Civil Liberties” on Thursday, January 21, at 6:30 pm; “Natalie Portman: Women Inspiring Women: Who inspires the women who inspire us?” on Tuesday, January 26, at 7 pm; and more. Many of the programs are free, but some require payment. For more information or to register, visit <https://streicker.nyc/category/events>.

◆ The CCAR Press will hold a virtual book launch for *This Precious Life: Encountering the Divine with Poetry and Prayer* by Alden Solovy on Sunday, January 10, at 1 pm. The program is an hour of prayer, poetry, and conversation with Solovy and Rabbis Leon Morris and Hara Person. For more information or to register, visit <https://pardes.zoom.us/meeting/register/tJMrcg-gqDgs-GdGyIeB0Zqss-EUEmObEJFK%20t>.

◆ The Jewish Museum and Film at Lincoln Center will present the 2021 New York Jewish Film Festival virtually from January 13-26. Among the films being shown are “Here We Are,” a tale of parental devotion focusing on a dad and his son who has autism; “Irmi,” a documentary that tells the inspiring life story of Irmi Selver, a Jewish refugee who fled her hometown of Chemnitz, Germany, in the 1930s. There is a cost for the ticket. To learn more, visit [www.filmlinc.org/festivals/new-york-jewish-film-festival/](http://www.filmlinc.org/festivals/new-york-jewish-film-festival/).

◆ Gratz College will hold the 2021 Arnold and Esther Tuzman Memorial Holocaust Teach-In featuring Art Spiegelman, Pulitzer Prize-winning artist, illustrator and author of “Maus.” on Sunday, March 7, from 1-3 pm. Registration will begin in January. For more information, visit <https://www.gratz.edu/event/arnold-and-esther-tuzman-memorial-holocaust-teach-gratz-college-save-date>.

◆ The Jewish Book Council, the Natan Fund and the Shalom Hartman Institute of North America will hold the virtual conversation “From Left to Right...and Everything in Between: The Importance of Jewish Political Diversity” on Wednesday, January 6, from 12:30-1:30 pm. The event will be a conversation between Natan Notable Books Fall 2020 winner Nancy Sinkoff and Dr. Yehuda Kurtzer about the importance of Jewish political diversity. Sinkoff is the author of “From Left to Right: Lucy S. Dawidowicz, the New York Intellectuals, and the Politics of Jewish History.” For more information or to register, visit [www.jewishbookcouncil.org/events/from-left-to-right-and-everything-in-between-the-importance-of-jewish-political-diversity](http://www.jewishbookcouncil.org/events/from-left-to-right-and-everything-in-between-the-importance-of-jewish-political-diversity).

◆ The Jewish Museum will hold several virtual art history courses: “Chagall, Modigliani, and Soutine: Innovations in Modern Painting” on Tuesdays, January 12, 19 and 26, at 2 pm; “Powerful Women” on Tuesdays, February 9, 16 and 23, at 2 pm; and “Photography, Fashion, and Popular Culture” on Tuesdays, March 9, 16 and 23, at 2 pm. For more information or to register, visit <https://thejewishmuseum.org/calendar/category/classes>.

◆ The Museum of Jewish Heritage will hold several virtual events, including “The Garden of the Finzi-Continis” 50<sup>th</sup> Anniversary Screening and Discussion on Thursday, February 11, at 2 pm; “Returning to the Town Known as Auschwitz” on Tuesday, February 23, at 5 pm; and “The Megillah in Yiddish” on Thursday, February 25, at 7 pm. For more information about these events and other upcoming events, visit <https://mjhny.org/current-events/>.

◆ The NCJW/NY will hold the virtual book talk “Baptism of Fire: Lillian Wald, Henry

Street Settlement, and the Lower East Side” on Wednesday, January 7, from 1-2 pm, with curator and writer Ellen M. Snyder-Grenier. The talk will focus on the early years of Lillian Wald’s Henry Street Settlement and its place in New York City and the nation. To register for the program, visit <https://interland3.donorperfect.net/weblink/WebLink.aspx?name=E84344&id=176>.

◆ Rising Song Institute offers a weekly virtual event “Song and Torah with Joey Weisenberg” on Thursdays at 9 pm. It includes 15 minutes of song. The event can be found on the RSI Facebook page except on Jewish holidays. To register to watch on Zoom, visit [www.risingsong.org/events](http://www.risingsong.org/events).

◆ The Lab Shul will host “Showtunes in the Shower: Monthly Song Circle” on Wednesday, January 20, from 7:30-8:30 pm. Shira Kline and Rebekkah Goldsmith are leading Song/Circle online for the 5781 season, which runs through May 2021. There is no cost to attend, but donations are requested. Additional dates will be February 17, March 27, April 21 and May 19. To register for the January event, visit <https://labshul.org/event/song-circle-5781/2021-01-20>.

◆ Tikvah will hold a lecture series with Rabbi Meir Soloveichik called “Jewish Political Greatness: 11 Studies in Statesmanship.” The lectures will be held Mondays at 8 pm from January 18 through April 5. The course will look at Jewish political figures over the past two millennia – from King David to Queen Esther, Yochanan Ben Zakkai to Don Isaac Abravanel, Benjamin Disraeli to Herzl and Begin. For more information or to register, visit <https://tikvahfund.org/statesmanship/>.

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

## NEWS IN BRIEF

From JNS.org

### Hezbollah says its doubled stock of precision-guided missiles

Hezbollah leader Hassan Nasrallah said on Dec. 27 that the terrorist organization has twice as many precision-guided missiles in its arsenal now as it did a year ago. Speaking with Beirut-based Al-Mayadeen TV, Nasrallah said that Israel’s efforts to thwart its acquisition of the missiles had failed and that the group now has the ability to strike anywhere in the Jewish state, according to the AP. He also claimed that Israel had threatened through a U.S. official to target a Hezbollah facility in the Bekaa region and that in response, the organization had threatened retaliation. Nasrallah also said, according to the report, that Hezbollah is being careful during the last few weeks of Donald Trump’s presidency because the outgoing president is “angry” and “crazy.” The Hezbollah leader warned that Iran and its allies would avenge the Jan. 3 assassination by the United States of Iranian Islamic Revolutionary Guard Corps Gen. Qassem Soleimani in Iraq and the killing of a Hezbollah fighter in Syria earlier this year. “That revenge is coming no matter how long it takes,” he said, with a picture of Soleimani next to him.

### Israel approaches 100,000 daily vaccinations

Israeli Health Minister Yuli Edelstein said on Dec. 28 that Israel was approaching 100,000 COVID-19 vaccinations per day and vowed to increase the rate even further. “So far, we have vaccinated 379,000 people,” said Edelstein, as Israel began the second week of its coronavirus vaccination campaign. “This is thanks to the amazing work of the Health Ministry, HMOs, hospitals and more. ... And, most of all, thanks to you, the citizens of Israel, that you get involved and get vaccinated. We will continue like this, and we will also increase the pace even further.” Israeli Prime Minister Benjamin Netanyahu on Dec. 26 said that the country would hit its target of about 150,000 vaccinations either this week or next. Within a month after hitting that target, he said, Israel will have vaccinated nearly 2.3 million people. The country entered its third nationwide coronavirus lockdown on Dec. 27.

### IAEA head: new Iran deal needed due to multiple violations

International Atomic Energy Agency Director-General Rafael Grossi has said that if U.S. President-elect Joe Biden wants to revive the nuclear deal with Iran, it would have to be redone because of the numerous breaches of the 2015 accord that need to be reversed. “I cannot imagine that they are going simply to say, ‘We are back to square one’ because square one is no longer there,” said Grossi, according to a recent Reuters interview. “There is more (nuclear) material, ... there is more activity, there are more centrifuges, and more are being announced. So what happens with all this? This is the question for them at the political level to decide,” said Grossi, who last year became director-general of the United Nations nuclear watchdog group. “What I see is that we’re moving full-circle back to December 2015,” he added. The Trump administration withdrew from the nuclear accord with Iran in May 2018, but Biden has said the U.S. would rejoin the deal “if Iran resumes strict compliance.” Iran has stockpiled more than 2.4 tons of enriched uranium – 12 times the maximum amount specified by the nuclear deal, the report noted.

### Gridiron..... Continued from page 5

record for running yards, having pounded out 1,957. The Panthers retired Goldberg’s number 42 jersey and enshrined him in the Pitt Athletics Hall of Fame. And the College Football Hall of Fame inducted Biggie Goldberg in 1958.

Part II of this series will examine Marshall Goldberg’s National Football League

exploits, military service and business ascent.

*Bill Simons is a professor of history at SUNY Oneonta, whose course offerings include sport and ethnic history. He is also the co-director of The Cooperstown Symposium on Baseball and American Culture, and served as a speaker for the New York Council on the Humanities.*



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