

THE REPORTER

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Federation to hold Yom Hashoah commemoration on May 2

By Reporter staff

The Jewish Federation of Greater Binghamton will hold a Yom Hashoah commemoration on Thursday, May 2, at 6:30 pm, at Temple Israel, 4737 Deerfield Pl., Vestal. The event is co-sponsored by Beth David Synagogue, Hillel at Binghamton, Temple Israel and Temple Concord. It will begin with readings of psalms and poems at the outdoor Temple Israel Holocaust memorial. The event will then continue

inside with testimony from survivor Samuel (Shmuel) Rind. Registration is not required, but encouraged, and can be made at www.jfgeb.org/ or by contacting the Federation office at director@jfgeb.org or 607-724-2332.

Rind was born in 1937 in a small town in Poland. His family moved to a camp in Pechora, Poland, after World War II began. When he was 6, the family moved to Rachney, a small labor camp in Ukraine,

where his father disappeared. The family then escaped to a ghetto in Zhmerinka, a Ukrainian city, where they lived with relatives. By hiding, they managed to escape being killed by Nazis leaving the area as the war was ending. After first returning to Poland, Rind's family moved to Bolivia in 1947 where he became an optician. Several years after attending a training program in the U.S., Rind moved to this country permanently in 1967. His mother

was able to join him in the U.S. in 1992, where she lived until 2005. He currently lives in Rochester.

"We are honored to host Holocaust survivor Sam Rind for this year's Yom Hashoah program," said Shelley Hubal, executive director of the Federation. "It is more important than ever for us all to bear witness to the testimony of survivors, ensuring that we will never forget."

Spring 2024 CJS to feature lectures on "In The Shadow of October 7"

The Spring 2024 College of Jewish Studies Series will continue its exploration of the causes, character and effects of the October 7 Hamas attack on Israel on Thursday, April 11, at 7:30 pm, when Israeli journalist and historian Gershom Gorenberg will speak on "Israel and the War in Gaza: What Went Wrong and What Must Go Right" during a Zoom lecture. On Thursday, April 18, members of Binghamton University's Judaic Studies Department and Israel Studies Institute will host a live in-person discussion with audience members at 7:30 pm at the Jewish Community Center, 500 Clubhouse Rd., Vestal. They will address questions and comments on all aspects of the tragedy and its aftermath. There will be an \$8 charge for the in-person event.

Those wishing to attend the Zoom lecture can pre-register via the College of Jewish Studies Facebook Page at www.facebook.com/bingcjs or the homepage of the Jewish Federation of Greater Binghamton. An

e-mail with the "CJS Spring 24 Series" in the subject line may also be sent to jkarp@binghamton.edu.

CJS Chairman and Judaic Studies Professor Jonathan Karp said, "I felt the October 7 attacks had to be confronted directly. It is too soon to take the full measure of the event and its aftermath. But because it is so horrific and momentous, we have an obligation even now to try to understand its various meanings. On April 4, we had a lecture from the center right; on April 11, we will hear one from the center left, which will offer us a different perspective. Then we will draw on the expertise that we have right here at Binghamton University, through our Judaic and Israel Studies scholars, to put the talks in perspective while addressing some of the still unanswered questions. This final event will be more of a community conversation than an



Gershom Gorenberg (Photo by Yasmin Gorenberg)

academic presentation."

Gorenberg is an Israeli journalist and the author, most recently, of "War of Shadows: Codebreakers, Spies and the Secret Struggle to Drive the Nazis from the Middle East." Gorenberg previously wrote three critically acclaimed books on Israel's history and politics: "The Unmaking of Israel," "The Accidental Empire: Israel and the Birth of the Settlements, 1967-1977" and "The End of Days: Fundamentalism and the Struggle for the Temple Mount." He has written for *The New York Times*, *The Washington Post*, *The Atlantic Monthly*, *The New York Review of Books* and, in Hebrew, for *Haaretz* and *Maariv*. He lives in Jerusalem, except during stints teaching a workshop on writing history at the Columbia Graduate School of Journalism.

Gorenberg will provide an overview of

the steps and missteps that led to the October 7 atrocities and Israel's military response. Among other key questions that he will ask is why Israel was taken by surprise, how Israeli society has changed as a result and why the war must lead to a new push for peace.

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

Founded in 1986, CJS is an informal coalition between the Judaic Studies Department of Binghamton University and several area Jewish sponsoring institutions: the Jewish Community Center, the Jewish Federation of Greater Binghamton, Beth David Synagogue, Temple Concord and See "CJS" on page 3

Spotlight

BU professor helps launch American Ladino League

By Rabbi Rachel Esserman

Bryan Kirschen's Binghamton University biography offers only a glimpse of his many activities and interests. It notes that he is not only chairman of the Department of Romance Languages and Literatures (where he teaches Spanish and linguistics), he is also affiliated faculty with the Judaic Studies Department and the university's Translation Research and Instruction Program. His involvement in these departments hasn't stopped Kirschen from becoming involved in initiatives outside the university, though, including recently helping to launch the American Ladino League.

One might expect Kirschen to come from Sephardic roots. The opposite is actually true. "Though I am from an Ashkenazi family, my interest in Sephardic studies and, in particular, Ladino, began some 15 years ago when I was a graduate student of Hispanic linguistics," he said in an e-mail interview. "Having studied Spanish as well as Hebrew, focusing my research on Ladino was a natural decision. I also recognized

that I could use my platform in academia to educate others about the language and partner with speakers of Ladino so that they may share their voices with larger audiences of students and communities."

Kirschen explained that there are several different ways to refer to the language of Spanish Jews: "Speakers traditionally referred to their language as a type of Spanish (e.g., Spanyol, Muestro Spanyol) or Jewish (e.g., Judezmo, Judio), but hybrid terms like 'Judeo-Spanish' or even 'Ladino' are commonplace today. Ladino is also the name of the calque variety of the language, used to translate certain sacred and religious texts out of Hebrew or Aramaic, but many today simply use the term to refer to their spoken varieties as well. Despite such nuances, I tend to use whichever term the speaker or speech community with whom I am working or speaking use; most often, this is Ladino."

Part of the impetus for the American Ladino League was the increased interest in the study of Ladino during the pandemic. "Since the onset of the pandemic, we



Bryan Kirschen (Photo by InfinityView Media)

have seen a sharp increase in the number of people demonstrating interest in learning Ladino," he said. "While some are interested in learning how to speak and read the language, others are interested in learning about Ladino. During this time, in-person events became virtual and, after a learning curve and a digital pivot, many began to connect through online platforms.

In particular, Zoom facilitated a great deal of contact between students and educators, as well as Ladino speakers themselves looking to connect and use their language. The launch of the American Ladino League comes at a time when many programs are back in person while others are still taking place online."

He sees the league's website as a way to help those who are interested in Ladino continue their studies. "Our goal is to keep this momentum going and provide additional opportunities for users of Ladino to continue utilizing the language," he noted. "In particular, we aim to provide accessible, consultatory, collaborative and financial support for innovative approaches to teaching Judeo-Spanish across generations and on multiple platforms. We hope to become an online hub for Ladino studies in the United States, and help provide learners, speakers and educators with the materials and resources needed for their respective goals. For those interested in learning more See "Ladino" on page 9

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Opinion

Antisemitism redefined

By Bill Simons

It is a wonderful photo, capturing the exuberance and promise of young women. Their evident confidence announces a readiness to embark on life's adventures. Possessed of expressive brown eyes and a Mona Lisa smile, Jannat, situated in the forefront, aspires to teach media at a university. That will not happen, however. Israeli arms killed Jannat Iyad Abu Zbeada, age 21. Her photo appears above the fold on page 1 of a recent edition of *The New York Times*. Photos and cameo bios of other Palestinian civilians killed in the Israel-Gaza War, amongst them women and children, follow. The headline above the photo essay announced: "Lives Ended in Gaza: Since the war started, more than 30,000 people have been killed during Israel's bombardment and invasion. Here are some of their stories." None of these *Times* casualty profiles feature Jews. Heartwrenching articles, photographs and videos documenting Palestinian civilian casualties have become a staple of diverse media as attention to Israeli losses and security has dwindled. And that explains, certainly not in full, but in part, the resurgent and redefined antisemitism apparent in America and the larger world.

At its most basic, the following defines antisemitism: prejudice and/or bigotry directed toward Jews. However, the reasons for and attributes of antisemitism have evolved and metastasized over time and place, peaking in murderous assaults and retreating to the periphery during times of tolerance. For centuries, Jews were "the other" in a Christian Europe that recorded the souls of believers and long held Jews complicit in the crucifixion of Jesus. Moreover, Jews continued to refuse conversion. Subject to riots, restrictions and removal, Jews experienced numerous calamities: forced ghettoization, national expulsions, bloody massacres, Crusaders who found convenient targets close to home, brutal torture, the Inquisition, pogroms and May Laws.

As the stranger without a nation, Jews provided a convenient target against which to levy a multitude of canards and accusations, amongst them: unleashing lethal epidemics, ritual murder of Christian children, Shylock usury, sexual degeneracy and treason of the Dreyfus genre. The latter shibboleth moored the paradoxical belief that the stateless "International Jew" was both a money prince and Bolshevik

at the center of a covert multinational conspiracy to control the wealth and governance of the world. Then came the central tragedy of Jewish history, the Shoah, the organized Nazi genocide aimed at exterminating all Jews. Antisemitism did not disappear after the defeat Hitler in World War II and the 1948 rebirth of Israel, but it increasingly took on the qualities of a fringe anachronism.

Unfortunately, antisemitism is resurgent as a *Time* magazine cover story reports. In "The New Antisemitism: How an Ancient Hatred Has Reinvented Itself in the Modern World," Harvard Law School Professor Noah Feldman makes several salient points. After a period of relative latency, antisemitism is on the rise, a process that began before the Israel-Hamas War, but accelerated significantly due to the conflict. While resonances of the traditional tropes of antisemitism still fester, the new antisemitism centers on fundamentally different assumptions about the relationship of Jews to Western civilization. Moreover, while the far right still poses a danger, traditional allies on the left form the core of the new antisemitism.

Portents of the resurgent antisemitism presaged the Israel-Hamas War. On October 27, 2018, Robert Bowers slaughtered 11 Jews at the Tree of Life synagogue in Pittsburgh. At Congregation Beth Israel in Colleyville, TX, only the courage and decisive action of Rabbi Charlie Cytron-Walker allowed Jewish hostages to escape a gun-wielding captor on January 15, 2022, following 11 hours in captivity. During this interval, a shooting at a kosher supermarket in Jersey City left three dead, and an invader stormed a Chasidic rabbi's house in Monsey, NY, stabbing five Jews. Hate crimes against New York City Jews escalated, particularly against Orthodox and Chasidic Jews, identifiable by their religious apparel. All of this preceded October 7, 2023. Much of it harkened back to the old antisemitism, augmented by the faux tribalism of white nationalism. New social media reinvigorated conspiratorial paranoia. Meanwhile, institutions of higher learning and academic disciplinary organizations debated adoption of Boycott, Divestment and Sanctions resolutions against Israel, providing a portal to a new antisemitism.

It was the Israel-Hamas War that opened the floodgates to the new antisemitism. The main currents of the old antisemitism were rooted in depictions of Jews as alien

outlanders, subversive to the government and threatening to the dominant culture and religion. By contrast, the new antisemitism views the Jews as an exemplar of all that is wrong with Western civilization. With the emergence of Wokeism, Cancel Culture and Virtue Signaling, the underside of Western culture – imperialism, colonization, subjugation of indigenous people, militarism, intolerance toward minorities – has challenged traditional renditions of history, culture and society, sometimes supplanting empiricism and analysis with ideology and accusation. The new antisemitism emphasizes that Zionism, no longer the aspiration of a wandering people, bears responsibility for the modern state of Israel.

And the new antisemitism accuses Israel and its enablers amongst Diaspora Jews of seizing territory from the Palestinians, herding them into a sliver of untenable land and now waging genocide against them. On the far left, asserts Feldman, "[O]ne line is that Jews are weaponizing the Holocaust to legitimize the oppression of Palestinians." Given that a remnant of those who survived the Shoah and took up arms against it still live, labeling Jews as perpetrators of genocide strains credulity. Hamas is committed to the destruction of Israel and the Jewish people. Israel fights to destroy the leadership of Hamas terrorists and to free hostages.

Not only does the content of the new antisemitism differ from the old, but so do the practitioners. Constituencies once allied with Jews in liberal causes constitute the nucleus of the new antisemitism, encompassing segments of Civil Rights, Progressive Democratic, feminist, labor and academic institutions. In some instances, victimized groups identify with Hamas because they perceive it as representing a fellow victimized group, giving scant attention to southern Israeli women who suffered rape, butchery and murder or to Hamas' commitment to continue those terror tactics. Nor do the new antisemites comprehend the ideological, economic and ethnic division amongst Jews both in Israel and in the Diaspora.

At the end of the Israel-Gaza War, a just and lasting peace requires compassion and reform. After an initial period of multinational policing and dismantling of Hamas influence, a second state should emerge, a Palestinian nation to include **See "Redefined" on page 3**

In My Own Words

Never retire?

RABBI RACHEL ESSERMAN, EXECUTIVE EDITOR

"Whether it's a conservative pundit saying retirement 'is a stupid idea' or GOP presidential candidate Donald Trump talking about cutting Medicare and Social Security, one thing is clear: Republicans rightly recognize that all us Americans would be better off if we worked until we're dead. – Rex Huppke, columnist for USA Today

I normally try to write balanced, thoughtful columns, but I am going to make an exception in this case. The above statement is one of the stupidest things I've ever read (and believe me, I've read a lot of stupid things since I started writing this column). For those of you who love your jobs and plan never to retire, I'm asking you to bear with me for a moment. I bet your employment does not include heavy lifting, long hours standing on your feet or other types of physical intense labor that can cause injury to your back, legs, arms or feet. The joys in your work most likely outweigh the problems, mostly likely because you have someone else who does the boring, grunt work for you.

I see nothing wrong with working for the rest of your life *if you want to*. I plan to continue my chaplaincy work as long as they'll let me walk into the building. I've even promised to continue writing for the paper once I retire, but I won't miss dealing with the financial difficulties, the copy editing (don't ask) and the human resources (meaning interpersonal) problems. I'm hoping, like many people, to pursue some of the interests I don't have time for right

now. I know people who are traveling, exploring volunteer options or taking classes, all things they couldn't do when they were working. Retiring does not mean dying, something Huppke claims happens to most people five years after retirement. (Really? I know lots of people who've lived happy productive lives for decades after they retired. All I can think is that we must run in very different crowds.)

If we are going to be honest, we should face the real reason behind all this retire-later, never-retire, die-at-your-desk nonsense. It's simple: these folks don't want you to take your Social Security. They want you to leave that money in the government's hands, claiming the money is going to run out soon, rather than acknowledging the problems they've created by borrowing money from Social Security and never paying it back. They don't care if you're physically exhausted or in pain. They are not concerned about long days that leave you with no time or energy for anything else in life, including your family. It all comes down to money: the money the government took out of *your* pay check that was earmarked to serve as a safety net for you in your old age.

We're so used to government social services that we forget this is a relatively new thing. The first Social Security taxes were collected in 1937. Before that people were on their own. Well, not completely: religious organizations often helped. In fact, Social Security is a very Jewish idea. In Jewish societies across the globe, people were

required to give to a communal fund to help the poor of their city. Judaism recognizes that we are all responsible for each other, even if we don't always live up to that ideal. Without that help, people who were older and unable to work depended on their children to help support them. (If you've ever wondered why women in the Bible were so concerned about having children, this is one reason. Without children, there was no one to help them in their old age.) As societies have grown and secular culture began to play a major role in our lives, the government took over some of that responsibility. It makes sense since, as a democracy, our government has a responsibility to protect its citizens. It's even part of the U.S. Constitution: one of its stated purposes is that the government is supposed to "promote the general welfare."

Retire, don't retire, work part time, sit on a beach and stare at the ocean all day: we should have the freedom – and yes, I use that word deliberately – to make that choice for ourselves. But don't lie to us or pretend you're thinking of our well-being when you try to change what our government promised us. When Social Security taxes were, and are, taken out of our paychecks, the government made a promise – took an oath – that someday, that money would be returned to us in the form of Social Security payments. If the government is willing to lie and cheat about this, I dread thinking of what other promises will be broken in the future.



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BINGHAMTON, NY

OPINIONS

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

LETTERS

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

ADS

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

DEADLINE

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

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www.thereportergroup.org

TC Sisterhood donor event on May 5

The Temple Concord Sisterhood Donor event will be held on Sunday, May 5, at 3 pm, in the Kilmer Mansion. Members of S.T.A.R. (Southern Tier Actors Read) will present dramatic readings of three Jewish-themed skits, mostly about Jews' relationships to God and to one another. The performance is under the direction of Deborah Williams. A variety of hors d'oeuvres and beverages will

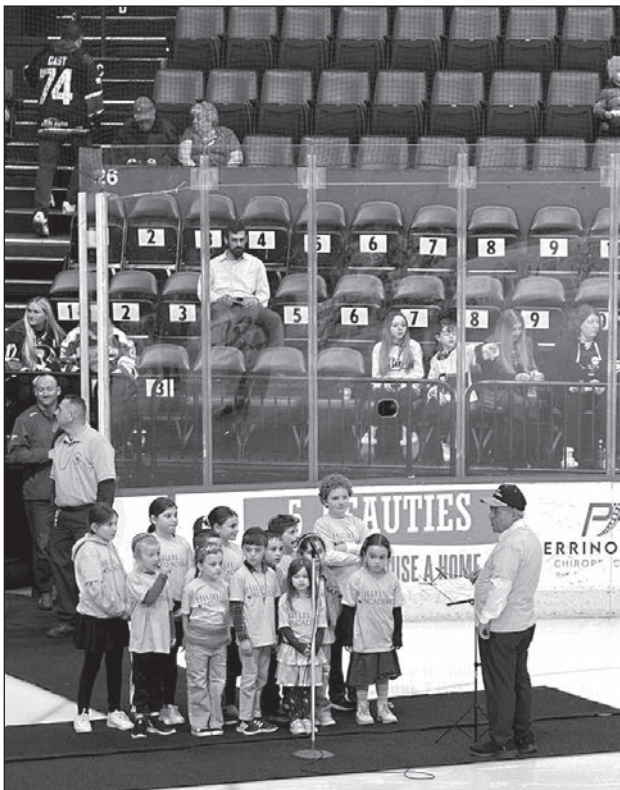
be served, according to Deb Daniels. Those attending must have paid their Sisterhood dues for 2023-24, plus made a donation of \$25 for themselves, or a donation of \$36 if they wish to bring a guest who isn't eligible to be a Temple Concord Sisterhood member. Those who have already paid their dues and made a donation are welcome to attend at no extra cost.

Film Fest discussion held



Twenty-two households took part in the Jewish Film Fest of Greater Binghamton discussion of "March '68" on March 17. The virtual discussion was moderated by Ben Kasper.

Hillel Academy students performed at hockey game



At left: On March 17, Hillel Academy students sang the national anthem at a Binghamton Black Bears hockey game.



Hillel Academy students prepared to sing the national anthem at a Black Bears hockey game on March 17.

Redefined..... Continued from page 2

Gaza and the West Bank. A Marshall Plan to rebuild and provide better lives for Palestinians is needed. And Israel needs to resolve its divisive internal conflicts by rejecting

the coercive policies of its far right. Through judicial and political processes, Israel must hold Benjamin Netanyahu and his accomplices accountable.

CJS..... Continued from page 1

Temple Israel. Programming for CJS would not be possible without the additional financial support of a generous grant from The Community Foundation for South Central New York – David and Virginia Eisenberg Donor Advised Fund, the Jacob and Rose Olum Foundation, the B'nai B'rith Lectureship Fund, the Victor and Esther Rozen Foundation, an endowment fund from the former Temple Beth El of Endicott, a grant from the JoyVel Charitable Fund and the generous donations of individual sponsors.

This is a dangerous passage for Jews. As the Robert Kraft ad played during the Academy Awards broadcast noted, approximately 900 synagogues were subject to bomb threats last year. Responding to *The Times of Israel*, Abraham Foxman, director emeritus of the Anti-Defamation League, asserted, "[H]ope, determination, continuum... that's all part of the secret of our survival." Make no mistake: the old and new antisemitism will encounter a Jewish majority fiercely committed to our survival as people and to the survival of the Jewish state of Israel. Never again is now.

Anyone who would like to become an individual sponsor, or make a donation so that the CJS can continue bringing programs to the community, should e-mail bingcjs@gmail.com. The College of Jewish Studies is a 501(c)(3) non-profit organization.

Be a part of our Summer Camp issue!
 Issue Date: April 19 • Ad Deadline: April 11
 For information or to place your ad, contact Kathy Brown at 607-724-2360, ext. 244 or advertising@thereporter.com

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Passover issue

Issue Date: April 19
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Tea and Talk

Chabad of Binghamton, with co-sponsorship from the Jewish Federation of Greater Binghamton, holds Tea and Talk programs, a bi-weekly hour-long gathering for local Jewish seniors who are looking for "a meaningful conversation," from 11 am-noon, in Chabad's atrium on the second floor. The program is open to all and free of charge.

Upcoming dates are:
 ♦ April 18
 ♦ May 2
 ♦ May 16

To RSVP or for more information, visit www.jewishBU.com/Tea or call 607-797-0015.

The Jewish Community wishes to express its sympathy to **Fern Pritikin Lynn** on the death of her husband,
Steven Jay Lynn

DEADLINES

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

| ISSUE | DEADLINE |
|----------------------|------------------|
| April 19-May 2 | April 10 |
| May 3-16 | April 19 (early) |
| May 17-30 | May 8 |
| May 31-June 13 | May 22 |

All deadlines for the year can be found at www.thereporter.com/contact-us/faqs under "Q: What Are the Deadlines for the Paper?"

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Off the Shelf

Ecology, whistleblowers and two memoirs

RABBI RACHEL ESSERMAN

A holy ecology

"The Song of Songs" is one of the most difficult biblical books to understand and interpret. Its poetry is so vague that readers not only debate who is speaking at any given time, but what those words actually mean. Over the centuries, the book has been ripe for varying and opposing interpretations. One does not have to completely agree with any particular approach in order to appreciate new and different ways of looking at the text. One recent interpretation - "Toward a Holy Ecology: Reading The Song of Songs in the Age of Climate Crisis" by Rabbi Ellen Bernstein (Monkfish Book Publishing Company) - views the work through the lens of nature and ecology.

Bernstein sees "The Song of Songs" as a meditation on nature viewed through the eyes of lovers who may, or may not, morph into animals during the course of their courtship. The book is divided into three parts. The first explores how an ecological interpretation can allow readers to restore wholeness (holiness) to the world by repairing the relationships between humans, plants and animals. The second offers several essays that seek to translate the terms and ideas found in the song into the ecological language used today. Bernstein notes that, since ecological terminology only developed recently, the words of the song need to be understood in terms of contemporary concepts.

The third section features Bernstein's translation of the song and commentary. She notes that her translation leans toward the literal, rather than the metaphorical. She does not see the text as a love story between God and humans, as it has been interpreted by the Orthodox community. Instead, it features a man and woman who tempt each other sexually, but often draw away before their love can be consummated. However, the author also notes that the work reads as if it is describing a dream: there is no straightforward narrative, something Bernstein sees as making the song open to a wide variety of interpretations.

"Toward a Holy Ecology" uses "The Song of Songs" in an attempt to inspire its readers to prevent what Bernstein calls the ecology crisis of our times. Readers don't have to completely agree with the author in order to enjoy her provocative approach to the biblical text. Those already familiar with the song may appreciate her very different approach, especially if they compare her commentary to

others. Those seeking a Jewish ecological text will find much to enjoy and ponder.

Holocaust whistleblowers

Although "Whistleblowers: Four Who Fought to Expose the Holocaust to America" by Rafael Medoff (writer) and Dean Motter (artist) (Dark House Books) calls itself a graphic novel, it presents four real-life people whose actions will amaze and challenge readers. The graphic version of each story is followed by a short factual essay about the person featured. The drawings add drama and bring their actions to life. The whistleblowers include:

◆ Alan Cranston: Cranston worked as a reporter before World War II and had spent time in Germany where he read "Mein Kampf" in the original German. Later, horrified to discover that the English version published in the U.S. did not include Hitler's threats to destroy the Jewish population, Cranston published his own complete translation only to be sued by Hitler for copyright infringement. Decades later, after becoming a senator, Cranston was influential in persuading then Vice President George H. W. Bush to have U.S. planes airlift Ethiopian Jews to the state of Israel in what became known as Operation Joshua.

◆ Arthur Weil: This section tells the story of the St. Louis, the ship that was supposed to take Jews from Europe to safety in Cuba before World War II began. The visas the passengers bought were fakes and no country in the Americas would accept them. Weil and members of his family were lucky enough to disembark in England and later made their way to the U.S. Most of the other passengers - the ones forced to returned to continental Europe - were later murdered by the Nazis.

◆ Josiah E. Dubois Jr.: Dubois, who worked in the U.S. Treasury Department, played a major role in pushing the U.S. government into living up to its promises to help refugees before the United States entered World War II. He discovered a memo from the government requesting that the stories of Nazi atrocities be suppressed in order to keep immigration numbers from Europe - at least the Jew ones - low. The publicity allowed for some immigration, although the government deliberately gave little money to help and never fully opened its doors. However, Dubois' actions saved lives that otherwise would have been lost in the Holocaust.

◆ Jan Karski: A Polish prisoner of war who escaped from the Nazis, Karski worked to help Polish Jews hide from the Germans. He later escaped from Europe and gave eyewitness accounts of the Holocaust to the British and U.S. governments. Unfortunately, his efforts failed to make them act, but he did publish a successful book that told of the horrors of the Holocaust. Unable to continue in service to the U.S. government after Poland became a communist nation, Karski earned a Ph.D. from Georgetown University and later was invited to be a lecturer there.

The stories told in "Whistleblowers" are fascinating and well worth reading. Its format makes it appealing not only for adult readers, but for teenagers, especially those who appreciate graphic formats.

Life in Ukraine in Crimea in the 19th century

It's rare to find an autobiography written by someone in the 19th century who remained traditionally observant. According to Michael Rotenfeld, who translated and wrote the introduction to Pinkhes-Dov Goldenshteyn's "The Shochet: A Memoir of Jewish Life in Ukraine and Crimea" (Touro University Press), most memoirs/autobiographies from that time period were written by those who'd left traditional Jewish life. That means "The Shochet" offers a rare view of what it was like to live as a Torah observant Jew in that time and place. However, readers may interpret Goldenshteyn's thought and actions differently from Rotenfeld.

It's clear that Goldenshteyn had a very difficult life. His parents died when he was very young and, with his siblings living in great poverty, he had to make his way in life with little help. Even when relatives and others tried to help him, he frequently ran away in order to return to his sisters. At times, Goldenshteyn comes across as undisciplined, although readers won't necessarily blame him for those actions since he was so young. Between being treated by some as a cross between a servant/slave or the punishments meted out when he was able to attend school, it's not a surprise he preferred to live with those who loved him, even if they had almost no food with which to feed him. The fact that Goldenshteyn does finally manage to train as a shochet and make a living is amazing. He credits what occurs to God, although at least in one case - when he

See "Memoirs" on page 8

PASSOVER Greetings

April 19 (Deadline: April 11) Personal Greetings and Health Care Greetings

Passover is traditionally a time for sharing with family, friends and strangers. While your seder table may not be large enough to fit all these people, you can share the warmth of this holiday with the entire local Jewish community by placing a Passover greeting in The Reporter. You may choose from the designs, messages and sizes shown here - more are available. You may also choose your own message, as long as it fits into the space of the greeting you select. (Custom designs available upon request.) The price of the small greeting is \$21 (styles C, D & E), the medium one is \$40 (style B), the next size is \$59 (style A) and the largest one (style F) is \$78. To ensure that your greeting is published, simply fill out the form below and choose a design that you would like to accompany your greeting, or contact Kathy Brown at 607-724-2360, ext. 244; or e-mail advertising@thereportergroup.org. Checks can be made payable to The Reporter and sent to: The Reporter, 500 Clubhouse Rd., Vestal, NY 13850.

Wishing you and your family peace, health and happiness this Pesach



Your Name(s)

Style A • \$59

Actual Size: 3.22" x 2.958"



Next year may we all be free!

Your Name(s)

Style C • \$21

Actual Size: 1.5278" x 1.975"

PASSOVER Greetings

April 19 (Deadline: April 11)

Personal Greetings and Health Care Greetings

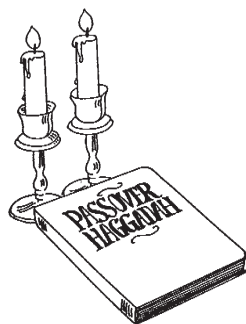
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Passover Blessings

Your Name(s)

Style B • \$40 Actual Size: 3.22" x 1.975"

May you and your family have a joyous Pesach



YourName(s)

Style D • \$21

Actual Size: 1.5278" x 1.975"

May your Passover seder be joyous!



Your Name(s)

Style E • \$21

Actual Size: 1.5278" x 1.975"



Your name(s)

Style F • \$78

Actual Size: 3.2222" x 3.95"

TI to host chocolate seder on April 14

Temple Israel will hold a chocolate seder on Sunday, April 14, at 5 pm. The event is open to the entire community and will include a light dairy dinner. Those attending may bring their own bottle of kosher wine to share with friends. Reservations are required by Monday, April 8, and may be made by contacting Tammy Kunsman at Temple Israel 607-723-7461 or office@

templeisraelvestal.org. The cost is \$15 per person with a maximum of \$40 per family. "Do you love chocolate?" asked organizers of the chocolate seder. "Join us for a unique and sweet seder. There will be all the elements of a traditional seder, but some will be transformed in chocolate versions. You will enjoy *Pesach* like never before with a fun and tasty spin on an ancient tradition."

Shmurah matzah available

Chabad plans community seder, "Seders in a Box"

Passover seder

Chabad Center will hold a Passover seder open to the general community on the first night of the holiday, Monday, April 22. Festivities will begin with services at 7:30 pm, followed by the seder; the services and the seder will be held at the Chabad Center, 420 Murray Hill Rd., Vestal. For more information and seder reservations, contact Chabad at aslonim@Jewishbu.com or 607-797-0015.

The seder will include all of the traditional observances, a full-course dinner, handmade *shmurah* matzah and mystical insights. The haggadah will be read with participation from all present in both Hebrew and English, and the many customs and traditions of the seder will be explained. "Our seder is open to anyone who wants to attend a traditional seder; no previous knowledge or level of observance is required," explained Rabbi Aaron Slonim, executive director of Chabad. "Be prepared to be welcomed – just as you are – as part of the family." There is no charge for the seders, but donations to help defray the cost would be appreciated and can be sent to Chabad before or after the holiday.

"We will be serving a full course, traditional holiday dinner, but I do urge participants to have a bite to eat earlier in the evening to tide them over the ceremonial, opening portion of the seder, which precedes dinner," added Rivky Slonim.

"Seder in a Box"

For those who are unable to attend and

would like to celebrate the holiday with all of the traditions, Chabad will make available a "Seder in a Box." Interested parties are asked to contact Chabad at aslonim@Jewishbu.com or at 607-797-0015 to reserve their box or a box for a friend or relative as soon as possible. The "Seder in a Box" contains matzah, grape juice, a holiday dinner (for one or two) and all of the ceremonial items necessary for a seder. A haggadah will be included as well.

The subsidized cost of the "Seder in a Box" is \$54, which includes one dinner; there is a \$25 cost for each additional meal. Reservations for attending the Seder in person or for a "Seder in a Box" will be taken until Friday, April 19.

Community members who wish to assist in this effort can help with delivery, underwrite the cost of a box or two, and/or help with the cooking of the food and packaging of the boxes. To offer assistance, contact Chabad at 607-797-0015. Checks earmarked for this purpose may be sent to Chabad, 420 Murray Hill Rd., Vestal, NY 13850.

Shmurah matzah

Handmade *shmurah* matzah will be available for purchase through the Chabad Center for \$19 a pound. Three matzahs can be purchased for \$10 as long as the supply lasts; interested parties are urged to place their orders as soon as possible. To order *shmurah* matzah, call the Chabad Center at 607-797-0015.

On the Jewish food scene



Thinking the unthinkable

RABBI RACHEL ESSERMAN

At least they tasted good, although most of the hamantashen did not retain their shape and flattened into a regular cookie. The cook (not me) said that next year, she would use a different recipe for the dough. People seemed to like them when I passed them out to the staff and individuals whom I see as part of my chaplaincy work. However, one person passed on eating them, noting that he doesn't eat sweets.

Normally, I wouldn't think anything about this except that this staff person (who is the head of his room) was the one who arranged for the two rooms to gather and celebrate the holiday. This tradition (if you want to call it that and I do) began in December when I was with his room

while they were doing home living (AKA making lunch or a snack). He said to me that we could do something for Passover. I suggested that we do something for Hanukkah first. The latkes were made by the same cook as the hamantashen and they were excellent. Unfortunately, the head of the room had to teach a class elsewhere that day and missed them.

Even before we made the Purim treat, I'd been thinking about what we could make for Passover and immediately thought of matzah brei (fried matzah) because it's easy to make and tastes good. However, regular readers of this column may remember my food column from last See "Thinking" on page 8

Passover Center

Find everything you need for a Zissen Pesach, all strictly Kosher for Passover.

| | | | |
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| <p>2/\$6 with AdvantEdge Card</p> <p>Streit's or Yehuda Cake Meal, Matzo Meal or Farfel</p> <p>8-16 oz. • Select Varieties</p> | <p>\$4 with AdvantEdge Card</p> <p>SAVE \$1 WITH \$3 eCoupons</p> <p>Final Price</p> <p>LIMIT ONE COUPON PER OFFER PER CUSTOMER</p> <p>Manischewitz Egg Matzos</p> <p>10.5 oz.</p> | | |
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| <p>2/\$5 with AdvantEdge Card</p> <p>Streit's or Yehuda Matzos</p> <p>16 oz.</p> | <p>9⁹⁹ with AdvantEdge Card</p> <p>SAVE \$4 WITH 5⁹⁹ eCoupons</p> <p>Final Price</p> <p>LIMIT ONE COUPON PER OFFER PER CUSTOMER</p> <p>Streit's or Yehuda Passover Matzos</p> <p>5 Lb.</p> | | |
| <p>2⁹⁹ with AdvantEdge Card</p> <p>LaBonne Chocolate Covered Rice Cakes</p> <p>3.1 oz. • Milk or Dark Chocolate Varieties</p> | <p>2/\$6 with AdvantEdge Card</p> <p>Lipton Matzo Ball & Soup Mix</p> <p>4.3-4.5 oz. Select Varieties</p> | <p>2/\$6 with AdvantEdge Card</p> <p>Streit's Macarons</p> <p>10 oz. • Select Varieties or Streit's Egg Matzos 12 oz.</p> | <p>4⁹⁹ with AdvantEdge Card</p> <p>Manischewitz or Streit's Chocolate Covered Matzos</p> <p>7-8 oz.</p> |
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| <p>5⁴⁹ with AdvantEdge Card</p> <p>Yehuda Gefilte Fish</p> <p>24 oz. Original or Sweet</p> | <p>4⁹⁹ with AdvantEdge Card</p> <p>Dr. Brown's Six Pack Soda</p> <p>12 oz. Cans • Select Varieties Plus Deposit Where Required</p> | <p>4⁹⁹ with AdvantEdge Card</p> <p>Joyva Jell Rings</p> <p>9 oz. Select Varieties</p> | <p>2/\$6 with AdvantEdge Card</p> <p>Granny's Old Fashioned Marshmallows</p> <p>10 oz. • White or Mini</p> |
| <p>6⁹⁹ with AdvantEdge Card</p> <p>Vita Herring In Sour Cream</p> <p>12 oz. or in Wine Sauce</p> | <p>2/\$4 with AdvantEdge Card</p> <p>Silver Spring Horseradish</p> <p>5 oz. Select Varieties</p> | <p>3⁴⁹ with AdvantEdge Card</p> <p>Breakstone's Whipped Butter 8 oz.</p> <p>8 oz. or 16 oz. Butter Quarters \$5.99</p> | <p>10⁹⁹ with AdvantEdge Card</p> <p>Ungar's Gefilte Fish</p> <p>20 oz.</p> |
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We Remember You 2024

JFS Accepting Passover Donations

Jewish Family Service will once again be collecting funds to help members of the community celebrate Passover. These donations will be distributed to more than 16 local Jewish families who are experiencing extreme financial difficulties. In order to assure timely distribution of these gifts, please be sure your contribution reaches our offices by April 11, 2024.

Thank you for your support of your neighbors in need. Please mail or bring your donation to Jewish Family Service, 500 Clubhouse Road, Vestal, NY 13850. Contact Rose Shea, JFS Director, at 724-2332, ext. 339, with any questions.

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Purim celebrations



L-r: Eleanor Kellman, Cathy Velenchik, Judy Silber, Marilyn Bell, David Weintraub, Maxine Kaplan and Susan Hubal worked together to bake dozens of hamantaschen for Purim at Beth David Synagogue.



Hillel Academy held a Purim carnival open to the community that included prayer, music, dancing and singing, along with holiday treats.



The Temple Concord Religious School celebrated Purim with a purimspiel, a parade, hamantaschen and games on March 23. Shown are children and teachers in their costumes.



Members and friends of Beth David Synagogue enjoyed food and conversation at the Beth David Purim seudah.



At left: Some of the younger carnival-goers waited their turn for an activity at the JCC's Purim Carnival.



The Binghamton Rumble Ponies mascots Ruby and Rowdy spent time greeting people at the JCC's Purim Carnival.



JCC staff members ECC Director Toni Dougherty, COO Raychel Reilly and Youth Director Harry Cohen at the JCC Purim Carnival.

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The Hillel Academy Purim carnival included a puppet show presentation of the Purim story.



JCC staff and volunteers who worked at the Purim Carnival.

throughout the community



Saba Wiesner served Harold Kohn, Maria Kutz and Bob Kutz food, which she helped prepare for the Purim seudah at Beth David.



Rabbi Micah Friedman explained the meaning of the holiday of Purim at Temple Israel.



Temple Israel President Art Siegel followed the reading.



At Beth David Synagogue, Rabbi Zev Silber read the megillat Esther as Aaron Alweis announced the chapters.



The Hillel Academy Purim carnival included games for those attending. (Name held on request)



Mordechai was played by Dr. Edward Major, who also narrated parts of the story, during the Temple Concord purimspiel.



At the Temple Concord purimspiel, King Ahasuerus was played by Tony Preus.



Haman (Chris High) advised King Ahasuerus (Tony Preus) at the Temple Concord purimspiel.



Federation Executive Director Shelley Hubal was on hand to share PJ Library information with interested families at the JCC's Purim Carnival.

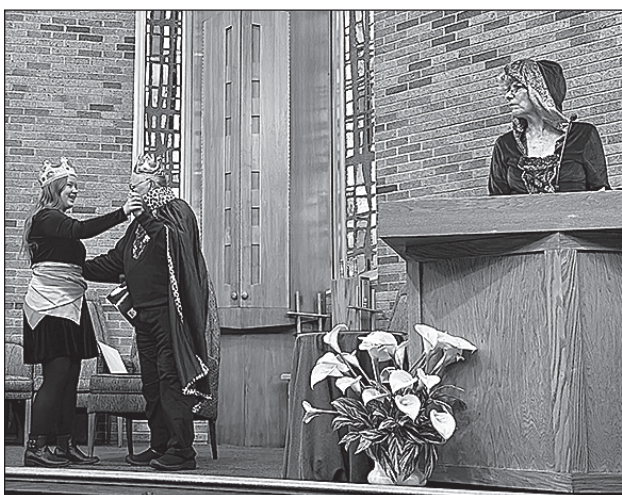
At right: Those attending the Hillel Academy Purim carnival were able to participate in Purim crafts. (Name held on request)



Katie Dotzler, Gershom Meir Kellman, Rivka Ayelet Kellman, Eleanor Kellman and Benny Kellman came as friendly Jewish pirates to the Beth David Purim celebration.



L-r: Savannah Lipner, Rabbi Micah Friedman and Dr. David Channin read part of the megillah at Temple Israel.



During the Temple Concord purimspiel, Queen Esther (Charlotte Coker) danced with King Ahasuerus (Tony Preus) as Suzanne Holwitt, narrator for the action in ancient Persia, looked on.



Taking part in the reading of the megillah at Temple Israel were Savannah Lipner, Jeremy Kohler, Art Siegel and Rabbi Micah Friedman.



The JCC's community Purim Carnival featured a variety of games and other activities. (Names withheld on request)

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TI held pizza dinner to welcome new members



Temple Israel held a pizza dinner on March 18 to welcome new members. About 25 old and new members enjoyed kosher pizza prepared on premises by Dr. David Channin.



Members of the Temple Israel congregation and their children had a chance to bond over pizza.



L-r: Jim Mason, Carol Engel and Lynne Green enjoyed their pizza.

Federation held "Stop the Bleed," "Security Update"



The Jewish Federation of Greater Binghamton held a "Stop the Bleed" and a "Security Update" program on March 27 at Temple Concord. Mark Henderson (standing), Secure Community Network regional advisor, spoke to the group.



Around 25 people attended the Jewish Federation of Greater Binghamton's "Stop the Bleed" and a "Security Update" program on March 27.

Thinking.....Continued from page 5

year (www.thereporter.org/features/on-the-jewish-food-scene-matzah-brei-sweet-or-savory-434364), where I firmly suggested – OK, I ranted – that matzah brei is sweet *only*. But, yes, sigh, believe it or not, I've started looking at savory recipes.

I don't know if the head of the room likes vegetables, but I did see a recipe with just cheese, which I know he eats.

Actually, I'm debating whether we should make two different kinds, so that people can taste a little of both. Sigh, life was so much easier when I'm only concerned with what I want to eat. Of course, we might choose to do something else completely or nothing at all, in which case, I'll go back to claiming real matzah brei only comes in the sweet variety.

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Memoirs.....Continued from page 4

was almost taken for the Russian army – he should have credited one of his sister's quick thinking. At times, Goldenshteyn seems a bit full of himself: he always declares himself the best student in any school he attends and blames others when events go wrong. He does condemn what he sees as inappropriate communal behavior, but his actions often also benefit himself.

Whether or not readers completely trust Goldenshteyn's version of his life, his writing portrays the difficulties Jews faced during that time period. With people living in such crushing poverty, it's amazing they managed to survive. "The Shochet" differs from contemporary memoirs in that Goldenshteyn offers little introspection about the reasons behind his own behavior. The work was ostensibly written for his children who were straying from traditional Judaism; it was his attempt to persuade them to trust in God and return to that practice. What it does now is give readers a first-person view of a world usually only known from second-hand accounts or written by those who condemned that way of life.

Family stories and a journey

Does the result matter or can the journey itself become the purpose? That's something Jordan Salama must decide while writing "Stranger in the Desert: A Family Story" (Catapult). After discovering a binder in his grandfather's basement, Salama becomes fascinated with the idea that his great-grandfather – a traveling salesman in Argentina – might have sired children throughout his journeys. He ponders finding these long-

lost relatives and decides to travel from the U.S. – where he and his father were born – to Argentina, where his grandfather lived before moving to the States.

However, Salama's discovery also arouses thoughts about identity, particularly those of his Sephardic Jewish heritage. His ancestors kept their identity as Spanish even after being forced to leave Moorish Spain. Their travels took them to Ottoman Syria, where they lived before emigrating to Argentina. Although his grandfather immigrated to the U.S., the majority of his family still lives in South America. Adding to the difficulty of defining his identity is the fact that members of this extended family speak a combination of Spanish, Arabic, Hebrew and English. Just as their language is a mix, Salama decides his heritage can also be a mix: he can belong to more than one place and one culture.

"Stranger in the Desert" is beautifully written and easy to read. Readers looking for the discovery of previously unknown relatives will be disappointed. However, Salama decides that task was of little importance. What is needed, though, is an appreciation of the stories his ancestors told and to learn from their lives. These and other stories also need to be preserved for future generations. Salama notes that he is now at home in more than one place, something he sees as positive, and very Jewish. His version of Jewish history offers an excellent lesson for those looking to expand their idea of Jewish identity beyond that of Europe and North America.

BD Sisterhood visit BU Art Museum



Top left: Cathy Velenchik appreciated woodcuts and sketches on display for members of Beth David's Sisterhood to examine at the Binghamton University Art Museum.



At right: Eliana Ellerton, art education assistant at the Binghamton University Art Museum, pointed out details of Moshe Castel's lithograph "Above Jerusalem."



Judy Silber (left) and Chaim Joy (right) looked on as Susan Hubal commented on one of the works of art at the Binghamton University Art Museum.



Bottom left: Saba Wiesner closely examined one of the works of art at the Binghamton University Art Museum.

Moving any time soon?
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Passover online resources

- ◆ The Blue Dove Foundation has mental health resources available for the holiday of Passover. They may be accessed at https://thebluedovefoundation.org/resource_category/passover/.
- ◆ Ritualwell will offer seven different "Count on Telling Your Story: Writing Workshops Through the Omer" beginning the week of April 15. Workshop topics include "Clearing your Spiritual Chameitz," "Poetry of the Witness: Discover Your Strength," "What's a Gender-Sensitive Tanakh Translation, and How to Use It?" and "Telling the Story of Juneteenth." For more information or to register, visit <https://ritualwell.org/event/count-on-telling-your-story-writing-workshops-through-the-omer/2024-04-15/>.
- ◆ The Blue Dove Foundation offers a download of its haggadah, "The #QuietingTheSilence Haggadah," at <https://thebluedovefoundation.org/resource/the-quietingthesilence-haggadah/>. It includes "stories of real people escaping their own 'Egypt,' and overcoming mental health challenges."
- ◆ Repair the World will hold a Passover Earth Day Challenge. From April 13-30, the organization will mix the environmental focus of Earth Day with the tale of Passover to help people become the "eco-champions our planet needs, living out the value of preserving the earth, shomrei adamah." For more information, visit <https://werrepair.org/get-involved/campaign/passover-earthday/>.
- ◆ Roundtable will hold the virtual class "Food, Hope & Resilience; Celebrating and Preserving Passover Food Memory" on Thursday, April 18, from 6:30-7:30 pm. The cost to attend is \$44. June Hersh, cookbook author and Jewish food historian, will share Passover recipes and stories gathered from Holocaust survivors. For more information or to register, visit <https://roundtable.org/live-courses/food-drink/celebrating-the-authentic-recipes-and-remarkable-stories-of-holocaust-survivors>.
- ◆ The Noshier will hold the virtual class "Learn to Make Dreamy Passover Desserts You'll Want Year-Round" taught by best-selling chef Bonnie Stern and her daughter Anna Rupert on Wednesday, April 17, at 7:30 pm. The cost to attend is \$25. For more information or to register, visit www.eventbrite.com/e/learn-to-make-dreamy-passover-desserts-youll-want-year-round-tickets-868297409927?aff=70FMbanners.

Ladino Continued from page 1

and joining our newsletter, our website is <https://americanladinoleague.org/>."

The league is not his only Ladino related activity. "During the pandemic, I have taught a variety of workshops to learners of Ladino, from beginner to advanced, as well as heritage speakers of the language," he added. "I have partnered with organizations like the Sephardic Jewish Brotherhood of America, the Sephardic Adventure Camp, as well as The Workers Circle, while also providing additional offerings through my Ladino Linguist platform. I also launched the Documenting Judeo-Spanish platform (<https://documentingjudeospanish.com/>), funded by Binghamton University and the Harpur College Faculty Research Grant, to digitize a variety of documents written in Solitreo – cursive Sephardi script. This website features a couple dozen unique documents from throughout the world and provides an interactive approach in teaching visitors how to decipher content. Most people who are able to speak Ladino today write the language in Latin characters (romanization), but for hundreds of years, writers used different varieties of the Hebrew alphabet in their correspondence and texts."

One part of his work took place at Binghamton University. "Professor Dina Danon (Judaic studies and history) and I co-directed the Ladino Collaboratory ("the Ladino Lab") from 2020-2023," he said. "During this time, we held weekly workshops during the academic year, teaching students and select faculty members and alumni how to speak and read Ladino. In regard to the latter, we read a variety of periodicals from around the world, printed in Ladino in both Meruba and Rashi characters. Additionally,

we also spearheaded the Ladino Apprenticeship Program. This initiative paired more than a dozen Binghamton University students with speakers of Ladino in an effort to enhance and contextualize their learning not only of the language, but also Sephardi culture and history."

Kirschen also offers courses at the university in related subjects. "This fall, I offered an advanced undergraduate seminar at Binghamton University on the language of Sephardi Jews; the course was taught in Spanish and students even transcribed a variety of documents in Solitreo throughout the semester," he noted. "There is currently a small exhibit on Judeo-Spanish at Binghamton University's Bartle Library, which has been on display since the start of the fall semester and will be available until the end of spring 2024."

His work extends beyond the university and the Internet. "We just held the seventh annual New York Ladino Day at the Center for Jewish History in Lower Manhattan," he said. "The co-curator and founder of this New York City event, Prof. Jane Mushabac (CUNY), partnered with the American Sephardi Federation on this endeavor back in 2018, and I have been working with them since 2019. Since that time, we have featured a variety of programming, including talks in and about Ladino. Speakers, learners, educators, activists, rabbis, authors, musicians and actors have all participated in these events. 'Ladino Day' as a concept began back in 2013 and has been celebrated at different points and times throughout the world. Such celebrations are important not only to highlight the range of content in and about the language, but also the very presence and innovation of the language today."

Want to stay in the know?

Send your e-mail address to treporter@aol.com (with "e-mail blast" in the subject line) to stay up-to-date on the latest news between *The Reporter's* biweekly issues! We promise not to share it with anyone and we won't send you junk, just good stuff!




THE REPORTER

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

| 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



Weekly Parasha

Shemini, Leviticus 9:1-11:47

Eight is not seven

RABBI AARON SLONIM, DIRECTOR, THE ROHR CHABAD CENTER FOR JEWISH LIFE

The word *shemini*, which is the name of this week's *parasha*, means the eighth. Specifically it refers to the eighth day, which followed the seven days of inauguration of the *Mishkan*, the Tabernacle. On this day, the Divine glory and presence was revealed in the *Mishkan* for the first time. It was on this day, too, that Aaron and his sons were officially inducted into the *kehuna*, the priesthood.

Many commentaries question the reference to this day as eighth in a sequence. On one hand, it seems logical, for it was indeed the day that followed the week of installation. However, there are better reasons, it would seem, to treat this day as distinctive. It was, in fact, the first day of something quite spectacular and new – the resting of the *Shechina*, God's presence, among the Jews in clear and manifest form. There is no reason to regard this day as a continuation or outgrowth of the service conducted by Moshe and Aaron in the preceding week. As lofty as their

service was, it was still within the human, finite realm and, therefore, incapable by itself of effecting the descent of the *Shechina*. In light of the above, it would seem more appropriate for this singular day in history to be referred to as the first. Why the eighth?

The number eight appears consistently, woven into our tradition at pivotal times. Limitations of space do not permit a full listing, but let us take one example to explore the power of eight. When a Jewish male child is born, the Torah mandates that the circumcision be performed specifically on the eighth day. There is much in mystical and Chasidic literature that illuminates the specific quality of eight. Seven represents the natural strata – the cyclical nature of the week, as well as the biblical Sabbatical and Jubilee years. The number eight, however, indicates transcendence, that which defies the limitations of this world. Eight is not simply one more than seven; it bespeaks a

qualitative, rather than a quantitative, difference. Eight is where the natural and supernatural merge.

In the case of circumcision, God enters into a covenant with the Jew. A covenant with the Divine can, by definition, not be on the mortal's terms within nature (the number seven). On the other hand, the Jew is a finite creature of flesh and blood; it is with him and not an angel that God seeks to be joined.

Shemini, the eighth day, connotes abandonment of the days of the week – earthly time – and entrance into a place where the finite and infinite can bind.

On this day, the Jews were to bear witness as the omniscient, omnipresent, all powerful God who fills and transcends all was to “descend” and “rest” within a structure of their own creation. The *Mishkan* is this same type of bond that connotes the synergy between the earthly See “Eight” on page 11

Congregational Notes

Temple Israel

Orientation: Conservative
Rabbi: Micah Friedman
Address: 4737 Deerfield Pl., Vestal, NY 13850
Phone: 607-723-7461 and 607-231-3746
Office hours: Mon.-Thurs., 8:30 am-3:30 pm; Fri., 8 am-3 pm
E-mail: office@templeisraelvestal.org
Website: www.templeisraelvestal.org

Service schedule: Tues., 5:30 pm; Fri., 5:30 pm; Sat., 9:30 am
On Fridays and Tuesdays at 5:30 pm, services will be led by Rabbi Micah Friedman via Zoom and in-person (masks are required for unvaccinated participants).

On Saturday, April 6, Shacharit services will be held at 9:30 am via Zoom and in-person (masks are required for unvaccinated participants). The Torah portion is Leviticus 9:1-11:47 and the haftarah is 6:Ezekiel 45:16-46:18. A Zoom Havdalah service will take place at 8:30 pm.

On Saturday, April 13, Shacharit services will be held at 9:30 am via Zoom and in-person (masks are required for unvaccinated participants). The Torah portion is Leviticus 12:1-13:59 and the haftarah is II Kings 4:42-5:19. A Zoom Havdalah service will take place at 8:30 pm.

On Sunday, April 14, the synagogue will hold a chocolate seder at 5 pm. Reservations are required.

On Tuesday, April 16, at 7 pm, there will be a Board of Trustees meeting.

On Wednesday, April 17, at 10 am, there will be a Ritual Committee meeting.

Norwich Jewish Center

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

Penn-York Jewish Community

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

Temple Brith Sholom

Affiliation: Unaffiliated
Address: P.O. Box 572, 117 Madison St., Cortland, NY 13045
Phone: 607-756-7181
President: Nick Martelli
Cemetery Committee: 315-696-5744
Website: templebrithsholomcortland.org
Facebook: https://www.facebook.com/Temple-Brith-Sholom-114006981962930/
Service leaders: Lay leadership
Shabbat services: Either Friday evening at 7:30 pm or Saturday at 10 am from Rosh Hashanah to Shavuot. Holiday services are also held. Check the Facebook page or weekly e-mail for upcoming services. Contact the president to get on the e-mail list.

Religious School: Students are educated on an individual basis. Temple Brith Sholom is a small equalitarian congregation serving the greater Cortland community. Congregants span the gamut of observance and services are largely dependent on the service leader. The Friday night siddur is “Likrat Shabbat,” while the Saturday morning siddur is “Gates of Prayer.” The community extends a warm welcome to the Jewish student population of SUNY Cortland, as well as the residents of local adult residences.

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

Synagogues limit face-to-face gatherings

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

Beth David Synagogue

Affiliation: Orthodox Union
Rabbi: Zev Silber
Address: 39 Riverside Dr., Binghamton, NY 13905
Phone: 607-722-1793, Rabbi's Office: 607-722-7514
Fax: 607-722-7121
Office hours: Tues. 10 am-1 pm; Thurs. 9 am-1 pm
Beth David e-mail address: bethdavid@stny.rr.com
Rabbi's e-mail: rabbisilber@stny.rr.com
Website: www.bethdavid.org
Facebook: www.facebook.com/bethdavidbinghamton
Classes: Rabbi Zev Silber will hold his weekly Talmud class every Tuesday evening after services.

Rohr Chabad Center

Affiliation: Chabad-Lubavitch
Rabbi Aaron and Rivkah Slonim, Directors
E-mail: aslonim@binghamton.edu
rslonim@chabadofbinghamton.com
Address: 420 Murray Hill Rd., Vestal, NY 13850
Phone: 607-797-0015, Fax: 607-797-0095
Website: www.Chabadofbinghamton.com
Rabbi Zalman and Rochel Chein, Education
E-mail: zchein@Jewishbu.com, rchein@Jewishbu.com
Rabbi Levi and Hadasa Slonim, Downtown and Development
Chabad Downtown Center: 60 Henry St., Binghamton
E-mail: lslonim@Jewishbu.com, hslonim@Jewishbu.com
Rabbi Yisroel and Goldie Ohana, Programming
E-mail: yohana@Jewishbu.com, gohana@Jewishbu.com
Regular service times: Daily 7:30 am, Friday evening 6 pm, Shabbat morning 9:30 am, Maariv and Havdalah one hour after candle-lighting time, Sundays 9:30 am.
To join the mailing list, for up-to-date information on adult education offerings or to arrange for a private tutorial, for details concerning the Judaica shop and resource center, or for assistance through the Piaker Free Loan Society or Raff Maasim Tovim Foundation, call Chabad's office at 797-0015.

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

Temple Beth-El of Ithaca

Affiliation: United Synagogue of Conservative Judaism
Rabbi: TBA
Rabbi Emeritus: Scott L. Glass
Address: 402 North Tioga St. (the corner of Court and Tioga streets), Ithaca, NY 14850-4292
Phone: 607-273-5775
E-mail: president@tbeithaca.org, secretary@tbeithaca.org
Website: www.tbeithaca.org
Presidents: Melanie Kalman and Alexis Siemon
Sisterhood President: Gail Zussman
Director of Education: TBA
Services: Friday 8 pm; Saturday 10 am, unless otherwise announced. Weekday morning minyan 7:30 am (9 am on Sundays and legal holidays).
Religious School/Education: September-May: Classes meet on Sunday, 9 am-12:30 pm and Wednesday afternoons, 3:45-5:45 pm. The teen No'ar program meets twice per month (every other Sunday from 5-7 pm) and is designed with the flexibility to accommodate busy student schedules.
Adult Ed.: Numerous weekly courses, several semester-long courses and a variety of mini-courses and lectures are offered throughout the year. Call the temple office for more details.

For upcoming services and events on Zoom, visit www.tinyurl.com/HappeningAtTBE.

Friday, April 5, light candles before..... 7:16 pm
Shabbat ends Saturday, April 6 8:17 pm
Friday, April 12, light candles before 7:24 pm
Shabbat ends Saturday, April 13 8:25 pm
Friday, April 19, light candles before 7:31 pm
Shabbat ends Saturday, April 20 8:33 pm

Temple Concord

Affiliation: Union for Reform Judaism
Rabbi: TBA
Address: 9 Riverside Dr., Binghamton, NY 13905
Office hours: Tues.-Fri., 10 am-2 pm
Phone: 607-723-7355
Fax: 607-723-0785
Office e-mail: TempleConcordbinghamton@gmail.com
Website: www.templeconcord.com
Regular service times: Fri., 7:30 pm; Sat., 10:35 am, when religious school is in session.
Hebrew school: Hebrew school meets at 4:15 pm and 5:15 pm on Tues. and Thurs. during the school year unless otherwise noted.

Some services and programs are online only.
Friday, April 5: At 7:30 pm, Shabbat service with Suzanne Holwitz, Rabbi Rachel Esserman and Robin Hazen. Join via Zoom at https://bit.ly/3hRmW2Y, meeting ID 869 9699 8146 and passcode 826330, or on Facebook at www.facebook.com/templeconcord/.

Saturday, April 6: No Religious School or family Shabbat service. At 9:15, Torah study in person or on Zoom at http://bit.ly/3XDnVRE, meeting ID 825 1226 2831 and passcode 743892.

Sunday, April 7: From 10 am-2 pm, Sisterhood Rummage Sale. Shoppers are asked to use the Oak Street entrance. At 2 pm, Sisterhood's Women's Seder in the Kilmer Mansion.

Tuesday, April 9: At 8 pm, general (Board of Trustees) board meeting. For the meeting link, contact the synagogue at 607-723-7355 or templeconcordaa@gmail.com.

Friday, April 12: At 6 pm, vegetarian/dairy Shabbat potluck dinner in person only with candle lighting, Kiddush and the Mourner's Kaddish. There will be no full service following the dinner.

Saturday, April 13: At 9:15 am, Torah study in person and on Zoom (http://bit.ly/3XDnVRE, meeting ID 825 1226 2831 and passcode 743892). At 10:30 am. there will be Finch Schatz's bat mitzvah.

Temple Beth El of Oneonta

Affiliation: United Synagogue of Conservative Judaism
Cantor: David Green
Address: 83 Chestnut St., Oneonta, NY 13820
Mailing address: P.O. Box 383, Oneonta, NY 13820
Phone: 607-432-5522
E-mail: TBEOneonta@gmail.com
Regular service times: Contact the temple for days of services and times.
Religious School/Education: Religious School, for grades kindergarten through bar/bat mitzvah, meets Sunday mornings.
For the schedule of services, classes and events, contact the temple.

Congregation Tikun v'Or

Affiliation: Union for Reform Judaism
Address: PO Box 3981, Ithaca, NY 14852; 2550 Triphammer Rd. (corner of Triphammer and Burdick Hill), Lansing, NY
Phone: 607-256-1471
Website: www.tikkunvor.org, E-mail: info@tikkunvor.org
Rabbi: Shifrah Tobacman, rabbishifrah@tikkunvor.org
Presidents: Sue Merkel and Laurie Willick, presidents_22@tikkunvor.org
Education Director/Administrative Coordinator: Naomi Wilensky
Bnai Mitzvah Coordinator: Michael Margolin
Services: All services currently on Zoom. E-mail info@tikkunvor.org for the times and links. Contemplative morning services every Tuesday from 8:30-9:30 am. Saturday mornings, Gan Shabbat and other special services at least once a month. Call for the weekly schedule. Jewish Learning Experiences (JLE) for second through seventh grade classes meet on Sunday mornings. Sixth and seventh grades also meet on Wednesday afternoons. Family programs for kindergarten and first grade held monthly. Adult Education: Offered regularly throughout the year. Check the website for details.

Live music and silent movie event at BU on April 7

The College of Jewish Studies, the Binghamton University Judaic Studies Department and the BU Music Department will hold a live music and silent movie event featuring H K Breslauer's film "The City Without Jews" ("Die Stadt Ohne Juden," 1924) on Sunday, April 7, from 7:30-9 pm, at Binghamton University's Casadesus Recital Hall. The performance is free and open to the public. The showing will feature the musical accompaniment of klezmer violinist Alicia Svigals – of Klezmatics fame – and Donald Sosin, silent film pianist. Svigals and Sosin composed the original score. To reserve a seat, send an e-mail with the subject line "Silent Film

Event" to jkarp@binghamton.edu.

Set in the fictitious city of Utopia (a thinly-disguised stand-in for Vienna), the satirical film follows the political and personal consequences of an antisemitic law forcing all Jews to leave the country. After an initial wave of enthusiasm, the citizens of Utopia are faced with the consequences, as they watch over their own economic and cultural decline in a "City Without Jews." Facing a political backlash, their government must decide whether or not to revoke its earlier expulsion decree.

"Darkly comedic in tone, Breslauer's film has an ominous prophetic resonance for today's audience," said

organizers of the program. "Intended as a sharp critique of Nazism, it was banned after 1933 and all complete prints were thought to be destroyed. Now, thanks to the serendipitous discovery of a nitrate print in a Parisian flea market in 2015, as well as to the restoration efforts of the Filmarchiv Austria, this previously 'lost' classic of early 20th century cinema can once again be appreciated in its ever-relevant entirety."

The program is underwritten by a grant from the Sunrise Foundation for Education and the Arts, La Jolla, CA. For more information and updates, visit binghamton.edu/judaic-studies/events.

Jewish online resources

By Reporter staff

A variety of Jewish groups are offering educational and recreational online resources. Below is a sampling of those. *The Reporter* will publish additional listings as they become available.

◆ The Jewish Book Council will hold the virtual program "Actor Brett Gelman in Conversation" on Tuesday, April 9, from 1-2 pm. Gelman and Andrew Silow-Carroll, managing editor for Ideas at JTA, will discuss Gelman's new book, "The Terrifying Realm of the Possible." For more information or to register, visit www.jewishbookcouncil.org/events/actor-brett-gelman-in-conversation.

◆ The Biblical Archaeology Society will hold a hybrid version of its BAS Summer Seminar 2024 at St. Olaf "Interconnections: The Biblical World of the Eastern Mediterranean" with Professors Jennie Ebeling and Thomas Davis. Lectures will take place July 8-12. The cost for online attendance is \$199. For more information or to register, visit www.biblicalarchaeology.org/travel-study/bas-summer-seminar-2024-at-st-olaf/.

◆ The Lower East Side Jewish Conservancy will hold the virtual book talk "The Pulitzer Saga" with Linda Ambrus Broenniman on Wednesday, April 10, from 7-8:30 pm. There is a sliding scale cost to attend. Broenniman will tell "the story of her search for truth and piece together the astonishing history of eight generations of her Jewish ancestors – the Pulitzer family – their remarkable lives almost lost to her father's secrets." For more information or to register, visit www.nycjewishtours.org/event-log/the-pulitzer-saga-a-book-talk-on-zoom.

◆ The Literary Modiin – Solidarity with Israel Event #4 will take place virtually on Sunday, April 14, at 1 pm. For more information or to register, visit www.juliezuckerman.com/event-info/literary-modiin-solidarity-with-israel-event-4.

◆ The Lower East Side Jewish Conservancy will offer several virtual tours, including "Art of the New York City Subways" on Wednesday, April 17, from 8-9:30

pm (<https://www.nycjewishtours.org/event-log/art-of-the-new-york-city-subways-a-zoom-tour>); "The Architecture of Louis Kahn" on Tuesday, May 7, from 8-9:30 pm (www.nycjewishtours.org/event-log/the-architecture-of-louis-kahn-a-zoom-tour), and "The Roaring Twenties, Zionism, & Pharaonism in Cairo" on Wednesday, June 5, from 7-8:30 pm (<https://www.nycjewishtours.org/event-log/the-roaring-twenties-zionism-amp-pharaonism-in-cairo-a-zoom-tour>). There is a charge of \$15 to attend.

◆ Uri L'Tzedek will hold the virtual program "'Faith vs. Truth' in the Chassidic Tradition" with Rabbi Mel Gottlieb on Friday, May 24, at noon. The cost to attend is \$18. For more information or to register, visit https://us02web.zoom.us/webinar/register/WN_mpw0ha1mTDW2cl2Adiaa3A#/registration.

◆ The American Jewish University President's Speaker series will include several virtual conversations: "The Geopolitics of the Greater Middle East After October 7" on Thursday, April 25, at 3 pm (www.aju.edu/events/geopolitics-greater-middle-east-after-october-7); "Israel and the World after October 7th" on Wednesday, May 15, at 2 pm (www.aju.edu/events/israel-and-world-after-october-7th-conversation-yael-eckstein); and "The Wars of the Middle East" on Thursday, June 6, at 3 pm (www.aju.edu/events/wars-middle-east).

◆ The Institute for Jewish Spirituality will hold the virtual course "God is Here: Reimagining the Divine" with Rabbi Toba Spitzer based on her book of the same name. The course will feature seven live practice sessions on Thursdays, April 18; May 2, 9, 16, 23 and 30; and June 6, from 1-2:15 pm. All live sessions will be recorded and available to those who cannot attend live. There is sliding scale for tuition: \$349/\$249/\$149. For more information or to register, visit www.jewishspirituality.org/get-started/god-is-here-reimagining-the-divine/.

◆ The Institute for Jewish Spirituality will hold the virtual discussion "An Evening with IJS President & CEO, Rabbi Josh Feigelson, in Conversation with Author Rabbi Shai

Held" on Monday, April 15, at 8 pm. Held will discuss his new book "Judaism is About Love." For more information or to register, visit <https://ijs.regfox.com/josh-in-conversation-with-shai-held>.

◆ Melton will hold the class "Reclaiming Our Narrative: Jewish Peoplehood Post-October 7th" on Monday, April 15, from 2-3 pm. "Dr. Zohar Raviv will look at some of the patterns that have been embedded in Jewish civilization and identity and have resurfaced since October 7. For more information." For more information or to register, visit <https://events.org/events/calendarcourse?tid=e6d58678-7011-41c4-b022-c280f6e288ee>.

◆ The American Technion Society will hold the virtual program "Can Science Save the Planet? A Technion Earth Day Webinar" on Wednesday, April 17, at noon. A panel of Technion scientists will "share their insights and research on topics that include sustainable development, renewable energy solutions, sustainable material innovations, and eco-friendly alternatives for chemical processes." For more information or to register, visit https://us06web.zoom.us/webinar/register/7117096607662/WN_kUigvQFEQcOm-2HAL30ASXQ#/registration.

◆ Drew University will hold its virtual 2024 George and Alicia Karpati Lectureship with Pulitzer Prize winning author David Kertzer on Wednesday, April 3, at 7:30 pm. Drew University President Hilary L. Link, Ph.D., and Kertzer will discuss the latter's latest book, "The Pope at War: The Secret History of Pius XII, Mussolini, and Hitler." For more information or to register, visit <https://drew.edu/university-advancement/events/the-george-and-alicia-karpati-lectureship/>.

For additional resources, see previous issues of *The Reporter* on its website, www.thereportergroup.org/jewish-online-resources.

"Fiddler on the Roof" turns 60

By Dave Gordon

(JNS) – As the Good Book says...

The musical "Fiddler on the Roof" first proclaimed Shalom Aleichem to Broadway audiences in 1964, with Zero Mostel belting out the iconic "If I Were a Rich Man" song as Tevye the Dairyman, the father of seven daughters (five of whom have roles in the play). Bea Arthur played Yenta in the production, whose Boris Aronson-designed sets evoked Marc Chagall's shtetl paintings.

Sixty years later, Tevye's misquotations muddying the Torah, coupled with his witty megalomania, have reverberated through the halls of American theaters in countless productions. The play is said to be performed daily somewhere around the world since it first opened on September 22, 1964, according to the 2019 documentary "Fiddler: Miracle of Miracles."

Samantha Massell, who played Tevye's second daughter Hodel in the 2015 Broadway production, told JNS the

Eight •Continued from page 10

and heavenly strata, between the fixed and the endless. It is only on the eighth day, drawing on the energy of the transcendent, that this can occur.

The quality of eight, this miraculous meshing of the natural and the supernatural, is a defining characteristic of the Jewish people: we are "in the world, but not of the world," as it were. We operate within the confines of the seven-day earthly existence. On occasion, however, a hint of the miraculous bursts to the surface, the eight days of Chanukah being one example.

We pray daily for a new age to dawn, for the fulfillment of the prophetic promises with the coming of the Moshiach. Interestingly, the Talmud (Sukkah 52b) refers to the Moshiach as the eighth prince – a leader for a time marked clearly by the energy of eight: a physical world yet unencumbered by temporal limitation. At that time, says the Talmud (Erchin 13b), we will enjoy the music of the harp in the Temple, a harp, which will have eight strings.

play "is a flawless musical." The play is "one of the most recognizable titles in the musical theater canon" and "one of the few that has made an indelible mark on American culture," she said.

The original Broadway version, with Jerry Bock's music, Sheldon Harnick's lyrics and Jerome Robbins's choreography, ran for eight years, winning nine Tony Awards in 1965, including best musical, score, direction and choreography.

Alfred Molina, Theodore Bikel and Harvey Fierstein have performed Tevye over the years in the play based on Sholem Aleichem's "Tevye and His Daughters."

As the play approaches the age at which it is entitled to a senior discount, it has lost three key figures in the past year.

Norman Jewison, who directed the 1971 film version, died on January 20 at the age of 97. Harnick, the songwriter, died at 99 on June 23, 2023, and Chaim Topol, who played Tevye in the film, died at 87 on March 8, 2023.

Tevye jokes in the play, after inventing an appearance in his dream of Grandmother Tzeitel, that she looks very good for a woman who had been dead 30 years. What the

See "Fiddler" on page 12



Sam Massell as Hodel in the 2015 Broadway version of "Fiddler on the Roof." (Photo courtesy of Michael Kushner)

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There are four levels: Bronze \$200, Silver \$400, Gold \$600 and Platinum \$1,000.

To arrange for a sponsorship or for answers to questions, contact Rabbi Rachel Esserman at rachel@thereportergroup.org.

New program aims for black-Jewish cooperation in battling antisemitism

By David Swindle

(JNS) – The Academic Engagement Network will provide grants to two Historically Black Colleges and Universities for an initiative to nurture greater black-Jewish community alliances.

“While there are other excellent programs that seek to repair and rebuild the black-Jewish relationship, this project breaks new ground by bringing students, faculty and staff, and administrators at HBCUs into partnership to better understand and confront contemporary antisemitism,” Miriam Elman, AEN’s executive director, told JNS.

The pilot programs for the project will run at South Carolina State University in Orangeburg, SC, and Voorhees University in Denmark, SC, this year before expanding to five more in the state. Seminars will train students and staff about the history of black-Jewish teamwork and the implications of fighting hate together.

“This grant may mark a new beginning, but the bond between our communities is not new; it is steeped in history,” said Ronnie Hopkins, president of Voorhees University. “Our students are poised to become the future leaders of various fields, including industry, business, science and law. It is



Leroy Davis Sr. Hall at South Carolina State University in Orangeburg, SC. (Photo courtesy of Wikimedia Commons)

imperative that they are equipped to combat all forms of hatred, including antisemitism.”

Elman pointed out that during World War II when many Jewish academics escaped Nazi Germany, they often found welcome arms at HBCUs. “Black and Jewish communities in the U.S. forged a unique bond as a result of these experiences,” she said. “This initiative will draw on this inspiring history by empowering HBCUs to help combat contemporary antisemitism and disturbing efforts by extremists to create divisions between black and Jewish communities.”

Brandon Fish, director of Community

Relations for the Charleston Jewish Federation, told JNS that Jewish and black communities in the region have “long-standing relationships and a long history of cooperation.” Fish pointed to “the proliferation of Rosenwald schools, the birth of the NAACP and continued efforts to advocate for meaningful policy to address hate crimes impacting our communities, like a state hate-crime law and local hate ordinances.”

Fish noted that the state was one of only two in the country not to have a state hate-crime law.

Elman said, “The project is unique in that it utilizes the methodologies of the University of South Carolina’s Anne Frank Center – the only center of its kind in the U.S. and one of three in the world – and the framework of the HBCU 101 initiative, designed to help students successfully navigate the challenges of being an undergraduate

student in order to combat anti-black and anti-Jewish bigotry and intolerance.”

The project will celebrate “the historic alliance between black and Jewish communities in the United States, using it as a springboard for allyship, and for frank and open discussions about antisemitism and racism today,” Elman told JNS. “Many programs that discuss current issues and challenges between the black and Jewish communities steer clear of Zionism and Israel. This project addresses such topics from the get-go, providing professors, students and staff with the tools they need to counter the multifaceted nature of contemporary antisemitism.”

Fish told JNS: “We are grateful for this investment in the strengthening of the relationship between two groups who are foundational to our state’s history and continue to make history together in addressing common challenges.”

Fiddler

Continued from page 11

next 60 years might look like for “Fiddler,” as it approaches the rabbinically endorsed, ripe old age of 120, is an open question.

Ruth Wisse, professor emerita of Yiddish literature and comparative literature at Harvard University and distinguished senior fellow at the Tikvah Fund, is bearish on the future of “Fiddler.” Wisse, who created an eight-part series of online Tikvah classes about “Tevey the Dairyman,” told JNS that the tales were personal to Sholem Aleichem.

The writer described his “responsibility to care for children who go their different ways, writing it at a time of great generational conflict,” Wisse said. “There are many such periods in history, but some are more acute than others. This is a recurring subject.”

The show addresses “the idea of a minority that is under siege,” in this case Jews. It has a timeless aspect to it, save perhaps as antisemitism surges after Hamas’ October 7 terror attack on Israel.

“You tell me what’s happening in America,” Wisse told JNS, noting that she is sure that many university theater departments wouldn’t dare stage the play today. “Will it play to the next generation? In the current political atmosphere?” she asked. “I don’t think so.”

Set in the fictional shtetl of Anatevka in the early 1900s, “Fiddler” revolves around the poor milkman Tevey and his struggles to maintain Jewish tradition in changing times, culminating in his older daughters’ decisions to seek love outside of arranged marriages and, in one case, outside of the Jewish community.

Scholars have said that the play reflects American struggles with tradition and modernity. Massell, the actress, told JNS that “Fiddler” is iconic Americana, while it has also found universal appeal. She noted that Joe Stein, who wrote the original play’s book, was talking with the producer of the first “Fiddler” production in Japan. The latter asked Stein if Americans truly understand the play, given how Japanese it is.

“This story is so timeless. Yes, it is an intrinsically Jewish story, but the themes of tradition, family and assimilation are relevant across so many cultures,” Massell said. “Everyone can relate.”

Sholem Aleichem appears to have created the dairyman character in 1894, which means the dairyman gets 130 candles on his cake. The writer penned the final Tevey story in 1914 (110 years ago), and “Tevey and His Daughters” became an off-Broadway musical in 1957. In 1959, New York’s Channel 13 aired “The World of Sholom Aleichem” in its show “Play of the Week,” starring Motel.

The film critic Jan Lisa Huttner, who has published two books on “Fiddler,” notes differences in the iterations of “Fiddler.” The written stories have a male matchmaker with a minor role, not Yenta, for example. She told JNS that it is “to the credit of the creators” that they managed to universalize the play, whose financial backers thought it was too parochial for American sensibilities



Actress Sam Massell with Sheldon Harnick, who wrote the lyrics to the original Broadway version of “Fiddler on the Roof.” (Photo courtesy of JNS)

when it was first pitched.

“It has universal truths,” Huttner told JNS. “Parents, they have a certain image in their mind of what their children are going to be, and they’re responsible for them in many ways, shaping and molding that child. Children on their own encounter strengths and weaknesses and everything.”

The story must also be viewed in the context of history, she urged. “In periods of great turmoil, there’s going to be different turns of events in significant ways, and that’s what ‘Fiddler’ captures,” she said. In the story, that turmoil included tsarist marauders that disturbed, or pogrommed, Jews.

Lovers of the show think of tradition as a central and universal theme; “Tradition,” which notes that a tradition-less people would have lives as shaky as a fiddler on a roof, is among the play’s most admired songs. Many Orthodox Jews, however, view the production as advocating for assimilation, or at least rethinking Jewish religious practices and values.

Huttner, who consulted on the documentary “Fiddler: A Miracle of Miracles,” thinks tradition is a minor plot element. “Excuse me, that’s in the first five minutes. You’ve got another three hours to go,” she said. “At the end of it, it turns out that our lives are as unstable as the fiddler on the roof. We’re all in the balance.”

Alisa Solomon, who directs the arts and culture concentration at Columbia Journalism School, told JNS the play “is beautifully built. The songs are wonderful. It’s completely emotionally engaging.

“For us Jews, we think of the show as speaking directly to us, addressing the things that we recognize and identify with – and that’s all true,” she said. “At the same time, it’s traveling on a parallel track of universalism, where children are making their own lives and moving away.”

Solomon, who is the author of the book “Wonder of Wonders: A Cultural History of Fiddler on the Roof,” added that historical forces, “for better and worse, often worse, are pressuring different groups of people to have to uproot their lives.

“All of those things are always going on,” she said. “In the show, it gives us windows into the experiences, feelings and meanings of all of those things.”

Israeli student discovers rare Roman-era oil lamp

By JNS staff

(JNS) – A high-school student from Hod Hasharon recently discovered a 1,600-year-old Roman-era lamp during a field trip in southern Israel. When his class stopped for lunch next to the fort of Mezad Tzafir, Yonatan Frankel, 16, began to pick up rocks and examine them. “One of the stones was full of dirt. I shook it off, and suddenly I saw a design. Then I understood that this was a man-made object and not just a stone,” said Frankel.



Yonatan Frankel and the lamp he found. (Photo by Yoli Schwartz/Israel Antiquities Authority)

an-Roman town of Mamshit and the copper mines of Feinan (biblical Punon) in the Central Arava – not far from present-day Moshav Ein Yahav, a trade route was in use in the fourth to sixth centuries C.E.,” she added.

“In order to secure the shipments of copper and possibly even gold from the mines, a series of forts were built between the head of the Scorpions Ascent and Mezad Hazeva, and Mezad Tsafir was one of these. Mounted patrols guarded the important road,” explained Erickson-Gini. “It’s easy to imagine the lamp lighting up the darkness in the lonely, isolated fort manned by Roman soldiers.

Frankel received a certificate of merit for his discovery and for handing over the artifact.

“I wish to thank Yonatan for his good citizenship,” said IAA Director Eli Escusido. “Every object that is turned over to us is kept by the National Treasures Department, and each object can shed significant light, as is indeed the case here, on our past.”

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