

THE REPORTER

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TC-TI to hold iEngage programs

Temple Concord and Temple Israel, in partnership with the Jewish Federation of Greater Binghamton, will bring the Shalom Hartman Institute's iEngage program on "Israel's Milestones and their Meanings" to the Binghamton Jewish community. The program will explore the legacy of the past and the challenges of the future through video lectures, discussions and texts. Each participant will get their own booklet of materials and access to all the lectures and more online reading materials to continue their explorations.

The cost is \$20 per person for the entire program, starting with two spring sessions, Thursdays, May 31 and June 21, from 7-9 pm, then continuing with six more sessions in the fall. Rabbi Barbara Goldman-Wartell and Rabbi Geoffrey Brown will be facilitating the sessions. Advanced registration is requested so the booklets can be ordered.

"iEngage: Israel's Milestones and Their Meanings" will explore the events of 1917, 1947 and 1967 as key moments when Zionism unleashed new thinking

about the meaning of Jewishness. Each session includes text study and discussion led by Brown and Goldman-Wartell, and video lectures and roundtable discussions with leading Hartman scholars.

"I'm excited that we are offering this program to the Jewish community since the program expands the way we might understand these important milestones," said Goldman-Wartell. "Memory is a central element in defining modern Jewish identity. As we look to Israel's future, we need to engage anew with our past and

explore its meanings and consequences. This iEngage series grapples with the different ideas and values that shape the meaning of modern Israel, Zionism and Jewish identity today. Together we will engage in a new values-based discourse about Israel, including such topics as nationhood, land, sovereignty, Jerusalem, occupation and moral red lines."

To make a reservation, contact Temple Concord at 723-7355 or templeconcord-binghamton@gmail.com, or Temple Israel at 723-7461 or titammy@stny.twcbc.com.

CJS spring program: "Speaking Through Art as a Jew"

Judaic artist Flora Rosefsky
on May 10

The College of Jewish Studies will continue its theme of "Speaking Through Art as a Jew: Visual Expressions of Jewish Culture" on Thursday, May 10, at 7:30 pm, at the Jewish Community Center. The guest speaker will be Flora Rosefsky, a visual artist, who will speak on "Inspiration and Influences in a Personal Artistic Journey." It is a journey which began in Binghamton, her former home. "CJS is delighted to welcome Flora back for this program," said organizers.



Flora Rosefsky
(Photo by Duane Stork)

"the spark of an artistic career started with a beginning quilting class at the JCC, while I was also creating highlights of a life in drawings called FLORAGES® in the early 1970s."

Now Rosefsky is a visual artist living in Atlanta, GA. Her artworks, comprised of drawings, illustrations and mixed media collages are often inspired by her Jewish heritage; through her art, she interweaves her secular world "with a unique spirituality." Almost 48 years later, she states that she "incorporates re-

purposed mixed materials on contemporary

See "Rosefsky" on page 6

"People of the Image" on
May 17

The third lecture in the College of Jewish Studies spring 2018 program "Speaking Through Art as a Jew: Visual Expressions of Jewish Culture" will be held on Thursday, May 17, at 7:30 pm, at the Jewish Community Center, 500 Clubhouse Rd., Vestal. Professor Marc Michael Epstein will speak on "People of the Image: Jews and Art." The program is open to the entire community. General admission is \$8 per program or \$20 for all three programs; senior



The Golden Haggadah will be discussed during Marc Michael Epstein's lecture.

admission is \$5 per program or \$12 for all three programs. BU students are welcome to attend at no charge.

"Everyone knows that Jews are a 'People of the Book,'" said organizers of the event. "But everybody also 'knows' that the second commandment prohibits the making of art. As it turns out, everybody knows wrong: Jews, while indisputably bookish, are also the 'People of the Image' as well, creating

See "Image" on page 6

TC-TI adult ed. program on "Remembrances of growing up in Nazi Germany" on May 12

Walter Selan will give a *Havdalah* program for the joint Temple Concord-Temple Israel adult education program on Saturday, May 12, at 7:30 pm, at Temple Concord, 9 Riverside Dr., Binghamton.

Selan and his family emigrated from Germany in November 1938 to the United States, when he was 10 years old. Selan "has vivid recollections of his young life as Germany became increasingly Nazified. He and his family suffered and finally

escaped after Kristallnacht, under harrowing conditions," said organizers of the program. Selan's family arrived in Chicago in June 1939, and he later graduated high school and university. He enlisted in the U.S. Naval Reserves in 1947 and was on active duty after the Korean War. He coached basketball while in the service. He married



Walter Selan

in 1954, meeting his future wife in Miami Beach. He became a successful businessman in his new country and founded his own company, Waltco Toys. He also became a professional bass fisherman, winning cash and prizes.

In 1981, his daughter and her family moved to Broome County, and he began visiting

here. He moved to Vestal 20 years later. He attended the bar mitzvah of his grandson at Temple Concord. Coincidentally, the rabbi of Temple Concord at the time, Lance Sussman, was a distant relative of Selan's mother.

Although not required, call Temple Concord at 723-7355 for reservations. There is a nominal \$5 attendance fee and a nosh will be served. A question-and-answer period will follow the presentation.

May 12 BD luncheon speaker to discuss

"The Synagogues of Italy and their Jewish Legacy"

By Dora E. Polachek

On Saturday, May 12, Beth David's luncheon speaker will be Dr. Howard Warner, who will share his discoveries about Italy's Jewish heritage that resulted from a trip taken by the Warners last November.

"For me, it was a chance to see history up close," Warner said. "Anyone who knows me can appreciate how enthusiastic I was to experience the locations and people that I had spent years studying."

Guided by his daughter, who was

spending a semester abroad in Italy, Warner had a chance to visit the synagogues in Rome, Florence and Venice, as well as find out more about the ghettos that had existed. "We even had the good fortune of attending services in Florence," said Warner. "The history of Jews in Italy is complicated and multi-faceted. I plan to provide an understanding of the condi-



Dr. Howard Warner

tion of our ancestors in Italy. I will discuss the development of the Italian ghetto and the freedom that came with the modern Italian state."

Photos and other illustrations will be part of the talk. "Many of us have visited Italy," organizers said, "but Howard's experience will highlight aspects of Italy's Jewish heritage that we may not have had the chance to explore

on our own. We are honored to have him as our May speaker, and are looking forward to a talk that is guaranteed to be both enjoyable and educational!"

A longtime resident of Binghamton, Warner grew up in Brooklyn, majored in biology at University of Washington, St. Louis, and received his dental degree from New York University. Before opening his own practice in Kirkwood, he was a dentist in Bainbridge and Greene, NY.

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Opinion

Why Israel is investing in Diaspora Jewish education

By Naftali Bennett

(JTA) – For decades, world Jewry helped Israel. Organizations gathered and sent funds to the feeble, small state; our Air Force and Navy were formed and trained by Jewish volunteers from around the globe. As we celebrate our 70th Independence Day, we should thank the previous generations while shifting to a new era, one in which we reverse the roles and Israel spends more time and resources helping the Jews of the world.

Since its inception, Israel has played two roles: First, it is the country of all of its citizens, Jews and non-Jews alike. Second, it is the nation state for all Jews, citizens or not. The Law of Return, which offers immediate citizenship to any Jew interested in living in Israel, is the best example

of this idea. As the Jewish homeland, Israel has always felt a sense of responsibility toward the Jews of the world and has acted, often quietly, to safeguard those in need – simply because they are Jews.

Sadly, recent events in France and Poland highlight the rise of antisemitism and the need to maintain such actions. However, the greatest danger facing the Jewish world in the 21st century is disengagement: Millions of Jews, mainly in North America, are drifting away from Judaism and, as a result, from Israel. Israel cannot ignore this reality. Acting as the home of the Jews, Israel helped Jews in physical danger. Now it is time to help those at risk of losing their connection to Judaism and Israel.

Not long ago, I told our government that Israel ought

to drastically increase its investment in promoting Jewish education and identity, multiplying the resources allocated to projects like Mosaic United, Birthright or Masa by at least tenfold. This statement – and my continued policy of investing in education for Diaspora communities – caused people to ask why. “Why should our tax monies go to a child in Dallas or Budapest?”

I have two answers to this question. The first is a one-word answer coming from my *kishke*: because. Jews are family, and we need to help our family, whether in Brazil, England or the United States. We help them because we are all Jewish.

The other answer is a far second, but it, too, has its place: Maintaining strong Jewish communities is not only the moral thing to do, it is also a strategic investment by Israel because when you disengage from Judaism, you tend to disengage from Israel. The toughest challenge facing us is the masses of Jews distancing themselves from Judaism and Israel. This distancing has little to do with the disputes between the Diaspora and Israel. The often harsh criticism directed by Diaspora Jews at the Israeli government is being voiced by Jews who are connected and care deeply. Those angry at Israel are those who love Israel and feel they have a stake in the Jewish state.

In the United States, however, they are a minority, not the majority. My main concern is the 75 percent of U.S. Jews, or more, who don't care enough to be mad at Israel. To be clear, I wish we could resolve all the disagreements between U.S. Jews and the Israeli government, but we have to be realistic. There are serious differences between American and Israeli Jews, including the size and significance of non-Orthodox denominations. This, in turn, influences political representation and resulting public policy. So while it is unlikely we will solve all the issues, we must work hard for an open dialogue based on mutual respect and understanding.

Despite the massive gaps, I refuse to give up. Seeing a Jew drift away from our heritage and traditions, away from our people, hurts me. It is like watching a sibling walk away from the family – I'll do what I can to stop it and make him return. We are losing millions of Jews and history will judge our efforts to reverse this dangerous trend. Giving up simply is not an option.

Over the past five years, we have invested unprecedented resources into creating an infrastructure capable of working with Jewish leaders to save a generation of Jews. Through Project Momentum, Campus Engagement See “Education” on page 7

Seventy years of miracles

By Jonathan S. Tobin

(JNS) Like some of the past celebrations of Israel's Independence Day, the fuss being made about Israel's 70th birthday this year hasn't penetrated too far into the American Jewish consciousness. While those Jewish activists who are already interested in Israel-oriented events are doing their best to acknowledge the passage of seven decades since 1948, for millions of Americans who identify themselves as Jews, Yom Ha'atzmaut was just another day on the calendar.

The problem in our thinking about 70 years of Israeli independence is rooted in its normalcy. Those who grew up in the second half of the 20th century, let alone the 21st, think of Israel's existence as a given. We relate to it in terms of what we think of its prime minister or our opinions about what it should do to solve the conflict with the Palestinians, with battles over religious pluralism and its treatment of migrants from Africa – or whatever the issue of the day might be.

But its 70th birthday is an apt moment to try and take the long view of Israel's importance.

What has been forgotten in its rise to the status of a First World economy and a regional military superpower is just how unlikely its existence was considered before 1948 and what that has meant to the lives of every Jew on this planet.

A century ago, even after the Balfour Declaration gave the Zionist movement its first real triumph, the notion of a Jewish state in what was then called Palestine was still considered a fantasy. For nearly 2,000 years, the Jews had been deprived of sovereignty over any part of their ancient

homeland. Homelessness was not merely an unavoidable element of the plight of the Jews, but part of their identity. Many religious and secular Jews – each of them thinking this way as a result of different reasons and ideologies – embraced the absence of the Jewish people from the world stage as a virtue.

Many religious Jews thought that a return to the land of Israel must await the arrival of the messiah. Secular liberals believed values rooted in universalism were a better defense than sovereignty over their own land. Zionism – the notion that Jews must take charge of their own fate – was, even after Theodor Herzl helped found the modern movement, supported by only a minority of the Jewish people and had little backing from non-Jews.

Yet however the Jews conceived of their role in the world, the non-Jewish world thought of them as a largely despised and homeless minority. The consequences of this for Jewish security everywhere were incalculable. Antisemites have always had a variety of contradictory reasons for hating the Jews. Regardless of the motives of the haters, the lack of a national home inevitably rendered efforts at defense futile in a world in which Jews were thought of as deicides by Christians and as a *dhimmi* people who deserved second-class status by Muslims.

Herzl's insight was based on his experience covering the trial of Jewish artillery officer Alfred Dreyfus in France in the 1890s. He understood that if crowds could still cry “death to the Jews” in what was then thought of as the freest and most liberal nation in the world, any hope of Jewish See “Miracles” on page 7

In My Own Words

The woes of smart devices

RABBI RACHEL ESSERMAN, EXECUTIVE EDITOR

Although people worry that their personal identification information on social media accounts is being shared without their permission (just think of all the fuss about Facebook and Cambridge Analytica), that may be the least of our problems when it comes to the devices that are supposed to make our lives easier. Hackers are beginning to access our homes and businesses through household appliances. For example, Business Insider recently reported that a casino's high-roller database was accessed and stolen through a thermometer in its lobby fish tank. Remember the ads that show how you can do everything from program your DVR recorder or change the temperature of your household thermometer by using an app on your phone? Those apps offer hackers a way to enter your system and allow them to access devices that contain your financial information. Everything from your toaster to your refrigerator can be hacked if they're connected to the Internet.

While I don't pretend to understand how all this works, I do know that the more objects we connect to the Internet, the more problems that can occur. The only completely safe way to use a computer is to not connect it to the Internet,

which would defeat most of the purposes for which we use our computers. Accessing our computers remotely is becoming more common, whether it's so we can work from home or allow the cable company to solve a problem without having to visit our house.

It's impossible to stop all hackers, although I've read about ways to make it more difficult for them to access our appliances – for example, making certain that the passwords to our DVRs and refrigerators are not set to the company default. Until I read these articles, I didn't realize my toaster or other appliances had a password and I still have no idea how to change them. (And just what I need, even more passwords to forget... I mean, to remember.) I guess I'm not ready for a smart house, one that is connected to the Internet so the heat and appliances settings can be adjusted through my phone. That means if I'm ever at a bank during a robbery (remember that ad?), I won't be able to tape a TV show for later viewing. (Actually, I still don't have a DVR player, so that's irrelevant.) That also means my smart phone is used mostly for texting.

All these connections make life more complicated

for those of us who aren't tech savvy. It used to be we received financial information in the mail. It sounds great to get it straight from our account on the Internet, but what happens when you get locked out because you can't hear well enough on the phone to get the security number you need – something they require even after you enter a user name and password. And please, before you suggest having the number texted, what happens if the only phone number they have is your land line and you can't change that to a cell phone until you get the security number, which you can't get because you can't hear it or don't understand all the instructions.... Well, you get the idea.

Someone recently told me that she's obsolete because she doesn't understand anything more than the simplest technology. Even the switch to digital TV doesn't make any sense to her beyond my saying that it just means the old TVs won't work without a new box from the cable company. In fact, this column might as well be written in gibberish since that person won't understand most of it. Fortunately, it's still possible to live a very good life without all the conveniences tech devices have to offer.



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

ADS

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Music in the Kilmer mansion on May 6

On Sunday, May 6, at 3 pm, the Ensemble Concord will present its sixth annual spring concert in the Kilmer mansion at Temple Concord, 9 Riverside Dr., Binghamton. Organizers expect this to be “an afternoon of beautiful chamber music.”

Pianist John Isenberg, violist Jennifer Myers, violist George Myers, cellist Stephen Stalker and guest pianist Carol Bernstein will join together for a concert of music by Bruch, Dvorak and Mozart.

Isenberg, a native of Endicott, holds a B.A. in music and Italian, as well as an M.A. in Italian from Binghamton University. He served the Tri-Cities Opera in various capacities from 2001-12. He has performed with various other groups in the Binghamton area, including the Binghamton Downtown Singers and the Summer Savoyards. He is currently an organist and the choir director at Sarah Jane Johnson Methodist Church in Johnson City.

Jennifer Myers, a native of Ithaca, is a violinist in New York state, performing with the Glimmerglass Opera Orchestra and the Cayuga Chamber Orchestra. She also performs with the Fenimore String Quartet and the Catskill Chamber Players.



L-r: Jennifer Myers, John Isenberg, George Myers and Stephen Stalker.

George Myers, a native of Brooklyn, began his performing career as a violinist at the age of 11, performing live on New York City radio for the broadcast “Young America Plays.” He’s been guest conductor for regional All-State festivals in New York, as well as at Binghamton University. He recently retired as director of orchestras at Ithaca High School, and is currently violist with the Cayuga Chamber Orchestra.

Stalker has performed in chamber groups throughout

the United States and Europe, was a finalist in the Evian International String Quartet Competition and the Naumberg Chamber Music Competition, and is a member of the Prometheus Ensemble based in Danbury, CT.

Those attending are invited to a reception following the concert.

Tickets are \$15 per person, \$5 for students or \$30 maximum for a family with children, and are available by calling Temple Concord at 723-7355 and leaving a message, by e-mailing templeconcordbinghamton@gmail.com or at the door on the afternoon of the concert.

OF NOTE

Rozen

Bonnie Rozen’s artwork will be on display at the Lost Dog Cafe for the month of May. Rozen’s drawings are originally done digitally on her iPad. Her work can be seen on the “Artful Musings by Bonnie” Facebook page and on Instagram @BonnieDroz. She is a graduate of the Traphagen School of Fashion Design.

Rozen has been the advertising representative for *The Reporter* since 1995 and is president of Success Network, a business to business networking group.

Flora Rosefsky to speak at Beth David Sisterhood Donor on May 9

By Paula Rubin

Former Binghamtonian Flora Rosefsky will be the featured speaker at this year’s Beth David Sisterhood Donor dessert. The event will be held at the home of Marti Klionsky, 34 Avon Rd., on Wednesday, May 9, at 7 pm. She will discuss the inspiration for the Jewish Community Center’s “Threads of Tradition” quilt that involved the workmanship of local women – many from Beth David. Minimum donor to attend is \$25 which includes dessert. This topic will be geared to Sisterhood, but is open to all women.

When Rosefsky was program director at the JCC she designed a “Threads of Tradition Quilt.” There were 25 panels, all designed with a Jewish theme and put together by

volunteers. Today, this quilt hangs in the library at the JCC. It was the first of many community quilts she has designed.

Rosefsky, who now resides in Atlanta, GA, is a visual artist who uses a range of artistic mediums from quilting to drawing to scissors to recycled drawings, painted papers, photos to pens and brushes. Inspired by her Jewish heritage, Rosefsky works in collage, mixed media work, stained glass windows and Judaic-inspired art. She is currently a member of the Women’s Caucus for Art, American Guild of Judaic Art, Atlanta Collage Society, Atlanta Photography Group and many others.

To make a reservation or for more information, call Marlene Serkin 729-3235 by Monday, May 7.

The Jewish Community wishes to express its sympathy to the family of

Ida Epstein

The Jewish Community wishes to express its sympathy to the family of

Barry Newman

TC Sisterhood Shabbat and installation on May 18

Temple Concord Sisterhood Shabbat and installation of 2018-2019 officers will be held on Friday, May 18, at 8 pm, at Temple Concord, 9 Riverside Dr., Binghamton.

Sisterhood Shabbat is being organized by Cathy Eckert and Shari Neuberger. Members of the Sisterhood will be

participate in the service.

Rabbi Barbara Goldman-Wartell will be the installing officer for the officers and Board of Directors members. Sisterhood will sponsor the *oneg* following installation and services. Everyone is encouraged to attend.

TI Sisterhood to host book review on May 22

The Sisterhood of Temple Israel invites the entire community to join its members on Tuesday, May 22, at 7 pm, for a dairy dessert event at which Merri Pell-Preus will present a review of Ruth Gruber’s book “Haven.”

According to organizers, “This book offers a first-hand account of a remarkable rescue that took place during the Holocaust and which, unknown to many of our local residents, has an important historical connection to an area here in upstate New York.”

“Haven” tells the true story of the 1,000 World War II refugees who were personally escorted to the U.S. in August 1944 by Gruber, a Jewish American journalist. It details how the author went to Italy and managed to shepherd refugees from 17 countries all the way to Fort Ontario, a retired U.S. Army camp in Oswego, NY. Gruber was also considered instrumental in helping them to obtain United

States citizenship after the end of the war.

All attendees will be guests of Temple Israel Sisterhood, as there is no charge for the program. However, to ensure an adequate supply of desserts, advance reservations are required by Friday, May 18, to the temple office at 723-7461 or e-mail titammy@stny.twcbc.com.



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Off the Shelf

Difficult times

RABBI RACHEL ESSERMAN

The tween years – the short period of time when one is no longer a child, but not yet a teenager – are difficult enough without having to face issues beyond the normal travails of growing up. However, not every tween is so lucky. In “Lucky Broken Girl” by Ruth Behar (Nancy Paulson Books/Penguin Random House), the narrator speaks of the difficulties that occur after an automobile accident leaves her with a badly fractured leg. R. M. Romero uses a clever plot device to make it easy for young readers to understand what happened after the Nazis invaded Poland in “The Dollmaker of Krakow” (Delacorte Press). Although the former novel has a realistic feel, while the latter contains numerous elements of fantasy, both works portray the courage tweens need to get through difficult times.

Ruthie Mizrahi, the narrator of “Lucky Broken Girl,” and her family moved to New York City in the mid-1960s. Although her family had loved living in Cuba, that changed after the country became communist. Her father works several jobs to make ends meet. Her mother longs for the warmer weather of Cuba and an ocean breeze. Ruthie’s adjustment at school is not easy: she’s put in the slow class because she doesn’t speak English. There she becomes friends with Ramu, who is from India and also learning English. At home, Ruthie is friends with Danielle, who envies Ruthie’s ability to play hopscotch. Ruthie, however, wishes she had white go-go boots like the ones Danielle wears.

Then everything changes when Ruthie’s family is in an automobile accident. Ruth is the only one with a serious injury, one that confines her to her bed for a year. The story portrays the impact this has on Ruthie and the other members of her family, particularly her mother, who must now help her with her basic needs. The author also shows how being confined to bed changes Ruthie, opening her to the beauty of art and reading. In addition, Ruthie learns some valuable lessons about compassion and understanding.

In her author’s note at the end of “Lucky Broken Girl,” Behar relates when the story remains true to her life and when it veers into fiction. Her comments on how the young Ruthie still lives inside her – and how Ruthie’s fears can still affect her – are moving and will resonate with adults who may want to read this novel and discuss it with their tweens.

While the main character in “Lucky Broken Girl” is human, that’s not true for the central figure in “The Dollmaker of Krakow.” Karoline is a doll – a living, moving, talking doll, who finds herself magically transported from the Land of Dolls to our world. She’s seeking help for the doll kingdom, which has been overrun with rats who are burning the dolls who oppose them and destroying their land. She awakes to find herself in the store of a man known as the Dollmaker. While the Dollmaker is sympathetic to Karoline’s troubles, he doesn’t know how to help her. He keeps mostly to himself due to the loss of his leg during World War I. However, with Karoline beside him in a

basket, the Dollmaker ventures out more and becomes friends with a Jewish father and daughter, Josef and Rena Trzmiel. Rena and Josef also discover that Karoline can speak and, while still worried about the war in the Land of Dolls, Karoline enjoys her new friends.

Unfortunately, the Nazis invade Poland and the fantasy elements partly give way to the awful reality of how the Jews in Poland were treated, even by many of their fellow countrymen. The question becomes whether Karoline and the Dollmaker can help their Jewish friends. The plot balances their wish to save Rena and Josef with the inability of the author to change the course of history. The novel also tries to explain why horrible things happen when Karoline asks the Dollmaker why people want to hurt others. The Dollmaker answers: “That’s what weak people do... They’re afraid, and hurt others with that fear. But there comes a point at which they don’t deserve our pity anymore.”

“The Dollmaker of Krakow” manages to feel real, not only because of the author’s writing skill, but because Romero knows not everyone could be saved from the Nazis. Chapters alternate between what occurred in the Land of Dolls and what is happening in Poland. The pure fantasy chapters will be of less interest to adults, but those sections and the fact that events are seen through Karoline’s eyes make the work more palatable to the tween age group. Adults, however, may be able to read between the lines and understand the details that are missing.

“Disobedience” is an accurate portrayal of lesbian love – and the Orthodox Jewish community

By Naomi Pfefferman

LOS ANGELES (JTA) – Sebastian Lelio, the director who recently won the Academy Award for best foreign film for “A Fantastic Woman,” grew up Catholic in Chile knowing almost nothing about observant Jews.

So when the Jewish actress Rachel Weisz approached him a couple of years ago and suggested he co-write and direct “Disobedience,” a film that depicts how a lesbian relationship affects a close-knit Orthodox Jewish community, he had some trepidation. Actually more than some. “I was terrified,” Lelio told JTA in a telephone interview from Santiago. “I didn’t know how I was going to deal with



At left: Sebastian Lelio on the set directing “Disobedience.” (Photo by Agatha A. Nitecka/Bleecker Street)

‘Disobedience’ because it takes place in such a specific and often secretive world.”

But Lelio said he was deeply intrigued by Naomi Alderman’s 2006 novel of the same name. He eventually

sought the advice of 10 rabbis and other consultants before writing a script with playwright and screenwriter Rebecca Lenkiewicz, who co-wrote the 2016 foreign film Oscar winner “Ida.”

The result has been called a nuanced portrait of lesbian love, religious devotion and what happens when those worlds collide.

In the film, Ronit (played by Weisz) is a photographer and daughter of a rabbi who flees her childhood Orthodox community in London for New York. When the lapsed Jew learns that her father has died, she returns home for his **See “Love” on page 8**

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Federation held Sunday Funday

By Reporter staff

The Jewish Federation of Greater Binghamton, with the help of Binghamton University students from the JFEW Binghamton Scholars Program, held a PJ Library Sunday Funday on April 22. The event included the reading of PJ Library books, the making of bookmarks and a snack.

"I've wanted to hold a PJ Library event for a long time to share the gift of reading and my love of books," said Sima Auerbach. "The children had a wonderful time and their parents had the opportunity to schmooze with each other. We even had grandparents and a great-grandparent attend the event, who shared in the joy of reading. I am also grateful to the wonderful young women who helped

make the program possible."

The PJ Library sends free Jewish children's book for children ages 6 months through 8 years old. It offers books that teach Jewish values through literature. A program of the Harold Grinspoon Foundation, PJ Library is made possible through partnerships with philanthropists and local Jewish organizations. The Jewish Federation of Greater Binghamton is one of the communities that offers the program to its members.

At right, l-r: Great-grandmother Ada Brummer and grandmother Susan Herzog watched as the children enjoyed the different activities.



Students read PJ Library books to the children.



The children had the opportunity to make bookmarks.

NEWS IN BRIEF

From JNS.org

First *haredi* man to serve in Israel's Mossad agency

For the first time, a young *haredi* man will perform his National Service in Israel's elite Mossad unit, according to the ultra-Orthodox Kikar HaShabbat news site. Never before has a member of that community served in Israel's intelligence, covert operations and counter-terrorism service. The unidentified 22-year-old is making history, but will be joined by another unidentified 21-year-old man at the beginning of next year. Though many *haredim* ultimately receive exemptions from army and national service requirements, some choose to perform national service or join religious army units. National Civic Service Authority Director General Sar Shalom Jerbi said, "We congratulate the Mossad on opening its gates to National Service volunteers. I have no doubt that this is just the first part of the volunteers' security activities in the Mossad, and that the organization will know how to recognize the qualities and abilities of *haredi* volunteers." "The fact that this volunteer joined the ranks of an elite organization such as the Mossad is proof of his talents and of the personal development the Authority provides its volunteers with," Agriculture Minister Uri Ariel, who is also in charge of National Service, said.

At right: JFEW Binghamton Scholars Program from Binghamton University ran the event for the Federation. Sitting (l-r): Samantha Herlands, Leora Schwadron, Hailey Zion and Raya Skopicki. Standing: Julia Anderson, Katrina Weiner, Michelle Zharkov, Madeline Propis, Mara Licciardi, Alex Rizopoulos, Isabella Weiner, Lena Feler and Mariel Grosshern.



Community Calendar

The Community Calendar can be found on the Jewish Federation of Greater Binghamton's website, www.jfgeb.org, by clicking on "calendar." Updates or additions of events for the calendar can be made by contacting the Federation through its website (click on "calendar" and then "click here to request a change to the calendar") or by calling 724-2332.

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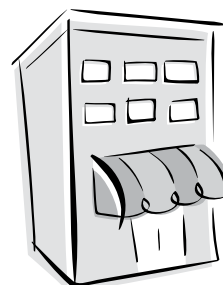
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THE REPORTER

Published by the Jewish Federation of Greater Binghamton

Zionism meets feminism: Talking shop over a crisp glass of Chardonnay

By Eliana Rudee

(JNS) – In a quintessential “only in Israel” moment, nearly 60 women (and a few dozen men) gathered on a breezy mid-April evening under the Nachlaot stars, sipping good Israeli wine and talking about the intersection of Zionism and feminism.

The “Wonder Women + Wine” event was held by “Wine on the Vine,” a flagship project of The Israel Innovation Fund, a nonprofit with a vision to “reignite the Zionist spirit and meet the needs of Jewish civilization in the 21st century by connecting people around the world through the vibrancy and creativity of contemporary Israeli culture.”

In addition to hosting panel and wine-tasting evenings in Jerusalem and Tel Aviv, “Wine on the Vine” partners with elite wineries and Israeli NGOs, offering a way for Israel lovers and wine lovers alike to support both by planting a grapevine at a leading Israeli winery for \$18 (a *chai* in Hebrew, representing “life”). “The idea is that you are supporting something physical and planted in the land of Israel through proxy, and doing a mitzvah,” said Deb Houben, sommelier and assistant director of “Wine on the Vine.”

Houben’s personal connection to wine, which she says

parallels the land of Israel, is through its infiniteness and liveliness. “There’s always something new to taste. No wine, even within the same bottle, is experienced the same,” she said. “Wine is the *eret* of my life, my connection to the land,” maintained Houben, who immigrated to Israel from the United States and has been working in the wine industry since 2007.

But as with all things “alive,” she added, there is always work to be done. Houben argued that within the global wine industry, and even in Israel, many women have knowledge of the field, but few actually make wine. She estimates that out of the 300 or so winemakers in Israel, fewer than a dozen are women.

So to highlight women’s role in the wine industry, the evening featured a panel of four female Zionist leaders who are making social change in Israel, connecting their ability to do so with the land. As they spoke about their work, guests sipped wines from MAIA and Tulip wineries.

Tatiana Hasson, director of outreach and engagement for TIIF, led the panel and maintained that Israel and feminism to her “means reaching potential.” She said “in Israel, anything I want to accomplish I am able to, and everyone around me pushes me to do just that.”

One of the panelists, Karen Brunwasser, is a Jerusalem civic activist and one of the founders of the Jerusalem Season of Culture, an award-winning independent arts organization created to strengthen the city as a more vibrant, pluralistic and creative urban center. According to Brunwasser, she didn’t start thinking about how being a woman in Israel affected her life until she became a mother. “Our head funder is a woman, the board is headed by other female philanthropists, our director is a woman, and our artistic director is another woman. I am surrounded by girl power,” she exclaimed.

However, she acknowledged that it is difficult to maintain her public and social career while also being a mother. “It affects my career and the way I want to affect change,” she said. “It’s a dilemma I haven’t figured out how to reconcile.”

According to Brunwasser, while the feminist revolution has taken women part of the way, “to go the rest of the way, it is necessary to prepare women for the dramatic change that will come in their lives,” especially when they begin to have children. While some women are not leaning in because it often comes at a heavy personal cost, if that is their choice, then that is great, she told the guests.

See “Feminism” on page 12

Rosefsky. Continued from page 1

issues and themes to elicit a dialogue between the artist and those who view the work.”

Rosefsky is a graduate of Syracuse University with a B.S. in education. It wasn’t until she raised her four children in Binghamton that she decided to pursue a career as a visual artist. Taking advantage of courses at BU, she took classes with several art professors. Rosefsky exhibited her work in several juried competitions and invitational shows in upstate New York. After moving to Atlanta in 1995, her work started to reach larger audiences.

Her paper cutouts have appeared in many print publications, while some of her quilt designs were licensed by Hallmark. In Atlanta, Rosefsky’s designs have been

transferred to synagogue stained glass windows, Torah covers, community narrative quilts and other Judaic textiles pieces.

In 2015, Rosefsky was one of five artists invited to exhibit at the Bascom Contemporary Art Center in Highlands, NC with the show “Contemporary Collage: Found Images, Mutable Meanings.” Rosefsky is a member of the Atlanta Collage Society, and is a signature member of National Collage Society, where her collage work is part of the Kent State University’s permanent collection. She is a board director of the American Guild of Judaic Art, and belongs to the Pomegranate Guild of Judaic Needlework in Atlanta.

College of Jewish Studies programs are open to the entire community; general admission is \$8 per program, or \$20 for all three programs; senior admission is \$5 per program or \$12 for all three programs. BU students are welcome to attend at no charge. An individual sponsorship, of \$100, is available and includes admission to all fall and spring programs. Donations are always welcomed. For more information on how to become an individual sponsor or to make a donation, e-mail bingcjs@gmail.com. The College of Jewish Studies is a 501(c)(3) non-profit organization.

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

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

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

Image. Continued from page 1

art that can give us insights into their views of God, the Universe and other people – Jews and non-Jews – with results ranging from the conservative to the controversial.”

Epstein has been teaching at Vassar College since 1992 and is currently a professor and the Mattie M. Paschall (1899) and Norman Davis Chair in Religion and Visual Culture. He was Vassar’s first director of Jewish studies. He is a graduate of Oberlin College and received his Ph.D. from Yale University. Epstein did much of his graduate research at Hebrew University in Jerusalem. He is the author and editor of numerous scholarly books and articles, recipient of several awards and has lectured widely, holding several distinguished lectureships over the years.

His 2011 book, “The Medieval Haggadah: Art, Narrative, and Religious Imagination” (Yale University Press), was selected by the *London Times* Literary Supplement as one of the best books of the year. His “Skies of Parchment, Seas of Ink: Jewish Manuscript Illumination” (Princeton University Press, 2015), a large-format survey of the genre with more than 300 illustrations in digital color, was the winner of the National Jewish Book Award in 2015. During the 1980s, Epstein was the director of the Hebrew books and manuscripts division of Sotheby’s Judaica department, and continues to serve as consultant to various libraries, auction houses, museums and private collectors throughout the world. Epstein has written widely on various topics in visual and material culture produced by, for and about Jews. He is currently in the process of completing a book titled “People of the Image: Jews and Art,” to be published by Thames and Hudson, which also published his 2016 edition of “The Brother Haggadah: A Medieval Sephardi Masterpiece in Facsimile.”

Italy. Continued from page 1

An active member in the Jewish community, Warner has served on Temple Israel’s board for many years, and was its president from 2009-2011. He served on the rebuilding committee for Temple Israel, and is house chair for the synagogue. A longtime board member of the Jewish Federation of Greater Binghamton, he is currently its president.

Beth David’s luncheon speaker series takes place the second Saturday of the month after Shabbat morning services and is open to the community. There is no charge for the luncheon. Since the monthly series’ continuation depends on the generosity of contributors, Beth David welcomes and appreciates donations to the Luncheon Fund. Donations can be made in honor of or in memory of someone, or to mark a special occasion. Acknowledgments for the person being honored or to the family of someone being remembered will be sent to those requesting them. Donations can be sent to Beth David Synagogue, 39 Riverside Dr., Binghamton, NY 13905, Attention: Luncheon Fund.



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Does Judaism allow torture? These college students think so

By Ben Sales

PRINCETON, NJ (JTA) – Does Jewish law allow – or even require – torture?

That’s the question six teams of college students from across the country set out to answer at a moot Jewish court competition at Princeton University on April 15. And they came back with a unanimous response: Yes, Jewish law does allow torture of terrorists – with a few limitations.

“Using torture to gain knowledge of [terrorists’] next actions is *halachically* permissible because it pre-emptively saves many lives before they are directly threatened,” said Rachel Levy, a sophomore at the University of Florida, using a Hebrew term denoting Jewish law. “Not only is it permissible to use torture to cause direct harm to a person, but it is *halachically* permissible to use torture in a case in which the danger is not so direct.”

Levy’s team and the others were participating in the inaugural Collegiate Moot *Beit Din* (or Jewish legal court) competition, which asked the teams to judge the question “Is torture permissible according to Jewish law?” based on a diverse selection of Jewish texts. The goal was to make millennia-old sources exciting and relevant, and to show students how to apply them to contemporary situations.

“You’re actually tapping into a thousands-of-years tradition, and by doing so, you have conversations that have transcended history,” said Princeton freshman Abraham Waserstein, who organized the event through the campus Center for Jewish Life. “I think the opportunity to also have something so historical, but also be able to trace the evolution of it and go into modernity with it – that connection between past and present with Jewish law is something you can’t get in the American legal system.”

Similar to a moot court contest, the teams built their cases based on evidence and precedent, and presented them to a panel of judges – including philosopher Michael Walzer, who is a former Princeton professor and has written about the laws of war. They based their research on a fictional case study of a country that has suffered major terror attacks, has been unable to stop the attacks, and has now captured a terrorist leader. Can the government torture him to obtain information used to stop future attacks?

It’s a case similar to the dilemma the United States has faced in Iraq and elsewhere. But the American example hardly came up during the presentations. Instead, per the contest rules, the teams based their arguments on Jewish texts ranging from the Bible to the Talmud to medieval Jewish law codes and obscure commentators on those texts. All teams received the same set of texts, but were also able to conduct independent research.

(Organizers stressed that the pro-torture arguments did not necessarily represent students’ personal opinions. Nor

do they represent the conclusion of Jewish law, which defers to no single authority and can be interpreted in differing and sometimes contradictory ways.)

Classes that aim to animate ancient Jewish texts are commonplace at campus Jewish centers, like Hillel, Chabad and Orthodox outreach programs. But those classes usually aim to understand and glean lessons from the sources – not to use them to independently draw legal conclusions about contemporary issues.

“This process actually forces you to construct a case of your own,” said Charles Chakkalo, a senior at Hunter College in New York City who attended Jewish day school. “Learning [Talmud] in high school was more like, ‘This is what the Gemara considered and this is what they concluded.’ Here, we’re the authors.”

The competition aimed to replicate a similar event that’s taken place among Jewish high schools since 2000, run by Prizmah, an interdenominational network of Jewish day schools. In the high school Moot *Beit Din* competition, around 25 teams will research one modern-day question each year, producing a paper and oral argument with their conclusions. Two years ago, for example, the competition asked who is culpable when a self-driving car hits a jaywalker.

Waserstein participated in the high school program while attending Jewish day school in South Florida, and loved the intellectual challenge as well as the community it created. He hopes to repeat the college-level program



L-r: Rabbi Ira Dounn of the Princeton Center for Jewish Life addressed the Collegiate Moot *Beit Din* competition on April 15 as freshman Abraham Waserstein, who organized the event, looked on. (Photo courtesy of the Princeton Center for Jewish Life)

in the future. “Jumping into sources, I was amazed with ideas of abandoning and claiming property, seeing how that connects to the principles of today,” he said. “As a team we had to reach a consensus, and that’s tough with something where sources seem to point in different directions.”

But this time, the judges all said they were surprised that teams came to the same conclusion – that it’s OK. See “Students” on page 11

Education Continued from page 2

and other projects, we will do everything we can to keep our family intact.

As we celebrate Israel’s 70th Independence Day, we find ourselves at a crossroads: One path leads to a utopian situation, the other to an almost dystopian reality. If we make the wrong choice, in 50 years we will find ourselves with a small U.S. Jewish community feeling anything from apathy to disdain toward Israel. They won’t feel connected to us, and we won’t feel connected to them. The right choice, however, will help ensure that 50, 100 and 500 years from today, the world Jewry community will be large, with a strong Jewish identity and open embrace of Zionism.

Such a path, in my vision, also leads to the communities in Israel and the world working together to fulfill the Jewish destiny – doing good and repairing a broken world. This isn’t a simple task; it will take effort and time, but it must be done.

In 2018, unlike 1948, Israel is a strong country and, while we greatly appreciate and welcome the support of Diaspora communities, we no longer depend on it. After 70 years of the Diaspora Jews helping Israel, it is time for Israel to help Diaspora Jews.

Naftali Bennett is Israel’s minister of education and Diaspora affairs.

Miracles. . . Continued from page 2

security in Europe was a mirage. He was right. Jews had no future in Europe or a Muslim world where they could never hope to be treated as equals. While the democracies of Britain and the United States proved to be havens of safety, only the restoration of Jewish sovereignty in the Jewish homeland could provide an answer to the precarious nature of Diaspora life.

Herzl was wrong about a Jewish state solving the problem of antisemitism. That most potent virus has shown its ability to adapt itself to the ideologies of the 20th century and now focuses its animus on Israel. Yet he was right when he supposed the creation of a nation for the Jews would change the lives of every Jew for the better. What happened in 1948, and in the years that followed, caused every Jew in the world – whether religious or non-religious, Zionist or non-Zionist – to stand a little taller. It also changed the way much of the world looked at Jewish existence for the better.

What was needed on Yom Ha’atzmaut was not so much a day of cheering for modern Israel, though it certainly deserves plaudits for its economic achievements, military valor and vibrant culture. Rather, what is called for is an appreciation of how extraordinary the mere fact of its existence is in the context of Jewish history. Its rebirth and ability to defend itself and thrive in the face of continued hate and terrorism is something previous generations of Jews would have considered a miracle. Though many of us may scoff at such terms and prefer to focus on geostrategic realities (as well as what is often the necessary process of self-criticism), we should not be so quick to dismiss this perspective.

Like any human creation, Israel is imperfect and faces problems. But what the country and its people have done in the last 70 years is something few rational individuals would have imagined possible before they did it. In our own time and with our own eyes, we have seen 70 years of miracles as the Jewish state survived, thrived and enriched the lives of all Jews, even if they lived elsewhere. That is the point of Israel at 70, and why we should pause and appreciate what it means to all of us.

Jonathan S. Tobin is editor-in-chief of *JNS – the Jewish News Syndicate*. Follow him on Twitter at @jonathans_tobin.



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Love.....Continued from page 4

funeral, but not without hesitation. The rav's congregants had rejected Ronit as the black sheep of the community, and the rabbi himself had disowned her.

When Ronit returns to North London, she is greeted mostly with suspicion – except by her childhood friend, Dovid (Alessandro Nivola), now a rabbi and her late father's protégé. Tensions flare when Dovid's wife, Esti (Rachel McAdams) – with whom Ronit had a teenage lesbian romance – rekindles their relationship. Their torrid affair has a profound impact on the lives of all three main characters.

The role is a noted departure for McAdams, who often plays lively characters and sex symbols in blockbuster comedies and dramas.

Lelio has made a name for himself through multiple acclaimed films that involve female characters struggling on the margins of society. His 2013 film "Gloria" spotlights a divorcee who feels invisible in her middle age (an upcoming English-language remake will star Julianne Moore). "A Fantastic Woman" revolves around a transgender woman mourning the death of her lover.

"It's intuitive, but I really connect to the stories of strong female protagonists defying the establishment somehow, and willing to pay the price to be who they really are," Lelio said. "I like to explore these characters from every possible angle; to go through the emotional spectrum, to see them fall and then stand up again and survive."

As for why, he said, "I grew up surrounded by strong



At left, l-r: Rachel Weisz and Rachel McAdams in "Disobedience." (Photo by Agatha A. Nitecka/Bleecker Street)

women and that was a very strong influence."

"Disobedience" – Lelio's first film in English – struck him as a story in which "the contrast between the eternal values of Judaism and the in-flux condition of the characters creates tension." But he insists the film does not promote disrespect for observant communities.

"I discovered that there is a beauty to this ancestral tradition, and while it is old, it remains so alive," he said. "I didn't want the community to be the antagonistic force... If you watch the film carefully, you'll see that what's really stopping each character from moving into the next level is not the community; it is something within themselves."

Unlike other Hollywood films that portray observant Jews in a more negative light, such as "A Stranger Among Us" and "A Price Above Rubies" from the 1990s, "Disobedience" depicts a more human and detailed portrait of an Orthodox community whose members do not appear as the villains of the film.

The project launched when Weisz optioned the rights to Alderman's book some years ago – she had warmed to the story featuring two strong female characters. Unlike Lelio, Weisz is no stranger to Judaism: Her Hungarian-Jewish father fled the Nazis in 1938, and her Austrian-born mother, a Catholic, also escaped Hitler and later converted to Judaism. She also grew up close to Golders Green, a London neighborhood with a large Orthodox population.

Nivola, 45, who has appeared in films such as "American Hustle" and "A Most Violent Year," was raised Catholic, but has his own connection to the world depicted in the movie. His paternal grandmother, Ruth Guggenheim, hailed from an observant Jewish family in Frankfurt, Germany, that fled Hitler to Milan, Italy, in the 1930s.

To research his role in "Disobedience," Nivola read books such as Raymond P. Scheindlin's "A Short History of the Jewish People" and met with Orthodox residents near his home in Brooklyn as well as in London. They taught him how to pronounce Hebrew blessings and prayers, as



L-r: Rachel Weisz, Rachel McAdams and Alessandro Nivola in "Disobedience." (Photo by Agatha A. Nitecka/Bleecker Street)

well as other nuances of observant life.

Along the way, Nivola also met actor Geza Rohrig, who portrayed a concentration camp sonderkommando in the Oscar-winning foreign language film "Son of Saul" (2015). Nivola produced the upcoming film "To Dust," which stars Rohrig and Matthew Broderick, and revolves around an Orthodox cantor dealing with the untimely death of his wife (it's premiering at this year's Tribeca Film Festival).

Lelio said he has not received any complaints from Orthodox viewers about the depiction of his film's fictional enclave – nor the explicit sex scene between the two female protagonists that has been making headlines for its portrayal of desire from a female perspective. (Weisz thought the original cut of the scene contained "too many orgasms.")

"The tension between law and desire is at the center of that sequence, which is also what I think the film is about," the director said. "It was so important that that scene was extremely sensual, extremely physical. Through that, it paradoxically becomes spiritual."

"Disobedience" opened in theaters on April 27.

Gifts for Moms & Grads

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(StatePoint) – Mother's Day is all about making Mom feel special. And what better way than with a thoughtful gift created with her style and personality in mind?

"Whether you opt for something extravagant or something she'll use all the time, when you personalize a gift, you know you're getting something no one else selected for their Mom," says Christopher Warnack, director of marketing at Things Remembered, a retailer of personalized gifts.

More than a quarter of all Mother's Day shopping takes place at specialty stores, according to recent National Retail Federation statistics. And it's no wonder – these stores spe-

cialize in items your mother won't soon forget. With 50 years of experience helping people create gifts and accessories, the experts at Things Remembered are sharing some ideas for creating personalized Mother's Day gifts.

⚙️ Practical – Sometimes the best gifts are the ones the recipient will use most, but practical doesn't have to mean plain. Whether Mom loves to cook or it's Dad's duty, there's probably a recipe she loves. A cutting board personalized with a favorite family recipe makes a beautiful addition to any kitchen. And if she can't get going without her morning coffee, a travel mug personalized with a fun message written for her will put a smile on her face, even on Mondays.

⚙️ Fashionable – For fashion-forward mothers, complement her sophisticated or quirky fashion sense with a See "Gifts" on page 9



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Brighton

How a Jewish civil rights group became a villain on the far left

By Ben Sales

(JTA) – When Starbucks announced that it would close

ANALYSIS

its U.S. stores for one day to conduct anti-bias training for employees, seeking the expertise of the Anti-Defamation

League seemed unsurprising. It's the most prominent group in the country fighting antisemitism, and it also opposes bigotry of all kinds. Its website says it has conducted anti-bias training in schools, workplaces and elsewhere for 60 million people.

But when far-left activists look at the ADL, they don't see a civil-rights group. They say the ADL supports domestic institutions perpetuating racism (like the police) while defending what the activists call Israeli oppression of the Palestinians abroad.

"They have a track record of being selective in the way in which they approach civil rights," said Rebecca Vil-

komerson, executive director of Jewish Voice for Peace, which supports boycotting Israel. "They tend to defend Israel and its actions. There seems to be a double standard they impart on Muslims and in particular Palestinians."

The ADL declined to comment for this article, but the positions it has taken in recent years make it an unlikely target of some left-wing organizations. The group has been an outspoken Jewish voice against right-wing racism and bigotry. It has released reports and statements on far-right extremist activity and filed an amicus brief against the Trump administration's travel ban. It has convened mayors



Jonathan Greenblatt, ADL CEO (Photo courtesy of the ADL)



Tamika Mallory, national co-chair-woman of the Women's March (Photo by Robin Marchant/Getty Images for Hulu)

to fight hate and opened a center in Silicon Valley to combat cyberhate.

Its CEO, Jonathan Greenblatt, who came to the ADL in 2015 after a stint at the Obama White House, has not been shy about criticizing President Donald Trump for statements targeting Muslims or praising far-right demonstrators. Greenblatt recently urged scrutiny of his pick for secretary of state, Mike Pompeo, for his anti-Muslim activities.

In May, the ADL will take part in the Starbucks training, which comes in response to the outcry over the arrest of See "Rights" on page 11

Gifts for Moms & Grads

Gifts.....

Continued from page 8

one-of-a-kind handbag. A leather tote bag personalized with a monogram in gold foil will upgrade her daytime style. And to help her stand out from the crowd at night, accessorize her eveningwear with a leather and gold medallion purse with her engraved monogram. Want to add a detail that makes it just from you? Engrave a secret message card with a note and add it to her purse.

Sentimental – From keepsake and shadowboxes to memorable pieces of jewelry, Mother's Day is the perfect time to get sentimental. Daughters can consider gifting Mom a matching bracelet, inscribed with

nicknames or lines from a shared favorite song. For first-time moms, dads can help keep the new baby close to mom's heart with an engraved sterling silver locket. Or, give Mom a home for her second most valuable possessions. A jewelry box, whether mirrored, lacquered, leather or wood, can be personalized with a special note to add more meaning.

Fun – For moms who know how to have fun, consider a colorful, personalized tote bag, complete with a fun, quirky message or "Momism" to assist on her trips to the farmer's market, the spa or the gym. Another fun gift

to consider is a vacuum-sealed, insulated, stainless steel bottle that travels well and can carry a full bottle of wine. You can add a name or fun quip, such as "Moms Wine

Too," to personalize it.

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Emor – between the *mems*

RABBI BARUCH BINYAMIN HAKOHEN MELMAN, TEMPLE ISRAEL OF THE POCONOS

Blemishes are a problem. Whether for a teenage girl or for a Temple offering, having a blemish is not a good thing. Sometimes just a scratch or a bruise is enough to render an offering unacceptable. This might strike us as odd. How seemingly superficial. Certainly it would seem that we should not be judged by appearances. Character is so much deeper than that.

Perhaps the Hebrew word can shed some light on this question. The word for blemish in Hebrew is *mum* (pronounced moom). It closely resembles *mayim*, the word for water – *mem vav mem*, instead of *mem yud mem*. *Mayim* is compared to Torah, to healing, to cleansing. *Mum* is symbolic of rupture, of tearing, of defect.

This teaches us that sometimes you can have the right *framework* in place, but the interior, or the substance, is defective. The *mems* look fine. But what is *between* the *mems*? In other words, on the outside surface, everything seems to be all right. But if you look deeper, you can see the defect.

The Torah is not saying we should judge by the outside only. What the Torah is teaching is that if we have to be so careful to make judgments on the “outside” in matters of holiness, *how much more so* are we to be careful with regard to interior blemishes. If we need to be careful to discern imperfection on the outside, then we should even cast our gaze on what is on the inside, the letters of the Torah seem to be telling us.

But is this a sign of pettiness? Of superficiality? Absolutely not. Just the opposite. It would be petty and superficial to *only* look at the outside. The apple may look shiny and delicious, but a tiny worm hole may reveal an inner core that is wormy and putrid.

But the deepest lesson is this: that the blemish can yet be healed. The letter *vav* in the middle of the word *mum* can easily be transformed into the letter *yud*, just by taking a little bit away. No need to add anything. But by thinking about what negativity you can eliminate in your life, it is definitely possible to transform the *vav* into a *yud*, the blemish into a blessing.

Anything is possible if we make the necessary changes.

Congregational Notes

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: Mon. closed; Tues. 10 am-1 pm; Wed. closed; Thurs. 9 am-1 pm; Fri. 10 am-1 pm
 Beth David e-mail address: bethdavid@stny.rr.com
 Rabbi's e-mail: rabbisilber@stny.rr.com
 Website: www.bethdavid.org
 Facebook: www.facebook.com/bethdavidbinghamton
 Shabbat Services:
 Friday, May 4 7:15 pm
 Shabbat, May 5 9 am
 Mincha after the kiddush
 Maariv 7:35 pm
 Weekday Services:
 Mornings:
 Sun., May 6 8:30 am
 Mon.-Fri., May 7-11 7 am
 Evenings:
 Sun.-Thurs., May 6-10 7:55 pm
 Fri., May 11 7:15 pm
 Classes: Rabbi Zev Silber will hold his weekly Talmud class every Tuesday evening after services.

Rohr Chabad Center

Affiliation: Chabad-Lubavitch
 Rabbi: Aaron Slonim, E-mail: aslonim@binghamton.edu
 Address: 420 Murray Hill Rd., Vestal, NY 13850
 Phone: 797-0015, Fax: 797-0095
 Website: www.Chabadofbinghamton.com
 Chabad on the West Side
 Rabbi: Zalman Chein, E-mail: zchein@JewishBU.com
 Address: 27 Bennet Ave., Binghamton, NY 13905
 Phone: 722-3252
 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.
 Linking Hearts for youngsters with special needs: This program connects Jewish special-needs children and teenagers, ages 5-14, who have mental, physical and/or functional disabilities, with student volunteers who will visit participating youngsters weekly in their homes.
 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.

Temple Beth El of Oneonta

Affiliation: United Synagogue of Conservative Judaism
 Rabbi: Molly Karp
 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
 Website: www.templebetheloneonta.org
 Regular service times: visit the temple website for days of services and times
 Religious School/Education: Religious school, for grades kindergarten through bar/bat mitzvah, meets Sunday mornings. Rabbi Karp conducts services and holds classes in Torah, beginning Hebrew and Maimonides.
 For schedules of services, classes and events, see the website.

Congregation Tikkun v'Or

Affiliation: Union for Reform Judaism
 Address: PO Box 3981, Ithaca, NY 14852; 2550 Triphammer Rd. (corner of Triphammer and Burdick Hill), Lansing, NY
 Phone: 607-256-1471, E-mail: info@tikunvor.org
 Website: www.tikunvor.org
 Presidents: Miranda Phillips and Shawn Murphy
 Rabbi: Brian Walt
 Religious School Director/Admin. Coordinator: Naomi Wilensky
 Services: Fridays at 7:30 pm unless otherwise noted. Family services and Tot Shabbat once a month at 6:30 pm. Call for weekly schedules.
 Religious School: Preschool through seventh-grade classes meet on Sunday mornings. Sixth-grade Hebrew and seventh-grade b'nai mitzvah classes meet on Wednesday afternoons. Adult Ed: Mini courses throughout the year. Adult Hebrew offered regularly. Call the office for details.

Temple Concord

Affiliation: Union for Reform Judaism
 Rabbi: Barbara Goldman-Wartell
 Address: 9 Riverside Dr., Binghamton, NY 13905
 Office hours: Tues.-Fri., 10 am-2 pm
 Phone: 723-7355
 Fax: 723-0785
 Office e-mail: TempleConcordbinghamton@gmail.com
 Website: www.templeconcord.com
 Regular service times: Friday, 8 pm; Saturday, 10:35 am, when religious school is in session.
 Hebrew school: Hebrew school meets at 5:15 pm on Tuesdays and Thursdays during the school year unless otherwise noted.
 On Friday, May 4, at 8 pm, there will be a Shabbat evening service led by Rabbi Barbara Goldman-Wartell.
 On Saturday, May 5, at 9 am, there will be a last day of religious school pajama day with a potluck breakfast; at 9:15 am, there will be Torah study; at 9:30 am, there will be Tot Shabbat; and at 10:35 am, Shabbat family services will be led by Rabbi Barbara Goldman-Wartell and Jeff Strosberg.

On Sunday, May 6, from 10 am-2 pm, Sisterhood will have a rummage sale; from 11 am-2:30 pm, there will be a Sacred Sites Open House; and at 3 pm, there will be an Ensemble Concord spring concert.

On Friday, May 11, at 8 pm, there will be a Shabbat evening service led by Rabbi Barbara Goldman-Wartell.

On Saturday, May 12, from 9:15-10:45 am, there will be a study program on “From Text to Practice: How to Disagree Constructively,” exploring the Sanhedrin model for decision making; and at 7:30 pm, there will be a Temple Concord/Temple Israel adult education program and Havdalah on “Remembrances of growing up in Nazi Germany and coming to America” with Walter Selan at Temple Concord. (See article on page 1.)

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.

Norwich Jewish Center

Orientation: Inclusive
 Rabbi: Dena Bodian
 Address: 72 South Broad St., Norwich, NY 13815
 Contact: Guilina Greenberg, 373-5087
 Purpose: To maintain a Jewish identity and meet the needs of the Jewish community in the area.
 Adult Ed.: Saturday morning study is held at 10 am. Call for more information and to confirm.

Kol Haverim

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

Friday, May 4, light candles 7:47 pm
 Shabbat ends Saturday, May 5 8:49 pm
 Friday, May 11, light candles 7:55 pm
 Shabbat ends Saturday, May 12 8:57 pm

Temple Israel

Orientation: Conservative
 Rabbi: Geoffrey Brown
 Address: 4737 Deerfield Pl., Vestal, NY 13850
 Phone: 723-7461 and 231-3746
 Office hours: Mon.-Thurs. 8:30 am-4 pm; Fri. 8 am-3 pm.
 E-mail: titammy@stny.twcbc.com
 Website: www.templeisraelvestal.org
 Service Schedule: Tuesday, 6 pm, Friday, 5:30 pm; Saturday, 9:30 am.

On Saturday, May 5, at 9:30 am, services will be led by Rabbi Geoffrey Brown. The Torah portion will be Leviticus 21:1-24:23. The haftarah will be Ezekiel 44:15-31. The kiddush sponsor will be Phyllis Heller.

On Friday, May 4, the temple office will be closed.

On Saturday, May 5, at 9:30 am, there will be the bat mitzvah of Moira Shirvan.

On Tuesday, May 15, at 7 pm, there will be the Annual Congregational/Board of Trustees meeting.

Temple Beth-El of Ithaca

Affiliation: United Synagogue of Conservative Judaism
 Rabbi: Scott L. Glass
 Address: 402 North Tioga St. (the corner of Court and Tioga streets), Ithaca, NY 14850-4292
 Phone: 273-5775
 E-mail: rabbi@tbeithaca.org and secretary@tbeithaca.org
 Website: www.tbeithaca.org
 President: Jerry Davis
 Sisterhood President: Julie Paige
 Director of Education: Rabbi Suzanne Brody
 Administrative Assistant: Jane Griffith
 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 Midrashah (eighth-grade and high school) classes will meet at times designated by their respective teachers.
 Adult Ed.: Numerous weekly courses, several semester-long courses and a variety of mini-courses and lectures are offered throughout the year. Call the temple office for more details.

On Friday-Saturday, May 4-5, bar mitzvah of Seth Fox Riley, son of Beth Fox and Mike Riley.

On Sunday, May 6, at 3 pm, Temple Beth-El Sisterhood will host “Explore Winemaking in Italy” with certified sommelier Dr. Laura Winter Falk and taste kosher wines paired with food. RSVPs were required for this event.

On Friday, May 11, the gimel class service will be held in the chapel at 6:15 pm, and Kabbalat Shabbat for the congregation at 8 pm.

On Saturday, May 12, Shabbat Yeladim will be celebrated at 11:15 am.

On Wednesday, May 23, from 4-6 pm, Ithaca area fifth-, sixth- and seventh-graders – from Temple Beth-El, Tikkun v'Or, Kol Haverim and unaffiliated – are invited to attend “Big Questions: Being Jewish in Middle School,” a PJ Our Way Program, at Temple Beth-El. RSVP by Wednesday, May 9, to 273-5775 or info@tikunvor.org.

Temple Brith Sholom

Affiliation: Unaffiliated
 Address: P.O. Box 572, 117 Madison St., Cortland, NY 13045
 Phone: 607-756-7181
 President: Louis Wilson, louiswilson1995@yahoo.com
 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 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 egalitarian 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.

Jewish Community Center

“Little Brush, Big Brush” parent-child painting event at JCC on May 6

The Jewish Community Center will hold a “Little Brush, Big Brush” adult/child painting class on Sunday, May 6, from 1-3 pm. The cost is \$50 a pair, or \$70 for one parent and two children, for both members and non-members of the JCC. The entire community is welcome and encouraged to attend.

The class, run by JCC youth director and licensed art educator Lynette Errante, is an opportunity for any adult and child to complete their own painting, guided by art teachers. The paintings, when completed, will form one image when put together. Two canvases, all paint and brushes, and light refreshments will be provided for the event.

Adults and children of all skill levels are welcome to attend – there will be templates for those who need them,



At right: This year’s “Little Brush, Big Brush” painting.

as well as instruction from two art instructors. Those who plan to attend must pre-register and prepay at the JCC main office to ensure space. All proceeds from the class will go to benefit Camp JCC, the JCC’s summer day camp for school-age children.

For more information about “Little Brush, Big Brush,” JCC youth programming, or the JCC, contact the JCC office at 724-2417.

JCC Friendship Club

The JCC Friendship Club met on April 25. Rabbi Moshe Shmaryahu came and told us about the upcoming Jewish holidays. Lag B’Omer is an old holiday that goes back to the time of Rabbi Akiva. Yom Yerushalayim is a newer holiday. We then played games that Bruce Orden and Sylvia Diamond brought. Sue Herzog, program chairwoman, set the rules of what games to play and how long to play each one. Bruce brought UNO and read the directions. The winner got one of the prizes that Sue brought. Sylvia brought Scrabble Crossword Cubes. Everyone had blank paper to write as many words that each person could make from the letters facing up on the cubes. We did not keep score, but only counted the words that were written. It is amazing how many different words we wrote from the letters on the table.

The meeting was called to order by Sylvia. Ann Brilliant said the blessing over the cookies. We are looking forward to a book review of “All The Rivers” by Dorit Rabinyan. Come join us at the JCC on Wednesdays at 1:30 pm. On Wednesday, May 9, at 2 pm, we will go to the Tri-Cities Opera on Clinton Street to attend a program with the Memory Makers.

Sylvia Diamond
President

Students

to torture imprisoned terrorists. Walzer, whose works include “Just and Unjust Wars,” as well as a series called “The Jewish Political Tradition,” had hoped to hear more dissent as well. “I’m a little surprised that nobody took the position of ‘torture – never permissible,’” he said. “Even as a contrarian view it might have been interesting to hear someone trying to make that argument based on these texts. They were given a limited set of sources. I can think of other texts that might have pushed them in both directions.”

Despite the unanimity, students said the process was en-

Continued from page 7

lightening. Rebekah Adams, a Princeton team member who is not Jewish, said she appreciated getting to know a new set of texts and that they made a thought-provoking argument.

“Personally, I believe that torture would be a last-minute-resort course of action, as opposed to something we should act upon immediately,” she said. “It’s quite interesting to compare it against the New Testament as well. The New Testament is all about showing love to everyone, forgiving everyone. The Old Testament is about justice and acting without any, let’s say, lighthearted sympathy.”

Rights

two black men at a Philadelphia branch of the coffee giant who were waiting to start a meeting. Along with the ADL, the training will also be led by the NAACP’s Legal Defense Fund, the liberal think tank Demos and the Equal Justice Initiative, a civil rights group.

But along with its work on bias, the ADL engages in pro-Israel activism that has pit it against groups that share its domestic agenda. In 2016, the ADL called out the Movement for Black Lives after it published a platform accusing Israel of apartheid and genocide. It has sparred with Linda Sarsour, the Palestinian-American liberal activist and an organizer of the Women’s March, over her anti-Zionism. It welcomed the adoption by Congress of the Taylor Force Act, which conditions certain American aid to the Palestinian Authority on ending the Palestinian Liberation Organization’s practice of paying families of jailed and deceased terrorists.

And as opposition to Israel has become increasingly common in leftist activist circles, the ADL’s talking points supporting Israel have made it a target. IfNotNow, a grassroots group opposing Israel’s occupation, has staged sit-ins in the lobby of the ADL’s office building. In March, after the ADL criticized Nation of Islam leader Louis Farrakhan and his backers, IfNotNow accused it of downplaying the threat of white supremacy.

The left-wing attacks on the ADL gained a wider audience recently when Women’s March co-organizer Tamika Mallory, who recently came under fire for supporting Farrakhan, an antisemite, denounced Starbucks for cooperating with the Jewish group. “So you are aware, Starbucks was on a decent track until they enlisted the Anti-Defamation League to build their anti-bias training,” Mallory tweeted. “The ADL is CONSTANTLY attacking black and brown people.”

Vilkomerson said she was most concerned about the ADL giving awards to police departments, as well as accusations that the ADL spied on Muslim civil society groups in the 1990s. In 1999, the ADL settled a class-action suit over the spying.

Anti-Israel activists have also taken issue with an ADL program that brings delegations from American police departments for counterterrorism training with Israeli security forces. Jewish Voice for Peace has dubbed the program a “deadly exchange” that encourages police violence against minorities. On April 23, Durham, NC, became the first city in the country to bar its officers from participating in such programs, adopting a resolution pushed by JVP and pro-Palestinian groups.

“The police exchanges are a manifestation of the ways the ADL identifies itself as a civil rights organization, but often acts as an Israel advocacy organization,” Vilkomerson said. “They’re absolutely prioritizing Israeli lives, often at the expense of Palestinian lives.”

The ADL says its programs are about tapping Israel’s counterterrorism expertise and giving U.S. law enforcement tools to deal with extremist threats facing all groups and houses of worship. Former Durham Police Chief Jose Lopez said none of his training in Israel involved “militarization,” but dealt with “leadership, it was learning about terrorism and then learning about how to interact with people who are involved in mass casualty situations and how to manage mass casualty situations.”

Other left-wing activists have pushed back on the criticism of the ADL. Neera Tanden, who heads the liberal think tank the Center for American Progress, tweeted that Mallory’s criticism was “outrageous.”

Rabbi Jill Jacobs, executive director of the liberal rabbis’ group T’ruah, said the ADL does valuable work in drawing connections between antisemitism and other forms of hate. While she disagrees with elements of the ADL’s policies on Israel, Jacobs said to implicate the group’s work in Israel for the long legacy of racism among American police departments is unfair.

“They have a good reputation of doing these anti-bias trainings,” Jacobs said. “The ADL has always understood that fighting antisemitism is inherently tied to fighting racism, xenophobia and Islamophobia.”

Some activists have gotten caught in the verbal crossfire. Sophie Ellman-Golan, a spokeswoman for the Women’s March, who is Jewish, agreed that the ADL is out of place in the Starbucks training. But she has also pushed back against those who pointed to the group’s presence as evidence for antisemitic conspiracy theories. “No, @ADL_National isn’t the right Jewish org to address racism, discrimination, anti-Blackness at @Starbucks,” Ellman-Golan tweeted. “Also no, this isn’t evidence of Jews trying to control Black folks. That’s an antisemitic white supremacist conspiracy theory. Finally, white Jews: This isn’t about us.”

NEWS IN BRIEF

From JNS.org

U.S. Supreme Court rules against Israeli terror victims in case against Arab Bank

The U.S. Supreme Court ruled on April 24 that foreign victims of human-rights abuses and terror attacks cannot sue foreign businesses in U.S. courts. In *Jesner v. Arab Bank*, a suit by Israeli victims of Palestinian terrorism in Judea, Samaria and Gaza from 1995-2005 against the Jordan-based Arab bank, U.S. justices voted 5-4 that the victims could not use the Alien Tort Statute to make claims against the bank. The 18th-century Alien Tort Statute states that foreigners may bring lawsuits in American courts for serious violations of international human-rights laws. The plaintiffs argued that the Arab bank’s New York branch knowingly provided millions of dollars to finance suicide bombings and “martyrdom” payments to reward the families of terrorists who succeeded in killing civilians, keeping accounts for known terrorists and accepting donations they knew would be used for terrorist activity in Israel. The bank denied the allegations and argued that if the court allowed that, such cases would interfere with U.S. foreign policy and diplomacy. In 2013, the Supreme Court ruled that people or entities sued under the Alien Tort Statute must have a real connection to the United States, but did not decide whether businesses could be sued. Justice Sonia Sotomayor issued the dissent, stating that the majority opinion “absolves corporations from responsibility” for “conscience-shocking behavior.”

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NEWS IN BRIEF

From JTA

Pompeo rejects Jordanian assertion that Israeli-Palestinian conflict is main cause of Mideast instability

The United States is open to a two-state solution to the Israeli-Palestinian conflict, Secretary of State Mike Pompeo said in Jordan, but rejected the Jordanian assertion that the conflict is “the main cause of instability in the region.” Pompeo, making his first foreign trip since his confirmation, met on April 29 with Jordanian Foreign Minister Ayman Safadi in Amman. In an appearance with Safadi before reporters, Pompeo called the “partnership” between Jordan and the United States “essential to both countries.” Pompeo said the United States will support a two-state solution “if the parties agree to it” and will not take a position on borders. He also said the U.S. “continues to support the status quo with regard to the Haram al-Sharif/

Feminism Continued from page 6

Another panelist, attorney Yael Rockman, serves as executive director of Kolech, an Orthodox feminist movement in Israel. She defends the rights of Jewish women who have been denied a *get* (religious divorce) by recalcitrant husbands or have endured sexual harassment, especially by rabbis. She has found tribulations within Israeli society, which she says is largely male-normative, with much of the culture based on the army and the male worker.

Rockman maintained that women in the religious sphere go “back and forth with some gains and some losses,” and although they cannot participate politically in Israel’s religious parties, she maintained that women are “starting to take a strong role in changing *haredi* society.”

Still, she sees no contradiction with the blending of feminism and Zionism – “only challenges” that she said could be reconciled, especially in Israel, where so many complex-

ities dual at once. Through her advocacy for women’s involvement in Judaism, Rockman learned that “if I want to get something, I need to do it myself,” and “if you feel strongly about something, you can create a change.”

A third panelist, Lauren Fried, is passionate about using food as a mechanism for social impact, particularly in relation to community-building, vocational development and interfaith dialogue. She currently works in partnership with the Tel Aviv education department to develop a culinary training program for youth at risk, which can be replicated in other vulnerable communities across the country.

Similar to the wine industry, Fried found that male chefs also dominate the food industry. She spoke of feeling excited when she thought she found an Israeli female chef named “Sharon,” only to learn that in Israel, Sharon is also a man’s name. “I have yet to find my favorite female chef,” she said.

Temple Mount, and as Vice President Pence reaffirmed just in January here in Amman, we are committed to continuing to respect Jordan’s special role as the custodian of those holy sites in Jerusalem. We will continue to work for peace in the great hope of offering the best outcome for both the Israeli and Palestinian people.” Speaking to reporters, Safadi called the Israeli-Palestinian conflict “the main cause of instability in the region, and its resolution is the key to achieving the lasting and comprehensive peace that we want. ... The two-state solution remains the only path to that peace, as we believe in Jordan,” he said, “and it is the solution that would allow for the emergence of an independent, sovereign Palestine state with East Jerusalem as its capital in the lines of June 4, 1967.” Pompeo rejected the characterization, responding that “an important piece of achieving Middle East stability is to resolve this conflict,” but that it is not the only issue. In response to a question about Israeli soldiers firing on Palestinian protesters on the border with Gaza, Pompeo said: “We do believe the Israelis have the right to defend themselves, and we’re fully supportive of that.” Pompeo also was asked about U.S. joint airstrikes with British forces against Syria in the wake of chemical attacks on citizens attributed to the Assad government. “It is the case that the use of chemical weapons is special and unique, and President Trump has made very, very clear that this is intolerable,” he said. “It presents enormous risk to the world if we don’t re-establish a deterrence framework for the use of chemicals in combat.”

American-Israeli teen who made bomb threats against JCCs allegedly threatens Israeli schools from prison

The American-Israeli man accused of making hundreds of bomb threats to Jewish Community Centers in the United States is suspected of making another 100 hoax bomb threats in Israel from prison. Bomb threats received by the Israel Police against schools in Tel Aviv and Kfar Saba on April 29 were traced to Michael Kadar, Israeli news channels reported. Kadar, 19, of Ashkelon, is being held in Nitzan Prison in Ramle pending his trial. His name is barred from publication in Israel. In a hearing on April 30 in Magistrates’ Court in Rishon LeZion on the new charges, police said there have been more than 100 such threats to several schools recently that originated from the prison, and that police searches of the schools did not turn up any bombs. Kadar was charged in Israel in April 2017 with thousands of counts on offenses that include publishing false information, causing panic, computer hacking and money laundering. He had been arrested in Israel the previous month in a joint operation with the FBI. In early March, Kadar was indicted by the U.S. Justice Department for federal hate crimes. The hoax threats to the JCCs and other Jewish institutions in the first three months of 2017 forced widespread evacuations and raised fears of a resurgence in antisemitism. Kadar, who holds dual U.S.-Israeli citizenship, also was indicted by grand juries in Florida, Georgia and the District of Columbia, according to the Justice Department statement.

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