

THE REPORTER

Published by the Jewish Federation of Greater Binghamton

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BINGHAMTON, NEW YORK

Federation to hold 2023 Annual Meeting on June 21

By Reporter staff

The Jewish Federation of Greater Binghamton will hold its 2023 Annual Meeting on Wednesday, June 21, at 7:30 pm, at the Jewish Community Center. The event will include the election of the new Board of Directors. The Federation's Annual Report will be available at the meeting in hard copy. It will also appear on the Federation website and in the June 16 issue of *The Reporter*.

"With so many events happening in our

community, we decided to not include a special program at the annual meeting," said Shelley Hubal, executive director of the Federation. "As we look back at the last year and all we have accomplished, including sponsoring or co-sponsoring 18 communitywide programs, we hope the community will see the value in their gift to the Federation."

Members of the Board of Directors are:

◆ Executive Committee: Suzanne Hol-

witt, president; Howard Warner, immediate past president; Mark Walker, vice president; Jeffrey Shapiro, treasurer; Lee Schechter, assistant treasurer; Eileen Miller, secretary; Charles Gilinsky, assistant secretary; Marilyn Bell, Campaign chairwoman; TBA, endowment chairman; and Randy Friedman, community relations chairman.

◆ Board members at large are Rita Bleier, Nancy Dorfman, Dennis Foreman, Sondra Foreman, Steve Gilbert, Tara Kaminsky,

Barbara Mullen, Jeff Platsky, Josh Shapiro, Rose Shapiro, Arie Ullmann, Cathy Velenchik and Susan Walker.

◆ Affiliate organization representatives are Sheryl Brumer (Jewish Community Center), Rebecca Kahn (The Reporter), Neisen Luks (Temple Concord), Arthur Seigel (Temple Israel), Rabbi Zev Silber and Benny Kellman (Beth David Synagogue), Rabbi Moshe Shmaryahu (Hillel Academy) and Rabbi Aaron Slonim (Rohr Chabad Center).

Federation to hold security training on June 6

By Reporter staff

The Jewish Federation of Greater Binghamton will hold the security program "Countering Active Threat Training" on Tuesday, June 6, at 6 pm, at the Jewish Community Center, 500 Clubhouse Rd., Vestal. There is no charge for the program. Mark Henderson, the director of community security for the Jewish Community Federation of Greater Rochester, will lead the session. The training is open to the entire community. To register for the event, visit the Federation website at www.jfcb.org or contact the office at 607-724-2332.

The Countering Active Threat Training is a comprehensive training program that teaches how to counter an active threat

event. It was developed for faith-based institutions and houses of worship. Its learning objectives include:

- ◆ Learning to know when there is an active threat.
- ◆ Understanding the difference between security and safety.
- ◆ Developing a better understanding of active threat incidents.
- ◆ Explaining appropriate modes of action to use during an active shooter incident, including "run, hide, fight."
- ◆ Understanding how to prepare for an active threat event.
- ◆ How to respond to law enforcement's arrival.



Recognizing the importance of additional trainings such as "Stop the Bleed."

◆ Being able to commit to action during an active threat event.

Henderson has been coordinating security trainings with help from the Secure Community Network, the national Homeland Security initiative of the Jewish Federations of North America and the Conference of Presidents of Major American Jewish Organizations. "As we have seen recently in the news, active threats have occurred in several locations, including Jewish synagogues, Chabad Houses and commu-

nity gatherings," Henderson said. "Being prepared and having training on how best to counter an active threat may be the difference between surviving the incident or not. Rabbi Charlie Cytron-Walker of Congregation Beth Israel in Colleyville, TX, credited Secure Community Network Countering Active Threat Training as instrumental to his and fellow hostages surviving an 11-hour hostage situation. I encourage every community member to attend this training."

"Join us for this very important program," said Shelley Hubal, executive director of the Federation. "This training is part of the Federation's commitment to help keep our community safe."

Federation plans for Campaign 2024

By Reporter staff

The Jewish Federation of Greater Binghamton is actively planning for Campaign 2024. "We are breaking with tradition," said Shelley Hubal, president of the Federation, "by not holding a brunch for Super Sunday this year. Since we've held numerous educational, social and cultural programs over the past year, we've decided that Super Sunday should be devoted to Campaign calls. This means we are going with the old model and trying to call all donors of the Federation that first week. We will be urging the community to 'answer the call' so the events and organizations that mean so much to them and the community can not only survive, but thrive." The date of Super Sunday will be announced at a later time.

Campaign Chairwoman Marilyn Bell

noted that the focus this year will be two-fold: 1) asking people to pledge early before the phonathon, which takes place the first week of the Campaign, and 2) cultivating volunteers who will be asked to make calls. She noted there is also a need for volunteers to write thank-you notes once people have pledged. "Volunteers are the most important part of the equation," she said. "We need them to help make calls and write thank-you notes. As our community has shrunk, so have the number of our volunteers, and that has meant for the last few years the burden of making calls has landed on just a few people. It's very simple: we need help to survive."

Hubal noted that those who don't want to make calls during the phonathon can help in another way: "Pledge early," she

said. "It is a mitzvah to pledge early. Not everyone wants to make Campaign calls, but they can lessen the burden on others by pledging early. We will be sending Campaign letters and e-mails prior to Super Sunday. Responding to those means fewer phone calls and easier planning on

the part of the Federation."

Bell emphasized the importance of each and every gift. "Every gift is important and appreciated, no matter the size," she added. "The important thing is that we are one community and we 'take care of our own.' Help us to keep this community strong!"

Spotlight

Soccer memories of Zurich

By Arie Ullmann

On our recent visit to Zurich for a family celebration, I took advantage of the stay in my hometown to visit an exhibition celebrating the 100th anniversary of the founding of the Hakoah soccer club Zurich (FC Hakoah) where I had played in the 1950s and 1960s, first as a junior and then in the premier team.⁽¹⁾ I was delighted to notice several photos with me in them. Later, I was thrilled when my 7-year-old grandson instantly recognized me in the photo shown with this article (see photo on page 8). Evidently, I am as handsome today as a septuagenarian as I was as a 19-year-old.

Wandering through the exhibit, reading the explanations and seeing the faces of former friends, some of them no longer alive, made me aware how little I knew until that moment of the background of FC Hakoah, and of the historical context of its founding and decades-long struggle as a Jewish sports club.

The slogan of the exhibition and title of the commemorative volume captures the essence of the club: "A star on the chest, at home in Zurich." FC Hakoah played an important

role in integrating Jews within Swiss society, within the Jewish sports world and within Zurich's Jewish community. The name "Hakoah," meaning "strength," is quite common and was adopted by several European Jewish sports clubs founded around 100 years ago. Most famous is Sportsclub Hakoah Vienna founded in 1909. Its soccer team won the Austrian championship in 1924-25 and was the first team to beat an English club – West Ham – on British soil.

The founding of FC Hakoah in 1921 as the 10th oldest soccer club in Zurich occurred a mere 55 years after the Jews in Switzerland were granted equal rights, which allowed them to settle freely anywhere in the country. Up to that point Jews lived in the villages of Endingen and Lengnau, around 18 miles outside Zurich.

The founding of FC Hakoah, like other Jewish sports clubs at that time, was motivated by the concept of "Muscular Judaism," a term coined by Marx Nordau at the first Zionist Congress in Basel in 1898. The concept was meant to counter the widespread antisemitic notion of the weak Jew. See "Soccer" on page 8

Federation to hold L'Dor V'Dor event on June 29

By Reporter staff

The Jewish Federation of Greater Binghamton will hold a L'Dor V'Dor – Next Generation event on Thursday, June 29, beginning at 5:30 pm. Attendees will meet at a local park for a vegetarian potluck dinner followed by a hike. For the location, more information or to make a reservation, visit www.jfcb.org, e-mail director@jfcb.org or text 607-222-9026.

Shelley Hubal, executive director of the

Federation, thought an outdoor event could be a great, stress-free way for people to gather. "We hope young Jewish people living in the community will come out for this casual event," she said.

"What better way to enjoy a long summer day than to be outdoors in the long summer evening."

Hubal noted that "Our L'Dor V'Dor gatherings have been well attended. They break the myth that there are no young Jewish people living in Binghamton anymore."



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On the Jewish food scene

“Immersive” research in Jewish deli culture, part I

BILL SIMONS

Recently, as I was about to undertake “immersive” research in New York City’s Jewish delis, several *kibitzers* provided food for thought. From cousin Robert came shared memory and experience: “I was at Katz’s a few years ago and could go daily – those latkes, the ½ sour tomatoes w/ pastrami! ... Have a great time ‘investigating.’” My friend Sam, a former newspaper editor, exhorted, “You’d better bring back pastrami, corned beef and Jewish rye bread to cater that April get-together.” An attorney turned baseball writer, Larry evoked his favorites, “On a toasted poppy seed bagel with butter, a bit of cream cheese and a little Jarlsberg, not to mention white fish and lox. Probably keep me up all night.” From Steve, a psychologist, came caution: “Remember the talmudic guidance concerning moderation in all things, especially those involving pastrami.”

A few weeks ago, my wife, Nancy, drove me from our hilltop farmhouse to nearby Delhi to pick up a Trailways bus for the five-hour trip to the Jewish delis of New York City. As the bus navigated the rolling hills of New York’s rural Delaware County, I thought of my initiation to Jewish deli food as a boy during the 1950s. Occasionally, my parents would take my sister and me to Sam’s, a no frills deli in the then dying Jewish, working-class section of Chelsea just outside Boston that served the best corned beef – thin cut and trimmed – I have ever had. Another time piece: on memorable Sunday nights, we would gather with cousins, aunts and uncles at the home of Grandpa Joe and Nana Bertha to eat takeout deli from Mel and Murray’s. We savored the food amidst loud, crowded, happy gatherings of generations of the Simons family.

From adulthood, other special deli memories beckon. The first time I took Nancy to the Carnegie Deli, she was aghast at sandwiches that required two hands to hold. After I gave a 2005 Father’s Day presentation at the Museum of Jewish Heritage on Jewish baseball slugger Hank Greenberg, my dad’s boyhood hero, he, Nancy and son Joe took me out to celebrate at Katz’s, where countermen plied us with samples as we navigated the long line.

Variations, evolution and disputants preclude a final word, but I do have my own definition of an authentic Jewish deli. Although the menu must offer many eat-in and take-out options, it needs grounding in brine-cured, heavily salted, fatty meats, particularly overstuffed pastrami and corned beef sandwiches on rye bread slathered in mustard. Kosher pickles, sour tomatoes, cheesecake and Dr. Brown’s Cel-Ray Soda are expected. Long counters, meat displays, expert cutting and slicing, an absence of tablecloths and an abundance of noisy chatter are customary. Although adherence to *kashrut* is not mandatory, respect for Jewish culinary tradition is.

During my late March three-day New York City sojourn, I experienced five delis, three authentically Jewish and two faux. Decades of deli noshing, in cities from Boston (the Essex) to Los Angeles (Canter’s), preceded my most recent consumption-based deli research in New York City, as did considerable pop and academic reading along with content analysis of theater, film and TV.

References and images derived from Jewish deli culture thread through American humor. Improbably playing a manic Napoleon on Broadway in 1924, Groucho Marx jibes, “I am beginning to smell like a delicatessen.” On his hit 1960s record, funnyman Allan Sherman sang, “When you go to the delicatessen store, Don’t buy the liverwurst... Oh buy the corned beef if you must.” In a 1976 “Saturday Night Live” skit, “Samurai Delicatessen,” a threatening, sword-wielding John Belushi deconstructs the protocols of the deli counterman. To satirize her as the WASP “other,” Diane Keaton, in the deli scene from Woody Allen’s “Annie Hall” (1977), orders pastrami on white bread with mayonnaise. “Broadway Danny Rose” (1984) employs Jewish comics at their Carnegie Deli hangout as a Greek chorus to tell the story of a hapless talent agent. A 1996 episode of “Seinfeld” features Jerry bantering over pastrami at the Second Avenue Deli. In a 2013 episode of “Curb Your Enthusiasm,” Larry David battles Ted Danson for naming rights of a deli sandwich. During “The Marvelous Mrs. Maisel” 2016-2023 run, the title character hangs out

at Artie’s Delicatessen, leading to the real-life promotional marketing of a pastrami-flavored martini.

When Billy Crystal takes Meg Ryan, his shiksa fantasy, to Katz’s deli in “When Harry Met Sally” (1989), she deflowers masculine pretention by mimicking the sounds of an intense orgasm, leading an older woman at another table to instruct the waiter, “I’ll have what she’s having.” That film line inspired an ambitious exhibit, “‘I’ll Have What She’s Having’: The Jewish Deli” that played at the New-York Historical Society Museum from November 11, 2022-April 2, 2023, after previously debuting at the Skirball Center in Los Angeles.

Employing photographs; drawings; text; physical artifacts; mannequin and prop recreations of people and places; and film, the New-York Historical Society exhibit interpreted the evolution of the New York City Jewish deli as reflection of Jewish American history from late 19th century mass immigration from Eastern Europe through the present. Influenced by Old World culinary traditions, food availability and Jewish settlement on the Lower East Side of Manhattan – defined by overcrowded tenements, sweatshops and poverty – the antecedents to the deli appeared circa 1900 in the form of food sold from pushcarts and sidewalk stands. Modest brick and mortar delis then emerged as places where immigrant Jews could talk loudly and argue without encountering host society ridicule while lustily eating cured meats and expressing their form of masculinity and sexual identity. The deli, however, was not central to immigrant life.

With the second generation, emphasized the New-York Historical Society exhibit, the Jewish deli reached its apex between the 1920s’ Jazz Age and the 1950s’ early years of the Cold War. Hundreds of Jewish delis marked the Jewish neighborhoods of New York City, with the Midtown Broadway theater district home to the most iconic, including Lindy’s, the Gaiety, Reuben’s, Carnegie Deli and the Stage Delicatessen.

See “Deli” on page 3

Opinion

In My Own Words

A wonderful ceremony with bittersweet overtones

RABBI RACHEL ESSERMAN, EXECUTIVE EDITOR

One of the friends who accompanied me asked if I was going to put an article in the paper about the ceremony and I said there was going to be a one-inch “Of note” (see page 3) and maybe something for this column. She muttered something along the lines that I certainly could not be accused of self-aggrandizement.

The ceremony in question was the annual graduation ceremony of the Reconstructionist Rabbinical College. I was there to receive an honorary doctor of divinity degree for 25 years of service to the Reconstructing Judaism Movement. When I received notice of the degree, I immediately accepted even though my rabbinate had not taken the path I originally visualized. I frequently joke, “Forget about having a plan B, I’m on plan H, I or J,” something that could also be filed under the Jewish saying, “Man plans and God laughs.” After graduating from the University of Pennsylvania in 1977 and RRC in 1998 with health problems, I’ve worked to create a meaningful life, even if it is very different from what I thought it would be.

The weekend included two events: a dinner the night before the graduation at the house of Rabbi Deborah Waxman, president of the movement and college, who graduated a year after me. The dinner was very nice: Deb lives not far from RRC, so we stopped by the school building first so my friends could see it. (And had my picture taken in front of it. Yes, there were lots of photos taken that weekend.) At the dinner, I had a chance to catch up with some people I know and meet others. Since the people receiving major awards weren’t going to speak at the ceremony the next day, they

had a chance to tell of their journey with the movement. One explained why she became a Reconstructionist, which reminded me of why discovering this branch of Judaism meant so much to me. When the former Temple Beth El of Endicott became Reconstructionist, I’d found my true place in Judaism as an adult.

The graduation ceremony was held in a beautiful Center City synagogue I’d never been in before. (During my school years, I lived in Montgomery County near RRC and there were numerous synagogues nearby. I became a member of a wonderful Reconstructionist one called Or Hadash.) The ceremony this year’s graduating students designed was beautiful and moving. Their different ages and interests show how the movement is meaningful to many people. But it was the D.D. awards that were the most emotional for me and the one other graduate from my year who was able to attend in person.

My graduation class had six members and, while some classes contain people who started at different times, we were together throughout our years at the school. One person no longer works as a rabbi and is not affiliated with the movement. A second was taking the degree in absentia so he was not there in person. And then the bittersweet part: two people were not with us because they’d passed away. They were given a different award to acknowledge the work they’d done over the years. One’s husband came to the ceremony, but the other’s wife was not there because his death was so recent. I was fortunate to have tissues with me since I needed one and passed a second to my

classmate when Deb talked about our friends. In fact, she had to pause for a minute to be able to speak because she’d also known them.

What also struck me was a major difference between my original graduation ceremony and this one. My ordination ceremony had also been bittersweet: I was unable to hear anything that was being said during the ceremony. At that time, my hearing was fading and then returning: I never knew if I was going to be able to hear on any given day. While my fellow graduates were excited about their next steps and their new jobs, I was wondering if I would be able to find work. I realized that before my cochlear implant, I probably would have missed most of the recent ceremony. I didn’t understand everything, especially when a person wearing a mask spoke. (Lip reading still plays an important role in my being able to understand speech.) However, I heard and understood a large portion of what was said.

So much of life can be bittersweet, or at least, so much of my life has been. Where I am lucky is that I live in a community that supports and helps me. The service at Temple Concord in May where I was honored by my community means as much, if not more, to me than receiving an honorary degree. They are the ones who make my rabbinate possible; they are the people who have supported my work at this paper. At that Friday night service, I noted that I have received more than I’ve given. I can only hope that whatever path the new RRC rabbis take, they find people who are as wonderful to support them.



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OPINIONS

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

LETTERS

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

ADS

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

DEADLINE

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

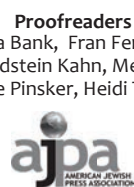
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Hillel Academy's annual journal event on June 8

Hillel Academy of Broome County will hold its 59th annual journal event on Thursday, June 8, from 6:30-9 pm, in the social hall at Temple Israel, 4737 Deerfield Pl., Vestal. Tickets are \$100 per person and include dinner and drinks. Reservations are due by Friday, June 2. To purchase

tickets, Venmo@HillelAcademyBC (subject: Tickets), use PayPal HillelAcademyBroomeCounty@gmail.com or send a check payable to Hillel Academy to 4737 Deerfield Pl., Vestal, NY 13850.

"Join us as we celebrate our honorees for their hard

work and dedication to the Greater Binghamton area," said organizers of the event. "We are excited to honor and personally thank Mark and Inessa Yonaty, Rochel Chein and Eileen Miller for their outstanding contributions to economic development, education and academic enrichment."

TI to honor Rabbi Geoffrey Brown's retirement

Temple Israel will honor and recognize Rabbi Geoffrey Brown for his service to Temple Israel and the community on the occasion of his retirement as the synagogue's spiritual leader on Sunday, June 11, at 12:30 pm. Two programs – a rededication of the Torah scrolls and a program honoring Brown – are scheduled to be followed by a dairy buffet brunch. The cost to attend the event and the luncheon is \$30 per person. Reservations are required as seating is limited. Call Tammy Kunsman at the temple office at 723-7461 for additional information and to reserve a space to

participate in the *sofer* event in the morning, the program and luncheon in the afternoon, or both functions.

In December 2013, the Temple Israel building was destroyed due to a major snow storm. The building was completely rebuilt and reopened in 2016. Brown served the congregation during the rebuilding period as a rabbinic intern and, in July 2017, assumed the post of full-time pulpit rabbi. "Rabbi Brown has contributed much as a leader, mentor and teacher during his tenure," said organizers of the event.

Organizers added, "Rabbi Brown has paid particular attention to the condition of our Torah scrolls and has organized the restoration of the synagogue's *Torot* to kosher condition by his own mentor and scribe, Neil Yerman. In homage to Rabbi Brown's initiative, *Sofer* Yerman will be present at Temple Israel on Sunday morning, June 11. All are invited to participate in the rededication of the scrolls. You can fulfill the mitzvah of putting quill to parchment under the expert guidance of the scribe by making a donation to Temple Israel and participating in this important fund-raiser. Appointment times are from 9:30-11:50 am."

BD Luncheon Speaker on June 10

Beth David will hold the last of its Luncheon Speaker series of the season on Saturday, June 10, with Dr. Benjamin Kaplan speaking on "From the *parasha* to Participation: Finding Community in Binghamton." He will link that Saturday's Torah reading to his experiences living in Binghamton during the completion of his medical training. The luncheon will take place after Shabbat morning services, which begin at 9:30 am, and is open to the community. There is no charge for the luncheon.

"We look forward to having community members join us," organizers say, "for what promises to be an inspiring talk coupled with a delicious luncheon enjoyed together,

as we wish Ben and his family much success in the next chapter of their lives!"

Since the monthly series' continuation depends on the generosity of contributors, Beth David welcomes and appreciates donations to the Luncheon Fund in order to keep the program going. Donations, as well as sponsorships, can be made in honor of or in memory of someone, or to mark a special occasion. Those wishing an acknowledgment to be sent to the person being honored, or to the family of someone being remembered, can indicate that along with the necessary information. Donations can be sent to Beth David Synagogue, 39 Riverside Dr., Binghamton, NY 13905, Attention: Luncheon Fund.

Tea and Talk

Chabad of Binghamton, with co-sponsorship from the Jewish Federation of Greater Binghamton, holds Tea and Talk programs, a monthly hour-long gathering for local Jewish seniors who are looking for "a meaningful conversation," from 11 am-noon, in Chabad's atrium lounge.

Upcoming date is:

◆ June 15

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

BD Sisterhood to host "George Washington" on June 14

The entire community is invited to attend Beth David Sisterhood's meeting on Wednesday, June 14, at 7 pm, at Beth David Synagogue. In honor of Flag Day, George Washington, as portrayed by local 18th-century specialist George Cummings, will speak about the beginning of the United States and how the stars and stripes of the flag came into being. He will also display a variety of items that were common during the Revolutionary War period.

Since this is the closing meeting for the 2022-23 season, there will be a business meeting during which the slate of officers for the 2023-24 year will be voted into office. Although non-members including men are welcome to attend the meeting, only paid members will be eligible to vote.

The incoming Sisterhood executive board for 2023-24 will consist of Cathy Velenchik, president; Marlene Serkin, fund-raising vice president; and Gina Santiago, programming vice president. Velenchik will continue in her previous position as service vice president until a replacement is found. Susan Hubal will serve as secretary and Deborah Mindick Sliom will be treasurer. New committee heads include Eileen Miller and Gina Santiago as

Beth David's Intersisterhood representatives, and Stacey Silber as historian.

"Anyone wishing to become more active in Sisterhood will be welcomed onto the committee of their choice," organizers of the meeting. "Most notably, we are still seeking a publicity chairwoman."

Attendees are encouraged to bring a donation for CHOW to the meeting.

A reminder flyer designed by Rabbi David Serkin will be sent to all those on the Sisterhood e-mail list. Anyone wishing to be added to this list should contact the Beth David Synagogue office at bethdavid@stny.rr.com or 722-1793 to be placed on the list.

OF NOTE

Esserman

Rabbi Rachel Esserman received an honorary doctor of divinity degree for 25 years of rabbinical service from the Reconstructionist Rabbinical College on May 21. Esserman is the executive editor for The Reporter Group and a chaplain for the Broome Disabilities Service Office. Her writing has received American Jewish Press Association Simon Rockower awards and Syracuse Press Club awards.



Rabbi Rachel Esserman

Deli Continued from page 2

What happened to those famous Jewish delis? To be continued.

Bill Simons is a professor emeritus at SUNY Oneonta where he continues to teach courses in American history. He is also the co-director of The Cooperstown Symposium on Baseball and American Culture, and served as a speaker for the New York Council on the Humanities.

DEADLINES

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

| ISSUE | DEADLINE |
|-------------------------|----------|
| June 16-29 | June 7 |
| June 30-July 13 | June 21 |
| July 14-27 | July 5 |
| July 28-August 10 | July 19 |

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

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SHORTCAKES

June 15 - 17

Friday, June 16th
First Pitch 7:05 PM

Miller Auto Team Fireworks Series

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THURSDAY, JUNE 15th
 GATES OPEN: 5:30 PM
 FIRST PITCH 6:35 PM

THURSTY THURSDAY

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 FIRST PITCH 6:35 PM

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We Want the Community to Kvell with You!

If your baby was born between July 2022 and June 2023, submit your baby's picture to us for our FAMILY FOCUS ISSUE on June 30. Pictures must be in our hands by **Tuesday, June 20**. Parents and grandparents are welcome to e-mail a photo to TReporter@aol.com as a JPEG or TIFF. Please include baby's name, sex, date of birth, parents' names, grandparents' names and great-grandparents' names.

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Off the Shelf

Lived law and gender in medieval Egypt

RABBI RACHEL ESSERMAN

The documents and manuscript fragments found in the Cairo Geniza offer scholars a treasure trove of information about life in medieval Egypt. However, as Oded Zinger notes in her “Living With the Law: Gender and Community Among the Jews of Ancient Egypt” (University of Pennsylvania Press), the material doesn’t present a complete picture of individual lives because not every document has survived. That means that the final results of many legal actions, including those that focused on marriage and divorce, are often not available. The information that can be gleaned from legal documents, though, offers insights into how people actually lived.

Zinger is specifically interested in marital disputes of the time and how they were resolved. Her interest is in lived law, by which she means “law as it was experienced and lived by Jews rather than law as it was developed by legalists in normative texts. This lived law was usually not directly opposed to Jewish law (*halakha*) and yet, as is shown in the book’s chapters, it had its own dynamics, logic, and power as a social practice.” Her reason for focusing on marital disputes is because she sees them as “sites of intense confrontation and cooperation between spouses, their families, the Jewish community, and, occasionally, the Muslim state... Jewish law claims control over the erection and dissolution of family, as well as over monetary, sexual, and labor aspects of married life.” The disputes the author features show the tensions within the system and the way that gender played a role in the decisions made.

In order to understand how this Jewish legal system worked, Zinger discusses the differences between medieval and contemporary times, with one of the most important aspects being that there were no lawyers or legal profession. People presented their own cases in person or writing. There were also no juries, only judges. However, these courts had no way to enforce their rulings: they depended on people’s willingness to accept their rulings and, therefore, often tried to have the two sides of a disagreement come to terms before having to make a ruling. The gender aspect came into play when the male judges pressured the women to settle for less than the written law prescribed, rather than continue with their case. This pressure caused many women to agree to reduce the amount of their settlements, rather than receiving the amount as written in their marriage documents. Because the court had no power to enforce its rulings, husbands who disagreed with a ruling had the option of ignoring it or moving to another city, rather than

give their wives their due. Women who had men (fathers, brothers, etc.) to petition the court, or use their influence in other ways, often had a better chance of obtaining the full monetary payment due them.

But both men and women had other options in addition to going to the local court. They could attempt to settle the dispute themselves. They could appeal to other rabbis – particularly those who were powerful or well known legalists – who could declare the ruling of the local court invalid. Jewish state leaders – the heads of the community – could also be asked to pressure one side or the other. One of the last resorts – because the community frowned on it – was appealing to Muslim courts that had the power to enforce their rulings, although these courts often preferred not to interfere in internal Jewish community matters.

Zinger notes that women were often at a disadvantage when it came to the financial aspects of marriage. In order to stay married, many gave up their legal rights to funds owed them and matters were often worse when it came to divorce. She writes that “some compromises took place during the marriage: in such cases women reduced their delayed marriage payment, removed the lien from their doweries over their husband’s property, or simply gave their husbands items of their dowry. Other compromises took place at the termination of a marriage, when the chances of divorced women or widows receiving their dowry and the promised delayed marriage payment could be quite slim.” Some women were forced to pay a marriage ransom in order to receive a divorce (only men could dissolve a marriage): otherwise their husband might simply leave the house and refuse to pay the legal maintenance required, or travel to another city where their spouse could not reach them. Most women had far fewer resources due to the limits placed on them by society: they had far less opportunity to encounter or befriend influential men who could plead their cause.

Wives were also dependent on their husbands in financial dealings because a wife’s labor generally belonged to him. Zinger suggests that a “fitting model for the *economic aspects* of the [Jewish] marital relationship is ‘rent’: a husband pays a certain down payment, promises a larger sum in the event of the dissolution of the contract, and commits to maintaining his wife throughout the marriage period. In return, he gains exclusive sexual access to his wife and a variety of other services (household care and fruits of her wealth and labor).” Since money flows from men to women in this situation, almost any compromise

will result in the reduction of women’s monetary rights, if only because men had more options and resources.

This led to more women approaching Muslim courts than men, particularly in cases concerning inheritance, marriage and divorce. These women were treated more harshly by the Jewish community, though, than men who turned to those courts. This is partly because the Jewish community preferred to act as if it had true autonomy, even though, in reality, that was not true. Also, women who did this were seen as defying male authority, which was considered a threat to the community.

Zinger does note the limitations of her study, which is based on the documents available that often do not reveal the final results of what took place. Her work offers examples of specific cases that make for fascinating reading. The author also makes clear that her focus is on one narrow aspect of society, but it’s one she does see as a vital part of the culture. For those unfamiliar with the legal aspects of Jewish marriage, “Living With the Law” opens with a discussion explaining the terms needed to understand the cases under discussion. Although this is a scholarly work, the prose is easy to read and the explanations make the material clear even for those with little background in Judaic studies.

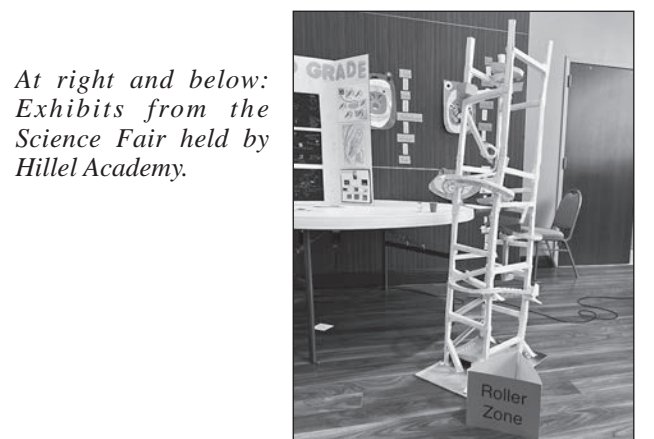
Hillel Academy held Science Fair

Hillel Academy of Broome County held its annual Science Fair on May 10. The Science Fair was arranged by Sarah MacDougal, the director of secular education. This year’s judges were Drew Deskur from the Kopernick Observatory and Science Center; Mark Stephens, Binghamton University Department of Physics; and Libby Haller, science teacher at Johnson City Middle School.

“The event is one of the most anticipated events by the school and every student takes great pride in showcasing their research project,” said organizers of the event. “Sarah MacDougal alternates between incubating baby chicks, ducks and butterflies every year, and it is always exciting for the students to watch as these life cycles take place. The students all got to vote on names for the baby chicks and these tiny creature will now go to a loving home provided by friends of Hillel Academy.”



Students from Hillel Academy looked at the baby chicks during the Science Fair. (Students’ names held on request.)



At right and below: Exhibits from the Science Fair held by Hillel Academy.



Off the Shelf

Art and families

RABBI RACHEL ESSERMAN

The Allegheny Mountains of Appalachia are not the easiest place to be Jewish. For example, Jean, one of the two narrators of “Take What You Need” by Ira Novey (Viking), recalls a classmate asking to see her horns. But Judaism generally takes a backseat in Novey’s novel: the themes of art – especially the desire to make art – and family are the main focus, particularly the relationship between Jean and her stepdaughter, Leah.

Leah, the second narrator, is prompted to review her relationship with Jean after being notified of her death. Traveling with her husband and son, Leah thinks back on the years that have passed since her father divorced Jean. Unfortunately, Leah’s father refused to let Leah visit Jean after she left the marriage and their relationship slowly deteriorated. But, now, Leah remembers the good times they

had together: how she and Jean shared a love of gruesome fairy tales and the special place – a secluded creek – they visited together, appreciating the beauty of nature. The last time Leah and Jean met, though, something happened that caused a permanent rupture, an event Leah is still trying to understand.

Jean’s narrative takes place in the last years of her life, after she had retired and finally has time to create the sculptures of which she’s dreamed for years. She calls them “Manglements,” large boxes and shapes created by soldering sheets of metal. Doing the work is not easy: the tools she uses are dangerous and her designs are limited by her ability to lift and handle the material. However, help comes in the form of a new family that moves in next door. Elliott, the son, is unable to find work due to having a police record and sits listlessly in his front yard. But he and Jean form a tentative and fragile friendship that has positive and negative effects on their lives.

Although Jean never escaped their home town, Leah was eager to leave. After spending years in South America, she finally returned to the U.S. with her husband. But the West Virginia they travel through after Jean’s death makes clear its anti-immigrant stance: there are signs on homes and businesses that show her family may not be safe if they are forced to stop. In fact, it was a difference of opinion about those expressing these opinions – and the safety of being around someone threatening to use his guns against the minorities he dislikes – that caused the final split between Leah and Jean. What is extremely sad is how their different interpretations of the event prevented them from getting to know each other again as adults.

While the novel focuses on art and family, politics are just below the surface. Racist, anti-Obama, pro-Trump supporters in Jean’s town make clear their dislike of Mexicans and Latinos, and could be a threat to Leah’s family. However, the work more explicitly asks a different and interesting question: is it the making of art that matters or its reception? Readers are left to decide. The novel’s bittersweet ending also shows how complicated family relationships can be: far too often, we are unable to guess the truth of a loved one’s actions and face the difficulty of explaining the emotions that determine our own.

Coming to our July 15 issue...

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THE REPORTER

Published by the Jewish Federation of Greater Binghamton

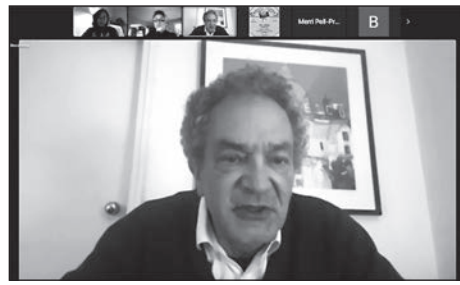
★ Issue date: July 14 • Ad deadline: July 6

CJS lectures available on Facebook

The two Zoom lectures from the College of Jewish Studies spring 2023 series on "Jews and Ukraine: History and the Current Conflict" are available on Facebook. Recordings of Professor Marci Shore and Lord Maurice Glasman can be found at www.facebook.com/bingcjs/. One need not have a Facebook account to watch to the programs.

CJS is requesting financial support in order to continue its programming. "In the past, before COVID and Zoom when all lectures were in-person at the Binghamton JCC, we charged admission," said CJS organizers. "Since then, we have mostly relied on viewers to send donations. We are asking for modest contributions so that we can keep this vital, longstanding lecture series alive and well. If you are so inclined,

please send a check for any amount to College of Jewish Studies, c/o the Jewish Community Center, 500 Clubhouse Rd., Vestal, NY 13850."



The College of Jewish Studies lecture on May 11 featured Lord Maurice Glasman, whose talk was called "There are No Jews Left in Ukraine."



Above and below: Members of the community listened to Lord Maurice Glasman speak at the College of Jewish Studies lecture on May 11.



TC Sisterhood held Installation Shabbat service



The Temple Concord Sisterhood Shabbat and Board Installation service was held on May 19. Shown are board members and those who participated in the service. Bottom row (l-r): Marty Eisenstadt, Barbara Thomas, Sylvia Diamond, Hollie Levine and Babs Putzel-Bischoff. Second row: Shari Neuberger, Robin Hazen, Nancy Dorfman, Phyllis Kellenberger, Jesse Parker, Sima Auerbach and Marsha Luks. Top row: Deb Daniels, Roz Antoun, Suzanne Holwitt, Rabbi Rachel Esserman, Helene Philips and Carol Herz. (Photo by Rob Neuberger)

TC Torah study



On May 13, the Temple Concord Saturday Morning Torah Study Group held its last Torah study with Rabbi Barbara Goldman-Wartell. Seated (l-r): Goldman-Wartell and Rabbi Rachel Esserman. Standing (l-r): James Marcello, Liz Smithmeyer, Suzanne Holwitt, Murray Rosenberg, Patricia Jordan, Neisen Luks, Allen Alt and Ruth Dorfman. On the computer screen: Robin Hazen. (Photo by Merri Pell-Preus)

Looking for this issue's "Jewish Resources"? Visit www.thereporter.org/streams/miscellaneous-features/miscellaneous-features/tag/80309? to find out what's happening online."

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Weekly Parasha

Naso, Numbers 4:21-7:89

Individuality within community; mission possible?

RABBI LEVI Y. SLONIM, DIRECTOR OF DEVELOPMENT AND CO-DIRECTOR OF CHABAD DOWNTOWN, ROHR CHABAD CENTER FOR JEWISH STUDENT LIFE AT BINGHAMTON UNIVERSITY

Do I really matter? Is there room for my unique contribution in such an organized religion and storied tradition? Does Judaism leave room for me to express my creativity and channel my personality?

These questions are among those most frequently asked. This week's Torah portion can provide an answer.

Following their exodus from Egypt and the subsequent giving of the Torah at Mount Sinai, the next big "project" for the Jewish people was building the Tabernacle. After months of labor, it was finally complete. The dedication of the temple lasted 12 days, each of which featured a beautiful ceremony, conducted by the *nasi* ("prince") of one of the 12 tribes of Israel.

The Torah (Numbers 7:12-83), describes in great detail

how each day the prince of one of the tribes brought a magnificent gift to God as a personal offering from his own possessions. Every gift included a large silver platter, a silver bowl and a golden spoon filled with incense, and a number of cattle. Oddly enough, the description of the identical gifts appears 12 times.

The Lubavitcher Rebbe (whose 29th *yahrzeit* will be commemorated on June 22) addressed the apparent redundancy. It is true, he teaches, that each prince brought an identical gift, but each one infused it with different intentions and meanings. There was symbolism in the weights of the platter, the bowl and the spoon, and in the numbers of the different animals that were offered and each prince meditated thereon in specific manner. While

a simple reading appears repetitive, in fact, the Torah is teaching that each day the offering was completely unique in terms of its "heart and soul."

For this reason, the Torah describes the offering 12 times prefaced with the words, "One chieftain each day, one chieftain each day, shall present his offering for the dedication of the altar." (Numbers 7:11)

The message is clear and so important: The Talmud (Berachot 58a.) teaches that "just as everyone's face is different, so are our ideas and approach to life different." God demands what looks like a uniform contribution from all of us. Like that of the princes, our "gifts" to God seem identical. At the same time, everyone offers a unique contribution without **See "Possible" on page 7**

Congregational Notes

Beth David Synagogue

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

Temple Israel

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

On Fridays and Tuesdays at 5:30 pm, services will be led by Rabbi Geoffrey Brown via Zoom and in-person (masks are required for unvaccinated participants).

On Saturday, June 3, Shacharit services will be held at 9:30 am via Zoom and in-person (masks are required for unvaccinated participants). The Torah portion is Numbers 4:21-7:89 and the haftarah is Judges 13:2-25. The service will include the bat mitzvah of Aviva Kaminsky. At 10 pm, there will be Havdalah services via Zoom.

On Wednesday, June 7, Torah study will be held from 4-5 pm on Zoom.

On Saturday, June 10, at 9:30 am, Shacharit services will be held via Zoom and in-person (masks are required for unvaccinated participants). The Torah portion is Numbers 8:1-12:16 and the haftarah is Zekharyah 2:14-4:7. At 10 pm, there will be Havdalah services via Zoom.

On Sunday, June 11, Sofer Neil Yerman will restore the temple Torahs beginning at 9:30 am. This will be followed by Rabbi Geoffrey Brown's retirement luncheon at 12:30 pm. Reservations are needed for both events.

On Wednesday, June 14, Torah study will be held from 4-5 pm on Zoom.

The temple office will be closed on Friday, June 16.

On Saturday, June 17, the bat mitzvah of Isabelle Gindi at services will begin at 9:30 am.

Temple Beth-El of Ithaca

Affiliation: United Synagogue of Conservative Judaism
Rabbi: Rachel Safman
Rabbi Emeritus: Scott L. Glass
Address: 402 North Tioga St. (the corner of Court and Tioga streets), Ithaca, NY 14850-4292
Phone: 273-5775
E-mail: rabbi-safman@tbeithaca.org, secretary@tbeithaca.org
Website: www.tbeithaca.org

Presidents: David Weiner and Linda Aigen
Sisterhood President: Gail Zussman
Director of Education: Rabbi Suzanne Brody
Services: Fri. 8 pm; Sat. 10 am, unless otherwise announced. Weekday morning minyan 7:30 am (9 am on Sun. and legal holidays).

Religious School/Education: September-May: Classes meet on Sunday, 9 am-12:30 pm and Wednesday, 3:45-5:45 pm. The Midrashah (eighth grade and high school) classes will meet at times designated by their respective teachers. Adult Ed.: Numerous weekly courses, several semester-long courses and a variety of mini-courses and lectures are offered throughout the year. Call the temple office for more details.

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

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.

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

Rohr Chabad Center

Affiliation: Chabad-Lubavitch
Rabbi Aaron and Rivkah Slonim, Directors
E-mail: aslonim@binghamton.edu
rslonim@chabadofbinghamton.com

Address: 420 Murray Hill Rd., Vestal, NY 13850
Phone: 797-0015, Fax: 797-0095

Website: www.Chabadofbinghamton.com
Rabbi Zalman and Rochel Chein, Education
E-mail: zchein@Jewishbu.com, rchein@Jewishbu.com
Rabbi Levi and Hadasa Slonim, Downtown and Development
Chabad Downtown Center: 60 Henry St., Binghamton
E-mail: lslonim@Jewishbu.com, hslonim@Jewishbu.com
Rabbi Yisroel and Goldie Ohana, Programming
E-mail: yohana@Jewishbu.com, gohana@Jewishbu.com
Regular service times: Daily 7:30 am, Friday evening 6 pm, Shabbat morning 9:30 am, Maariv and Havdalah one hour after candle-lighting time, Sundays 9:30 am.

To join the mailing list, for up-to-date information on adult education offerings or to arrange for a private tutorial, for details concerning the Judaica shop and resource center, or for assistance through the Piaker Free Loan Society or Raff Maasim Tovim Foundation, call Chabad's office at 797-0015.

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

Temple Brith Sholom

Affiliation: Unaffiliated
Address: P.O. Box 572, 117 Madison St., Cortland, NY 13045
Phone: 607-756-7181
President: Carol Levine, 315-696-5744
Cemetery Committee: 315-696-5744
Website: templebrithsholomcortland.org

Facebook: <https://www.facebook.com/Temple-Brith-Sholom-114006981962930/>
Service leaders: Lay leadership
Shabbat services: Either Friday evening at 7:30 pm or Saturday at 10 am from Rosh Hashanah to Shavuot. Holiday services are also held. Check the Facebook page or weekly e-mail for upcoming services. Contact the president to get on the e-mail list.

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

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

Temple Beth El of Oneonta

Affiliation: United Synagogue of Conservative Judaism
Cantor: David Green
Address: 83 Chestnut St., Oneonta, NY 13820
Mailing address: P.O. Box 383, Oneonta, NY 13820
Phone: 607-432-5522
E-mail: TBEOneonta@gmail.com

Regular service times: Contact the temple for days of services and times.

Religious School/Education: Religious School, for grades kindergarten through bar/bat mitzvah, meets Sunday mornings.

For the schedule of services, classes and events, contact the temple.

Friday, June 2, light candles before..... 8:15 pm
Shabbat ends Saturday, June 3 9:17 pm
Friday, June 9, light candles before..... 8:20 pm
Shabbat ends Saturday, June 10 9:21 pm
Friday, June 16, light candles before..... 8:23 pm
Shabbat ends Saturday, June 17 9:24 pm

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: Fri., 7:30 pm; Sat., 10:35 am, when religious school is in session.

Hebrew school: Hebrew school meets at 4:15 pm and 5:15 pm on Tues. and Thurs. during the school year unless otherwise noted.

Some services and programs are online only.
Friday, June 2: At 7:30 pm, Shabbat service led by Eve Berman. Masks are optional for those attending in person. Join via Zoom at <https://bit.ly/3hRmW2Y>, meeting ID 869 9699 8146 and passcode 826330, or on Facebook at www.facebook.com/templeconcord/.

Saturday, June 3: At 9:15 am, Torah study (join via Zoom at <http://bit.ly/3XDnVRE>, meeting ID 825 1226 2831 and passcode 743892).

Sunday, June 4: From 10 am-2 pm, Sisterhood's final rummage sale for the season. Shoppers are asked to use the Oak Street entrance. Masks are optional, but visitors are encouraged to wear a mask.

Sunday, June 4: From 11 am-2 pm, Kilmer Mansion event: "Tea Blend and Taste Workshop (vol. 1)." Me to a Tea will present a tea blending experience. To register, visit <https://allevvents.in/binghamton/tea-blend-and-taste-workshop-volume-1/200024602317124#>.

Wednesday, June 7: At 10:30 am, TC Book Club will discuss "The Jew Store: A Family Memoir" by Stella Sberman." One need not have read the book to attend. Club meetings are held in the Temple Concord library and on Zoom. Join via Zoom at <https://bit.ly/3CXVd9b>, meeting ID 881 64694206 and passcode 653272. For more information, contact Merri Pell-Preus at merrypell.preus@gmail.com.

Friday, June 9: At 7:30 pm, Shabbat service led by Rabbi Rachel Esserman, Suzanne Holwitt and Shari Neuberger. Masks are optional for those attending in person. Join via Zoom at <https://bit.ly/3hRmW2Y>, meeting ID 869 9699 8146 and passcode 826330, or on Facebook at www.facebook.com/templeconcord/.

See "TC" on page 7

Norwich Jewish Center

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

Congregation Tikun v'Or

Affiliation: Union for Reform Judaism
Address: PO Box 3981, Ithaca, NY 14852; 2550 Triphammer Rd. (corner of Triphammer and Burdick Hill), Lansing, NY
Phone: 607-256-1471
Website: www.tikkunvor.org
E-mail: info@tikkunvor.org
Rabbi: Shifrah Tobacman, rabbishifrah@tikkunvor.org
Presidents: Sue Merkel and Laurie Willick, presidents_22@tikkunvor.org

Education Director/Admin. Coordinator: Naomi Wilensky
Bnai Mitzvah Coordinator: Michael Margolin
Services: All services currently on Zoom. E-mail info@tikkunvor.org for the times and links. Contemplative morning services every Tuesday from 8:30-9:30 am. Saturday mornings, Gan Shabbat and other special services at least once a month. Call for the weekly schedule. Jewish Learning Experiences (JLE) for second through seventh grade classes meet on Sunday mornings. Sixth and seventh grades also meet on Wednesday afternoons. Family programs for kindergarten and first grade held monthly. Adult Education: Offered regularly throughout the year. Check the website for details.

The Wholesale Klezmer Band at Cranberry Coffeehouse on June 17

The Wholesale Klezmer Band will play its first ever Binghamton performance on Saturday, June 17, at 7:30 pm, at the Cranberry Coffeehouse. The band features Yosl (Joe) Kurland (vocals and fiddle), Peggy Davis (flute and vocals) and Aaron Bousel (accordion). The Cranberry Coffeehouse is located at Unitarian Universalist Congregation, 183 Riverside Dr., Binghamton. A \$10 per person donation at the door is suggested (all

funds, minus a small fee for use of the space, benefit the performers).

“The Wholesale Klezmer Band performs in Yiddish and Loshn Koydesh (Ashkenazic Hebrew), and they specialize in making it accessible to the English speaking world with translations, stories, explanations, visual aids and that universal language that speaks to your feet and makes them want to dance,” said organizers of the event.

Klezmer music arose in medieval Eastern European Jewish communities to perform at holidays and celebratory events (especially weddings). Its origins lay in Jewish folk music and cantorial chanting, with elements of other local ethnic folk tunes (especially those of the Roma) and military band music. When brought to the United States by Jewish immigrants in the 20th century, it was further influenced by jazz and theater music.

BD held annual dinner honoring Dr. Dora Polachek



Master of Ceremonies Michael Wright presented Dr. Dora Polachek with the Jack and Mary Ferber Award.



Above: Approximately 100 guests attended the Beth David annual dinner.



Back row: Drs. Solomon and Dora Polachek, their son Nathaniel and his wife Gila Polachek. In front are their grandsons Aharon, Eitan and Elan Polachek.



At right: People enjoyed chatting at the dinner.

TC..... Continued from page 6

Saturday, June 10: At 9:15 am, Torah study with Rabbi Rachel Esserman (join via Zoom at <http://bit.ly/3XDnvRE>, meeting ID 825 1226 2831 and passcode 743892); and at 7 pm, “Havdalah with a Bonus,” join via Zoom at <https://bit.ly/3e8mZsy>, meeting ID: 833 9654 6578 and passcode: 333740, or via Facebook at www.facebook.com/templeconcord/.

Possible... Continued from page 6

which the world would be lacking. The specific meaning of the details, the intentions and passions we bring to our gifts is where this individual contribution is expressed. For example, when a person prays, he or she is saying the same words as everyone else in the assemblage, but each person’s thoughts are private and theirs alone.

The repeated description of the offerings made by the princes teaches us that, in the global responsibility of Judaism, no individual need feel lost. Everyone is uniquely important; indeed, each person, man or woman, is crucial for the fulfillment of God’s plan for the world. Yes, I matter and I make a difference.

Based on the teachings of the late Lubavitcher Rebbe.

NEWS IN BRIEF

From JNS.org

Israeli DM hails “powerful ties” with U.S. during meeting with FEMA chief

Israeli Defense Minister Yoav Gallant met recently with U.S. Federal Emergency Management Agency Director Deanne Criswell to discuss issues related to disaster response and preparedness. “The partnership between FEMA and the IDF’s Homefront Command reflects another layer in the powerful ties between the U.S. and Israel’s security establishments,” said Gallant. In March, Israel hosted a four-day international exercise simulating the reception of foreign aid in the event of a major earthquake. The drill simulated all necessary emergency procedures, including the initial decision to request international assistance, integrating foreign rescue teams and the receipt and distribution of aid. Some 120 people from 18 countries participated, with the teams also simulating scenarios related to search and rescue operations, evacuation drills and damage assessment processes. Israel is considered a world leader in disaster response and has sent emergency response and humanitarian aid teams across the globe.

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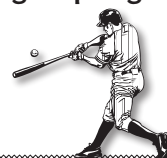
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Hebrew U. researchers develop new method to prevent mosquito bites

By JNS staff

(JNS)—The Hebrew University of Jerusalem researchers have developed a safe new method of preventing mosquito bites using a skin coating from naturally occurring cellulose nanocrystals (or CNCs).

According to a study published in PNAS NEXUS, applying the thin CNC coating on human skin decreases the number of mosquitoes feeding by 80 percent. Cellulose CNCs are a renewable raw material produced from wood, cotton or other cellulose-rich sources, and are used in cosmetics, composites, food packaging and medical devices.

“Combining CNCs with the mosquito repellent indole confirmed its excellent potential as safe and sustainable mosquito prevention,” said lead researcher Professor Jonathan Bohbot, of Hebrew University’s Robert H. Smith Institute of Plant Sciences and Genetics in Agriculture, Food and Environment. “CNC biocompatibility, ubiquity and the potential for cost-effective mass production could result in a new generation of mosquito personal protective measures.”

Mosquitoes are the deadliest of all insects and animals, affecting millions and killing hundreds of thousands of people annually. Existing protection methods, however, are limited and include volatile compounds that actively repel mosquitoes such as N,N-Diethyl-meta-toluamide (DEET) and other oils, such as geraniol and citronella.

CNC appears to act as a chemical camouflage to the many cues sought by the insects and was found to reduce the blood feeding in the deadly mosquito *Aedes aegypti*. It was tested on a single human hand and on an artificial feeding system by assessing the eggs laid after feeding with and without CNC.

The combined effect of CNC with indole reduced egg-laying post-exposure to mammalian blood to close to zero, with 99.4 percent fewer eggs compared to the control.

NEWS IN BRIEF

From JNS.org

Holocaust survivors asked to record testimony with their families

Some 100 Holocaust survivors and their families are participating in a new campaign of the Conference on Jewish Material Claims Against Germany (Claims Conference) called “Our Holocaust Story: Pledge to Remember” (www.claimscon.org/ohs/). Seeing survivors with their family members send a powerful message, said Greg Schneider, executive vice president of the Claims Conference. “They didn’t just survive the Holocaust, they went on to live, to build a family, a family that would not exist if they had not survived,” stated Schneider. “Each survivor has a profound impact on the world, and it is our responsibility to carry forward the torch of their testimony. We should all make a pledge to remember.” More than 50 museums and institutions stateside and overseas are supporting the campaign, according to the Claims Conference.

Soccer. Continued from page 1

This ideology was still very much alive when I played soccer. Many antisemitic slurs I heard on the soccer field confirmed that the prejudice of the weak, but clever, Jew was still prevalent.

FC Hakoah was quite successful. In 1926, a mere five years after its founding, it became champion of Eastern Switzerland C-League demonstrating the “muscular Jew.” A 1934 Hakoah commemorative publication reads: “A Jew who is on top mental and physical form is the most convincing way to refute the claim that the Jewish race is inferior to other races. [...] A strong ‘Hakoah’ will also be a bastion of Jewish strength in Switzerland.”

FC Hakoah was somewhat unique in the Swiss sports world because, together with other Jewish sports clubs in gymnastics, tennis and skiing located in cities where now Jews could live, it belonged to a small minority of amateur sports clubs that were not neighborhood centered, but part of the socio-cultural makeup of a minority. Much later, with the influx of foreign workers starting in the 1950s, minority-based sports clubs became commonplace.

A Jewish sports club was not universally accepted within the Jewish community. Some opined that Jews should join existing clubs and not separate themselves from the rest of society. However, not every club accepted Jews. Best known is Grasshoppers Zurich, one of the oldest clubs in Switzerland that plays in the top professional league. Under the leadership of an antisemitic president, it did not accept Jews as players or members unless the player was extremely talented or respectively the membership applicant very wealthy. The club’s antisemitic reputation lingered on for years long after said president had resigned.

For me, being a player for the Jewish FC Hakoah – just like generations of players before and after me – was a way to affirm my Jewish identity while also demonstrating being part of Swiss society. I learned that this integration was not a gift; it was the result of a struggle. For example, junior matches used to take place on Saturday. Of course my team played on Sunday, which became possible only after a fight with the local soccer association. Playing us on Sunday the opposing team always knew they were playing “them Jews.”

For us players, this arrangement had certain advantages. After our match in the early Sunday afternoon, we would walk over to a nearby soccer stadium to watch one of the professional teams’ home games that during those days were scheduled on Sunday afternoons. At the time, anyone below the age of 12 was granted free entry. Since I was short and my puberty came late, I benefited from this largesse until I was almost 16.

The exhibition also made me aware of another issue that smacked of antisemitism. The annual assembly of delegates of the Zurich Soccer Association would take place on a Saturday, naturally without Hakoah’s participation. As late as 1978, the Association deemed the explanation of Hakoah’s absence unacceptable and imposed a fine of 150 francs. Even the intervention of the president of the Swiss Federation of Jewish Congregations in the following year didn’t immediately resolve the matter.

During my years on the team, I encountered my fair share of antisemitism both from players, spectators and



FC Hakoah Championship winners in 1964. Arie Ullmann is in the front row, second from right. (Used with permission from the FCZ Zürich-Archiv/Bestand FC Hakoah/Ludy Turkavka)

referees. Most common was the verbal accusation “Saujud” translated “Jewish sow.” The insult harks back to medieval European folk-art images of Jews in obscene contact with a large sow. One can find related carvings on many European churches, most famously on the facade of Martin Luther’s church in Wittenberg, Germany. Once my friend Shugy, officially known as (the late) Prof. Bernhard Guggenheim, inadvertently fouled another player who then insulted him with “Saujud.” The player didn’t know who he was dealing with, for sure. Shugy knocked him down hard so that he had to be treated at the sideline. Upon learning what had happened, the referee shrugged his shoulders, bent over the player on the ground and said, “You deserved it.”

From early on, FC Hakoah’s leadership established contacts with Jewish teams abroad and with the worldwide Maccabi organization. In fact, Hakoah players formed the roster of the Swiss team that participated in the 1953 and later Maccabiah Games. As juniors, my teammates and I represented Switzerland at the European Maccabiah games in Copenhagen, Denmark.

FC Hakoah also helped its players overcome differences in origin, class and religious observance in the Zurich Jewish community, at least within the club. Because of the freedom of establishment granted to Jews in 1866, Zurich’s Jewish population grew rapidly. Until World War II, many of the Jewish immigrants who settled in Zurich were so-called “East Jews” who had escaped the pogroms of Czarist Russia and the Soviets in contrast to the “West Jews” who had immigrated from Western European countries. East and West Jews lived in different parts of Zurich; the East Jews in working class “red” neighborhoods, the West Jews like my parents in more upscale conservative parts of the city.

As a player I was oblivious of these class differences, and I never noticed any class-based animosity among the players. I remember as a teenager watching soccer games on TV at a teammate’s parental apartment that was in a working-class neighborhood. I didn’t even notice it! I also remember my teammate István and his amazing soccer skills. He had fled Hungary after the Soviet invasion of 1956. He could score corner kicks directly by curving the ball around the goalkeeper and landing it in the rear upper corner. The exhibition made me aware that before his flight to safety he had been on the squad of Hungary’s national junior team. No wonder! Hakoah gave him a home in a foreign country. Indeed, soccer connects people across countries and continents.

The players differed also in terms of religious observance. Some of them would never set foot in a synagogue, others like me belonged to the “Orthodox-lite” congregation, while some of my buddies were strictly Orthodox. I remember one teammate who would play with his right hand holding the yarmulka on his head. Obviously, this didn’t help his game, but he was accepted just like all the others.

I was happy to learn that FC Hakoah has grown and is prospering. Today, it has several junior and adult teams and a soccer camp for kids, and is starting a women’s team. The visit to the exhibition was a nostalgic trip to my past; I’m glad the timing afforded me this opportunity.

Arie Ullmann was born in Zurich, Switzerland. After studies at the ETH Zurich (biochemistry) and St. Gall University (Ph.D. in management), he moved in 1976 to Berlin as a research fellow at the Science Center Berlin. In 1981, he was hired as an assistant professor at Binghamton University School of Management. He retired in 2015 as an associate professor. He has also been the president of the Jewish Federation of Greater Binghamton and the president of Beth David Synagogue.

1. Sources: Jucker, M., *Power on the Pitch*: <https://blog.nationalmuseum.ch/en/2023/03/power-on-the-pitch/>; FC Hakoah Zürich (ed.) “*De Stern uf em Herz, i Züri dihei. Hundert Jahre Vielfalt, Offenheit und Toleranz*.” Zürich: Chronos Publ. 2023.

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