

THE REPORTER

Published by the Jewish Federation of Greater Binghamton

June 29-July 5, 2018
Volume XLVII, Number 26

BINGHAMTON, NEW YORK

Israel Scouts Friendship Caravan community performance on July 19

By Lynette Errante

The Israel Scouts will perform on Thursday, July 19, at 7 pm, at the Jewish Community Center, 500 Clubhouse Rd., Vestal. Their performance will be followed by refreshments and a meet-and-greet with the Scouts. The Scouts will spend the day with the campers at Camp JCC playing traditional Israeli games. The evening performance will be free to the community, but RSVPs are appreciated by calling the JCC office at 724-2417, ext. 110.

Founded in 1919, the Israel Scouts were the first Zionist youth movement in Israel and the first egalitarian Scouting movement

in the world where boys and girls participated together. The first delegation was sent to the United States in 1958. Today, the Israel Scouts, *Tzofim*, remain the only non-political youth movement in Israel and are supported mainly by the Ministry of Education and Culture.

Like Scouts throughout the world, the *Tzofim* are said to be “always prepared” and learn the principles of “working with spirit” and “providing community service.” Out of 60,000 *Tzofim* throughout Israel, only 100 are chosen annually for the *Tzofim* Summer Delegation.

The *Tzofim* Friendship Caravan travels throughout North America, visiting summer

camp and cities. In representing Israel, the *Tzofim* Friendship Caravan members use song and dance as their means of expression. The Caravan features 10 teenagers and two adult leaders.

To become part of the Friendship Caravan, the *Tzofim* must go through a four-tier elimination process. They are selected on the basis of personal interviews, their knowledge of Israel, English communication skills, general group interaction and leadership abilities.

After they are selected to be part of the Friendship Caravan, the Scouts rehearse weekly for four months in Tel Aviv under the direction of entertainment professionals. By the end of the rehearsal period, they are said to have attained the level of a professional entertainment troupe.

The Caravan’s performance will convey Israeli culture, music and tradition, bringing with them a message of peace and friendship. Their professionally choreographed song and dance routines are charged with natural enthusiasm and energy. Audiences are encouraged to dance, sing and enjoy the spirit of Israel.

“Camp JCC campers and counselors



The members of the Israel Scouts Friendship Caravan.

look forward to this event every year,” says camp counselor Jil Foster. “The Scouts get the crowd dancing and singing along with them, it’s so much fun!”

Federation seeks board members for 2018-19 term

The Jewish Federation of Greater Binghamton is looking for volunteers to become board members for 2018-19 for three-year terms. The Federation board meets once a month September-June to discuss issues

relating to the Jewish community.

Anyone interested in joining the board or looking for more information should contact Sima Auerbach, Federation executive director, at 724-2332.

Spotlight

Making beautiful food and music as part of Philadelphia Orchestra’s trip to Israel

By Eliana Rudee

(JNS) – A delegation of 60 donors from the Philadelphia Jewish Federation traveled to Israel this month with the Philadelphia Orchestra, playing three concerts there from June 1-7. Israeli-American chef Michael Solomonov, best known for his award-winning cookbooks and his acclaimed restaurants in Philadelphia – the high-end Zahav is known nationwide – also accompanied the tour.

“These are but two great examples of how Philadelphia has become a center of extraordinary Jewish communal life in America,” David Gold, a member of the Jewish Federation of Greater Philadelphia’s Board of Trustees, told JNS.

Gold maintained that what distinguishes the Philadelphia Federation from other Jewish Federations in North America is its success in simultaneously building and funding its Jewish community, co-branding itself with the likes of the local symphony and growing cultural ties with non-Jews, beating BDS at home and on its missions to support Israel.

This creativity, said Melissa Greenberg, chief development officer of the Jewish Federation of Greater Philadelphia, is coming up with this multifaceted trip that included Solomonov, Federation philanthropists and musicians who had never before been to Israel. “Both music and food reflect humanity; [they] tie people back to the essence of



The group of 60 donors from the Philadelphia Jewish Federation at Nigun Culinary. (Photo by Jamie Gordon)

Israel and its people.”

Similarly, said Gold, “The Jewish Federation of Greater Philadelphia is the driver of that success and has enabled the orchestra to visit Israel for the first time in almost 30 years.”

Ryan Fleur, interim president of the Philadelphia Orchestra, told JNS that the goals in performing in Israel was about “returning to a country that has a deep history with and connection to classical music – from

Toscanini leading the first performance of what was to become the Israel Philharmonic to Leonard Bernstein’s 40-year relationship with the country; fulfilling our purpose of people-to-people exchange; letting music speak across cultural divides and language barriers to promote mutual understanding; strengthening the bonds between Philadelphia’s Jewish community and Israel; and including the sister-city relationship with Tel Aviv, and many joint social-service and

investment commitments.”

According to Fleur, the musicians found the country to be “welcoming” and “beautiful,” with the people extraordinarily appreciative” – a different perspective than the BDS (Boycott, Divestment and Sanctions) movement seeks to portray.

Gold reported that the orchestra saw BDS on the streets of Philadelphia, where two people desecrated an Israeli flag on Benjamin Franklin Parkway in the city’s center, and in Europe in the lead-up to the Israel leg of their trip, where they experienced a disruption of their concert in Brussels.

Solomonov, too, experienced anti-Israel challenges in which Americans argued with him that Israeli cuisine does not exist and, rather, the country culturally appropriates other nations’ food traditions. In April, Solomonov experienced criticism for hosting a dinner with Reem Kassis, author of “The Palestinian Table,” in which Palestinian dishes were highlighted at Zahav in celebration of Kassis’ new cookbook.

“While I am proud to work in an industry where there is a focus on change, when you start putting limitations on food, that’s ridiculous. To say there is no Israeli cuisine is an argument to say that Israel doesn’t have the right to exist,” he told JNS.

Solomonov explained that Israeli cuisine is defined by the embodiment of what it means to be local out of necessity and, like Israel itself, is a gathering of the exiles in See “Orchestra” on page 7

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Opinion

Point/counterpoint

Michael Chabon's intermarriage views are increasingly mainstream – and morally abhorrent

By Sylvia Barack Fishman, Steven M. Cohen and Jack Wertheimer

Imagine there's no countries / It isn't hard to do/ Nothing to kill or die for / And no religion, too – John Lennon

(JTA) – On May 14, Michael Chabon gave the most remarkable commencement speech in the recent history of Hebrew Union College-Jewish Institute of Religion, the Reform movement's highly respected flagship seminary and training institution.

Surpassing the widely held view that the intermarried, their children and their non-Jewish family members ought to be welcomed warmly by the Jewish community, Chabon took the next step – or shall we say, the next giant leap. He inveighed against inmarriage itself as a desirable aspiration, as a sacred Jewish norm and as an effective instrument of Jewish continuity.

His words bear repeating, much as it pains us to write them: “An endogamous marriage is a ghetto of two... It draws a circle around the married couple, inscribes them – and any eventual children who come along – within a figurative wall of tradition, custom, shared history, and a common inheritance of chromosomes and culture.”

Chabon urged the HUC-JIR graduates and their parents to abandon advocacy for Jewish-Jewish marriage, rejecting the view that Jewish homes with a single group identity are critical to raising Jewishly committed and Judaically competent children. Later he underscored the seriousness of his rejection of inmarriage by, in effect, doing *teshuvah* for having inmarried with his beloved Jewish wife and for having taught his four children that marrying Jews is the preferred option.

Apparently to accelerate Judaism's withering away in at least one household, Chabon proudly related his recent draconian

“retreat from religious practice.” Indeed, the only aspects of Jewish culture that Chabon ratified as valuable today are those related to critical thinking, such as “learning, inquiry and skepticism.”

Not content to pummel a traditional norm, Chabon targeted the heart of Judaism itself. He condemned the overarching concept of *“havdalah”* (the Judaic value of distinguishing between entities), which he depicted as a “giant interlocking system of distinctions and divisions.” He specifically targeted Shabbat candle-lighting, monthly immersions in the ritual bath, circumcision, bar mitzvah and the Four Questions recited during the Passover seder.

Even the Passover removal of leavened bread troubled this would-be slayer of Judaism's age-old distinction-making ethos.

Chabon extolled the virtues of out-marriage, declaring himself a devotee of “mongrels, syncretism, integrated neighborhoods, open borders, pastiche and collage,” and, above all, “miscegenation as the source of all greatness.”

It is important to recognize that Chabon's call to abandon inmarriage is a symbol of his larger, more grandiose objective. Promoting intermarriage was the opening shot in a drive to dismantle Judaism and put an end to the ostensibly inherent and inevitable injustices he insists religion perpetuates.

Not only is Judaism responsible for religious prejudice around the world, it is also responsible for its own demise: If Judaism disappears from the earth, Chabon asserted, “the fault for that extinction will lie squarely with Judaism itself.”

Chabon seemed content, even disturbingly relaxed, imagining the end of Judaism. “If Judaism should ever pass from the world,” he said, “it won't be the first time See **“Views” on page 3**

“Radical inclusion” of interfaith families is the best response to Michael Chabon

By Edmund C. Case

(JTA) – In an essay for JTA on Michael Chabon's intermarriage views, Sylvia Barack Fishman, Steven M. Cohen and Jack Wertheimer describe a “left camp” that argues for greater acceptance, welcoming and inclusion of the intermarried and their family members, and a “Jewish right” that argues for holding on to distinctions between the inmarried and the intermarried.

As a proud member of the left camp, I've never said that marriage between two Jews is a bad thing, and if that is what Chabon meant, he's wrong. But in his commencement speech in May at Hebrew Union College-Jewish Institute of Religion, the novelist didn't “inveigh against inmarriage itself.”

This is what he actually said: “Any religion that relies on compulsory endogamy [inmarriage] to survive has, in my view, ceased to make the case for its continued validity in the everyday lives of human beings.”

What Chabon rejects is compulsion when it comes to marriage partners. He doesn't tell Jews they shouldn't marry Jews. That would be just as compulsory, and just as misguided, as telling Jews they shouldn't intermarry.

It's also not fair to say that Chabon wants to “dismantle Judaism.” Remember, this was a speech to HUC graduates. He explains that division and boundaries ultimately can lead to the feeling that “we are not those people over there.” His real concern is that religious traditions have justified or prettified the dirty work of denying other humans their humanity.

In his charge to the graduates, Chabon urges them to move outward, opening hearts and minds to those on the other side; to knock down walls, find room in the Jewish

community for all who want to share in our traditions; to expand the protective circle of Jewish teachings around the “other” and, yes, to seize the opportunity to enrich the Jewish cultural genome by the changes that result from increased diversity – i.e., intermarriage. It doesn't sound like dismantling Judaism to say, as Chabon does, that it has reinvented itself over history by being mutable and flexible, and that could and must happen again.

Fishman and her co-authors write that those in the left camp don't believe the right is sincerely committed to tolerance and welcoming. Their own words, perhaps unintentionally, undermine such a commitment. They talk about intermarriage as “a threat to the health of American Jewish life.” That analogizes intermarriage as an illness, sickness, virus, cancer. Saying that intermarriage is “a step toward Jewish self-destruction” is a self-fulfilling prophecy. With all respect, they don't seem to understand the negative, off-putting impact that these kinds of statements have on interfaith couples who might otherwise be interested in engaging in Jewish life.

If the authors really want more interfaith families to engage in Jewish life and community – a goal on which the right and the left could agree – why not emphasize the value and meaning that Jewish life provides, and treat as a great positive that many interfaith families in fact are experiencing that for themselves?

As they write, millions of Jews “cherish the cultural richness that the celebration of the Jewish calendar year brings to their lives and the lives of their families.” So, too, do many intermarried Jews and their families, just as they can be and are “captivated by the intellectual wealth, moral wisdom and See **“Inclusion” on page 8**

In My Own Words

Unacceptable thoughts, acceptable speech

RABBI RACHEL ESSERMAN, EXECUTIVE EDITOR

We all have unacceptable thoughts: things we may think, but know are not acceptable to say out loud. For example, we may look at someone and think, “Oh, he looks so old,” or “She should never have worn that dress,” or “Why is he acting so stupid,” but, if we want to stay on cordial terms with that person, we know to keep our mouths shut.

This idea applies to more than our personal lives. People complain about political correctness, but, in the simplest terms, that means people aren't allowed to make disparaging remarks that belittle people because of their race, sex, ethnicity, national origin or religion. Before you condemn the idea of people having to watch what they say, you might remember that it was once acceptable to call Jews “Kikes, Christ-killers and money-grubbers,” among other terms I can't print in a family-friendly newspaper. Those terms are no longer acceptable.

Well, I have to backtrack on that last comment because people are now saying things that would once have been considered unacceptable. For example, take the recent Facebook post by a South Dakota lawmaker. After the Supreme Court ruling on the baker who turned away a gay couple, Michael Clark wrote on Facebook, “He should have

the opportunity to run his business the way he wants. If he wants to turn away people of color, then that's his choice.” If you're wondering why you haven't heard about this, columnist Leonard Pitts felt the same way. His comments about the post are what led me to explore what occurred.

Clark was smart enough to apologize the next day, but the fact he felt free to make that comment shows just how much our world has changed recently. Forget the fact that it is illegal to turn someone away because of their race. Far too many people still wish they could do that. However, over the past several decades, they learned to keep this unacceptable thought to themselves. Unfortunately, many of those unacceptable thoughts are now being expressed in public.

This should come as no surprise to anyone who reads the newspaper or listens to the news. We have blacks being compared to apes and Latinos being called animals. A leader of an Asian country was referred to as Little Rocket Man. People have been called crazy and liars. Former President Barack Obama's birth certificate has been questioned yet again. All of these comments – and too many more to mention – either came from President Donald Trump or

received his approval on Twitter.

While Clark felt the need to apologize for his comment (whether he meant it or not), President Trump has not apologized for any of his inappropriate remarks. He doesn't seem to see a difference between acceptable and unacceptable speech. What this does is allow others – those far more prejudiced than Trump – to feel free to voice their thoughts in public.

The boundaries of public discourse are there to make us feel safe. That's why it's especially disturbing when a friend makes a disparaging comment about us. When it becomes OK to say inappropriate things in public about people's religion, ethnicity, sexuality or racial group, then no one should feel safe. After all, the next step after not serving blacks will be not serving Latinos and Jews and... The list of those who've been discriminated against in American history is too long to repeat here.

Currently, there are laws in place to *prevent* this discrimination from happening again. But it's only a short step from unacceptable thoughts to unacceptable speech to unacceptable actions and laws. We need to stop the final step in this progression before it begins.



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THE REPORTER
Published by the Jewish Federation of Greater Binghamton
BINGHAMTON, NY

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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.

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

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“The Reporter” (USPS 096-280) is published weekly for \$36 per year by the Jewish Federation of Greater Binghamton, 500 Clubhouse Road, Vestal, NY 13850-3734. Periodicals Postage Paid at Vestal, NY and at additional mailing offices. POSTMASTER: Send address changes to **The Reporter**, 500 Clubhouse Road, Vestal, NY 13850-3734 or reach us by e-mail at TREPORTER@AOL.COM.

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Views.....Continued from page 2

in history... that a great and ancient religion lost its hold on the moral imaginations of its adherents.”

What are we to say? It is tempting to dismiss Chabon’s thinking as hyperbolic, idiosyncratic or unworthy of reply, perhaps performance art of a personal psychodrama in a public setting. But Chabon’s undeniable and sometimes dazzling talent as a novelist and the high status he enjoys among elite reading audiences make it critical to respond.

Even more important, his perspectives have unfortunately been foreshadowed and echoed in other corners of the Jewish community. Chabon’s ideas have cache, especially in culturally and political progressive bubbles, such as elite universities where Jews live in safe enclaves, experiencing highly privileged lives.

In fact, Chabon’s willfully ignorant denial of intermarriage as a threat to the health of American Jewish life is common in many Jewish circles outside of certain subgroups, among them Orthodoxy, religious Conservative Jews, political conservatives and Jewish immigrant communities. (Only one-fifth of recently marrying Jews raised in Reform families married other Jews.)

Citing the fact that intermarried couples are proud to identify as Jews, the majority of American liberal Jews ignore the mountain of evidence that only a small minority of those adult children raised by intermarried parents remain firmly connected to Judaism, Jewish friends, community or culture. Only 8 percent of the grandchildren of the intermarried are being raised in the Jewish religion. Few intermarried households are anywhere near as educated, connected or committed as their single-ancestry contemporaries. Among the seven million or so American adults who have been raised by a Jewish parent, over two million deny they are Jewish.

Chabon’s views are worrisome because among liberal American Jews they are not so outlandish. We live in an age that not only is opposed to behavioral norms imposed from above, but to social boundaries to our left and right. Jews, a tiny minority in a sea of more than 300 million Americans, are being engulfed increasingly by the majority society – one blessed by a deep culture of welcoming and tolerance, at least until recently.

Theologically and ideologically, our concept of peoplehood requires both respect for the outside culture, but also transmitting our own. Distinguishing between Jews and non-Jews has made Jewish societies more tolerant, since according to Judaism only Jews are called upon to comply with Judaic law.

Once, some argued that intermarriage was inevitable in an open society and trying to prevent it was as futile as trying to resist gravity or change the weather. Chabon and people who share his values now go a step further: They like the new weather. They view intermarriage as a positive development in human history, not a step toward Jewish self-destruction.

Chabon’s assault on the positive salience of Jewish difference is dangerous, morally abhorrent and factually incorrect on at least four verifiable counts. First, Judaism as a religious culture offers so much more of value than critical thinking skills alone. To take just one example, albeit an outstanding one: Ancient Judaism, unique among world cultures, introduced the very inclusive weekly day of rest, the Sabbath, and mandated it for all socio-economic classes, without exception. The Sabbath was a bold blow against what Chabon calls “the economics of exclusion.” Recognizing its virtue, Christianity and Islam adopted the Sabbath concept from Judaism.

Millions of Jews cherish the cultural richness that the celebration of the Jewish calendar year brings to their lives and the lives of their children – as Chabon and his family

did until recently. Millions are captivated by the intellectual wealth, moral wisdom and cultural complexity of Judaic text study. For others, the warmth of Jewish community life is the compelling factor. Still others demand social justice in the name of Judaism, putting the directives of the Hebrew prophets into practice in local and international settings.

Not least, for many American Jews the opportunity to engage with Israel, the only country in the world where the language, culture and religious ethos are Jewish, is a source of joy and renewal.

Second, Chabon treated religious extremism as a Jewish monopoly. But worldwide – including the United States – large swathes of society have reacted to transnational change by retreating into sectarian and exclusivist ethnoreligious and political enclaves. Yet Chabon declared that he would be fine with his children marrying into other religions that are as likely to produce exponents of intolerance and extremism as the Jews who provoke Chabon’s fear and disgust.

Third, distinctiveness is not the enemy of creativity. Chabon’s rhetorical rejection of making distinctions is revealed as a lie in his own justly acclaimed novels. Chabon’s gorgeous, edgy, evocative language is the product of the author making artistic “distinction and divisions,” moving sentences from one paragraph to another. As Chabon well knows, only when artists define their own “boundaries and bright lines” can they create credible settings, provide each character with distinctive dialogue, and give each character life and dimension on the page.

Indeed, much of Chabon’s commencement address was curiously binary and judgmental – and bogus. We can all, like Chabon, love “pastiche and collage,” but distinctions are necessary to life and health, judgment and morality – to say nothing about science, families, communities and nations.

Finally, religious “syncretism,” which Chabon embraced, erodes ethnoreligious viability. Sociologists and historians provide powerful evidence of rich minority cultures that fade not because of their moral “fault,” as Chabon asserts, but because they could not maintain their distinctiveness and cohesion. Minority cultures may not need to be hermetically sealed off, but to survive they all depend on living expression in the form of ethnic languages, music, arts, foods, texts, history, religion and folkways.

Marriages between two Jews, whether born Jews or Jews by choice, along with Jewish societies that support them, are demonstrably the most effective factors in Jewish vitality because they do indeed create a “figurative wall of tradition, custom, shared history and a common inheritance” – and, contrary to Chabon, that is a good thing. To deny this reality is to deny sociologically verifiable facts. Chabon may no longer care, but we still do.

Chabon naively envisions a utopian world where through wholesale intermarriage of all races, nationalities and creeds, all of humanity will be homogenized into a single “mongrelized” blandness. In practice, since Jews are a minuscule minority worldwide, this prescription would yield the disappearance of

Diaspora Jews and Judaism. Christian denominations would be untouched. Buddhism, Hinduism and Islam would be unperturbed. The world with all its divisiveness would hardly notice – but it would be a world without Jews.

Jews with any historical sense have seen this movie before. At least since the Enlightenment, some Jewish cultural elites have proposed that the solution to the world’s ills is Jewish assimilation. If only the Jews would let go of their distinctive religious culture, the world would be redeemed.

Over the past four decades and more, the Jewish community has been marked by impassioned discourse over intermarriage. Though far from uniform, a “left” camp has argued for greater acceptance, welcoming and inclusion of the intermarried and their family members. The Jewish “right” has argued for holding on to distinctions – liturgical and otherwise – between the inmarried and the intermarried.

Each camp sees the other as suspect, albeit in very different ways. Those on the left don’t believe the right is sincerely committed to tolerance and welcoming. To those on the right, the left’s promotion of “welcoming” has seemed like a stalking horse for total indifference to intermarriage, if not the celebration of intermarriage.

We urge the proponents of welcoming and inclusion – many of whom we count as dear friends and colleagues – to think anew about where they stand in regard to Chabon’s challenge. Where would you draw boundaries? Where do you stand on maintaining some distinctions between Jews and others? Is Jewish group survival a force for good or for ill, not only for individual Jews, but for humanity? Should we teach the next generation that all Jews – both those born Jewish and converts – are in a kinship relationship with one another as heirs of a unique, rich and valuable cultural heritage?

As Pete Seeger once asked, “Which side are you on? Which side are you on?”

Sylvia Barack Fishman is the Joseph and Esther Foster Professor of Contemporary Jewish Life in the Near Eastern and Judaic Studies Department at Brandeis University. Steven M. Cohen is research professor of Jewish social policy at HUC-JIR and director of the Berman Jewish Policy Archive. Jack Wertheimer is the Joseph and Martha Mendelson Professor of American Jewish History at the Jewish Theological Seminary.

The views and opinions expressed in this article are those of the authors and do not necessarily reflect the views of JTA or its parent company, 70 Faces Media.

*The Jewish Community wishes to express its sympathy to Alan Krongold on the death of his mother,
Lee Krongold*

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Off the Shelf

The plain meaning of the text

RABBI RACHEL ESSERMAN

Adults are often surprised to discover that the Bible stories they learned in religious school don't always accurately match the tales as told in the Torah text. The white-washed versions taught to children neglect the complex characterizations found in the original and a careful reading can reveal unexpected riches. That's the opinion of Rabbi Israel Drazin, author of "Who Was the Real Biblical David?," "The Tragedies of King David" and "The Authentic King Solomon" (Gefen Publishing House). The subtitle of the latter two works is "A close examination of the Biblical verses," although that's also true of the first book. In these slender volumes, Drazin offers commentary from a variety of ancient and contemporary sources, although his own thoughts are often the most interesting.

Drazin takes a Maimonidian, rationalistic approach to the text. For example, he explains that when the Bible states "that the Lord is angry with Solomon, [it] should not be understood anthropopathically that God has emotions... God is unlike humans, having neither a body nor emotions; the Bible's frequent descriptions of God are designed to make people afraid so they act properly." Drazin also refers to Maimonides when discussing what is meant when the text says "that God said or did something." Rather than God interfering in history, Drazin believes the text "means that the act occurred through the laws of nature that God created or formed."

One example of this approach can be seen in his discussion of the famine that took place during the reign of King David. Drazin believes it was a natural occurrence, rather than a punishment from God. The famine was the

result of the great devastation that occurred during the wars of King Saul. Frequent battles would have destroyed the harvest and left the Israelites with little to eat. Drazin also sees the split into two kingdoms after King Solomon's rule as being caused by Solomon's unwise decisions. Drazin notes that "Solomon's misrule and standard of living caused the rebellion" of Jeroboam toward the end of his reign. The natural consequences of the high taxes and forced labor that occurred during Solomon's reign, and which continued under his son, were what caused the united kingdom to divide.

One frequent theme in all three works is Drazin's belief that the writers of Samuel and Kings were not familiar with other books of the Bible nor were they aware of many biblical laws. For example, he mentions that "it is curious in the rather long story of David, in I and II Samuel as well as I and II Kings, no mention is made of Ruth. Does this indicate that the authors of these books knew nothing about Ruth, and that she was David's ancestress?" Drazin also notes the frequent occasions when biblical figures break Torah law without being condemned in the text. For example, David helps carry the Ark of the Covenant, even though only members of the tribe of Levi are allowed to touch the ark. Solomon makes sacrifices at the Temple, something that the laws in Leviticus declare can only be done by the hereditary priesthood. This is just the beginning of a lengthy list Drazin makes of such discrepancies.

The author also notes how rabbis – from ancient to contemporary times – have created *midrash* (stories) to

explain textual difficulties. Drazin sees *midrash* as serving an important educational role in teaching appropriate behavior. However, he doesn't believe it should be cited during more serious studies of the text. When discussing different commentators, the author frequently shows how these rabbis offer contradictory or conflicting explanations of the same verse. This makes for lively reading, as do Drazin's own thoughts.

Drazin also has no difficulty noting when the biblical characters make mistakes or sin because he believes that the text wants us to learn from their mistakes. He speaks about the book of Chronicles, saying it teaches fewer lessons because it whitewashes or ignores the kings' worst behavior. In addition, he notes contradictions in the original biblical text, particularly in the stories about David, which offer several different versions of the same events. As for Solomon, Drazin believes the author of these stories uses irony to great effect – frequently writing about how wise Solomon is, while also showing the many foolish and ill-considered choices he makes.

There is some overlap among the three books, which is understandable because, for example, the end of David's life is also the beginning of Solomon's reign. Drazin's prose is easy to understand, so one need not be a biblical scholar in order to appreciate his commentary. Those who only know the tales of David and Solomon from religious school may want to read Samuel and Kings before tackling Drazin's books. However, anyone interested in exploring a close reading of the Bible will find much to enjoy and to challenge them in these works.

LEGAL NOTICE

NOTICE OF FORMATION OF LIMITED LIABILITY COMPANY:

The name of the limited liability company is: Sepp Windsor Holding Company, LLC (the "Company"). The date of filing of the Articles of Organization of the Company with the Secretary of State was May 10, 2018. The county in which the principal place of business of the Company shall be located is Broome County. The Secretary of State has been designated as agent of the Company upon whom process against it may be served. The Secretary of State shall mail a copy of any process against the Company, to Hinman, Howard & Kattell, LLP, Attn: Ryan M. Mead, 80 Exchange Street, Suite 700, Binghamton, NY 13901. The purpose of the business of the Company is any lawful business purpose.

NOTICE OF FORMATION OF LIMITED LIABILITY COMPANY:

The name of the limited liability company is: PocketPsych LLC (the "Company"). The date of filing of the Articles of Organization of the Company with the Secretary of State was 05/15/2018. The county in which the principal place of business of the Company shall be located is Broome County. The Secretary of State has been designated as agent of the Company upon whom process against it may be served. The Secretary of State shall mail a copy of any process against the Company, to 145 Crary Ave. Binghamton, NY 13905. The purpose of the business of the Company is the lawful business purpose of dissemination of information regarding mental health.

JTS Claims LLC - NOTICE OF FORMATION OF LIMITED LIABILITY COMPANY ("LLC")

Articles of Organization of JTS Claims LLC filed with the NYS Secretary of State (NYSS) on 5/4/2018. Office of LLC is in Broome County. NYSS designated as agent for service of process against it. NYSS shall mail process to PO Box 2531, Binghamton, New York 13902. Business purpose: any lawful activity

NOTICE OF APPLICATION FOR AUTHORITY OF MVP INNOVATIVE SOLUTIONS LLC

The Application For Authority of MVP Innovative Solutions LLC was filed with the NYS Secretary of State (NYSS) on April 17, 2018. The Certificate of Formation was filed with the Secretary of State of Delaware on November 17, 2017. Office and principal business location is in Broome County, New York. NYSS designated as agent of LLC upon whom process against it may be served, NYSS shall mail

process to: 65 Hospital Hill Road, Binghamton NY 13901. Registered Agent and address required to be maintained in State of Delaware: Agents and Corporations, Inc. 1201 Orange St- Ste. 600, Wilmington, DE 19801. Authorized officer where copy of Certificate of Formation is filed with: Secretary of State of Delaware, PO Box 898, Dover DE 19903. Purpose: Any lawful activity.

NOTICE OF FORMATION OF LIMITED LIABILITY COMPANY UNDER NEW YORK LIMITED LIABILITY COMPANY LAW

1. The name of the limited liability company ("LLC") is CARRILOU, LLC.
2. The date of filing of the Articles of Organization with the Secretary of State is May 25, 2018.
3. The County within the State of New York in which the principal office of the LLC is located is Broome.
4. The Secretary of State of the State of New York is hereby designated as agent of the LLC upon whom process against it may be served. The post office address to which the Secretary of State shall mail a copy of any process against the LLC served upon him or her is: 297 West Whitcomb Hill Road, Barton, NY 13734.
5. The character or purpose of the business of the LLC is any purpose allowed by law.

NOTICE OF FORMATION OF LIMITED LIABILITY COMPANY: The name of the limited liability company is: Tucker Enterprises, LLC (the "Company"). The date of filing of the Articles of Organization of the Company with the Secretary of State was May 10, 2018. The county in which the principal place of business of the Company shall be located is Broome County. The Secretary of State has been designated as agent of the Company upon whom process against it may be served. The Secretary of State shall mail a copy of any process against the Company, to Hinman, Howard & Kattell, LLP, Attn: Christopher L. Roma, 80 Exchange Street, Suite 700, Binghamton, NY 13901. The purpose of the business of the Company is any lawful business purpose.

Butler Show Stable, LLC, Arts of Org. filed with Sec. of State of NY (SSNY) 5/15/2018. Cty: Broome. SSNY desig. as agent upon whom

process against may be served & shall mail process to 2276 Mill Rd., Binghamton, NY 13903. General Purpose.

Stewart Park Homes LLC

Articles of Organization of this Limited Liability Company (LLC) were filed with the Secretary of State of New York (SSNY) on June 5, 2018. The LLC maintains its office in Broome County. SSNY is designated as agent of LLC upon whom process against it may be served. SSNY shall mail a copy of any process served to Stewart Park Homes LLC, 26 Fourth Street, Midland Park, New Jersey 07432. Purpose: for any lawful activity for which limited liability companies may be formed under the law.

NOTICE OF FORMATION OF LIMITED LIABILITY COMPANY UNDER NEW YORK LIMITED LIABILITY COMPANY LAW

1. The name of the limited liability company ("LLC") is CARPE IV, LLC.
2. The date of filing of the Articles of Organization with the Secretary of State is June 4, 2018.
3. The County within the State of New York in which the principal office of the LLC is located is Broome.
4. The Secretary of State of the State of New York is hereby designated as agent of the LLC upon whom process against it may be served. The post office address to which the Secretary of State shall mail a copy of any process against the LLC served upon him or her is: 70 Woodland Ave, Binghamton, NY 13903.
5. The character or purpose of the business of the LLC is any purpose allowed by law.

Notice of Formation of REK Properties, LLC. Arts. of Org. filed with Secy. of State of NY (SSNY) on 05/24/18. Office location: Broome County. SSNY designated as agent of LLC upon whom process against it may be served. SSNY shall mail process to: 13 Kalliste Hill Rd., Great Barrington, MA 01230. Purpose: any lawful activities.

Notice of Formation of MAJB Partners, LLC. Arts. of Org. filed with Secy. of State of NY (SSNY) on 06/04/18. Office location: Broome County. SSNY designated as agent of LLC upon whom process against

it may be served. SSNY shall mail process to: 16 Canal St., Port Crane, NY 13833. Purpose: any lawful activities.

NOTICE OF FORMATION OF LIMITED LIABILITY COMPANY:

The name of the limited liability company is: VCP Enterprises, LLC (the "Company"). The date of filing of the Articles of Organization of the Company with the Secretary of State was June 6, 2018. The county in which the principal place of business of the Company shall be located is Broome County. The Secretary of State has been designated as agent of the Company upon whom process against it may be served. The Secretary of State shall mail a copy of any process against the Company, to Hinman, Howard & Kattell, LLP, Attn: Christopher L. Roma, 80 Exchange Street, Suite 700, Binghamton, NY 13901. The purpose of the business of the Company is any lawful business purpose.

NOTICE OF FORMATION OF LIMITED LIABILITY COMPANY:

The name of the limited liability company is: C.J. 3, LLC (the "Company"). The date of filing of the Articles of Organization of the Company with the Secretary of State was June 6, 2018. The county in which the principal place of business of the Company shall be located is Broome County. The Secretary of State has been designated as agent of the Company upon whom process against it may be served. The Secretary of State shall mail a copy of any process against the Company, to Hinman, Howard & Kattell, LLP, Attn: Christopher L. Roma, 80 Exchange Street, Suite 700, Binghamton, NY 13901. The purpose of the business of the Company is any lawful business purpose.

NOTICE OF FORMATION OF LIMITED LIABILITY COMPANY:

The name of the limited liability company is: Shea Holdings, LLC (the "Company"). The date of filing of the Articles of Organization of the Company with the Secretary of State was June 12, 2018. The county in which the principal place of business of the Company shall be located is Broome County. The Secretary of State has been designated as agent of the Company upon whom process against it may be served. The Secretary of State shall mail a copy of any process against the Company, to Hinman, Howard & Kattell, LLP, Attn: Thomas Hickey, 80 Exchange Street, Suite 700, Binghamton, NY 13901. The purpose of the business of the Company is any lawful business purpose.

TJ Diversified, LLC - NOTICE

NOTICE OF FORMATION OF LIMITED LIABILITY COMPANY ("LLC")

Articles of Organization of TJ Diversified, LLC filed with the NYS Secretary of State (NYSS) on 5/31/2018. Office of LLC is in Broome County. NYSS designated as agent for service of process against it. NYSS shall mail process to 447 Plaza Drive #50, Vestal, New York 13850. Business purpose: any lawful activity

Notice of Formation of Go Virtual, LLC. Articles of Organization filed with the Secretary of State of New York (SSNY) on 03/19/18. Location: Broome County. SSNY designated as agent for service of process on LLC. SSNY shall mail a copy of process to: Joy Yarkoni, 109 Red Fox Run, Vestal, NY 13850. Purpose: any lawful activities.

Notice of Formation of Superior Sentiment Care and Services, LLC. Arts. of Org. filed with Secy. of State of NY (SSNY) on 06/08/18. Office location: Broome County. SSNY designated as agent of LLC upon whom process against it may be served. SSNY shall mail process to: 24 Leekville Rd., Glen Aubrey, NY 13777. Purpose: any lawful activities.

Notice of Formation of a Limited Liability Company (LLC): Name: NOI SOFTWARE, LLC, Articles of Organization filed with Secretary of State of New York (SSNY) on 6/15/18. Office location: Broome County. SSNY designated LLC agent upon whom process against it may be served. SSNY shall mail copy of process to: LLC, Attn: John G. Dowd, PO Box 1905, Binghamton, NY 13902. Purpose: Any Lawful Purpose. Date of dissolution: None.

NOTICE OF FORMATION OF LIMITED LIABILITY COMPANY:

The name of the limited liability company is: West Side Enterprises, LLC (the "Company"). The date of filing of the Articles of Organization of the Company with the Secretary of State was June 14, 2018. The county in which the principal place of business of the Company shall be located is Broome County. The Secretary of State has been designated as agent of the Company upon whom process against it may be served. The Secretary of State shall mail a copy of any process against the Company, to Hinman, Howard & Kattell, LLP, Attn: Christopher L. Roma, Esq., 80 Exchange Street, Suite 700, Binghamton, NY 13901. The purpose of the business of the Company is any lawful business purpose.

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U.S. leaves U.N. Human Rights Council over Israel bias

By Ron Kampeas

WASHINGTON (JTA) – The Trump administration has withdrawn the United States from the U.N. Human Rights Council because of its bias against Israel.

Nikki Haley, the U.S. ambassador to the United Nations, and Mike Pompeo, the secretary of state, jointly announced the pullout on June 19.

“The Human Rights Council is an exercise in shameless hypocrisy,” Pompeo told the media at the State Department.

Haley said the decision came after her “good faith” effort to reform the body was obstructed by others. The body “was not worthy of its name,” she said.

The decision split those who, like Haley and Pompeo, said the council’s negative focus on Israel rendered it irrelevant and others, including human rights groups and Jewish lawmakers, who said the U.S. presence was an important voice calling out abuses around the world.

Israeli Prime Minister Benjamin Netanyahu called the departure “courageous. ...The U.S. decision to leave this prejudiced body is an unequivocal statement that enough is enough,” he said in a statement.

Two human rights advocacy groups with close ties to mainstream Jewish groups, Human Rights First and the Jacob Blaustein Institute for the Advancement of Human Rights, joined a letter sent to Pompeo criticizing the Trump administration for leaving the council. “Forfeiting the U.S. seat on the U.N. Human Rights Council only serves to empower actors on the council, like Russia and China, that do not share American values on the pre-eminence of universal human rights,” said the letter initiated by Freedom House.

In addition to the body’s disproportionate focus on Israel, successive U.S. administrations have objected to the presence of

human rights abusers on the council. Haley, warning earlier in June of the likelihood of a U.S. withdrawal, said the presence of noted abusers was a sticking point. “Being a member of this council is a privilege, and no country who is a human rights violator should be allowed a seat at the table,” she said.

Current members of the council noted for their oppressive policies include Saudi Arabia, China and Venezuela.

The George W. Bush administration refused to join the council when it was established in 2006 as a successor to the U.N. Commission on Human Rights. Kofi Annan, the secretary-general of the United Nations at the time, pushed for the replacement body in part to address similar concerns about the commission, but the council soon replicated the pattern of emphasizing criticism of Israel and allowing abusers to join. The U.N. General Assembly selects countries to serve three-year terms on the Human Rights Council.

The Obama administration joined the council, arguing that its presence was a more effective means of defending Israel on the council and of addressing human rights abuses elsewhere.

Some pro-Israel groups have pressed for a U.S. departure from the council because of its excesses. Others have criticized the council, but quietly supported a continued U.S. presence to maintain U.S. influence as a counter to the anti-Israel agenda.

The Simon Wiesenthal Center welcomed the departure. “We applaud Ambassador Haley’s move and urge other democracies should follow the U.S. lead and leave the UNHRC as well,” it said in a statement.

B’nai B’rith International, which like the Wiesenthal Center is a U.N.-recognized nongovernmental organization, did not praise the departure in its statement, but said

See “Bias” on page 9

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Synagogues become nightclubs in Eastern Europe

By Cnaan Liphshiz

TRNAVA, Slovakia (JTA) – Growing up, Robert Sajtlava remembers playing near what used to be his native city's Orthodox Synagogue. A rectangular structure with a deceptively unimpressive facade, its ornate ceiling and interior walls suffered extensive damage from the precipitation leaking through the roof and, occasionally, by trespassers who came through the rickety fence. "It was a ruin," said Sajtlava, a 28-year-old catering professional, who is not Jewish.

Since 2016, however, Sajtlava comes to that building every day as the manager of Synagoga Café – a chic establishment that a local contractor opened that year inside the space of the former synagogue. The launch followed a complicated and costly renovation project that retained and preserved much of what remained of the 187-year-old structure.

In a recent and controversial development in Eastern Europe, former Jewish houses of worship left abandoned after the Holocaust are being renovated for commercial ends by contractors who capitalize on their Jewish history and incorporate it into a brand. Critics view the businesses as exploitative cultural appropriation in the wake of a tragedy. Advocates argue it reflects respect and nostalgia for Jews in addition to providing a vehicle for at least some preservation of heritage sites.

The trend is especially visible over the past decade with the commercialization of several former synagogues and houses of worship. In 2013, Krakow's Chewra Thilim was turned into a nightclub and, in 2016, into the Hevre bar, whose interior design highlights its Jewish past. In 2012, Warsaw saw the opening of Mykwa Bar, a drinking establishment with a translucent floor over what used to be a *mikvah*, or ritual bath.

It occurs also in Western Europe: A 207-year-old synagogue in the city of Deventer, in the eastern Netherlands, is in the process of becoming a restaurant whose design will reference its previous function, according to the new owners.

At the Synagoga Cafe, yuppie patrons sip pricey cappuccino on tables that are aligned with a platform on which worshippers would climb to open the wooden Torah ark.



Patrons at the Synagoga Cafe in Trnava, Slovakia, on September 13, 2017. (Photo by Wikimedia Commons)

Flanked by marble columns that the renovators brought in to replace the ones that were plundered decades ago, the ark towers over the customers, with its reliefs of the tablets of the Ten Commandments in Hebrew and the word Jehovah.

Overhead, what used to be the women's section is now a second bar, complementing the one near the main entrance and facade, with its Star of David locked within a round window. The renovators did away with the separate entrance that once led upstairs in keeping with Orthodox requirements for separation of the sexes. But they kept the original stone stairs, which now lead up from the main entrance of the cafe, which has a capacity for 80 patrons. Even the collection box, with the Hebrew word for charity emblazoned over its slot, has remained intact.

Europe had some 17,000 synagogues before World War II, according to research published this year by the London-based Foundation for Jewish Heritage. But the foundation has been able to locate throughout the conti-

nent only 3,318 structures that have been known to function as synagogues, and just 762 are used as such today.

Some of the structures mapped by the foundation, especially in former communist countries, have been turned into residential homes – one notable example is the Rusne *shul* in western Lithuania. Others, like the Krosniewice synagogue in central Poland, became funeral parlors. Poznan in the country's west even has a swimming pool that used to be a synagogue. In many cases, Jewish communities sold the buildings or received compensation for them. In others, Jewish communities still own the former *shuls* and are renting them to third parties.

But these conversions differ from projects like the Synagoga Café and Mykwa Bar in that hardly any of them feature a conscious effort to commemorate the building's Jewish past, much less capitalize on it. As with similar establishments in the region, the scene at Synagoga Café draws mixed reactions from Jews.

"It's certainly a jarring experienced with mixed emotions," reads a Facebook post by Meir Davidson, an Israeli tourist from the Tel Aviv area who chanced upon the café on a Friday evening in February. "I mean, the local Jewish community didn't just pack up and leave."

Trnava, a city of 65,000 with so many churches that it is sometimes called "the Rome of Slovakia," counted a Jewish community of some 3,000 before the Holocaust. Some 2,500 were deported to Auschwitz, leaving a congregation of only 100 by the 1960s.

Even the survivors gradually left, leaving the unused Orthodox Synagogue and the neighboring Status Quo Synagogue, which was reopened in 2016 following renovations and now functions as an art gallery and concert hall with a memorial space.

But the congregants' tragic fate is not mentioned anywhere at Synagoga Café. Davidson's Hebrew-language post on Facebook triggered a torrent of indignant reactions.

"Disgraceful," wrote Shani Luvaton of Jerusalem. "They'd never do it to a church or mosque." Removing the Jewish See "Nightclubs" on page 8



Don't discount safe driving this summer

(NewsUSA) – Summertime brings longer days and ideal driving conditions to much of the United States. However,

summer weather can also lull drivers into a false sense of security, according to data from a survey conducted by Michelin.

Approximately two-thirds of the drivers surveyed (67 percent) reported feeling safer while driving during the summer; their top reasons were better weather (81 percent) and better road conditions (83 percent). However, more car accidents occur during the summer months than at any other time of year, according to the National Highway Traffic

Safety Administration.

The Michelin survey found that 81 percent of drivers said they drove less cautiously in the summer, while 72 percent said they were less likely to pay attention to fellow drivers. Also, drivers were nearly three times less likely to check their tires during summer months.

"Drivers tend to think about their tires in the winter, when slippery, icy roads require maximum traction. But heat is the enemy of tires," Sarah Robinson, driving safety expert at Michelin, says in a statement. "Some of the most severe tire-related incidents are due to under-inflated tires in summer months."

To combat potential hazards, MichelinMan.com offers several tips for safe summer driving:

1. Give your car a tuneup. Before a summer road trip, check your car's oil and fluids, battery, windshield wipers and tires.
2. Check your tires. Use the penny test to ensure your tire tread isn't worn down, and check tire pressure using the manufacturer's setting found on the driver's door.
3. Focus fully on your driving. Avoid using your phone, eating, or tending to children or pets in the backseat. Furthermore, pull over for a break when you start to feel tired, and switch drivers if possible.
4. Watch your distance. Always keep a safe following distance to maneuver in case of emergency, even on dry roads.
5. Carry an emergency kit. Keep an emergency bag in your car with water, blankets, flashlight, jumper cables and non-perishable food.

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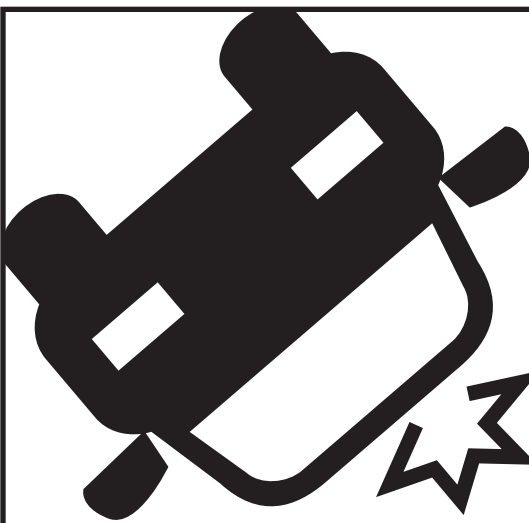
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NEWS IN BRIEF

From JTA

Hamas paid family of 8-month-old to say she died during Gaza border clashes

Hamas paid the family of an 8-month-old baby to say she died during clashes between Palestinian protesters and Israeli troops, a family member said. Mahmoud Omar, 20, told Israeli investigators that his 8-month-old cousin Layla al-Ghandour died of a blood disease, the same disease the baby's brother died from a year earlier. He said he heard about his cousin's death while protesting at the border in early May. The information was contained in testimony by Omar filed as part of an indictment in Beersheba District Court on June 21. Omar, who was captured attempting to infiltrate Israel through the Gaza border fence, was charged with several security offenses, including membership in a terrorist organization, terrorist activity and attempted infiltration, according to Hadashot news. He reportedly is a member of the Al-Aqsa Martyrs Brigades, which promised financial aid to his family. Omar testified that Hamas paid his aunt Mariam and her husband Anwar 8,000 shekels, or about \$2,200, to say that their daughter had died from exposure to tear gas at the border protests. The death of the baby inflamed Palestinian passions and led to a deluge of condemnation against Israel for what critics call its heavy-handed response to the border protests. At least 120 Palestinian protesters, including dozens of members of local terror groups, have been killed during the more than two months of protests, according to Gaza officials. Accord-

ing to a *New York Times* report in May, "The Ghandour family acknowledged that Layla suffered from patent ductus arteriosus, a congenital heart disease commonly described as a hole in the heart." In mid-May, the Gaza Health Ministry removed Layla from the list of those killed during border clashes between Palestinians and Israeli troops.

Far-left British paper pulls op-ed blaming Israel for antisemitism

A far-left British newspaper that regularly features articles by Labour Party leader Jeremy Corbyn apologized for running an op-ed linking rising antisemitism to "Israel's crimes." On June 20, *The Morning Star* pulled offline an article titled "Rising Anti-Semitism Cannot be Tackled without Addressing Israel's Crimes." "This article has been removed from the website as it crossed a line in attributing antisemitism to the policies of the Israeli government and made demands on the 'Jewish diaspora' and 'Jewish community' as if these were responsible for Israeli policy or obliged to account for it," the paper said in explanation. John Elder, which some Labour activists said is a nom de plume, wrote the op-ed. "*The Morning Star* deeply regrets publication of the article, which was submitted by an external contributor and which we failed to vet with the care necessary on a subject of such importance," the paper said. Once affiliated with Britain's Communist Party, *The Morning Star* is considered popular with many members of Momentum, the movement within Labour of Corbyn. The Board of Deputies of British Jews has said that British Jews cannot trust Corbyn.

Orchestra Continued from page 1

which the Diaspora is continually introducing new foods to the Israel palate. "It's something that's happening in real time," he said, adding that currently, new immigrants to Israel, such as Ethiopians and Georgians, are influencing the way people cook.

"To simply say Israel is 70 years old is half of the story," emphasized the chef. "We have the ancient holidays and laws of *kashrut* that have influenced our cooking. We have microclimates all over the country that influences the cuisine. Years ago, Jews were pushed out of countries like Yemen, Morocco, Bulgaria, Spain and Turkey, and each Jewish community has its own cuisine that has transformed over the years and come together to create Israeli cuisine."

In this way, such food remains especially unique, he said, because of this connectivity of cultures. "A course of *salatim* [small salads and dishes that are popular as sharable appetizers] includes so many countries of the world on one little table. In a moment where there's conflict, the food is OK to be together, and it's even celebrated together, which is a hopeful message."

He exclaimed: "If the food is good, I don't care

where it comes from!"

Still, Solomonov noted that his choice to join the trip was not a response to anti-Israel criticism, but rather, a new form of diplomacy. "The Israel that I appreciate is pro-progress, pro-inclusion and pro-celebration of many cultures – and that culture makes Israeli cuisine what it is."

Fleur said music fosters a comparable sentiment. "Cultural diplomacy occurs when we are making music through the three full orchestra performances in Israel, master classes, chamber performances and other residency activities," he said. "The orchestra connected with citizens of diverse backgrounds. At Oasis of Peace, we engaged with Jewish and Palestinian Arab citizens. Other events and concerts had diverse audiences from North Africa, the former Soviet Union and Ethiopia. And the U.S. State Department subsidized concert tickets for students from Lod, Jerusalem, Beersheva and Kfar Saba."

Like music, Solomonov maintained that food is a "great tool" to bring people together and facilitate cultural diplomacy – a value that occurs naturally in Israel. "Food is the final frontier of diplomacy, where you can discuss culture and



Chef Michael Solomonov prepared a dish in front of two women. (Photo by Jamie Gordon)

celebrate other cultures. When we gather around the table, we get everybody to open up to discussing someone else's narrative. You learn so much; it's like a type of anthropology. "And," he added, "it's delicious."



Prep your ride for a summer road trip

(NewsUSA) – The weather is heating up, school is out and that means it's time to hit the open road on a summer road trip! Road trips can be a fun, inexpensive and even educational way to enjoy and explore new places, or return to favorite spots.

Wherever your road trip takes you, the key to having a great experience starts with proper preparation; that means taking care of the driver, passengers and your ride. Here are some easy tips from www.goldeagle.com to help you plan a road trip and make your summer adventure one to remember:

- Safety first: The driver focuses on driving. If the driver needs to check the phone, take a break, have a snack, or anything else, wait for a rest stop, or pull over to the side of the road.
- Check your ride: A complete car check before a road trip should include checking the fluid levels, wiper blades, lights (including brights) and tires.
- Optimize your engine. After only a short period of time, you might see changes in your vehicle's performance and this shouldn't be ignored. Before you hit the road, a simple way to troubleshoot performance issues is to use a fuel injector cleaner to break up heavy carbon deposits that can keep your car's engine from working its best. To make sure your car

is at its top performance and getting the best fuel economy before you hit the road, pour the product into your gas tank and you'll see an immediate improvement.

• Ride in style. A clean car makes any trip more pleasant, especially a summer road trip. Spills are inevitable on a long

See "Trip" on page 8

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NightclubsContinued from page 6

motifs would have “actually been less confronting. This mix of espresso and cheese cake and the Torah Ark doesn’t work.”

Some noted that Israel and the United States have their fair share of deserted or defunct synagogues that have been turned into something else. The former Anshe Chesed Synagogue on New York’s Lower East Side is now an arts center. The Beth Abraham Synagogue in Auburn, ME, was sold last year to a developer to be turned into apartments.

But Sara Ben Michael of Haifa objected to the comparison. “Shocking,” she posted on Facebook. “The Jews didn’t leave this synagogue. They were sent to concentration camps and exterminated.”

The Holocaust’s shadow and the absence of complete and

informed acknowledgment of the genocide lie at the heart of resistance to the phenomenon, said Richard Schofield, a British artist based in Lithuania. He will publish a book this year titled “Back to Shul” featuring photographs from nearly 100 former synagogues that he toured last August.

“The murder of the people who used to frequent the *shul*, the destruction of their centuries-old communities, it creates a different attitude and reality,” he said.

In this context, Schofield said, “it’s hard to keep a rational attitude.” And yet he tends to support projects that result in the preservation of disused and decaying synagogues that otherwise would be destroyed, even if it is done for profit.

Of the 2,556 buildings that used to be synagogues in Europe,

but no longer function as such, at least a third are in a condition ranging from poor to unsalvageable. Among the functioning synagogues, fewer than 10 percent are in those bad conditions.

Sajtlava, the manager of Synagoga Café, argues that the decision to renovate the synagogue and retain parts of its Jewish heritage stem from a sense of commitment. “Listen, it would have been much easier and cheaper for my boss to find a different nice building, which was not ruined and not listed for preservation like this one was, and open a lovely café in it,” he said. But his employer, Simon Stefunko, instead spent millions of dollars on a renovation that took years to complete, “so something would remain from the Jewish community here. I think it’s beautiful.”

Inclusion.Continued from page 2

cultural complexity of Judaic text study,” “the warmth of Jewish community” and the opportunity “to demand social justice in the name of Judaism” and to engage with Israel.

Wouldn’t including interfaith families in that conversation attract instead of repel them? How mainstream Jewish leaders think and talk about intermarriage is what’s important, not what Michael Chabon did or didn’t say or mean.

The deeper issue is that the right wants to hold on to distinctions between the unmarried and the intermarried. But there is a critically important difference between holding up distinctive Jewish traditions and saying that only those with distinctive Jewish identity can participate in those traditions. While recognizing that Jewish traditions have continuously adapted throughout Jewish history, I also recognize the positive salience of distinctive Jewish traditions. But in the context of intermarriage, distinguishing between Jews and their partners from different faith backgrounds is counterproductive.

In order to engage interfaith families, Jews and Jewish

leaders and organizations need to adopt radically inclusive attitudes – treating interfaith couples as equal to unmarried couples, and partners from different faith traditions as equal to Jews – and to embrace the radically inclusive policies that follow from those attitudes, supporting full and equal participation in Jewish life and community. That is the central thesis of the book I have written for publication in the spring of 2019. Radical inclusion is the opposite of the compulsory endogamy Chabon rejects, and opens up to the “other” distinctive Jewish traditions that offer ongoing validity for their lives.

We need to broaden our thinking about heirs to Jewish tradition and include not only those who are born Jewish or Jews by choice, but those who are in relationships with Jews. We need to adapt our concept of Jewish “people” to a broader Jewish “community” that includes everyone who is Jewishly engaged – Jews, their partners from different faith backgrounds and their children – to welcome and include all of those people as heirs to our valuable heritage.

The left is not indifferent to intermarriage and, unlike Chabon, does not celebrate intermarriage because it’s intermarriage. Instead, it celebrates any marriage involving a Jewish partner and seeks to maximize the Jewish engagement of those marriages.

I urge those who are holding on to distinctions between the unmarried and the intermarried to consider what it would mean to maximize the Jewish engagement of interfaith families – the Jewish partner, the partner from a different faith background and, most important, their children. What steps can be taken toward that end? What do we lose by turning our backs on those families? What do we gain by embracing them?

Which side of that question are you on?

Edmund Case, the retired founder of InterfaithFamily, writes on intermarriage issues at www.edmundcase.com.

The views and opinions expressed in this article are those of the author and do not necessarily reflect the views of JTA or its parent company, 70 Faces Media.



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Trip.Continued from page 7

ride, so make sure to prepare your ride for the unknown. Use an automotive stain guard spray to help protect the carpet and car seat fabric against messes caused by coffee, soda, pets, dirt, mud and more.

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NEWS IN BRIEF

From JNS.org

Official: Iran may pull out of nuclear deal in “coming weeks”

(Israel Hayom via JNS) – The Iran nuclear deal is in “intensive care” and Tehran is seriously considering withdrawing from it, the country’s deputy foreign minister said on June 22. The Euronews website quoted Abbas Araghchi as saying that while Iran would like to preserve the deal, reached between Tehran and world powers in 2015, it is in need of “serious adjustments.” The deputy foreign minister told the website that the landmark deal “lost its balance” after U.S. President Donald Trump withdrew from it on May 8 and decided to reimpose economic sanctions. The deal, spearheaded by the U.S. under the leadership of former President Barack Obama, lifted crippling sanctions from Iran in exchange for curbs on Iran’s controversial nuclear program. “If the Europeans and other remaining participants of the JCPOA are interested in Iran remaining in the deal, they should compensate [for] the absence of the U.S. and the reimposition of U.S. sanctions,” he said, referring to the pact by the acronym of its official name, the Joint Comprehensive Plan of Action. Iranian officials have repeatedly stated that they would like to salvage the deal, but have been critical of the European signatories –

Bias Continued from page 5

it should serve as a “wake-up call.” “The United States’ decision to withdraw from the United Nations Human Rights Council presents the international organization with an important opportunity for dramatic and urgently needed reform, as the steady politicization of the body has rendered it largely irrelevant at best and a destructive actor at worst,” B’nai B’rith said. “Perhaps the U.S. withdrawal from the UNHRC will serve as a wake-up call for all U.N. agencies to begin a process of systemic reform, in order to return the organization to its original mission and principles of equity and fairness.”

Human Rights Watch said the departure was sacrificing an important U.S. voice against abuse in order to defend Israel. “The Trump administration’s withdrawal from the Human Rights Council is a sad reflection of its one-dimensional human rights policy in which the US defends Israeli abuses from criticism above all else,” it said in a statement. “By walking away, the U.S. is turning its back not just on the UN, but on victims of human rights abuses around the world, including in Syria, Yemen, North Korea and Myanmar. Now other governments will have to redouble their efforts to ensure that the council addresses the world’s most serious human rights problems.”

At least two Jewish Democrats in the U.S. House of Representatives spoke out against the departure while noting the council’s bias.

“The United Nations Human Rights Council ignores some of the most egregious human rights abuses in the world, and its membership includes notorious human rights violators,” said Rep. Ted Deutch, the senior Democrat on the House Middle East subcommittee. “The council also wrongly and obsessively focuses on our ally Israel. Unfortunately, none of that will change if we are not at the table to lead the reform efforts.”

Rep. Nita Lowey, the top Democratic appropriator in the House, said the departure was another example of President Donald Trump’s isolationism. “By leaving UNHRC, we will not improve its behavior, rather the U.S. will lose its ability to influence the foreign body’s agenda and retreat from its role as a world leader on human rights,” Lowey said in a statement.

Rep. Ileana Ros-Lehtinen, the chairwoman of the Middle East subcommittee, praised the decision. “For far too long, the council has been a platform used by the world’s worst human rights violators to shield themselves from criticism of their abysmal records while attempting to isolate and delegitimize the democratic Jewish state of Israel,” said Ros-Lehtinen, who has long counseled withdrawal from and defunding of the UNHRC.

Germany, France and Britain – for the “weak” proposals presented to Iran. Ali Akbar Salehi, the head of Iran’s Atomic Energy Organization said on June 19 that Europe’s proposals thus far have been “unacceptable,” warning that “if it [negotiations] continues like this, all sides will lose.”

Israeli company wins first prize in counter-terrorism competition

An Israeli medical technology company won first prize in an international competition for startups developing anti-terrorism technology. CardioScale, a Ganei Tikva-based company’s patented CVRI (Cardio Vascular Reserve index) device, was awarded the top prize of \$100,000 at the 2018 Combating Terrorism Technology Startup Challenge, organized by the U.S. Department of Defense Combating Terrorism Technical Support Office and the Israeli Ministry of Defense Research and Development Directorate, along with the MIT Enterprise Forum of Israel. CardioScale, a portable arm cuff, detects a patient’s cardiovascular hemodynamic deterioration, enabling caregivers to predict cardiovascular deterioration in a patient.

The device is particularly indicated for use in group casualty events, when triage must be performed to save the maximum number of lives. Second prize and \$10,000 were awarded to Israeli company Colugo, an unmanned aerial vehicle meant to “release humanity from asphalt roads and traffic jams, and as a result, create a cleaner and greener environment.” The competition was held on the first day of the annual Cyber Week conference at Tel Aviv University on June 17. A second portion of the competition, Urban Navigation Technologies, will take place later this year. In an interview with NoCamels, a representative of the Combating Terrorism Technical Support office explained that the purpose of the competition was for security officials to be introduced to cutting-edge counter-terror technologies. This year, more than 200 contestants from around the world vied for top prize, up from just 40 in 2014, the first year of the competition. Judges included U.S. senator and former U.S. vice-presidential candidate Joseph Lieberman, former Israeli ambassador to the United States Michael Oren, and Israeli Knesset member and executive director of the Institute for National Security Studies Maj. Gen. (Ret.) Amos Yadlin.

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Balak, Numbers 22:2-25:9

Learning from a stubborn mule

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"Wise is the one who learns from any person," claims Ben Zoma in Pirke Avot 4:1. Is a donkey a person? How about a talking donkey? How about a talking donkey in the Torah? We meet such a miraculous creature in this week's *parasha*, Balak. Balak, you may recall, was king of Moab in the time when the Israelites were moving toward the Promised Land. They had requested passage from Edom and had been chased off. They had been attacked by the king of Arad and by Amorites, and had roundly defeated them. Now they approached Moab and Balak was frightened. Rather than allow passage to the migrating hordes – passage that they had repeatedly offered to pay for – he decided to have them cursed by a well-known prophet, Bilaam.

Bilaam had a reputation for prophecy and for being able to curse effectively. Strangely enough, he seems to have had connections with the God of the Israelites! The Lord refused to grant him permission to curse the people because they had already been blessed and were under divine protection. Bilaam, at first, turned away the offer of

King Balak's emissaries, reporting that God had forbidden him from complying. Balak just sent more impressive emissaries to tempt the seer to do his bidding.

It's always difficult to get a clear idea of tone in the Torah (as in e-mails). Bilaam's words were unimpeachable. He told the messengers that he had to consult God. After seeming to grant permission to Bilaam to go with the men as long as he didn't curse the people, God's reaction was to become incensed when he did go! If the seer could not intuit God's opinion on this matter after being told twice not to try cursing the people, he wasn't much of a seer, was he? How was God to get through to such a headstrong prophet?

God used a donkey and a fiery angel. The angel, planted in full view of the donkey, scared the beast so that she turned away. Bilaam blamed the donkey for delaying his progress toward the king and beat her each time. Finally, lying down in the road, she spoke up in protest, and God revealed the presence of the fierce, fiery, sword-wielding angel. Bilaam, to his credit, offered to go home and refuse

the king's entreaties, but he is sent on, chastened.

We know that he was dragged from mountain top to mountain top by the increasingly exasperated king, offering rich sacrifices at the different spots. We know that he was inspired to speak not curses but blessings for the people who lay spread out on the plains below. Unbeknownst to the Israelites, that unruly, cantankerous, well-beloved throng was being appraised in words that we use today in our liturgy, "*Ma tovu, ohalecha Yaakov/mishkenotecha, Yisrael!*" – How lovely are your tents, O Jacob/Your dwellings, O Israel!

To Balak, we had been a threat, a vast crowd of people whom the king – like the pharaoh in Egypt – feared he couldn't defeat. Now, from the lips of the seer who learned to see truly from the lips of his donkey, Balak learns that it is not the people whom he should fear, but their divine Protector. Prompted by his cleared vision, Bilaam predicts the doom of the people who have and will have taken arms against them: See "Mule" on page 12

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
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 Shabbat Services:
 Friday, June 29 7:15 pm
 Shabbat, June 30 9 am
 Mincha after the kiddush
 Maariv 8:15 pm
 Weekday Services:
 Mornings:
 Sun., July 1 8:30 am
 Mon.-Fri., July 2-6 7 am
 Evenings:
 Sun., July 1 8:15 pm
 Mon.-Thurs., July 1-5 8:25 pm
 Fri., July 6 7:15 pm
 Classes: Rabbi Zev Silber will hold his weekly Talmud class every Tuesday evening after services.

Norwich Jewish Center

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

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.

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, June 29, at 8 pm, there will be Shabbat services in the library with Visual Tefillah led by Rabbi Barbara Goldman-Wartell.
 On Saturday, June 30, at 9:15 am, there will be Torah study.
 On Tuesday, July 3, at 10:30 am, the Tuesday Morning Book Club will meet.
 On Friday, July 6, at 8 pm, there will be Shabbat services in the library led by Rabbi Rachel Esser,am.
 On Saturday, July 7, at 9:15 am, there will be Torah study.

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, 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 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, June 29-30, the b'nai mitzvah of Maya and Alex Green, children of Rivka and Keith Green, will be celebrated.
 On Sunday, July 8, from 10 am-noon, Keif B'Kayitz (Summertime Fun) will be held at Stewart Park. The event is free and open to all children, teens and their families. Those attending are encouraged to wear a bathing suit, and bring a towel and picnic lunch.

Friday, June 29, light candles 8:25 pm
 Shabbat ends Saturday, June 30 9:26 pm
 Friday, July 6, light candles 8:23 pm
 Shabbat ends Saturday, July 7 9:24 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, June 30, at 9:30 am, services will be led by Rabbi Geoffrey Brown. The Torah portion will be Numbers 22:2-25:9. The haftarah will be Micah 5:6-6:8.
 On Wednesday, July 4, the temple office will be closed.
 Those who wish to recite the Mourner's Kaddish during a weekday service can contact Howard Schwartz at schmerz@stny.rr.com or call the temple office one-and-a-half weeks or more before the date to ensure time to make up a minyan. Temple Israel holds weekday minyan services on Tuesdays at 6 pm and Fridays at 5:30 pm. For those who prefer a different day to coincide with a yearzeit date, contact the temple to make arrangements. To see a video on how to recite the Mourner's Kaddish, visit <http://templeisraelvestal.org> and look under "Worship."

Penn-York Jewish Community

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

Kol Haverim

Affiliation: Society for Humanistic Judaism
 Address: P.O. Box 4972, Ithaca, NY 14852-4972
 Phone: 607-277-3345
 E-mail: info@kolhaverim.net
 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.

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 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.

Jewish Community Center

JCC annual meeting awardees recognized



L-r: Kim Metaxas received a Presidents Award from JCC President Carrie Wenban.



JCC Executive Director Sheryl Brumer



JCC Board Secretary Bonnie Brown



L-r: Rabbi Rachel Esserman received a Presidents Award from JCC President Carrie Wenban.



Graduating teenager Rebecca Landry received a Jewish Community Center BBYO Mitzvah Award from BBYO teen advisor Linda Salomons.

The Jewish Community Center has announced the recipients of various awards given out at the JCC's annual meeting on June 14.

Chai Award

Courtney Salmini

Presidents Award

Rabbi Rachel Esserman
Kim Metaxas
Emily Rose

BBYO Mitzvah Award

Rebecca Landry

Harvey Singer Scholar Athlete Memorial Award

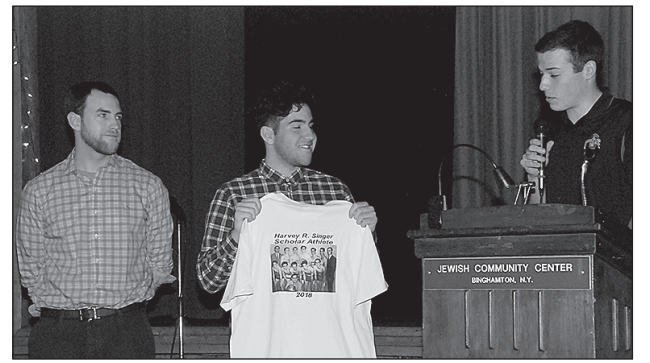
Zachary Green

Teen Service Award

Katie Sochor

Special Recognition Award

Patricia Evans



L-r: JCC HPER Director Brendan Doherty; Zachary Green, this year's Harvey R. Singer Scholar Athlete Memorial Award recipient; and one of last year's recipients, Brian Salomons.



Overture entertained the crowd prior to the awards presentations and the election of JCC board officers and members.



L-r: JCC Kids Connection teacher Josh Wallenstein; eighth-grader Katie Sochor, who received the Jewish Community Center Teen Service Award; Kids Connection lead teacher Harry Cohen; and JCC Youth and Camp Director Lynette Errante. Wallenstein and Cohen also performed in "Cabaret."



The cast of "Cabaret," who received a JCC award, performed "Willkommen" as part of the evening's entertainment. They reprised three other songs from their spring performance, which benefited the JCC.



Part of the crowd at the dessert buffet at the JCC's annual meeting.



L-r: JCC Early Childhood Center teacher Courtney Salmini received the Chai Award for 18 years of service from ECC Director Marlene Schwartz-Patrick.



L-r: SUNY Broome Associate Professor Patricia Evans received a special recognition award from JCC Executive Director Sheryl Brumer for her work in facilitating the exhibit "Faces: Holocaust," which was on display at the JCC. The artists, SUNY Broome students, drew faces of marginalized and overlooked people for the exhibition series "Faces."



Guests at the annual meeting enjoyed desserts and mingled prior to the presentation of awards.

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NEWS IN BRIEF

From JTA.org

Terrorist attacks on Israelis reach 2 1/2-year high

May saw the highest number of terrorist attacks in 2 1/2 years against Israelis following an increase of nearly 40 percent in April. Of the 365 attacks recorded in May, 271 involved firebombs, the Israel Security Agency said in its monthly report published this week. The increase occurred in Jerusalem and the West Bank, as well as along Israel's border with Gaza. The tally for May is the highest on record since October 2015, when 620 attacks were recorded. One Israeli died as a result of attacks – a soldier who was killed after a stone slab was dropped on his head from a height. Four more soldiers were injured, one in an explosion in Jerusalem and three others, as well as one civilian, from a rocket near Gaza. April had 223 incidents recorded. The Hamas terrorist group has organized weekly demonstrations along the border with Israel, labeling them nonviolent events though they feature the hurling of firebombs at troops near the fence and attempts to breach it. More than 135 Palestinians have died in the rioting since March, the Palestinian Maan news agency reported. On June 21, Maan reported that a 23-year-old Gazan, Muhammad Ghassan Abu Farhana, died the previous day from wounds he sustained during a massive riot on May 14, when Israeli troops killed 61 people. A senior Hamas official said that 50 of the 61 killed in or immediately after that riot were members of his organiza-

tion. Many countries, including the United Kingdom, France and Sweden, have condemned Israel for what they see as an overly aggressive response to the the protests. The United States blames Hamas for the violence and vetoed a U.N. Security Council draft motion targeting Israel. Additionally, Palestinians have burned hundreds of acres of land near the border by sending over kites carrying torches and helium balloons.

South African Jews report 'flurry of viciously anti-Semitic' incidents

(JTA) – Representatives of South Africa's Jewish community said they are seeing an uptick in antisemitic rhetoric in real life and on social media. "Over the past 24 hours, a flurry of viciously antisemitic and threatening attacks have been made against South African Jews, both on social media and in direct face-to-face encounters," the South Africa Jewish Board of Deputies said in a statement on June 21. Passengers awaiting their suitcases from an El Al flight into South Africa were called "wicked Jews" at the airport by a man who ranted against them from across a luggage belt at O.R. Tambo International Airport near Johannesburg. Also, a mural with a German flag and a swastika was painted this week on a Johannesburg wall. The incidents occurred amid a flood of hate speech online against South African Jews, Board of Deputies Chairman Shaun Zagnoev said in the statement. He said the board was following up on the incidents, which have "generated great anxiety and anger in the Jewish community." "The posts show how easily radical anti-Israel sentiment can spill over into hateful slurs and threats against Jewish people in general," the statement said. "We are being told that we are 'scum,' 'rats,' 'bastards,' 'pigs,' 'swine' and 'fat-nosed f**ks. We are further being warned that 'our time is coming' and that 'the Holocaust will be a picnic after we are done with you.'"

Mule Continued from page 10

Moab, Edom, Seir, Amalek and the Kenites. Turning his back in earnest on the promised rewards of the desperate king, Bilaam goes back to his land and Balak turns back to his.

Truth and divine insight emanate from the strangest places to convey wisdom. Wise is the one who learns from all, even from talking donkeys.



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