

# THE REPORTER

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## Super Sunday on Sept. 8 to feature talk by Joan Leegant

By Reporter staff

The Jewish Federation of Greater Binghamton will hold the kick-off of Campaign 2025 on Super Sunday, September 8, at 10 am, at the Jewish Community Center, 500 Clubhouse Rd., Vestal. The event will include a brunch and talk by author Joan Leegant called "Israel's multi-culture: it's not just the Ashkenazim and Sephardim anymore – and never was." Attendees will have the opportunity to make their pledge for Campaign 2025 if they have not already done so. The brunch is free due to the generous support of the David and Virginia Eisenberg fund. Reservations are requested by Tuesday, September 3, and

can be made by contacting the Federation at 607-724-2332 or [director@jfgb.org](mailto:director@jfgb.org), or by registering at [www.jfgb.org](http://www.jfgb.org).



*This year it's different.*

Shelley Hubal, executive director of the Federation, noted that the slogan for Campaign 2025 – "This Year It's Different" – reflects how many people in the community and the world are feeling. "This year, everyone is feeling their own version of a shift – a change – in the world," Hubal said. "Whether it's the war in Gaza, the increase in antisemitism, the protests on campuses or so many people in need, this year feels different. But the Jewish community has been through difficult times in the past and See "Super" on page 5

### "Do a mitzvah – pledge now"

By Reporter staff

The Jewish Federation of Greater Binghamton has kicked off Campaign 2025 with an emphasis on pledging early. Shelley Hubal, executive director of the Federation, has urged community members to make their pledge before Super Sunday, September 8. Campaign letters will be sent to donors ahead of Super Sunday to encourage early pledging. People can also use the form on page 8 of this issue of *The Reporter* and mail it to the Federation at 500 Clubhouse Rd., Vestal, NY 13850; call

the Federation office at 607-724-2332; e-mail Hubal at [director@jfgb.org](mailto:director@jfgb.org); or visit [www.jfgb.org](http://www.jfgb.org).

"We hope everyone will send in the letter with their pledge or make their pledge early by one of the other easy-to-use methods," said Shelley Hubal, executive director of the Federation. "That helps to cut back on the manpower we need to get through the Campaign and reduces the burden on our volunteers. When the community pledges early, the allocation process is also much easier. Do a mitzvah and pledge now!"

## Federation to hold "Guardian/Greeter Safety Training"

By Reporter staff

The Jewish Federation of Greater Binghamton will hold a "Guardian/Greeter Safety Training" on Tuesday, August 27, at 6:30 pm, at the Jewish Community Center, 500 Clubhouse Rd., Vestal. Mark Henderson, the director of community security for the Jewish Community Federation of Greater Rochester, will lead the

session. The training is open to the entire community. To register for the program, visit [www.jfgb.org](http://www.jfgb.org) or contact the Federation office at 607-724-2332 or [director@jfgb.org](mailto:director@jfgb.org).



The program teaches people to be guardians by showing how they can take personal responsibility for the safety and security of themselves,

their families and their community. It focuses on the skill sets people need to identify, protect and respond to all hazards. The course's motto is, "Get involved. Get empowered. Get trained."

"This training is aimed at all members of an organization or congregation because at some time almost everyone will

open a door and need to make a decision about whether or not it's safe to do so," said Shelley Hubal, executive director of the Federation. "It teaches how to identify suspicious people, vehicles and packages, and learn ways to protect our community. We all should become active bystanders who can respond to incidents and situations."

## New TC rabbi wants to share her passion for Judaism

By Rabbi Rachel Esserman

Rabbi Leah Moser, Temple Concord's new spiritual leader, originally planned to pursue a Ph.D. in philosophy and remain in academia. "Over time, however, I found myself growing increasingly disillusioned, not so much with the discipline of philosophy, but with academic philosophy as a field of endeavor," Moser said in an e-mail interview. "I was concerned that philosophy as it is practiced in the modern world really has very few ways of connecting with or

informing the lives of ordinary people. Coming to Judaism later in life as I did and connecting with a synagogue gave me a vision of something I had been lacking before: the kind of community in which our efforts to wrestle with life's bigger questions connect naturally with the life and history of the community. As a philosopher, I spent a lot of time wrestling with ethics in the abstract; as a member of a synagogue, I found myself wrestling with many of those same problems in a more concrete form."

Her increased involvement in her Jewish community is what led her to the rabbinate. "On a practical level, as I became more and more active in the synagogue – organizing the congregation's library, helping lead prayer services, organizing a group for converts and prospective converts – I found that I was enjoying that work, which naturally led me to think about what it would be like to make that a bigger part of my life," she said. "On an emotional level, I received so much from being part of a synagogue

community that I wanted to repay some of that by helping make a community like that for others." Although Moser noted that she still loves teaching, she finds teaching in a community setting one of the most rewarding parts of her rabbinate.

Although the first synagogue Moser belonged to was a Conservative one, she realized that movement was not the best fit for her because, at the time, it didn't openly welcome LGBTQ candidates. She See "Rabbi" on page 7

### Spotlight

## Leegant discusses writing and Israel

By Rabbi Rachel Esserman

Joan Leegant will speak about "Israel's multi-culture: it's not just the Ashkenazim and Sephardim anymore – and never was" at the Jewish Federation of Greater Binghamton's Campaign 2025 Super Sunday Brunch on Sunday, September 8. For more information about the event, see above on this page of *The Reporter*.

When Joan Leegant visited Israel in 1978, she thought her visit would only last for six months. Instead, she stayed for three years. "I fell in love with the country," Leegant said in an e-mail interview. "It was young and exciting, still in formation. People were vigorous – hiking the land north to south, seemingly thrilled about each new archeological find – and the culture was social and cohesive; people were passionately interested in engaging with

one another. The consumerism that later reached Israel wasn't there yet; there were fewer cars; my first rental flat didn't have a phone. I liked this passionate, noisy society that also still retained anti-materialistic remnants of the old socialism. I hadn't liked the careerism and materialism of the American world I'd known and grown up in. I knew my view of Israel was romanticized – there was economic hardship and all the usual stresses of any westernized society – but I still loved what I saw."

Leegant left Israel after becoming ill and returned to her parents' home in Long Island to recover. Once well, she moved to Boston and resumed her career as a lawyer. However, one aspect of her stay in



Joan Leegant (Photo courtesy of Joan Leegant)

Israel permanently affected her life: Leegant had begun writing music, which she noted was "my first taste of living a life where I devoted a significant amount of time to creative expression."

Later, at age 40, when she was no longer working as a full-time lawyer, she returned to the arts, this time as a writer. "Ten years later, I began to write fiction," Leegant said. "My experiences in Jerusalem soon made their way into the stories. These formed the basis of my first book, 'An Hour in Paradise: Stories,' which went on to win the PEN/New England Book Award, the Wallant Award for Jewish Fiction, and be named a finalist for the National Jewish Book Award. My second book, a novel, 'Wherever You

Go,' is also set in Israel and is in part about American Jewish settlers on the West Bank. Half of the stories in my new book, "Displaced Persons: Stories," are likewise set in Israel. Though I've written a few stories set in Boston and have an in-progress novel set farther afield in western Massachusetts, I find myself returning again and again to Israel, and to Jewish life more broadly, as the fount and source of my fiction. I feel as though I have one foot in each country; this is also why I was so grateful to be offered the opportunity to teach at Bar-Ilan some 25 years after leaving Israel the first time. Writing about it in some ways enables me to be back there again." (For *The Reporter's* review of "Displaced Persons," visit [www.thereporter.org/book-reviews/off-the-shelf-israelis-and-americans](http://www.thereporter.org/book-reviews/off-the-shelf-israelis-and-americans).)

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**Jews in Sports**
**Marty Glickman and the Nazi Olympics: "My father and I, we didn't get our medals"**

BILL SIMONS

As a Jew growing up in early 20<sup>th</sup>-century Romania, young Hermann Glickman experienced antisemitism at the state school he attended. Blessed with speed afoot, he competed in the signature event of the gymnasium field day, the 100-yard dash. He won the event, but was denied proper reward. The medal, related Hermann, "they gave it to the mayor's son.

Me, they gave two pennies." That story is related in Jeffrey Gurock's observant biography of Hermann's son, "Marty Glickman: The Life of an American Jewish Sports Legend." Seeking a better life, 18-year-old Herrmann emigrated from Romania to America, arriving alone at Ellis Island in January 1911. He shed the old-world name Hermann, replacing

it with Harry. Memory of his humiliation remained with Glickman. Through the years, he would repeat it many times, engraining it in his son Martin (Marty). The denial of the running medal would thread through Harry Glickman's life, as it would through Marty's. **See "Medals" on page 8**

## Opinion

### One Perspective from Israel

# Better than Vegas: Angels close to home

JEREMY M. STAIMAN

*This article originally appeared in the Times of Israel and is being reprinted with permission.*

I confess. I've been to Vegas.

It was, if I recall, a 35-minute stopover on a Southwest flight from Baltimore to Seattle. There were slot machines in the terminal, but gambling is not high on my estimable litany of vices, so I don't think I even bet a quarter.

I do know a guy who knows about gambling. He'll go to the casino and he'll play smart. He knows which games to play, and how to play them so that the odds are as favorable as possible. He often leaves with more money in his pocket than he came with.

On those occasions when he leaves with a lighter pocket than when he arrived, he hasn't lost more than his self-imposed limit for the day. He knows when to walk away. To paraphrase Kenny Rogers, he knows when to hold 'em, and he knows when to fold 'em.

Although I'm not in that world, I've watched enough TV to understand some of the lingo. "I'm up \$50" (a good thing), or "I'm down \$200" (a much less good thing).

What does this have to do with the price of tea in China? (Or, for my UK friends: what does that have to do with the price of cheese?)

Hold that query. We'll get back to it.

I promise.

\*\*\*

A couple of months ago, we received a call out of the blue. It seems that some angel from a nearby neighborhood found an envelope with the name "Chana Staiman" on it. That's my wife's name. The envelope had clearly weathered the rainy season, been exposed to the elements and was partially torn open.

There was cash inside.

How much cash? 600 shekels (around \$160). Not the kind

of money required for a deposit on a home, but enough to finance a respectable trip to the local supermarket. Enough to fill a basket of groceries, and maybe even include a couple of chickens.

I referred to this caller as an angel because it would have been all too easy for him to stick the money in his pocket and go on his way. No one was looking.

No one but God.

The man who had called was from a solidly *haredi* neighborhood. And though he likely didn't have much money in the bank, there was never a question in his mind that he would look for the owner and return it to her. There was a mitzvah to be done. It was money being entrusted to him, not to keep for his family, but to use as a mission.

*Hashavat aveida*: returning a lost object. The angel never had a doubt that he would do his best to find my wife. Had he not succeeded, he would have put the money aside in a safe place, awaiting the day when Elijah the Prophet would come and act as a spiritual Waze, directing him to the rightful owner, at which time I can only imagine Elijah's angelic voice declaring: "You have reached your destination!"

As we spoke on the phone about the cash-filled envelope, the angel expressed the desire to consult with his rabbi before proceeding, to make sure that the entire process was done strictly according to Jewish law. That it ended up in the right hands.

There was one complication, but it was on our end. In addition to the name, there was something else written on the envelope. In Hebrew, it said: "Payment for a used wig." My wife didn't remember giving anyone a wig to sell, though she wondered if perhaps it had taken place a few years ago, and she subsequently forgot all about it.

I consulted with my rabbi. We checked the Internet and the local phone book. There were no other Chana Staimans

to be found.

It had to be her money.

Satisfied that my wife was the owner, the young married man handed over the envelope to me.

I don't know how angels think. I harbor a hope that he was proud of himself for going to great lengths to locate us and return the money.

He was shocked when I rewarded him with 100 shekels in appreciation of his efforts. At first, he refused to accept the gift, but I insisted, and I'm sure that the money came in handy in his doubtlessly-austere financial situation.

In Vegas terms, we were still up 500 shekels (a very good thing).

But there's another angel in this tale.

My lovely wife just couldn't bring herself to touch the money. Since she didn't specifically remember selling a wig, her conscience nagged at her, wondering if the money really belonged to someone else.

It sat for weeks and weeks, until it happened. A good friend of ours who lives in that *haredi* neighborhood heard the story and said, "I think there's a Staiman family in our area."

One connection led to another, and we connected with a woman whose name is remarkably close to my wife's. We looked back at the envelope, and saw that the handwriting on the envelope could indeed be read as this other woman's name, too.

The woman with the remarkably similar name identified the envelope, and told us that she knew that it had 600 shekels in it. She had sold the wig, and lost the envelope somewhere. She assumed that the money was gone forever.

But she wasn't counting on the angels.

\*\*\*

So now, it seems like we're down 600 shekels. No, **See "Home" on page 7**

### In My Own Words

# Anger and the election

RABBI RACHEL ESSERMAN, EXECUTIVE EDITOR

Before the 2016 election, I wrote that there was a great deal of anger in our country and that whoever became president needed to find a way to heal our increasingly polarized nation. Unfortunately, that did not happen. In fact, that anger has festered and become worse over the years. Friendships and even marriages have dissolved because people are so divided about politics that they cannot agree to disagree. Nor, even more unfortunately, have many politicians been able to work together for the greater good of our country, because working with someone of the other party is now treated as treasonous. That should be deeply disturbing to anyone who loves our country and who loved democracy.

That is why I was horrified to read that Republican Ohio state Senator George Lang said at a recent rally that "if Republicans don't win the 2024 election it could lead to a civil war to 'save the country.'" Even more disturbing were the chants of "Fight! Fight! Fight!" I'm not sure he realized what he was really saying: He was calling for the

death of United States citizens because they voted in a free election for a candidate he doesn't like.

I want you to stop and think about what that means. I want you to think of your friends and family – your wife, husband, son, daughter, mother, father, brother, sister – being killed... no, being murdered because they voted for a legitimate political candidate. Note: they did not try to overthrow the government, they did not try to undermine the political system. They simply took a piece of paper and marked their candidate of choice as they are allowed to do by American law. They did nothing illegal; they did nothing treasonous. Yet, someone is calling for them to die.

You might think that I am overreacting and I would have agreed before the January 6, 2021, attack on the United States Capitol. That mob sought to hang the vice president of the United States because he was following the rule of law. They were ready to injure and/or murder members of Congress because the members of the mob

disagreed with their political stances.

If you are not afraid of the horror of war reaching your doorstep, then you have no idea what war is really like. I don't think I can say it loud enough: *People die in wars. The economy and infrastructure of a country are destroyed in war. Famine and starvation can occur. It may take decades for a country to recover.* This is not some joke about your football or baseball team fighting to win a championship. This is about innocent people *dying*.

Please, when looking at political rhetoric or when considering the fact that your candidate might lose the election, remember violence is *never* the answer. If you really love our country – if you think the United States is one of the greatest countries in the world – then you should not destroy the system of free elections that have made it so. No one should die because the candidate of their choice did not win the presidential election. That is *not* the American way.



**Jewish Federation**  
of Greater Binghamton

Shelley Hubal, Executive Director

607-724-2332 ~ [www.jfgeb.org](http://www.jfgeb.org)

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Phone ~ 607-724-2360 or 800-779-7896

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BINGHAMTON, NY

#### OPINIONS

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

#### LETTERS

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

#### ADS

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

#### DEADLINE

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

Executive Editor Rabbi Rachel Esserman

Layout Editor Diana Sochor

Advertising Kathy Brown

Bookkeeper Kathy Brown

Production Associate Julie Weber

Columnist Bill Simons

#### Proofreaders

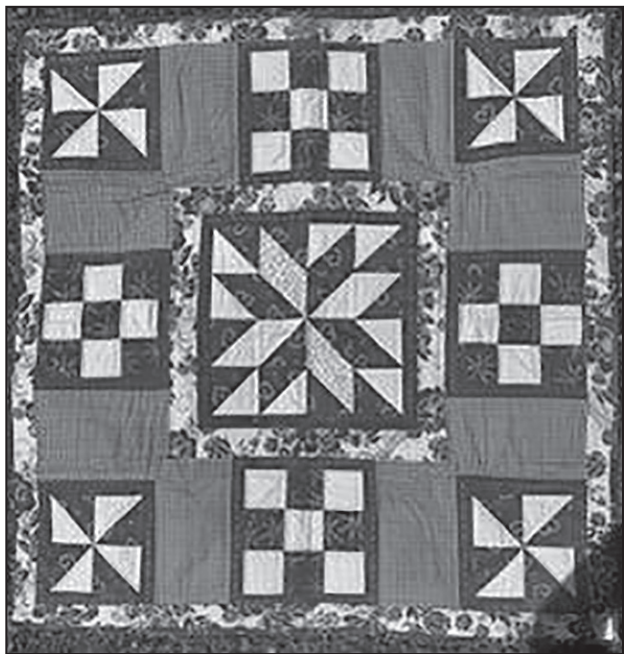
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# TI to hold Summer Porch Party on Aug. 15



The quilt that will be raffled at the Temple Israel Summer Porch Party. (Photo by Maxine Rosenberg)

Temple Israel will hold a Summer Porch Party on Thursday, August 15, at 6:30 pm, rain or shine. It will feature the music of Steve Gilbert and kosher light refreshments and a raffle of a quilt. The cost is \$5 per person; children under 12 can attend at no cost. Those attending are asked to bring a donation to CHOW; a list of preferred household items and food is available from the synagogue office at 607-723-7461. Anyone interested in attending is asked to RSVP by Tuesday August 13, by contacting the synagogue office.

Raffle tickets are \$3 each or \$10 for 4 tickets. One need

not be present to win. To purchase raffle tickets before the event, contact the temple office.

"We would like to thank David Stroka, a local caterer, for donating his time and helping us with this event," said organizers of the event. "With his touch, it is sure to be an event you don't want to miss!"

The Jewish Community wishes to express its sympathy to the family of **David Biale**

The Jewish Community wishes to express its sympathy to **Jeff Shapiro** on the death of his mother, **Beverly Pottern Shapiro**

## BD Sisterhood held meeting



Beth David Sisterhood held a meeting on July 17. L-r: Cathy Velenchik, Toby Kohn and Nancy Basmann. (Photo by Stacey Silber)



L-r: Marcy Yonaty and Susan Hubal attended the July 17 Beth David Sisterhood meeting. (Photo Stacey Silber)

### OF NOTE

## Slonim

Rabbi Levi Slonim, director of development and co-director of Chabad Downtown, Rohr Chabad Center for Jewish Student Life at Binghamton University, recently offered the opening prayer for the U.S. House of Representatives upon the invitation of Congressman Marc Molinaro. Slonim noted that "I felt - and knew - that I was representing each and every one of you; my dear friends of this special community, the extended Binghamton family." He thanked others who worked at the Chabad Center, including his parents, Rabbi Aaron and Rivkah Slonim; Rabbi Zalman and Rachel Chein; Rabbi Sruly and Goldie Ohana; and his wife, Hadasa. He also noted, "I see [being asked to say the prayer] as a true testament to the vibrant community comprised of thousands of students (hundreds of absolutely incredible student leaders), alumni, parents of students, and local community members who have all come together to create the blessing our community is."

Included in his comments to Congress were, "Almighty God, please bless the Congress, so that they foster an environment of love and acceptance. A deeper appreciation that within each individual lies untapped potential. In the words of Maimonides, 'Each person must see himself as though the entire world were held in balance and with a single deed they could tip the scales' ushering in the era of redemption as proclaimed by Isaiah when 'nation shall not lift the sword against nation, neither shall they learn war anymore.'" (To hear the complete prayer, visit [www.youtube.com/watch?v=QW9zbCDAAv](http://www.youtube.com/watch?v=QW9zbCDAAv).)



Rabbi Levi Slonim offered the opening prayer for the U.S. House of Representatives. (Photo courtesy of Rabbi Levi Slonim)

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

ISSUE	DEADLINE
August 23-September 5.....	August 14
September 6-19 .....	August 28
September 20-October 3 .....	September 11
October 4-17 .....	September 25

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

Do you remember **Lynne Green?**

Was she your first teacher at the J-C Preschool a long time ago? Or was she one of your children's first teachers? Another tricky question: could it have been at Hillel Academy or Temple Israel Sunday School rather than the J-C, because she taught there also? (Yes, it was in the 1980s, the 1990s and the 2000s also!)

Has she been a friend of yours for many years, or did you just meet her recently?

Lynne will be celebrating her 80<sup>th</sup> birthday on Shabbat, August 17, 2024, at Temple Israel. Come and help her celebrate her "Special Day" with your family and friends.

Victor Torres is catering.  
Come and enjoy!  
The Green Family would love to see you.

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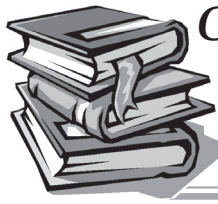
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Off the Shelf

# Israel, the wilderness and poetry

RABBI RACHEL ESSERMAN

In this column, I see myself not as a critic, but an educator. Those who love stories are always looking for new fiction to fulfil their never-ending desire for new experiences and I find works of which they may not be aware. Not all readers want to read the books – particularly scholarly works – themselves: they want to learn what a nonfiction work teaches and I try to supply that in my review. This means that I don't normally review many books of poetry, since they depend so greatly on individual taste. Yet, periodically, I receive an e-mail that tempts me to ask for a book of poetry. In this case, it was "The Dove That Didn't Return" by Yael S. Hacoheh (Holy Cow! Press) that sounded intriguing. I already had a copy of Anna Goodman Herrick's "A Speaker Is a Wilderness: Poems on the Sacred Path From Broken to Whole" (Monkfish Book Publishing Company) and thought the two books would complement each other.

It's impossible to write about Hacoheh's poetry without noting that she lives in Tel Aviv and was once a lieutenant in the Israel Defense Forces. Those experiences inform her poetry,

although her biography also notes that she received an M.F.A. and Ph.D. from universities in the U.S. She writes about her army service and daily life, using biblical and rabbinic themes to explain her world. While the meaning of every poem is not clear, the feelings underlying them will remain with readers.

Some of my favorites include:

◆ "Pillar of Cloud," which talks about the experience of being drafted, including the fear of how you will react to all you must learn.

◆ "The Dove That Didn't Return," which speaks to the story of Noah's Ark without mentioning his name. The poem offers the point of view of the dove, who won't return to the ark after experiencing the silence of the post-flood world.

◆ "Moriah," in which the author speaks to Isaac after the ram has been killed and wonders whether Isaac's actions were a way of saying to Abraham, "This / was not what God had meant."

◆ An interesting version of David and his slingshot in "Goliath."

◆ A poem about "The Western Wall" that ponders whether "it's a wall, / nothing more. / A place like any other place, / to bang my head against and pray."

Hacoheh writes of soldiers and civilians dying from mortar fire, bombs or mines. But she also acknowledges the problems of building a state where others once lived. Whether or not one agrees with Hacoheh's point of view, her poems are powerful, making her a talent to watch.

Like Hacoheh, Herrick speaks from personal experience, although her focus is more on personal traumas, rather than national ones. Her short biography includes the fact that she survived sexual assault in her teens and, after leaving home at 14, experienced different paths before reconnecting with Jewish tradition. Her poems are filled with mystical images as she writes about trying to find her way through the metaphorical wilderness she experienced during her life journey.

A few of her poems that spoke to me include:

◆ "Prayer for Rain," where the author writes about the death of her brother when she was 7 and her inability at first to cry.

◆ "The Whole Story," a lovely poem about the need to learn to love.

◆ "Rough Bark," which, like the Mourner's *Kaddish*, refuses to talk about death, even as it discusses the difficulties that occur when someone is dying. The author writes, "this is not a poem about a virus. this is a poem about the sunlight trembling through the curtains."

◆ "Wonder," which explores the fact that we continue to accept myths, even though we know they aren't true. But Herrick understands the need "to believe what we also know isn't true," whether it is the sun setting or the stories we tell ourselves to survive.

◆ An exploration of family in "Shelter Pup" because the author knows "what is to be lost, and then found by the family you make."

The nuances of "A Speaker Is a Wilderness" will be best understood by those with some religious background, but all readers will find themselves experiencing the emotions Herrick describes. Her prefix – "How to Bless Yourself" – clearly shows what she has learned: "If you are waiting for a spiritual leader to tell you, / write what you need to hear / and read it back to yourself and call it a blessing. / Call the act of doing this a blessing. / Call yourself a blessing."

## Leegant. . . Continued from page 1

Leegant noted the different ways Judaism is practiced in Israel and the United States. "I think the biggest difference – and this is well-documented – is that Jewish life in Israel is baked into the culture, so that even for people who are wholly secular, the Jewish framework is ever-present," she said. "Storekeepers say 'Shabbat shalom' on Friday as a sort of equivalent to 'have a nice weekend.' Almost all Jewish Israelis sit *shiva*. More than 95 percent of Israelis host or attend a seder. The Hebrew Bible is taught in public, i.e. secular, schools for its cultural and historical and literary value, as is Jewish history. I've heard American Jews say that Israelis they meet in the States lack Jewish literacy because the Israelis may not know how to say *Kiddush* or make a *Motzei* over challah, for example, or are unfamiliar with synagogue liturgy, the sorts of things American Jews learn in Hebrew school. But what Americans don't see if they haven't been to Israel is how Jewish life pervades Israeli society."

She added that if people want to live a Jewish life in America, they need to affiliate with Jewish organizations and make an effort to include Judaism in their lives since they are not surrounded by Jewish culture, something that is part of everyday life in Israel. She also noted that it can be very expensive to be Jewish in the U.S. "Obviously, a good deal of nuance is missing from the broad-brush picture I've just painted," she added. "One can have a thoroughly rich and fulfilling Jewish life in the States, and a Jewish Israeli can have an almost entirely non-Jewish existence in Israel, especially in recent decades as non-kosher food has become more ubiquitous – it took me awhile to realize that 'white meat' in Hebrew means pork."

At first, Leegant worried about the reception of her latest work in the post October 7 world where authors are being review bombed (give one star or less in reviews on Goodreads or bookstore websites) because the reviewer considers them a Zionist author. She says that, fortunately, that has not been a problem. "I haven't encountered the negative reactions documented elsewhere by others," she said. "And while I've concentrated on arranging author talks primarily at Jewish venues, a thoughtful editor of a literary journal where one of my stories appeared, and is not herself Jewish, suggested that I might be limiting myself unnecessarily, and that perhaps I oughtn't rule out spaces such as libraries and other civic venues. I've since taken her advice and found the non-Jewish spaces I've reached out to extremely receptive. I've also found that podcasters outside the Jewish world who've interviewed me about my book have been across-the-board positive and enthusiastic about the stories and the subject matter. So, while review-bombing and cancellations are definitely real and disturbing, they may not be as wholesale or widespread as it might seem. I certainly hope so."

## Women in Business

### The Cat Doctor

Specialty: A full service veterinary hospital providing medical, surgical, dental and behavioral care for cats of all ages.

Location: 825 Vestal Parkway W.  
Vestal, NY 13850

Owner: Darcy Sobel, D. V. M.

Phone: 607-754-7221

Hours: Mon. and Fri. 8 am-5 pm, Tues. and Thurs.  
12:30-8 pm, Wed. 8 am-3 pm, Sat. 9 am-1 pm

The Cat Doctor is celebrating 30 years of caring for cats and their people. Dr. Darcy Sobel and Dr. Kaitlin Pace and staff at The Cat Doctor recognize that cats are important family members and treat each individual with special attention to their age, temperament and health conditions. Preventive medicine is practiced by providing complete physical examinations, behavioral counseling, dental care, diet management and appropriate vaccinations. The hospital has advanced radiology capabilities, providing instant, superior quality, digital x-rays as well as digital dental x-rays for the detection of early tooth disease below the gumline. The hospital now offers abdominal ultrasound for early detection of organ problems. When illness does occur, thorough and caring medical and surgical treatment is tailored to each patient.

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Darcy Sobel, DVM  
Kaitlin Pace, DVM  
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754-7221

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Phone: 315-475-6140 | upstateprinting.com

### The Reporter

Specialty: Advertising  
Location: 500 Clubhouse Rd.  
Vestal, NY 13850

Name: Kathy Brown  
Phone: 607-724-2360, ext. 244

E-mail: advertising@thereportergroup.org

Website: www.thereportergroup.org

Facebook: The Reporter Group

Hours: Mon. 9 am-4 pm, Wed. 9 am-3 pm, Thurs.  
9 am-4 pm

Advertising was a new field for Kathy when she started three years ago, but she's discovered the pleasure of working with the clients, giving them ideas on how to promote their business using print ads. Her motto is "the client comes first" and, to prove that, she researches each client to see what they have done in the past and tries to figure out if there is a way to improve their ad-image. She also works with them to discover the ad sections that will best highlight their business.

Kathy has lived here for 40 years, moving from Long Island to meet and marry her husband. She loves the outdoors, even in the winter. She is ready to help you advertise your business in *The Reporter*, in Binghamton and Scranton, the best way she can. Call or e-mail her to discuss options.

### Upstate Printing, Inc.

Specialty: Printing, mailing and marketing support

Location: 433 West Onondaga St.  
Syracuse, NY 13202

Names: Kim Vinciguerra and Debi Rotondo

Phone: 315-475-6140

E-mail: customerservice@upstateprinting.com

Website: www.upstateprinting.com

Facebook: https://www.facebook.com/UpstatePrintingInc/

Instagram: upstateprintinginc

Hours: Mon.-Fri. 8 am-5 pm

Since 1996, Upstate Printing has been an established commercial printing company in Syracuse, New York. What started as a traditional offset printing shop has transformed into much more, offering offset printing, digital and variable data printing, and wide format/signage printing. Print on anything from paper to different substrates such as vinyl adhesives and rigid boards. It has a full-service bindery and an on-site mailing facility. Special services offered include full design capabilities and consultation, marketing support, wide format installation and warehousing, and direct mail marketing management and consultation. Upstate prides itself in its personable customer service and expertise in being an extension of your business.

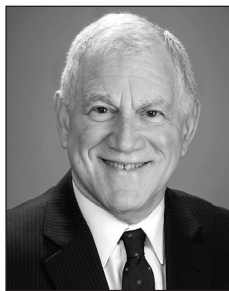
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# Shabbat luncheon speakers at Beth David

## Luncheon on Sept. 14 to feature Richard C. Lewis

Beth David Synagogue's annual Luncheon series for 2024-25 will begin on Saturday, September 14. The community is invited to attend. Morning services will begin at 9:30 am, with the luncheon and program following the conclusion of services. The luncheon is free and open to the public. Attorney and community member Richard C. Lewis will be the featured guest.



Richard C. Lewis (Photo courtesy of Hinman, Howard and Kattell)

Lewis was elected to serve as the 2023-24 president of the New York State Bar Association. "His term began on June 1, 2023, and during his 12 months as president, Lewis introduced what have been termed groundbreaking initiatives," said organizers of the event. "One of these was the task force on Combating Antisemitism and Anti-Asian Hate, which Lewis initiated in the first month of his term, and on which he served as executive committee liaison. The task force issued a close to 50-page report, which was passed by the House of Delegates in January 2024."

Organizers added, "Lewis will focus on what his position as president entailed and will highlight in particular the task force's recommendations on combating antisemitism. These include statutory changes that would make the Hate Crimes Act easier to enforce. Also proposed were acts to deal with internet hate speech, as well as ways to improve hate crimes reporting. Lewis will also talk about his experience with the various members of an Israeli delegation that came to New York during the height of the encampments and demonstrations."

Lewis is an attorney at Hinman, Howard and Kattell. He is licensed to practice law in New York, Florida, Pennsylvania and Illinois. Prior to his election as the 2023-24 president of the New York State Bar Association, he served as vice president for the Sixth Judicial District for the New York State Bar Association. He has also served as the chairman of the House of Delegates, was a past president of the Broome County

Bar Association (and recipient of the Ted Gallando Award), the president of Broome Legal Assistance Corporation, the chairman of both the Broome County Bar Association Grievance and Ethics Committee, and of the Broome County Bar Association Endowment Committee.

As a member of the Binghamton Jewish community for more than 40 years, Lewis assumed many leadership positions. He is a past president of Temple Israel and served as president of Hillel Academy of Broome County from 2002-12. He is a past member of the Executive Committee of the Jewish Federation of Greater Binghamton, as well as of its Endowment Committee, and has served as chairman of the Editorial Committee of *The Reporter*.

"We are honored to have Dick inaugurate this season's Beth David Luncheon Speaker series," organizers say. "Even prior to the horrific October 7 Hamas attack on Israel and its continuing aftermath, Dick grasped the importance of addressing hate crimes based on what he saw happening in the world. We look forward to hearing how his year as president of the New York State Bar Association was instrumental in bringing this issue to the fore as it relates to the reform of New York hate crimes law that was promoted and actualized because of his task force's cutting-edge research and report. His meeting with the Israeli delegation will also prove to be a fascinating source of information and discussion. We encourage everyone in the community to attend this important event at Beth David!"

Beth David's luncheon speaker series takes place the second Saturday of the month after Shabbat morning services and is open to the community. There is no charge for the luncheon. Since the monthly series' continuation depends on the generosity of contributors, Beth David welcomes and appreciates donations to the Luncheon Fund in order to keep the

program going. Donations can be made in honor of or in memory of someone, or to mark a special occasion. Those wishing an acknowledgment to be sent to the person being honored, or to the family of someone

being remembered, can indicate that, along with the necessary information. Donations can be sent to Beth David Synagogue, 39 Riverside Dr., Binghamton, NY 13905, Attention: Luncheon Fund.

## Aug. 10: "What the Jewish people have learned since October 7th"

Beth David Synagogue will host a luncheon and speaker on Saturday, August 10. The community is invited to attend. Morning services will begin at 9:30 am, followed by the luncheon and talk at approximately 11:45 am. The luncheon is free and open to all. Rabbi Aaron Goldscheider will speak on "What the Jewish People have Learned since October 7."



Rabbi Aaron Goldscheider (Photo by Ora Goldscheider)

Goldscheider serves as the chief editor of the OU Israel's weekly "Torah Tidbits,"

is the coordinator of rabbinical and leadership training at Yeshiva University's Gruss Kollel and a faculty member of the Rabbinical Assembly of America's conversion program in Jerusalem. He is the author of the haggadah, "The Night that Unites," as well as the recently published "Torah United."

"We are looking forward to a highly insightful discussion on the Shabbat preceding Tisha B'Av," said organizers of the event.

## Ithaca Beit Midrash registration now open

The Ithaca Beit Midrash announced that registration for 2024-25 is now open. Students can join for a unit/topic, a semester or the year. Among the offerings are:

- ◆ Inquiry into "troubling" Torah texts, such as the binding of Isaac and the messages of the prophets.
- ◆ Topics in Talmud, from holiday obser-

- vances to ethical and moral lessons.
  - ◆ Learn about the psalms said on Friday nights.
  - ◆ Opportunities to learn how to have constructive disagreements.
  - ◆ Introduction to some "amazing women and unbelievable stories."
- For more information or to register for classes, visit [www.ithacabeitmidrash.com](http://www.ithacabeitmidrash.com).

## Super.....Continued from page 1

survived by coming together. The same will be true of the future because it's when things get difficult that we witness people's generosity and compassion."

Leegant will speak about Israel as a multi-cultural nation and the process of writing about Israel as an American. "Who are Israelis today?" Leegant noted in an e-mail interview. "They're Filipino caretakers, Thai farm workers, African refugees and asylum seekers, along with Druze, Bedouins, Russians, Arabs and Jews from across the Middle East." She plans to discuss "who are they, how they are (or aren't) part of Israeli life, and how they've been affected by October 7," in addition to speaking about her writing. She added that the events of October 7 "have also provided a window into the diverse makeup of Israeli society, which I'm keenly interested in." (For an interview of Leegant, see page 1.)

People are encouraged to make their 2025 pledge at the brunch, if they have not already made it. If community members

would like to make their pledge ahead of the kick-off event, they can call the Federation office at 607-724-2332. Making pledges and donations in advance of the allocation process in mid-November will help the Federation know what funds are available to be distributed and will save time for the volunteers that make Campaign calls.

The money raised during the Campaign will then be allocated to local organizations. "The Federation does many things behind the scenes to help all of our local Jewish organizations to be their best," said Shelley Hubal, executive director of the Jewish Federation. "When you support the Federation, you support the entire Jewish community. With your generous donations, we ensure there are quality, engaging Jewish programs for community member of all ages, support for our neighbors in need and an enduring local Jewish infrastructure."

Hubal added, "Join us to see old friends, meet new ones and listen to what is certain to be a fascinating talk!"

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# Shakespeare

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## Weekly Parasha

Devarim, Deuteronomy 1:1-3:22

# Emotional pivoting

RABBI TALIA LASTER, CAMPUS RABBI, GRINSPOON HILLEL CENTER FOR JEWISH COMMUNITY AT CORNELL

*Rav lach shevet b'emek habacha:* It is enough for you, dwelling in the Valley of Crying.

On Friday nights, Jews around the world sing *Lecha Dodi* at the moment when we prepare to pivot from the chaos of the week to a day of quiet hopefulness. In the midst of this kabbalistic poem, we encounter a reference to this week's Torah portion, Devarim.

Moses recounts to the people, "Hashem Our God spoke to us at Horev, saying, 'You have stayed long enough at this mountain. (*Rav lachem shevet behar hazeh.*) Turn and start out toward the hill country of the Amorites and to all their neighbors in the Aravah...'" (Deuteronomy 1:6-7).

Moses here references a lengthy stay at Mount Sinai, where the people encamped to receive the Torah. He characterizes this time as *rav lachem* – quite literally, it was a lot for you.

This phrase *rav lachem* is commonly understood to mean that it was simply time to move on from Sinai. One

might think that this statement is not making a claim about what it was actually like there, but in fact, this phrase *rav lachem* might contain a whole host of insinuations about the time before the people departed from Mount Sinai. Sifrei Devarim, an early rabbinic collection of homilies on the Hebrew Bible, offers two rather more pointed interpretations of this phrase with opposite implications:

◆ "Much to you...": Much reward has accrued to you by dwelling in this mountain: Upon it you accepted the Torah upon yourselves, I appointed for you 70 elders, officers of thousands, officers of hundreds, officers of 50s, and officers of 10s, I made for you the *Mishkan* and its vessels – You benefitted greatly by your dwelling in this mountain!"

◆ "Alternately – dwelling at this mountain was bad for you."

In the first interpretation, Moses seems to be gesturing toward the people's ingratitude. "Don't you know how good you had it there?" we can imagine him saying. "But

enough: you scorned these gifts and you were no longer deserving of this special place."

In the second, leaving the mountain was a kindness to the people, who had been overburdened there. Well, which is it? Was our time at the mountain good for us or bad?

The *midrash* teaches us to resist a very natural temptation to learn and take away only one message from any given experience. In our mind's eye, we may remember each chapter of our lives as having been only fruitful, only joyous, or only devastating. But the *midrash* teaches us that how we gloss the past is consequential primarily in how it informs the future.

It has been a heavy year for the Jews. During this season of mourning, between the 17<sup>th</sup> of Tammuz and Tisha B'Av, we are given permission to feel especially weighted by the painful events of past and present. It is in the midst of this season that our calendar brings us to *parashat* Devarim. See "Emotional" on page 8

## Congregational Notes

### Temple Israel

Orientation: Conservative  
Rabbi: Micah Friedman  
Address: 4737 Deerfield Pl., Vestal, NY 13850  
Phone: 607-723-7461 and 607-231-3746  
Office hours: Mon.-Thurs., 8:30 am-3:30 pm; Fri., 8 am-3 pm  
E-mail: office@templeisraelvestal.org  
Website: www.templeisraelvestal.org  
Service schedule: Tues., 5:30 pm; Fri., 5:30 pm; Sat., 9:30 am

On Fridays and Tuesdays at 5:30 pm, services will be led by Rabbi Micah Friedman via Zoom and in-person.

On Saturday, August 10, Shacharit services will be held at 9:30 am via Zoom and in-person. The Torah portion is Deuteronomy 1:1-3:22 and the haftarah is Isaiah 1:1-27. A Zoom Havdalah service will take place at 9 pm.

On Monday, August 12, at 6:45pm, "Tisha B'Av: Learning and Reading of Lamentations" with Rabbi Micah Friedman.

On Tuesday, August 13, at 4 pm, "Jewish Ways of Mourning" discussion with Rabbi Micah Friedman.

On Thursday, August 15, at 6:30 pm, Temple Israel Summer Porch Party. (For more information, see the article on page 3.)

On Saturday, August 18, Shacharit services will be held at 9:45 am via Zoom and in-person. The Torah portion is Deuteronomy 3:23-7:11 and the haftarah is Isaiah 40:1-26. A Zoom Havdalah service will take place at 9 pm.

On Wednesday, August 21, at 10 am, there will be a Ritual Committee meeting.

### Norwich Jewish Center

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

### Penn-York Jewish Community

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

### Temple Beth-El of Ithaca

Affiliation: United Synagogue of Conservative Judaism  
Rabbi: Caleb Brommer  
Rabbi Emeritus: Scott L. Glass  
Address: 402 North Tioga St. (the corner of Court and Tioga streets), Ithaca, NY 14850-4292  
Phone: 273-5775  
E-mail: president@tbeithaca.org and secretary@tbeithaca.org  
Website: www.tbeithaca.org  
Presidents: Melanie Kalman and Alexis Siemon  
Sisterhood President: Gail Zussman  
Director of Education: Calle Schueler  
Services: Friday 8 pm; Saturday 10 am, unless otherwise announced. Weekday morning minyan 7:30 am (9 am on Sundays and legal holidays).  
Religious School/Education: September-May: Classes meet on Sunday, 9 am-12:30 pm and Wednesday afternoons, 3:45-5:45 pm. The teen No'ar program meets twice per month (every other Sunday from 5-7 pm) and is designed with the flexibility to accommodate busy student schedules.

Adult Ed.: Numerous weekly courses, several semester-long courses and a variety of mini-courses and lectures are offered throughout the year. Call the temple office for more details.

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

### Synagogues limit face-to-face gatherings

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

### Beth David Synagogue

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

### Rohr Chabad Center

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

Chabad will be holding pre-Shabbat virtual programs. For more information, visit [www.JewishBU.com/S2020Partnership](http://www.JewishBU.com/S2020Partnership).

### Congregation Tikkun v'Or

Affiliation: Union for Reform Judaism  
Address: PO Box 3981, Ithaca, NY 14852; 2550 Triphammer Rd. (corner of Triphammer and Burdick Hill), Lansing, NY  
Phone: 607-256-1471  
Website: www.tikkunvor.org, E-mail: info@tikkunvor.org  
Presidents: Martha Armstrong and Mitch Grossman, presidents\_22@tikkunvor.org  
Education Director/Administrative Coordinator: Naomi Wilensky  
Bnai Mitzvah Coordinator: Michael Margolin  
Services: All services currently on Zoom. E-mail info@tikkunvor.org for the times and links. Contemplative morning services every Tuesday from 8:30-9:30 am. Saturday mornings, Gan Shabbat and other special services at least once a month. Call for the weekly schedule.  
Jewish Learning Experiences (JLE) for second through seventh grade classes meet on Sunday mornings. Sixth and seventh grades also meet on Wednesday afternoons. Family programs for kindergarten and first grade held monthly.  
Adult Education: Offered regularly throughout the year. Check the website for details.

Friday, August 9, light candles before..... 7:53 pm  
Shabbat ends Saturday, August 10 ..... 8:52 pm  
Friday, August 16, light candles before..... 7:43 pm  
Shabbat ends Saturday, August 17 ..... 8:42 pm  
Friday, August 23, light candles before..... 7:33 pm  
Shabbat ends Saturday, August 24 ..... 8:31 pm

### Temple Concord

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

Some services and programs are online only.  
Friday, August 9: At 7:30 pm, Shabbat service with Rabbi Leah Moser. Join via Zoom at <https://bit.ly/3hRm-W2Y>, meeting ID 869 9699 8146 and passcode 826330, or on Facebook [www.facebook.com/templeconcord/](http://www.facebook.com/templeconcord/).

Saturday, August 10: At 9:15 am, Torah study in person and on Zoom at <http://bit.ly/3XDnVRE>, meeting ID 825 1226 2831 and passcode 743892.

Friday, August 16: At 7:30 pm, Shabbat service with Rabbi Leah Moser. Join via Zoom at <https://bit.ly/3hRm-W2Y>, meeting ID 869 9699 8146 and passcode 826330, or on Facebook at [www.facebook.com/templeconcord/](http://www.facebook.com/templeconcord/).

Saturday, August 17: At 9:15 am, Torah study in person and on Zoom at <http://bit.ly/3XDnVRE>, Meeting ID 825 1226 2831 and passcode 743892.

Tuesday, August 20: At 8 pm, General Board of Trustees meeting. Board meetings are open to members of Temple Concord. For the meeting link, contact the office at 607-723-7355 or [templeconcordaa@gmail.com](mailto:templeconcordaa@gmail.com).

### Temple Beth El of Oneonta

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

### Temple Brith Sholom

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

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

# Jewish Community Center

## Fun in the sun at Camp JCC



Week two at Camp JCC included bowling, Camp Getaway for the teens, a variety of activities and an end-of-week party.



### JCC Friendship Club

The JCC Friendship Club met on July 17 and went to the Johnson City Senior Center for lunch. They were celebrating the 50<sup>th</sup> anniversary of the senior centers in Broome County. They gave out papers to test your knowledge of things that occurred 50 years ago. Do you remember the price of a gallon of gas then? There was entertainment before and after the meal. Jan DeAngelo led a group of students singing contemporary songs and, when they finished, he continued to play music on the piano. When he was done, he stopped at our table to say hello.

Before leaving, Sue H. and Sylvia D. took a tour of the building. We saw some people in one room exercising and, in another room, others were playing cards. There is a library off the corridor. The people at the front desk were very friendly and told us of trips and programs that were coming up. Sue said she was going on one of the trips.

The next meeting is Wednesday, August 21, at the JCC, at 1:30 pm. We will see a film. Come join us.

Sylvia Diamond  
President

### Rabbi . . . . .Continued from page 1

also questioned some of its approach to *halachah* (Jewish law). After researching a variety of options, she decided to attend the Reconstructionist Rabbinical College. “While I have never found Rabbi Mordecai Kaplan’s naturalist theology particularly inspiring on a personal level, Reconstructing Judaism’s communitarian approach to Jewish practice and its historical vision of Judaism as an evolving religious civilization have had a big impact on my thinking and continue to influence my approach to rabbinical work, even while serving in a Reform congregation,” Moser said.

Moser hopes to share her passion for Judaism and Jewish texts with her congregation. “There’s an immense wealth of material in our tradition that few progressive Jews get to engage with, either because it isn’t very accessible or because it tends to be presented in a way that obscures its relevance for progressive Judaism,” she noted. “I get a lot of pleasure out of opening a window to some of those obscure corners for my students and congregants, and showing how we can think about ‘traditional’ texts in different ways. Above all, I see Judaism as a tremendous source of joy and want to empower people of all sorts – more traditional and less traditional, people with all levels of Jewish education, those who have been Jewish all their lives and those who only came to Judaism recently, LGBTQ+ Jews, Jews of Color and others – to participate in the great conversation of Jewish civilization in a joyful way.”

Her first task will be getting to know the community and its customs. That includes everything from the congregation’s approach to prayer and ritual, to learning who puts out the snacks for the *oneg* Shabbat. “Simple things like that make up the heartbeat of a congregation and you can’t really do this work effectively without listening closely to that heartbeat,” she said.

She does have projects she hopes to offer once she gets the feel of Temple Concord. “I would very much like to start up some regular weekly classes,” Moser said. “Teaching is a big part of what I do and so I’m hoping to expand the range of our educational offerings here at Temple Concord. At some point, I would also like to see about introducing a musical Shabbat into our rotation of services. For almost eight years now I have been incorporating electronic music into prayer services and I’d love to be able to share that with the community.”

### Home . . . . .Continued from page 2

make that 700 shekels, counting the 100 shekel reward I handed to the angel.

\*\*\*  
I once learned that Rabbi Samson Raphael Hirsch explains that our possessions only truly become ours when we sanctify them and use them properly. Somewhat counter-intuitively, he explains – if I remember the quote correctly – “even the penny in your pocket does not become yours until you use it for a blessed purpose.”

New math: I give a dollar to charity, and even though I will never see it again, that dollar becomes mine for the first time. Imagine that.

That same new math tells me that I’m not actually down 600 shekels at all. It ended up in the right hands. So that puts me up 600 shekels.

Make that 700 shekels, counting the reward.  
Better than Vegas.  
And that’s a very, very, very good thing.

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# Medals.....Continued from page 2

As related by Gurock, disappointment and failure hounded Harry. Marrying a fellow immigrant, Harry and wife Molly, along with three children, escaped the tumult of the Lower East Side, moving to Jewish neighborhoods in the Bronx and Brooklyn, often close by extended family. In the cotton goods business, Harry rose from clerk to owner, but the Great Depression brought financial duress. Convicted of bankruptcy fraud – based on evidence of concealed assets – a humiliated Harry was incarcerated for over a year, undoubtedly reinforcing his sense of just reward denied.

Early on, Harry recognized Marty's athletic potential, perhaps viewing his son as the redeemer of thwarted dreams. Along the Coney Island beach, father and son would race competitively. In the neighborhood, Marty won the sobriquet "the fastest kid on the block," the eventual title of his autobiography.

Young Marty resolved that someday he would win a medal as an Olympic runner to give to his father. An outstanding schoolboy athlete at Brooklyn's James Madison High School, he excelled in track and football. As safety, tailback, and signal caller, Glickman engaged in epic gridiron battles against Erasmus High's Sid Luckman, a fellow Jew and future Chicago Bears quarterback.

A combination of a scholarship funded by Jewish boosters and part-time jobs enabled Glickman to attend Syracuse University, which, like many colleges at the time, main-

tained a Jewish quota. At SU, Glickman continued to excel on the track and gridiron. But he came to regret his failure to advocate for football teammate Wilmetth Sidat-Singh, when SU acceded to the University of Maryland's demand that the Black athlete not take the field.

Following his freshman year at SU, 18-year-old Marty Glickman, part of the U.S. Olympic team, traveled to the Europe his father fled. The Olympic summer of 2024 is an appropriate time to remember Glickman's experience at the Berlin Olympics.

On the morning of Saturday, August 9, 1936, the day of their scheduled heats and final, Glickman and fellow Jewish runner Sam Stoller were informed by Dean Cromwell, the American coach for the event, that they would not compete for the U.S. in the 4 x 100 meters race that they had long trained for. Black runners Ralph Metcalfe and Jesse Owens would replace the two Jews. Although the U.S. was favored to win the event with Glickman and Stoller competing, Cromwell claimed Germany might produce a surprise runner even though it is impossible to hide an athlete in Olympic competition. Protesting against the change, Owens argued futilely that he had already won three medals, and that Glickman and Stoller deserved their chance. The reconstituted American team won the relay with a record time of 39.8 seconds. The German team that Cromwell claimed to fear placed third, finishing in 41.2 seconds. Had Glickman and Stoller compet-

ed and run their usual times, the American team would have still finished first, although without the world record made possible by Owens. Marty Glickman always believed that Cromwell and his friend Avery Brundage, president of the American Olympic Committee, were antisemites. For many years, Glickman seethed privately before finally issuing a blunt assessment of the motivation for his elimination and that of Stoller from the relay: "Brundage and Cromwell did not want to embarrass their Nazi friends by having two Jewish athletes stand on the winner's podium."

Despite the four gold medals of African-American phenom Jesse Owens at the Berlin Olympics, Richard Manell's "The Nazi Olympics" questions whether Jewish athletes, the United States and European democracies should have participated in the 1936 games. Hosting the 1936 Olympics, Fuhrer Adolf Hitler, temporarily hiding the most brutal aspects of the Third Reich, posed as a reasonable, benevolent statesman, further encouraging the appeasement policies of Western democracies that long failed to draw a hardline against German rearmament, antisemitism and territorial demands. Moreover, the Nazis won the 1936 Olympics, in terms of total points, even though Germany, lacking prior interest in modern sport, had never done well in previous games. Hitler's triumph in the Berlin Olympics heightened the German people's belief that under his leadership further triumph of inspired totalitarians over degenerate democrats was inevitable.

Marty would face totalitarians again. During World War II, he served as a marine lieutenant in the Pacific. Like many returning veterans, he prospered in postwar American.

From the late 1940s through the early 1990s, Glickman was the voice of New York City sports, broadcasting on radio and TV. Given the range of sports he covered, Glickman provided the soundtrack for the metropolitan area throughout the four seasons. As the jock behind the microphone, his rapid-fire delivery was distinctive, authoritative, contagiously enthusiastic and occasionally punctuated by Yiddishisms.

Glickman's 1940 marriage to high school sweetheart, Marge Dorman, was a happy one, enduring until his 2001 death at age 83. Despite the long and erratic hours of broadcasting, their only prolonged separation was during Marty's military service. Their four children and 10 grandchildren were a source of pride. And during his later years, Marty savored the achievements of Marv Albert, Bob Costa and other broadcasters he had mentored.

Still, there was a shadow over Glickman's long and meritorious life. Until the end, he would lament that, "My father and I, we didn't get our medals."

# Emotional.....Continued from page 6

which offers an unexpected kernel of hope and imagination amidst the trauma of the last several *parashiot*. This verse, "*rav lachem*," represents how we can find a path forward particularly as we reflect on difficult chapters in our individual and collective lives.

Rabbi Alan Lew writes in his profound offering for the Season of Repentance, "This Is Real and You Are Completely Unprepared," "*Rav lachem* – ...this is what you must do in order for your life to proceed. This is what you must do in order to move on to the next stage of your journey. Forty years ago, of course, the Children of Israel resisted this imperative and did not go up, and as a consequence their lives ground to a standstill. Now the turning point has come round again" (page 52).

For our ancient Israelite ancestors, the speech that Moshe delivered in Deuteronomy presented another turning point for them – to move on to the next stage of our people's journey. So, too, for us, as we begin to read the book of Deuteronomy amidst the period of Tisha B'Av, our ancient

national day of mourning, we can hear in the verse of *rav lachem* a call to march ahead on our journey. Citing our verse in Deuteronomy, the poet Shlomo HaLevi warns against staying too long in one emotional state. There is a time to dwell in the low place and there is a time to pass through it, as is written in Psalms 84:7: *Ovrei b'emek habacha ma'ayan yeshituhu gam brachot ya'teh moreh* – [Those] who pass through the Valley of [Crying], they make it into a spring – yes, the early rain cloaks it with blessing. (Alter Translation)

By marking the low point, Tisha B'Av marks the beginning of the spiritual march toward the new beginnings of Yom Kippur and Sukkot. It is the low point of our suffering, but it offers us a spiritual opportunity to pivot toward the future: we only have to choose to take it. In this season, may we pass through the Valley of Tears and allow it to move through us. May our pain and fear water the cisterns of peace and tranquility. And may this Tisha B'Av mark our pivot point toward a more hopeful future.

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