

# THE REPORTER

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## Jewish Film Festival at Temple Beth-El in Ithaca concluding on Aug. 22

The Arts Committee of Temple Beth-El invites the community to its annual Jewish film festival with a series of three films this summer. The festival will take place in the social hall of the temple, located at the corner of Court and Tioga streets in Ithaca. "Shalom Bollywood" was shown on June 13, and "The Sturgeon Queens" and "Bagels in the Blood" were shown on July 25. The final film, "The Band's Visit," will be shown on Wednesday, August 22. Doors will open at 6:30 pm for free refreshments and socializing. The film will begin at 7 pm. Tickets are \$8 at the door (check or cash



"The Band's Visit" will be shown at Temple Beth-El of Ithaca on Wednesday, August 22.

only). All films are appropriate for children ages 10 and above. Teens are encouraged to attend.

"The Band's Visit" (Israel, 2007, Arabic, English, Hebrew with subtitles), now a Broadway musical, is an Israeli film about eight Egyptian musicians, comprising the Alexandria Ceremonial Police Orchestra, who arrive by mistake in a small town in Israel's Negev Desert.

The film festival is brought to Ithaca through Menemsha Films, 7<sup>th</sup> Art Releasing and Sony Classic Pictures. For further information, call 257-9924.

## Camp JCC's TLCs in NYC



Camp JCC's teen campers enjoyed an afternoon Yankees game at Yankee Stadium on August 1 during their four-day trip to New York City. (See page 15 for more camp photos.)

## "GI Jews" to be shown at JCC Friendship Club

The PBS television show "GI Jews" will be shown at two JCC Friendship Club meetings, at the Jewish Community Center, 500 Clubhouse Rd., Vestal, on Wednesdays, August 22 and 29, from 1:30-3 pm. The discussion will be led by Rabbi Barbara Goldman-Wartell. Those interested in attending are asked to call the JCC at 724-2417.

"PBS produced a marvelous program this spring, 'GI Jews,' about the 550,000 Jewish men and women who served in World War II in our armed forces," said Goldman-Wartell. "The program left a lasting impression with me, so I purchased it to offer others the opportunity to see the program and talk about it, even if they missed the television showing. This program will show in two parts on Wednesday afternoons at the JCC.

Come either time and join in a discussion following the film."

Parade magazine called the show "fascinating," "moving," "funny and full of history and pathos." Newsday noted that these service men and women "seem like so many other veterans who have spoken on countless other documentaries over the years. But as Jews, their role was uniquely perilous, especially if they were captured in the European theater. They also had to stare down antisemitism from the boot camp to the battlefield. Many of the veterans on this program can recall some searing incident of bigotry – a wayward comment, a brutal gesture, or in one instance, a Dear John letter from a GI breaking up with his girlfriend, also in the service, after he found out she was Jewish."

### Spotlight

## The worldwide work of saving cemeteries and honoring the Jewish dead

By Howard Blas

(JNS) – When Rabbi Shmuel Halpert, outgoing Knesset member of the *haredi* party Agudat Yisrael, invited Rabbi Isaac Schapira to a meeting in July 2011, Schapira's life changed forever. He was convinced that he had to improve the situation for Jewish cemeteries worldwide, which were suffering from disrepair, neglect and vandalism from outside communities.

Schapira describes Halpert as a pioneer in fighting for the rescue of Jewish cemeteries. "I don't know who will continue this fight. I think you and your connections are best-suited for it. Just dive in!" said Halpert.

And so, Schapira did just that: "It spoke to me. It broke my heart."

He has used resources, connections, bridge-building skills, determination and values that he learned from late father, Rabbi Avraham Schapira (a Knesset member from the Agudat Israel party and chairman of the

Knesset Finance Committee) to found the European Jewish Cemeteries Initiative.

The ESJF was founded in 2015 to begin the process of physically protecting Jewish burial sites in Central and Eastern Europe, particularly in places where Jewish communities were wiped out during the Holocaust. ESJF has so far placed fences around 102 Jewish cemeteries in six European countries. In addition, it has conducted mass field surveys of sites with 1,500 reports published to date.

Schapira says he is proud that his organization has built an infrastructure that European governments recognize as "professional and economically efficient." For instance, ESJF has obtained governmental funding from the federal government of Germany.

In Israel, Schapira has managed to assemble a coalition of supporters, including Yossi Beilin, scholar – former Knesset and See "Cemeteries" on page 12



The restored and preserved Jewish cemetery in Frampol, Poland. (Photo courtesy of ESJF)

### INSIDE THIS ISSUE

**"Cooking Up in Hebrew"**  
A growing worldwide program of home cooking classes puts Israel and Jewish culture on the menu.  
..... Page 3

**Flags in the sanctuary**  
A look at when and why synagogues started putting American flags in their sanctuaries.  
..... Page 5

**"Brothers for Life"**  
The Israeli group Brothers for Life brings injured combat soldiers together and also to the U.S.  
..... Page 7

**Special Sections**  
Legal Notices..... 4  
Book Review..... 4  
Women in Business..... 5-11  
Classifieds..... 16

## JEWISH FAMILY SERVICE NOTES

## We Remember You 2018

ROZ ANTOUN, DIRECTOR

It may seem a bit early to be thinking about the High Holidays, but at Jewish Family Service the rhythm of life moves more quickly than the actual calendar, and I am always scurrying to meet deadlines and pay attention to details so that JFS programs flow smoothly. Once again, I am already gearing up for We Remember You.

Last year's program was a great success, owing to my personal phone calls to each recipient asking them for their preferences and needs, and giving the recipients the special foods that have meaning to them.

So, I am requesting that with your usual generosity and kindness, you help fund the We Remember You program with money instead of non-perishable food items.

Supermarkets and other businesses have already been contacted and asked to make donations of the special foods that will be distributed in the baskets. Therefore, money will be needed to give to the recipients so they can shop for the delicious additional food items they would like at their holiday table. Please make your donation to JFS by Wednesday, September 5, with We Remember You written on the memo line of the check.

In order to retain our unified Jewish community spirit of this program and engage all groups, the children of Hillel Academy will be designing greeting cards to put into the baskets. There will be homemade challah and other gifts from our religious school kids. JFS is also asking families

with children to pick apples for the baskets and perhaps create some other treat bags to add a spark of fun.

And, there is another way you can help – think about donating small items for the baskets. Please call me with your ideas or if you are interested in donating spices or honey, and I will let you know exactly what is needed. It is my hope that we not duplicate items and do not give out items that the recipients will not use.

Call me at my office at 724-2332 or e-mail me at Roz-jfs@stny.rr.com.

Thank you for 11 years of making this project joyful, compassionate and appreciated. Just remember what the recipients always tell me: "Thank you for remembering me."

## Opinion

## Why an Orthodox rabbi chose to publish a book with a Reform publisher

By Rabbi Dr. Shmuly Yanklowitz

(JTA)—Are Jews more divided than united? We no doubt have significant differences in practice and opinion – or at least the appearance of major differences. This diversity can drive wedges as much as it can strengthen us.

We can all grow as Jews by striving for the latter, by consciously bringing our differences to the marketplace of ideas to be discussed and understood by others. Now is the time for Jews from all backgrounds and movements to come together to work on the critical issues of ethics and justice in society.

Yet in the world of Jewish publishing, this is easier said than done.

Several years ago, I set out to challenge myself as a writer, as an Orthodox rabbi and as a Jew grappling with big questions facing the world today. The resulting book – a social justice commentary on Jewish values, social justice and ethics called *Pirkei Avot* (known in English usually as the *Ethics of the Fathers*) – would be comfortable territory for an Orthodox publisher accustomed to printing the work of Orthodox rabbis.

But this commentary went another direction: Rather

than stay the course and go with an Orthodox publisher, as I had for many of my previous works, I submitted the book for publication with CCAR Press, the publishing arm for the Reform movement. "Pirkei Avot: A Social Justice Commentary," which was officially released recently, is the first book from CCAR Press written entirely by an Orthodox author.

Collaboration with a Reform publisher was not without differences of opinion or respectful disagreement. For example, it is Reform practice not to refer to God as Hashem. See "Book" on page 6

## In My Own Words

## Two quests

RABBI RACHEL ESSERMAN, EXECUTIVE EDITOR

According to the website *Literary Terms*, "a quest is a journey that someone takes in order to achieve a goal or complete an important task." Perhaps the most famous quest is the one for the Holy Grail. (Don't worry if you don't know what that is because the quest was related to Christianity, not Judaism.) Those seeking the grail risked life and limb in their searches. My current quests are far more modest and being done from the comfort of my home. (A brave adventurer I'm not.) In one, I'm looking for an actual object (or a copy of it) and, in the other, the search is for a piece of information. Finding both, though, would make me very happy.

## The missing manuscript

When I was in my 20s and 30s, I had three favorite living authors: Laurie Colwin, Marge Piercy and Shelby Hearon. Colwin died in the early 1990s, but her works have never gone out of print. Although I love some of Piercy's novels, her last works weren't nearly as good as the earlier ones. I currently prefer her poetry to her prose. Hearon is the least known, even though her novels were once regularly reviewed in *The New York Times*.

I watched carefully for Hearon's novels because I loved her prose – the way she could write a quiet sentence or two that would illuminate the different feelings of her characters. Her last published novels were not quite as good as the previous ones, but I still enjoyed them and looked forward to more of her work. In 2010, I read an interview of her that said she'd finished the manuscript for a new novel called "I Knew Your Mother." Every few months after that, I checked online book sites to see if there was any mention of the book. I even wrote to the person who interviewed her for an update. Unfortunately, the interviewer didn't have any additional information. I also wrote to the press that published Hearon's previous novel, but they knew nothing about this new work.

Years passed and I kept checking the web, including Googling Hearon's name in case something interesting popped up. Finally, in the early months of 2017, I found Hearon's obituary on the website of a Vermont newspaper. She'd died on December 10, 2016. I checked out the *Times*' obits since I don't normally read them, but there was no mention of Hearon, even though several of her books had received good reviews in the *Times* when they appeared.

Since Hearon's papers were donated to a university library in Texas, I wrote to the library staff asking if they had a copy of the manuscript, but the answer – a list of their holdings – didn't mention "I Knew Your Mother." I haven't searched for the children listed in Hearon's obit because that felt intrusive. However, if anyone has a connection to the Hearon family (her maiden name was Reed), please let me know. I'd pay to have a copy made of her last book and I'm sure there are other fans who would do the same. Until then, I daydream about finally being able to say, "I've read every novel she wrote."

## Who's Barb?

I'm usually pretty casual about TV shows I like being cancelled, even if the endings are cliff hangers. Did that major character on "Earth 2" survive? Were they able to discover the secret of why the children didn't die? Oh, well, I'll never know. As for the last episode of the British version of "Primeval," what was the mysterious warning offered to one of the characters? Were they ever going to solve the problem of the anomalies? My reaction? "That's life." I'd miss the series, but the mystery didn't bother me beyond my initial "I wonder what that means." So, I was surprised to find myself wondering over and over again about the ending of a show that was cancelled in May 2017. Yes, I desperately still want to know the answer to the question, "Who's Barb?"

Let me explain this in a bit more detail. Regular readers of this column may be aware that I am a big fan of the short-lived TV show "Imaginary Mary." I use the present tense because I watch reruns of the show on Amazon (I bought the nine-part series) and use photos of Mary (the computer generated character) as my wallpaper and screen saver on my office computer. The final episode was not a traditional cliff hanger, but it did leave one question open. (Warning: plot spoiler ahead!) In the last episode, Mary disappears after Alice, the human character, becomes engaged to be married. However, it seems Alice still needs Mary, so Mary returns. At the very end of the episode, Alice asks Mary where she was when she disappeared. Mary claims she was in Tampa, but viewers suddenly see Mary alone in a world that is completely black. While walking through this scary darkness, Mary asks, "Hello, Alice?" Then even more quizzically, Mary says, "Hello, Barb?"

*Who is Barb?* To understand how strongly I want the answer, the question should be printed in six inch letters, bolded and double underlined (which I am not allowed to do). Seriously, though, even 16 months later, I really, really, really want to know who Barb is. (I would put a few more reallys there, but I'm not allowed to do that either.) From an article written before "Imaginary Mary" was cancelled, I know that the writers were planning to show more of Mary's world, but they didn't give any clues about what that would be like. I messaged the "Imaginary Mary" Facebook page, but got no answer. I tried searching for an e-mail address of the production company, but had no luck.

If anyone has a connection to the producers of "Imaginary Mary" – Adam F. Goldberg, David Guarascio and Patrick Osborne – please assure them I'm not looking to sell them a screenplay or appear on one of their shows. My *only* quest is to learn who Barb is so that I can *finally* watch repeats of the show in peace.



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OF GREATER BINGHAMTON

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## OPINIONS

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

## LETTERS

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

## ADS

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

## DEADLINE

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

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www.thereporter.org

# Rededication of TBE window to take place Aug. 19

By Reporter staff

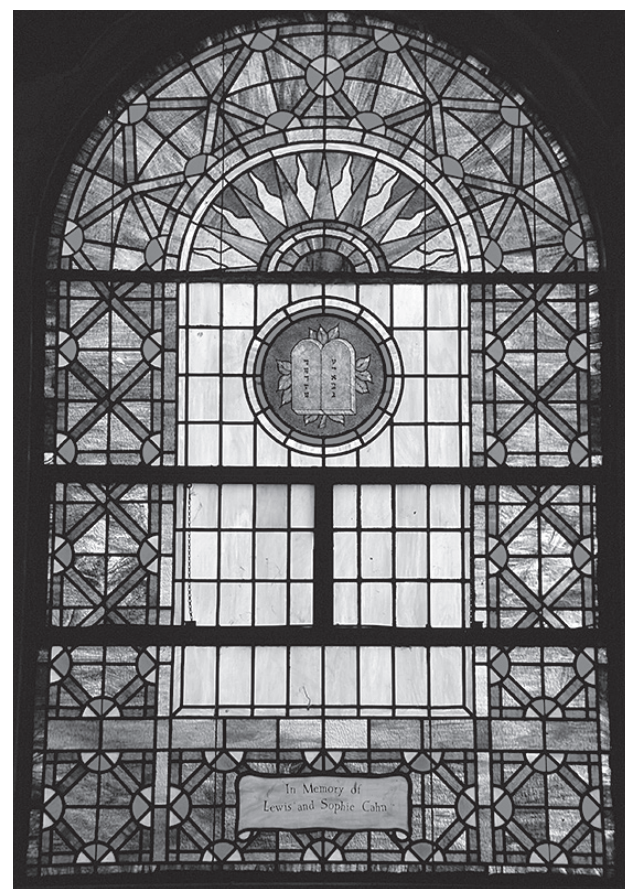
The first rededication of the stained glass windows rescued from the former Temple Beth El of Endicott building will take place on Sunday, August 19, at 11:30 am, at St. Paul's Episcopal Church, 200 Jefferson Ave., Endicott. There will be a reception following the rededication.

"I'm very excited that the first of the large stained glass windows is being rededicated," said Sima Auerbach, executive director of the Federation. "We'd hoped that the windows would remain in this area and this shows we have succeeded in keeping local history local."

The window serves as a way to commemorate a connection between the church and the temple. When the church building was destroyed in a fire in 1952, the temple invited St. Paul's to hold services in the synagogue until its new building was ready. Plaques were later hung in both buildings in recognition of the friendship between the two congregations.

The window the church will display is dedicated to the memory of Lewis and Sophie Cahn, which seemed appropriate to one of their great-grandchildren, Rabbi Rachel Esserman. "The window is dedicated to my mom's mother's parents," Esserman said. "My grandparents were so proud of the synagogue's connection to the church. My grandfather would point to the plaque, which hung outside the sanctuary, and tell the story of the connection between the two congregations. I'm sure both of my grandparents would be thrilled to know this window will help commemorate that connection."

Auerbach is also pleased the connection will be recognized. "Anyone who talks to me knows that Jewish stories of this area are my passion," she said. "So many people have spoken about how special the Endicott Jewish community was to them and what wonderful memories they have of those days. It's just marvelous that the legacy of Temple Beth El will live on."



The Cahn window

## Library program to feature stories of Jewish humor on Aug. 27

On Monday, August 27, at 5:30 pm, The Hungry Ear, which celebrates the art of the short story, will present two humorous Jewish stories at the Broome County Public Library, 185 Court St., Binghamton. "The Kugelmass Episode," by Woody Allen, about a college professor who seeks romance with the help of a magician and his magic

box, will be read by Andy Horowitz. "It's a Lie," by Sholom Aleichem, a tale of two strangers who meet on a train and try to have a conversation, will be told by Gil Choi.

Judy McMahon and The Hungry Ear readers have been giving dramatic readings since 2007. For more information, call the library at 778-6451.

## Home cooking classes where Israel and Jewish culture are always on the menu

By Alix Wall

SAN FRANCISCO (JTA) – In the compact, open kitchen of the apartment here that Dalit Gvirtsman shares with her husband, about a dozen women are jostling for space. One is chopping tomatoes, another is sauteing onions and another is squeezing a few dollops of honey into cooked egg noodles. Just beyond, the dining room table is set; each place setting features a napkin with the Israeli flag. A platter of bourekas with miniature Israeli flags has already been demolished.

It's another monthly installment of Mevashlim B'Ivrit, or "Cooking Up in Hebrew," with this Thursday night event celebrating Yom Ha'atzmaut, or Israeli Independence Day. This group of women, all Israelis, have come together to cook, eat and schmooze – and then eat a little more.

The program is part of the World Zionist Organization's Department for Diaspora Activities. The get-togethers are opportunities to learn a little about the Jewish calendar and Israel, explore Jewish cultures through their cuisines, and forge bonds among Israelis, local Jews and sometimes non-Jews living in various communities.

San Francisco's is one of 19 such groups formed around the world, though most of them are in the United States. Thirteen are for Hebrew speakers. There are others in Poland (in Polish, mainly for university students) and Uruguay (in Spanish); both facilitators heard about the program and volunteered to start it. A new Hebrew-speaking group is being formed in London next year, as are English-speaking groups in Toronto, San Francisco and Oregon.

Some of them are women only and serve as a kind of "girl's night," but men also attend in some places. Some participants become such good friends that they schedule time to see each other outside of the sessions.



In front, l-r: Efi Asaf and Rachel Brown cooked matzah balls at a Mevashlim B'Ivrit class in Boise, ID. (Photo courtesy of Efi Asaf)

What started as a way for Israelis to stay connected with their culture in a Hebrew-speaking environment has burgeoned in unexpected ways: With Israeli food enjoying "unprecedented popularity and interest" around the world, the groups have become a way for others to connect with or learn more about Israel, too.

"Now the focus is to bring Israel and pluralistic Judaism to the Diaspora around the world," said Dana Greitzer-Gotlieb, the Bay Area regional director of the WZO and the originator of the idea. "That is why we're translating the curriculum and starting new groups in English."

But in another unanticipated outcome, non-Jews are wanting to take part, too.

Mevashlim B'Ivrit is in its third year in the Bay Area. Gvirtsman held it in another woman's home in Berkeley the first year, but since then has used her own San Francisco home. Gvirtsman and Greitzer-Gotlieb cooked up the program during a brainstorming session when Greitzer-Gotlieb saw and smelled the croissants that Gvirtsman pulled out of her oven.

"You made those?" Greitzer-Gotlieb asked.

See "Classes" on page 8

The Jewish Community wishes to express its sympathy to the family of  
**A. Robert (Bob) Drazen**

### Early deadlines for The Reporter

Due to holiday closings, the deadlines for the following upcoming issues of *The Reporter* are as follows. No exceptions will be made.

Issue	Deadline
Friday, September 7	Wednesday, August 29
Friday, September 14	Tuesday, September 4
Friday, September 21	Wednesday, September 12
Friday, September 28	Tuesday, September 18
Friday, October 5	Wednesday, September 26

## Community Calendar

The Community Calendar can be found on the Jewish Federation of Greater Binghamton's website, www.jfgeb.org, by clicking on "calendar."

"Have you forgotten the date of your organization's event? Can't remember when the CJS lecture is? Do you want to hear what's happening at the next Federation board meeting? Are you planning an event and want to make sure there are no conflicts? Then go to www.jfgeb.org and hit "calendar,"" said Sima Auerbach, executive director of the Federation. "This is your Community Calendar! All the events this amazing community holds are listed – and if you do not see what you were looking for, call us at 724-2332. In a community of this size – where people belong to several organizations or synagogues – we want to make certain that people don't miss an important event or meeting."

Updates or additions of events for the calendar can be made by contacting the Federation through its website (click on "calendar" and then "click here to request a change to the calendar") or by calling 724-2332.

### WE REMEMBER YOU 2018 A Project of Jewish Family Service

During the High Holidays 5779, JFS will be distributing fresh food baskets and funds to the recipients of your generosity who always say, "Thank you for remembering me."



Supported by:  
Beth David Synagogue  
Chabad  
Hillel Academy  
Hillel at Binghamton  
JCC  
Temple Concord  
Temple Israel

Please help fund this program with monetary contributions by Sept 5 to: Jewish Family Service, 500 Clubhouse Rd, Vestal NY 13850  
If you would like to donate a spice or honey, call Roz Antoun, 724-2332 to discuss what is needed.

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Off the Shelf

# As the gate begins to close

RABBI RACHEL ESSERMAN

Many people who attend High Holiday services appreciate the seriousness of the days, but don't understand the dramatic structure built into the rituals of the different services. This is particularly true of Yom Kippur. In the final work of the "Prayers of Awe" series, "The Closing of the Gates: *N'ilah*" (Jewish Lights Publishing), editor Rabbi Lawrence A. Hoffman, Ph.D., focuses on the last service of Yom Kippur and offers essays from more than 30 rabbis and Jewish writers about these final moments of the Ten Days of Awe.

In his introduction, Hoffman outlines the meaning of the High Holiday season. He sees "Rosh Hashanah as the celebration of birth, Yom Kippur as our ritualized preparation for death, and the ten days in between – the Ten Days of Repentance, as they are called – as an opportunity to review our lives: where we have come since our birth and what we still must do before we die." Several essays concentrate on the drama of Yom Kippur – for example, how the clothes worn for evening service (which includes the *Kol Nidre* prayer) and most of the day on Yom Kippur are symbolic of the shroud in which Jews are traditionally buried. The empty ark that stands open during *Kol Nidre* represents the coffin used for burial. It is only for *N'ilah* that worshippers return to their regular clothing because that concluding service symbolizes the return to life. Other writers speak about how our actions for the days reflect that of angels, rather than humans. For example, we don't eat, drink or bathe during Yom Kippur and, like the angels in the prophetic writings, spend all day praising God.

"The Closing of the Gates" offers a look not at the central prayer of the service – the *tefillah*, which is included in some variation during all true holiday services – but

at other writings used in the service. These include "You Extend Your Hand (*Atah Noten Yad*)," "You Set Humans Apart (*Atah Hivdalta Enosh*)" and the phrases used during the concluding blowing of the *shofar*. The image of a gate closing comes from the biblical text – the priests closing the Temple gates at night – but the ancient rabbis further developed the concept. This led to extensive talmudic discussions about which gates are closed at the end of the day and which remain open.

Another reason for this difference of opinions is that the *N'ilah* service is not found in the Bible. One of the most interesting essays – particularly for those who love to learn about the development of Jewish prayer service – can be found in the book's appendix: Hoffman's "The Climactic End to *N'ilah*: The Making of a Tradition." Other selections explain the difference between Sephardic and Ashkenazic traditions, and how each tradition borrowed from the other.

All of the essays are well done. Some of my favorites include:

◆ Rabbi Noa Kushner's powerful essay "Chasing God" that shows how our relationship to God changes during *N'ilah*. She notes that "all year long God chases us, like a parent chases a child. But on *N'ilah*, we chase God." The service becomes the time that "we want to forgive each other and to right past wrongs; we want to right even future wrongs. We want to be like angels in white, far beyond the embarrassment of being human."

◆ "There and Back Again" by Catherine Madsen, who discusses ways to retain the emotional intensity of the day once Yom Kippur is over. She realizes that we quickly re-enter our lives, but wishes we could keep that feeling – that exaltation – as part of our daily world.

◆ Rabbi Nicole K. Roberts' looks at how the aging process changes the way we view Yom Kippur. In her essay "To the Point of No 'Return' – and Back Again," she notes how we must now wake up from our sleepy ways and remember that the gate of spiritual satisfaction never closes, even when other opportunities in life have passed us by.

◆ "Time-Out or Getting Back in the Game," in which Rabbi Daniel Zemel compares Yom Kippur to a major league championship game. He suggests that, while most of us will never play in a championship game, the holiday asks us to relive our lives as if it were that game and to return to the field, even when we know we'll never completely succeed.

◆ Rabbi Aaron Goldstein's "A Love Affair at *N'ilah*," which speaks to a different type of experience that occurs once the service is over. He notes that as the service ends, "we stand as one, all together, bathed in the love of God, with the sizzle of the flame being extinguished in wine still echoing through our eardrums; and as one, we turn to walk, hand in hand, through the open gates as they close for another year." He looks to carry that feeling – that love – with him outside the synagogue.

◆ "Don't Let the Gates Slam Shut Behind You" by Rabbi David A. Teutsch, Ph.D., which looks at the many opportunities we have to repent at other times during the year and ponders how to sustain the feelings that occur during Yom Kippur services.

"The Closing of the Gates" is an excellent conclusion to the "Prayers of Awe" series. Anyone looking to increase their understanding of High Holiday services can use the books in the series as educational tools. They also serve as spiritual reminders of the importance of this intense period of prayer and reflection.

## Singer, composer and music producer Shim Craimer tunes in to "aliyah"

By Elizabeth Kratz

(JNS) – Shim Craimer, whose "dulcet tones and high energy" have secured him a place as a sought-after Jewish musical performer, has sung at hundreds of weddings in the New York area and in his native London over the past two decades. But that's just one of his jobs.

The 40-year-old has utilized his trained tenor voice to work with many fellow Jewish performers; and composed and produced multiple studio recordings, including an "Israel at 60" collaboration with his friend Rabbi Lord Jonathan Sacks that garnered three million hits on YouTube. He's also featured in several music videos.

Though many of his personal compositions are delivered in a bright-sounding pop style, he is trained in cantorial



Shim Craimer performed at an event. (Photo courtesy of Shim Craimer)

music as well, and has worked for 15 years as the *chazzan* at Riverdale Jewish Center. He has also worked as music director at SARAcademy, and a music and media instructor at Torah Academy of Bergen County in New Jersey.

In fact, he's all these things and more. And soon, he is moving to Israel.

His newest song, "Tziyon," which was originally produced as a closing credits' song for an Israeli movie that has yet to be released, will be set to a music video of his family's *aliyah*, produced in partnership with Nefesh B'Nefesh. His family's move to Israel this summer will be on a charter flight with 232 other North American new immigrants. (The flight is organized by Nefesh B'Nefesh in cooperation with Israel's See "Singer" on page 11)

## LEGAL NOTICE

Notice of Formation of Comfort Holding Group, LLC. Arts. of Org. filed with Secy. of State of NY (SSNY) on 06/22/18. Office location: Broome County. SSNY designated as agent of LLC upon whom process against it may be served. SSNY shall mail process to: 501 Plaza Dr., Vestal, NY 13850. Purpose: any lawful activities.

Notice of Formation of Chestnut Trail, LLC. Arts. of Org. filed with Secy. of State of NY (SSNY) on 06/28/18. Office location: Broome County. SSNY designated as agent of LLC upon whom process against it may be served. SSNY shall mail process to: 746 Pazzelli Rd., Windsor, NY 13865. Purpose: any lawful activities.

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

1. The name of the limited liability company ("LLC") is Nicolette Interiors, LLC.
2. The date of filing of the Articles of Organization with the Secretary of State is July 10, 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: 13 Sharon Drive, Conklin, NY 13748.

5. The character or purpose of the business of the LLC is any purpose allowed by law.

### Notice of Formation of Howe Auction, LLC

Arts. of Org. filed with Secy. of State of NY (SSNY) on 07/10/2018. Office location: Broome Co. SSNY designated as agent of LLC upon whom process against it may be served. SSNY shall mail process to: The LLC, 1729 Vestal Parkway W, Vestal, NY 13850. Purpose: any lawful activities.

DC Reclaimed LLC, Arts of Org. filed with Sec. of State of NY (SSNY) 6/28/2018. Cty: Broome. SSNY desig. as agent upon whom process against may be served & shall mail process to 1097 Castle Creek Rd., Castle Creek, NY 13744. General Purpose.

NOTICE OF FORMATION OF LIMITED LIABILITY COMPANY: The name of the limited liability company is: Monroe Street Endicott Phase 2, LLC (the "Company"). The date of filing of the Articles of Organization of the Company with the Secretary of State was July 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: 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 (LLC) Name: R B Services Rental LLC. Articles of Organization filed with Secretary of State of New York (SSNY) on April 26, 2018. Office location: Broome County, SSNY designated as agent of LLC upon whom process against it may be served. SSNY shall mail copy of process to: 39 Hazel St; Binghamton, NY 13905. Purpose: to engage in any lawful activity governed by the New York LLC Law.

Notice of Formation of PEMworks LLC. Arts. of Org. filed with Secy. of State of NY (SSNY) on 07/09/18. Office location: Broome County. SSNY designated as agent of LLC upon whom process against it may be served. SSNY shall mail process to: 28 Terrace Dr., Binghamton, NY 13905. Purpose: any lawful activities.

Something with Eggs LLC, Arts of Org. filed with Sec. of State of NY (SSNY) 7/18/2018. Cty: Broome. SSNY desig. as agent upon whom

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Notice of formation of 265 Main St, LLC. The Articles of Organization were filed with the NYS Secretary of State (NYSSS) on July 25, 2018. Office and principal business location: Broome County at 19 Oneonta Street, Binghamton, NY 13903. SSNY designated as agent of LLC upon whom process against it may be served. SSNY shall mail process to: 19 Oneonta Street, Binghamton, NY 13903. Purpose: Any lawful Purpose.

Notice of Formation of a Limited Liability Company (LLC): Name: CoreLife of Deerfield, LLC, Articles of Organization filed with Secretary of State of New York (SSNY) on 7/12/18. 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 a Limited Liability Company (LLC): Name: CoreLife of Fairmount, LLC, Articles of Organization filed with Secretary of State of New York (SSNY) on 7/12/18. 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.

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# Why synagogues started putting American flags in the sanctuary

By Josefín Dolsten

(JTA) – Jewish tourists from North America are likely to notice one big difference when visiting synagogues around the world. Though a plethora of symbols, such as stars of David and menorahs, may be displayed, national flags are rare inside the sanctuary.

Meanwhile, in the United States and Canada, an American or Canadian flag (and sometimes both) are commonly displayed on the *bima*, or ritual stage, often alongside an Israeli flag.

When did this uniquely North American Jewish custom originate and why? According to historian Gary Zola, you can thank a patriotic wave during World War I and, later, the birth of Israel.

About a decade ago, a student asked Zola about the history of flags in American synagogues. So Zola, the executive director of the Jacob Rader Marcus Center of the American Jewish Archives and a professor of at the Hebrew Union College-Jewish Institute of Religion in Cincinnati, set out to find the answer. That led to a study of the history of the American flag and how it was viewed

at different periods in time. He is currently working on an article summarizing his research.

Though the American flag was officially adopted in 1777, when it featured only 13 stars representing the original colonies, it grew in significance in 1814, the year Francis Scott Key wrote what became the national anthem, “The Star-Spangled Banner.” He composed the song after seeing the American flag flying defiantly above Fort McHenry in Baltimore during the War of 1812. The creation of the anthem ignited “the birth of flag culture,” Zola said.

“The flag then becomes much more than just a banner for identifying things,” he told JTA in a phone interview. “We all are familiar with the American eagle, but the American eagle doesn’t resonate with the same kind of deep, deep patriotic feelings that the flag does, and that helps you understand the transformation that takes place as a result of the poem, and the idea that the banner becomes the embodiment of the American people and nation.”

In the following decades, the flag began to be used by politicians as part of their political campaigns and was flown over public buildings, banks and churches. Zola found evidence of some synagogues at the time being decorated with American flags, though it does not seem to have been ubiquitous.

The Civil War was the flag’s “big transformational moment,” Zola said. At the Battle of Fort Sumter in April 1861, Confederate forces bombed the fort, causing its main flagpole to fall down. The Fort Sumter flag became “the martyr symbol of America,” and was shown all around the North and used to raise money for Union war efforts. “It becomes the tangible symbol of why they were fighting this war,” Zola said.

The Stars and Stripes were carried into battle by Union troops. Following President Abraham Lincoln’s assassination, flags abounded as he was mourned and his body was transported from Washington to his burial place in Springfield, IL. Zola found evidence that some synagogues displayed American flags inside the sanctuary as rabbis eulogized the president.

Still, flags were not a permanent fixture in American synagogues until World War I, with the popularization of the service flag, a banner that used stars to symbolize family members who were fighting or killed in the war. “These service flags, while they were not literally the American flag, they had a familiarity, they had stars on them and they were American colors, and churches and synagogues began to fly those service flags inside the sanctuaries as a tribute to the soldiers and as a patriotic symbol,” Zola said. This opened the gates to American flags being displayed as a permanent fixture inside synagogues, he said, usually flanking the *bima*, the sanctuary’s main stage.

Photos from Jewish confirmation ceremonies in the 1920s and 1930s show American flags in the background,



American, Canadian and Israeli flags are displayed in the S.H. and Helen R. Scheuer Chapel on the Cincinnati campus of the Hebrew Union College-Jewish Institute of Religion. (Photo by Ady Manory)

and by World War II the practice of displaying flags next to the *bima* was “almost ubiquitous,” according to Zola. Still, for some synagogues the decision to add an American flag was triggered by quite a different event: the emergence of Zionism and creation of the state of Israel. After both the Balfour Declaration in 1917 and Israel’s Declaration of Independence in 1948, synagogues wanted to fly the Zionist or Israeli flags. But many members felt that flying a Jewish nationalist flag without an American flag wasn’t right, so they added both.

In most cases, however, the flying of the American flag was not a way for Jews to prove their patriotism, but rather to participate in a defining cultural practice, Zola said. “American Jews, like in everything else, want to do what Americans are doing. And just as the flag becomes a part of American culture and begins to take on the emotional effect that it has over a period of time, American Jews want to participate,” he said.

Many synagogues didn’t come lightly to the decision to fly a flag. In 1954, Reform Rabbi Israel Bettan declared that Old Glory may hang in an American synagogue on the grounds that devotion to the welfare of one’s country “has long assumed the character of a religious duty.” In 1957, Rabbi Moshe Feinstein, an Orthodox authority, said secular symbols like flags had no place in the sanctuary; however, since the display of flags does not violate *halachah*, or Jewish law, a See “Flags” on page 8



The American flag is clearly visible in this 1924 pulpit photo from Congregation Beth Israel in Honesdale, Penn. (Photo courtesy of the Jacob Rader Marcus Center of the American Jewish Archives)

## Women in Business

A paid advertising section.

### Women in Business Advertising Directory

Business Name	Name	Page # of ad	Business Name	Name	Page # of ad
Ann’s Chihuahua’s	Ann Spitz	10	Reporter, The	Bonnie Rozen	6
Berkshire Farm Center & Services for Youth	Kaitlyn Kiley	8	Southern Tier Special Needs Resources	Kaitlyn Kiley	8
Cat Doctor, The	Susan M. Szczotka, D.V.M.	5	Sue Seibold-Simpson, N.P. - Office of Amy R. Cousins, M.D.	Sue Seibold-Simpson, N.P.	9
Contemplative Psychiatry	Tara Belsare, M.D.	10	Susan Jablon Shoppe	Susan Jablon	7
Faith Sigler & Associates, Dedicated Financial Solutions	Faith L. Sigler, LUTCF, CLTC	6	Taylor Rental/Celebrations of Binghamton	Emily Gaudiner	8
Kristys Imagination Photography	Kristy Husband	5	TL Interiors	Terry Ludwig	9
Lost Dog Café/Coffeehouse	Elizabeth Hughes	11	Tri-City Hearing	Terry Ludwig	9
Moonbeam’s and Dolliewinkie’s	Marie McKenna		Warren Real Estate	Sue Stephens	7
Phantom Chef Catering	Sarah Milligan	5	White Rose Day Spa & Hair Design	Karen Latta	7
Progressive Laser	Michelle Bank	6	Women’s OBGYN Associates	Dr. Carol Miller	10
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# A kosher cheeseburger is now possible – well, almost

By Josefin Dolsten

TEANECK, NJ (JTA) – For many Americans, no hamburger is complete without cheese. Whether a slice of no-fuss American or something fancier, the cheese melds the beef patty with the bun into umami-laden perfection.

Until now, the cheeseburger was the stuff of daydreams for Jews observing kosher dietary laws that prohibit the mixing of meat and dairy. Sure, there are vegetarian meat substitutes and fake cheeses – made from ingredients such as black beans and brown rice, cashew nuts and soy – but the kosher cheeseburger remains a chimera.

Now a new product is making the forbidden attainable. Well, almost.

The Impossible Burger is a meatless patty that has made waves for tasting and looking just like the real thing. It even “bleeds” just like a juicy burger thanks to heme, a protein that puts the hem- in hemoglobin.



The Impossible Burger is served at Shelly's Café in Teaneck, NJ, with cheddar, avocado, tomato, lettuce, sriracha mayonnaise and a side of homemade potato chips. (Photo by Josefin Dolsten)

In May, the Redwood City, CA-based Impossible Foods announced that the burger, which launched in 2016 and is only available at restaurants, had been certified kosher.

It recently received another seal of approval as the Food and Drug Administration certified it as safe to eat after answering questions about the genetically engineered substance used to produce plant-based heme.

As the burger debuted at a café in New Jersey in July, the patrons seemed impressed. “It’s so good, it’s amazing,” Deena Ganz, 34, told JTA.

Ganz said she’s always been curious about what the non-kosher dish tastes like. “I would try all of the varieties because I want to know what all the different types of cheeses taste like [with it]. It lives up to the hype, it really does,” she raved as she and her husband, Shmuli, 35, tried the Impossible Burger for the first time at Shelly’s Café in Teaneck.

This reporter (who has been known to eat an occasional cheeseburger) found the burger tasty and quite similar to See “Kosher” on page 9

## Book..... Continued from page 2

which is a norm for me. And there are significant differences in how our two denominations approach practices like observing Shabbat and keeping kosher.

During the editing process, the CCAR Press team and I worked closely to ensure that these matters were addressed in ways that both respected our faith traditions and provided a comfortable, accessible language for Jews of all levels of observance. Through collaboration and creativity, neither of us felt we needed to sacrifice any core values. I am proud of the work we did to learn from and even challenge each other in thoughtful, mutually respectful and productive ways.

Though the practices and outward expression of our Judaism may be different, publishing this book together represents our commitment of working together toward Pirkei Avot’s fundamental ethos: The talmudic sages of old created parables and aphorisms that provide a framework for repairing society from the inside out.

As a Jewish people, this holy work must unite us and not divide us. Living up to the best of ourselves and our communities is a two-way street, for indeed, every self-selected denomination of Judaism ostensibly seeks the same goal: a more just world in which we walk humbly with a just God.

The universality and spiritual innovation of Pirkei Avot encapsulates the breadth and worldly perception of Jewish

thought. It is rife with ancient wisdom that couldn’t feel any more relevant to the travails of contemporary society. While Progressive Orthodox Judaism has many merits that I find deeply compelling and inspiring, for decades I have also watched with admiration the commitment of Reform Jewish leaders to universalism and human rights. Indeed, the North American Reform movement has taken the lead in advancing *tikkun olam* in a way that our other movements can respect and learn from – if we’re given the opportunity.

We can all embrace more epistemic humility in holding our truths more loosely, even while we advocate fiercely for a better world – and break down barriers of mutual understanding and learning, whether as encompassing as denomination or as seemingly trivial as publishing traditions.

Verse 1:12 of Pirkei Avot records the words of our greatest sage, Hillel, who states that our goal should be “loving peace and pursuing peace.” And verse 4:29 powerfully states that before God, “there is no inequity, no forgetfulness, no favoritism.”

These verses teach us so much about our role in the world: that we can’t seclude ourselves in the actions of our ancestors, but should live out their dreams to make them manifest in the universe.

It is easy to become stuck in the narrow straits of

ideological purity and denominational certainty. Too often, we forget that our common and shared mission is to bring healing to others, sure as we are that our Orthodox or Reform preferences are the ideal paradigm of Jewish practice or tradition.

Though each Jewish movement is distinct and idiosyncratic, by and large we share the same goals, the same dreams, the same destiny. Certainly, all of us share the obligation to support the orphan, widow, the downtrodden, the stranger. And we are only stronger when we do it together.

May we, the diverse communities that constitute the vibrant quilt of Judaism, join together as allies to leave as our posterity a world that ought to be suffused with justice, with equality and with an unbreakable holiness that brings closer together the heavens and earth.

*Rabbi Dr. Shmuly Yanklowitz is the author of “Pirkei Avot: A Social Justice Commentary” from CCAR Press. He is also the president and dean of the Valley Beit Midrash; the founder and president of Uri L’Tzedek; the founder and CEO of The Shamayim V’Aretz Institute; and the founder and president of YATOM. The opinions expressed here represent the author’s and do not represent any organizations he is affiliated with.*

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Name: Kaitlyn Kiley, Foster and Adoptive Home Finder for Berkshire Farm Center and Services for Youth.

Phone: 607-772-3123  
E-mail: kaitlynkiley@berkshirefarm.org  
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Phone: 607-215-1705  
Fax: 607-203-1668  
E-mail: deberhart@contemplativepsychiatry.com  
Website: www.contemplativepsychiatry.com  
Hours: Sun.-Fri., hours vary; call anytime

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# Lesson No. 1: Choose life, say recovering Israeli “Brothers”

By Deborah Fineblum

(JNS) – A few of the 100 middle-schoolers in the room had probably heard the term PTSD before. Hardly any of them had ever met anyone, however, who had suffered the trauma of Post-Traumatic Stress Disorder, much less encountered 10 of them at once. But in June, middle-schoolers at the Rashi School in Dedham, MA, did just that.

The Israelis who came to speak to them were all combat soldiers injured in the line of duty. As such, they are also members of an organization (some 830 strong) called “Brothers for Life” (Achim L’Chayim), a group that for the last 11 years has been bringing the wounded together with American Jews, along with injured U.S. soldiers and, perhaps most importantly, with each other.

Take Ohad Poraz, 33, a healthy-looking father of 4-month-old twins who told the students, “I’m at a point in my life when I’m the happiest I’ve ever been.” But this friendly young man in a baseball cap gives no sign of the bullet still lodged in his abdomen or the nights he has flashbacks of a three-terrorist ambush near Hebron. Nor can you guess how often he’s glanced over his shoulder when eating out with his wife to check in case a gunman or bomber is poised to barge into the restaurant.

Still, when he learned of Brothers for Life, Poraz held back. “I thought it would be a bunch of handicapped men feeling sorry for themselves,” he acknowledges.

When he finally did connect in 2014, Poraz found that it was anything but a pity party. “As combat soldiers, we think we’re not supposed to show fear or weakness, or



An Israeli veteran and member of the group “Brothers for Life” spoke to middle school students at the Boston-area Rashi School. (Photo courtesy of Rashi School)

admit we need help. And if you’re not in a wheelchair, people look at you like ‘what’s the problem?’ Our group encourages the guys to take off the Superman mask and face their feelings.”

But despite everything he’s been through, when one of the kids asked if army service was optional in Israel, would he still do it, Poraz answered without a moment’s hesitation. “Absolutely,” he said. “We need to protect our citizens and defend our borders; everyone does what they can and everyone counts. We have a strong front because we have a strong back.”

Of his own children, he says: “I don’t want them to be in the army, but if by that time we still have to fight for our existence, they will be.”

As for the youngsters, they took the group’s message to heart. “It’s very important that we learn from them,” said seventh-grader Isaac Zelermyer. “To hear about their experiences and how there is a healing that happens by being together.”

Those experiences include what happened to Brother for Life member Shalom Asayag in the spring of 2007 near Nablus. All these years later, he can still see the cat crossing the road, followed by a terrorist with a rifle; he can still hear the gunfire and exploding grenades, and feel the searing pain in his right elbow where a bullet passed through, and then in his leg. And he recalls the sensation of being loaded on a stretcher and carried a long way.

A year-and-a-half later, Asayag had learned to use his arm and leg again. “But you get shaken up from your normal life. Your family and friendships all change, and the PTSD can return any time. Today, I know the ‘Brothers’ are there for me. It’s a safety net at all times.”

In fact, “Brothers” reach out to the newly injured, and there’s even help to be had for such needs as securing a mortgage and legal services, says Asayag, who’s now an engineer and father of two.

“They’re inspiring,” says Sean Wilder, a Rashi School dad who helps organize the program that welcomes 10 men every year to the Boston area to spend a week visiting. See “Choose” on page 10

## Women in Business

A paid advertising section.

### Faith Sigler & Associates, Dedicated Financial Solutions

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For more information, call 607-221-1225 or e-mail kristyphotography@gmail.com. You can also see a portfolio and more information at www.kristysphoto.com.

### Lost Dog Café

Specialty: Eclectic food and a friendly atmosphere  
 Location: 222 Water St., Suite 101 Binghamton, NY 13901  
 Names: Elizabeth Hughes and Marie McKenna, co-owners  
 Phone: 607-771-6063  
 Website: www.lostdogcafe.net  
 Facebook: Lost Dog Café Binghamton  
 Hours: Mon.-Sat. 11:30 am-10 pm, closed Sun.

Lost Dog Café debuted October 21, 1994, in a funky old garage on Main Street with a love of good food, good people and a strong sense of community as inspiration. In April 1997, the café moved to 222 Water St., downtown Binghamton. The café has become a favorite place for lunch, dinner or just hanging out, and features live music, poetry readings, art exhibits and charity events.

In June 2012, the Lost Dog opened a lounge and additional catering space accommodating 80 seated guests and 140 for cocktail parties. In March 2004, Lost Dog Café was inducted into the Small Business Development Center’s Small Business Hall of Fame. The owners of Lost Dog Café were also awarded the Small Business Association’s Excellence Award in April 2004 and Greater Binghamton Chamber Business Persons of Year Award in 2012.

### Did you know?

(NAPSA) – “Women small business owners recognize the importance of the web, mobile marketing and social media to engage, capture and nurture customer relationships, and they are increasing investments in these resources to drive growth,” reports David L. Brown, chairman, CEO and president of Web.com.

### Moonbeam’s & Dolliewinkie’s

Specialty: Pottery and art experiences  
 Location: 217 Front St. Vestal, NY  
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 E-mail: Sarah@moonwinkies.com  
 Website: www.Moonwinkies.com  
 Facebook: Moonbeam’s and Dolliewinkie’s Pottery & Art Studio  
 Hours: Mon. closed; Tues.-Wed. 10 am-2 pm, 5-8 pm; Thurs. 10 am-2 pm; Fri. 10 am-2 pm, 5-9 pm; Sat. by appt.

Moonbeam’s and Dolliewinkie’s is a pottery and art studio where people of all ages and experience levels can come to be creative with clay and other media. The studio has scheduled wheel time, as well as classes for adults, teens and children.

“My idea to have a studio space where people could feel comfortable exploring the creative side began when I was throwing clay at a studio,” says owner Sarah Milligan. “I fell in love with the art form as soon as I stuck my hand into the mud. I wanted to share my favorite art form with other people in an environment that felt like home and allowed people to be artistic in their own way.”

The studio also hosts birthday parties or private events for small groups. Check its calendar on Facebook for special events.



**Susan G. Stephens**  
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# Classes. . . . . Continued from page 3

"Yes," Gvirtsman answered.  
 "From scratch?"  
 Again: "Yes."  
 "The wheels started turning," Greitzer-Gotlieb said.  
 Gvirtsman, a Hebrew teacher at an area Jewish day school, has a passion for cooking. "Food connects people," she said. "Food is love. And the subject of Israeli food and Jewish food is so large."

"Plus, cooking allows a certain kind of experience," Greitzer-Gotlieb added. "When you create something with your own hands, you remember and enjoy it more."

But they don't only cook. Gvirtsman plans each session and each one has a different theme (her own group has a year's head start on the others, so they are the "guinea pigs"). The evening starts around the table with a few readings chosen by Gvirtsman meant to foster discussion of the theme. She has done fall soups, for example, cooking with the seasons and one session about yeast, never repeating a topic.

The one for Independence Day had the women cooking seven dishes reflecting the diversity of Israeli culture: maakouda, a Moroccan savory pie, Algerian bulgur salad, Russian blini with sour cream and caviar, Polish chopped liver, Russian Olivier salad, Egyptian majadara (a lentils and rice dish with fried onions) and a Polish noodle kugel.

Gvirtsman's curriculum is used by all the groups,



L-r: Jen Binford, Rachel Brown and Gabby Nordell cooked for Passover at a Mevashlim B'Ivrit class in Boise, ID. (Photo courtesy of Efi Asaf)

though once the program expanded, the WZO hired Israeli chef Einat Abramovich Partin, who lives in San Diego, as program manager. Partin now helps with the recipes and trains each facilitator via phone call or Skype.

There's no rhyme or reason to where the groups pop up; it's organic. Often an Israeli with a love for cooking will contact Greitzer-Gotlieb or Gvirtsman, having read or heard about the program elsewhere. But Partin is well connected and knows Israeli expatriates in many places.

For example, Boise, ID. Partin asked a friend of hers living there whether she'd want to be a facilitator. While this friend was too busy, she said she knew the perfect person and introduced her to Efi Asaf by phone. "When you talk to a person, you can tell in the first two minutes if it's a match," Partin said. "I've never met Efi in person, but even over the phone, I fell in love with her right away."

Partin is looking for two qualities in a facilitator. "She needs to love food and she needs to love people," she said. "Food brings people together and, if you love to cook, you are cooking with your soul and with love, people really feel that."

Asaf taught a class about Passover to 20 women this year, none of them Jewish. All were "believers" of some kind, Christian and Mormon. Rebecca Baughman attended the Passover class – and can't wait for the next series.

Baughman, who is Christian, studied in Israel for a

semester in college. Besides the cooking, she appreciates being invited into the facilitator's home – in this case Asaf's – which adds so much to the experience. "What a precious woman Efi is," Baughman said. "I want to be her friend. That she lets us come into her home to learn more about her and her culture and religion is so special. She lets us in on her life and what she believes. I don't know how to make Jewish food, so it's fun to have her walk us through recipes and then let us loose in her kitchen, guiding us along the way."

Given that the Boise group is made up of non-Jews, Asaf says she feels like a mini-ambassador for Israel, as other topics of discussion are bound to come up. "Sometimes they ask about politics or whatever's happening then, and I tell them how I feel about it, but we mostly keep it centered around food," she said.

Asaf has taught an all-Israeli group as well and said the differences are huge. When explaining a dish to Israelis, they'll all have several opinions about how to tweak the recipe, or share a memory about it. With non-Jews, she has to explain the unfamiliar dishes in much more detail. "People really love Israel and our traditions in Boise," she said. "Most people here are very interested in other cultures and religions, so they really like to hear about other places. Food is also such a great connector because most of us are moms and cooking all the time anyway."

This kind of food as diplomacy is taking root in all kinds of ways. One participant in the San Diego English-speaking group that Partin hosts is Maryam Tarsa, an Iranian immigrant who was raised Muslim. Tarsa attended Yeshiva University's Albert Einstein College of Medicine and befriended many Orthodox Jews there. When she sent her children to the Jewish Community Center preschool in San Diego, she became friendly with Partin.

She loves "Cooking Up in Hebrew" because "I'm not a good cook, I don't really know how, and I figure it's a good basic thing for me to know how to do at 48," she joked. Plus, she loves the socializing. As for Israeli food, she said, "People from different countries bringing their food traditions from around the world means it's not just one taste. That's what makes the food so amazing and taste so good."

To start a group (in Hebrew or English), contact chef-nati.wzo@gmail.com.

## Flags. . . . . Continued from page 5

congregation is not required to remove them.

Synagogues tend to follow the etiquette in the U.S. Flag Code, which says the Stars and Stripes should be placed on the leftmost pole, and the other flag to the right (from the audience's perspective).

North American Jews are so used to the practice today that they may not realize that to most Jews around the world, a flag seems out of place in a house of worship. "We are so familiar with this in America, it's so common whether it's a Reform synagogue, Conservative and even some Orthodox [synagogues] that we take it for granted, it's almost unnoticed, but when you travel the world you begin to realize, 'Gee, this isn't the way it is everywhere.'"



### Office of Amy R. Cousins, M.D. Aphrodite Medical PLLC

Specialty: Well woman care and abortion  
 Location: 149 Vestal Parkway W.  
 Vestal, NY 13850  
 Name: Amy R. Cousins, M.D.  
 Phone: 607-785-4171 or 1-800-676-9011  
 Website: www.AmyCousinsMD.com  
 Hours: Mon.-Fri. 9 am-5 pm, Sat. 10 am-2 pm

Dr. Amy Cousins has been providing gynecological care and abortion services since 1989. She has cared for women on Medicaid and those who lack insurance with the help of the Aphrodite Access Fund.

"Sometimes women need funds for a taxi or gas to get home, or for a portion of the fee," said Peg Johnston, manager of Dr. Cousins' office. "Lately, women's needs are increasing and Medicaid reimbursement is substantially below costs, so we are gratefully accepting donations to the Aphrodite Access Fund." Donations in any amount may be sent to PO Box 642, Vestal, NY 13851.

### Phantom Chef LLC

Specialty: Off-premises catering, drop-off catering, small on-premises events, culinary classes  
 Location: 49 Washington Ave.  
 Endicott, NY 13760  
 Name: Michelle (Bank) McIlroy  
 Phone: 607-765-2408  
 E-mail: info@phantomchefcatering.com  
 Website: www.phantomchefcatering.com  
 Facebook: Phantom Chef LLC  
 Hours: Variable

Phantom Chef is owned and operated by Chef Michelle (Bank) McIlroy, who trained at the prestigious Culinary Institute of America. A native of South Africa, Chef Michelle has tasted her way around the world, sampling the foods and flavors of many cultures.

Phantom Chef, established in 2009, specializes in off-premise catering, drop-off catering and small on-premise events, as well as classes at a newly renovated culinary studio in Endicott. Chef Michelle focuses on personalized events and catering for Jewish occasions, as well as customizing menus for special diets, such as kosher, gluten-free and vegetarian.

"Whether you are planning an intimate dinner for two in your home, a corporate luncheon, or a special occasion for 200, we will tailor the menu to meet your culinary tastes and your budget," says Chef Michelle. "Fresh, local, farm-to-table, seasonal food is our specialty."

### Progressive Laser LLC

Specialty: Laser hair removal, clinical skin treatments and massage therapy  
 Location: 565 Hooper Rd.  
 Endwell, NY 13760  
 Name: Angela Spera  
 Phone: 607-786-6222  
 Fax: 607-754-9526  
 E-mail: Angela@ProgressiveLaserNY.com  
 Website: www.Progressivelaserny.com  
 Hours: Mon. 9 am-5 pm, Tues. 9 am-7 pm, Wed. 8 am-8 pm (every other week), Thurs. 9 am-7 pm, Fri. 9 am-4 pm, Sat. (appointment only) 9 am-noon

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**NEWS IN BRIEF**

From JNS.org

**United to launch direct flight from Washington to Tel Aviv in 2019 after grassroots effort**

United Airlines has announced that it will begin the first-ever nonstop flight next year from Washington, DC, to Tel Aviv. The airline will begin flying from Dulles International Airport, which is located outside of Washington in suburban Virginia, to Tel Aviv three times a week beginning on May 22, 2019. United has offered service to Israel for 20 years, but this will be its first-ever nonstop flight between the U.S. capital and the state of Israel. "As we begin celebrating 20 years of service in Israel, we want to thank our customers and employees who have helped make United the top U.S. airline serving

Israel," said Patrick Quayle, United Airline's vice president for international planning, in a statement on Aug. 2. "We thank the Israeli government for its ongoing support and partnership. We look forward to continuing to serve Israel with this new service for our customers traveling between the U.S. capital and one of the most advanced science and technology sectors in the world," he said. The initiative to bring a direct flight between Washington and Tel Aviv was a grassroots effort led by the Israeli-American Council and the JCRC of Greater Washington, which mobilized more than 5,000 community members to demonstrate local demand for the nonstop service to the entire DC, Maryland and Virginia region. The IAC and JCRC partnered with the Maryland/Israel Development Center, the Baltimore Jewish Council, the Virginia Israel Advisory Board and the Maryland-Israel Sister State Committee.

**Kosher.....Continued from page 6**

the real thing. The meat was juicy, though perhaps a bit softer than regular beef, and paired well with cheese.

Noam Sokolow, who owns the kosher dairy restaurant with his wife, Shelly, said he typically serves only dishes made from scratch. He was willing to make an exception for the Impossible Burger. "This gives us an opportunity to serve a kosher cheeseburger," he said. "We've had kosher veggie cheese burgers and other types of substitutes, but the Impossible Burger is not just an ordinary veggie burger."

Shelly's Café has four variations of the burger on its menu - with Swiss, cheddar, cheese fondue and a no-cheese option.

The Orthodox Union, the largest kosher certifying agency in the United States, was "thrilled" to put its seal of approval on the Impossible Burger, said Rabbi Menachem Genack, CEO of the organization's kosher division. Approving the burger took only two months because many of its ingredients already were certified kosher, said Rabbi Yitchock Guterman, who oversaw the process.

Though the burger is 100 percent kosher, a cheeseburger could raise questions of appearances. A Jewish legal concept known "*marit ayin*" (literally, "appearance to the eye") bans certain otherwise kosher actions that could appear to violate Jewish law. In the case of the Impossible Burger, an onlooker could see an observant Jew eating what looks like a genuine cheeseburger and assume that mixing meat and cheese is allowed.

But restaurants can deal with that by displaying a sign that says the burger is not made from meat, Genack told JTA.

Still, some observant Jews may gag at the mere idea of eating a cheeseburger, even if *halachah*, or Jewish law, says the non-meat option is OK. "For people for whom *kashrut* and Jewish eating practices is a matter of identity as opposed to *halachah*, this is ironically more of a challenge," said David Kraemer, a professor of Talmud and rabbinics at the Jewish Theological Seminary who has written about the history of Jewish eating and identity.

Ganz said she had no problem eating the burger with cheese because she was aware it was not real meat. "Intellectually I know that it's OK, so I'm OK with it," she said. "It's not weird, it's just good."

Shmuli Ganz said the unusual part was not having something that looked like meat together with cheese, but the fact of eating "a non-meat burger."

"That was weird," he said. "Having it with the cheese was not weird."

At Shelly's Café, the burger is selling well, Sokolow said. On the night it was introduced, the burger sold around 50 units, which he called "an enormous amount of any one item." The least expensive of the Impossible Burgers with cheese at Shelly's goes for \$22.95.

Guterman, the rabbi who oversaw certifying the burger as kosher, said he has been flooded with questions asking about it. "It's incredibly popular," he said. "Everybody is buying it!"

**Women in Business**  
*A paid advertising section.*

**Southern Tier Special Needs Resources LLC**

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Specialty: Multi-sensory play space and learning center  
Location: 365 Harry L Dr. Johnson City, NY 13790  
Name: Theresa Schrader, Ph.D.  
Phone: 607-206-4799  
E-mail: Southern.tier.special.needs@gmail.com  
Website: www.southerntierspecialneeds.com  
Hours: Mon., Tues., Thurs. 10 am-7 pm; Wed., Fri., Sat. 10 am-5 pm; closed Sun.

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**Susan Jablon Shoppe**

Specialty: Cold process soap making  
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Name: Susan Jablon  
Phone: 607-748-2302  
E-mail: susan@susanjablon.com  
Website: www.susanjablon.com  
Hours: Every Sat. 10 am-noon by appointment

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Website: www.taylorrentalofbinghamton.com  
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Hours: Mon.-Fri. 9 am-6 pm, Sat. 9 am-3 pm, Sun. 9 am-3 pm (closed on Sundays November-May)

Remember driving your child home from a friend's birthday party that reminded you more of a carnival rather than a birthday party? He had a smile from ear to ear the whole way home, a smile that you couldn't forget.

Turning an ordinary birthday party into a memory that will last a lifetime is what Emily from Taylor Rental of Binghamton has been doing for more than 20 years. "When people think of Taylor Rental, they immediately think about tools, tables, tents and chairs. Many customers are surprised to hear we also carry costumes, concession equipment, games and inflatable bounces," says Emily. From balloon décor to a frozen drink machine, Taylor Rental of Binghamton's party inventory is large and varied.

Visit Emily to start renting your way to your next memory, or call the party professionals at 773-1462.

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## Chaim Soutine exhibit

The Jewish Museum in New York City will hold the exhibit "Chaim Soutine: Flesh" through September 16. It features more than 30 paintings by Chaim Soutine, the Expressionist who specialized in still lifes. The paintings depict hanging fowl, beef carcasses and rayfish, and have been considered among his greatest artistic achievements.

For more information, visit <https://thejewishmuseum.org/exhibitions>, or contact the museum at [info@thejm.org](mailto:info@thejm.org) or 212.423.3200.

## Exhibit on Yiddish children's literature

The visiting exhibit "Through the Yiddish Looking Glass: The Art of Yiddish Children's Literature" is on view at the Yiddish Book Center in Amherst, MA, through Fall 2018. It features Yiddish children's book illustrations, created by artists who often contributed their work to other aspects of Yiddish culture as well, such as satirical cartoons, theater sets and literary periodicals. The exhibit also includes "Yidishe kinder: Jewish Children and Their Work Before the Holocaust," a selection of toys, school notebooks and periodicals providing viewers a glimpse into the lives of Yiddish-speaking Ashkenazi Jewish children.

More information about the exhibit can be found at [yiddishbookcenter.org/visit/permanent-visiting-exhibits](http://yiddishbookcenter.org/visit/permanent-visiting-exhibits).

# Choose . . . . . Continued from page 7

day schools and meeting with injured American soldiers, in addition to Holocaust survivors. "People see Israel on TV or on the news, but few see the reality of what these soldiers go through. Now our kids can see that they're just like everyone else and can take that understanding into the future."

The Wilder family has grown close to many of the soldiers whom they've hosted in Boston. So when it was time to hold their son Ben's bar mitzvah, one "Brother" convinced Wilder and his wife, Sonya, to switch the location from Boston to the Western Wall. One of them offered to lead the ceremony, and others traveled to Jerusalem from all over Israel for the occasion.

"When you think of how brave they are and fought for our people, and they are just the same as us, and nice and kind," says younger daughter Julia, a Rashi seventh-grader. "It makes me feel good that we can show them how much we care about them and thank them for all they do."

According to Head of School Mallory Rome, this kind of moral resolve is a valuable lesson for her young charges. "Not only is learning and caring about Israel an important part of Rashi," she says, but meeting the wounded Israelis "demonstrates what it's like to be reflective about the monumental challenges they've faced and the powerful way they live their values. They teach such an important lesson for our students."

Here in the United States, Asayag says he was particularly moved by meeting a group of 22 Holocaust survivors. "My family is from Morocco and Afghanistan, so we didn't have the Holocaust experience," he says. "But the survivors' love of life made me see there is a very good reason I served. And why I would do it again: to protect all of us, all the Jewish people wherever we



The Wilder twins, Julia and Ben, with one of the Brothers for Life. (Photo courtesy of the Wilder family)

are, and have a country to call our own where we can always find safety."

One of the students asked: "What did you have in common with the survivors?"

Yossi Kremer replied: "It's the day-to-day choice to choose life."

In fact, on the doorway of their office in Israel is a sign: "B'chur b'chaim" – "As we are commanded in Deuteronomy 30:19, choose life."

At the end of the day, that's what "Brothers for Life" is all about. Even years after they were injured, they note that they "sometimes have our dark times," says Poraz. "But we don't have to go through the dark days by ourselves."

To learn more about "Brothers for Life," visit [www.brothersforlife.com/home/](http://www.brothersforlife.com/home/).

# Women in Business

A paid advertising section.

## The Reporter

Specialty: Advertising  
 Location: 500 Clubhouse Rd.  
 Vestal, NY 13850  
 Name: Bonnie Rozen  
 Phone: 607-724-2360, ext. 244  
 Fax: 607-724-2311  
 E-mail: [bonnie@thereportergroup.org](mailto:bonnie@thereportergroup.org)  
 Website: [www.thereportergroup.org](http://www.thereportergroup.org)  
 Hours: Mon.-Thurs., 10:30 am-5 pm, Fri. 10:30 am-4 pm

With 50 years' experience in sales, and celebrating 22 years at *The Reporter*, Bonnie truly enjoys working with people to get the word out about their businesses, and helping them to create the look they want for their print ads. "Satisfaction guaranteed" is her mantra.

"I feel a great sense of responsibility to my clients and to our community," says Bonnie.

Bonnie is the current president and the past treasurer of Success Network, a business association in the Twin Tiers of New York since 1998.

Call her today to discuss options for advertising in *The Reporter* and in its sister papers: *The New Jewish Voice* in Stamford, New Canaan and Darien, CT; *Connections* in Western CT; *The Reporter* in Scranton, PA; and *Jewish Observer* in Syracuse, NY.

## TL Interiors

Specialty: Custom design, personal and professional service  
 Owner/Interior Designer/Event Planner: Terry Ludwig  
 Location: PO Box 863  
 Vestal, NY 13850  
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 Fax: 607-785-2872  
 E-mail: [TLInteriorsLLC@stny.rr.com](mailto:TLInteriorsLLC@stny.rr.com)  
 Website: [www.TLInteriors.com](http://www.TLInteriors.com)  
 Hours: By appointment

"We have a great team and love creating environments that inspire our clients," says Terry Ludwig, owner of TL Interiors. "We strive to understand our clients' desires and create the ideal space for them to manifest and sustain the life of their dreams."

Terry has been serving residential and commercial interior design needs for more than 30 years. Three full-time interior designers on staff provide comprehensive design and project management for homes and businesses, design working floor plans and elevations for construction and fabrication requirements, reflected ceiling plans, specifications and procurement of materials, fixtures, appliances and accessories needed to complete any project. They also create beautiful custom window treatments.

Terry has worked hard to build her business and is a certified NYS women-owned business. She is a certified dealer for Hunter Douglas window shades, Shaw Flooring, Daltile and many others.

## Tri-City Hearing

Specialty: Hearing healthcare  
 Location: 200 Plaza Dr., Suite B  
 Vestal, NY 13850  
 Name: Amanda VanFossen  
 Phone: 607-217-5399  
 Fax: 607-237-0349  
 E-mail: [amandav@cortlandhearingaids.com](mailto:amandav@cortlandhearingaids.com)  
 Website: [www.Tri-CityHearing.com](http://www.Tri-CityHearing.com)  
 Hours: Mon.-Fri. 8am-4:30 pm

The staff at Tri-City Hearing understand how important the sense of hearing is to overall health and wellness. Amanda VanFossen is a NYS Licensed Hearing Instrument Specialist who provides specialized expertise in hearing assessments, as well as fitting and fine-tuning hearing instruments to a variety of hearing losses. Her passion for helping people hear better begins with exploring hearing solutions together and maintaining follow-up care to optimize hearing wellness.

It is Tri-City Hearing's mission to foster ongoing relationships with its patients throughout their journey to better hearing. As part of its Hearing Wellness Program and to encourage community members to take an active role in their hearing health, Tri-City Hearing provides free comprehensive annual hearing screenings. Getting a baseline hearing test is especially important for those age 55 and older.

## Warren Real Estate - Susan G. Stephens, Licensed Associate Real Estate Broker, ABR®, SRES®, GRI

Specialty: Residential real estate, new construction, relocation specialist, land  
 Location: 3456 Vestal Parkway, East  
 Vestal, NY 13850  
 Name: Susan G. Stephens, Licensed Associate Real Estate Broker, ABR®, SRES®, GRI  
 Office: 607-217-5673  
 Cell: 607-725-8258  
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 E-mail: [SueStephens@Warrenhomes.com](mailto:SueStephens@Warrenhomes.com)  
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Dr. Carol Miller, Dr. Marianne Davis and Karen Castoro FNP

# Singer..... Continued from page 4

Ministry of Aliyah and Integration, the Jewish Agency for Israel, Keren Keyemeth Le'Israel and JNF-USA.)

The Craimer family moved to Riverdale, in the Bronx borough of New York City, in 2003. Trained at a music school in London and a member of the Ner Yisroel Community synagogue in Hendon, he served as *chazzan* at the Edgware United Synagogue – one of the biggest congregations in the United Kingdom – before relocating to the Riverdale Jewish Center after one of its members heard him sing at a friend's wedding in the United States, and brought him to Riverdale for a Shabbat where he was offered the job that night. He and his wife, Ruthie, had just one child, Uri, at the time. After 15 years, their family now includes twins Ben and Eli, and daughter Mia.

Being part of a community that welcomed the young British couple who were “coming for a year, maximum,” while they waited to see if Craimer’s musical career would take off, he says the years were good to them. The synagogue relationship, in particular, has been amazing, he adds. “It never felt like a job to work at the Riverdale Jewish Center. Fifteen years later, we are still here,” he says.

Ruthie became an early-childhood teacher at SAR Academy, and her husband’s career as a musician employed day and night reached heights they never imagined, resulting in Craimer’s freelance collaboration with many of New York’s busiest Jewish bands, including Neshoma Orchestra, Kol Play, the Ike Walkover band and Aaron Teitelbaum Orchestra, as well as many fellow cantors and commercially successful Jewish singers. In the past few years, he saw success in his own compositions and musical productions, even incorporating his twin sons to sing on his albums.

His twins sang on his just-released video, “Tzaddik Katamar,” from his latest album “Forever More/Me’atah V’ad Olam.” He released a video to the title track “Forever More” last year. Every song on the album is his own composition.

In fact, the opportunities in New York were so varied and so good, he notes, that it became increasingly difficult to consider going home to London, even as virtually all of Ruthie’s family has made *aliyah* in the years since. “In the time that we’ve been in Riverdale, we have always had in the back of our minds... Israel. If we had gone in 2003 to Israel, the *keshet* [community] that I have with the Jewish



Shim Craimer with his family at the Kotel. His family’s aliyah will be on a charter flight with 232 other North American olim. (Photo courtesy of Shim Craimer)

world would have been very different.”

The Craimers decided to make *aliyah* when they were visiting Israel last year, deciding they had so many family members and friends in Israel that they didn’t want to have anywhere else as a base. Their wish to be closer to family was a key factor in their decision. Craimer’s song “Tziyon” was composed on that trip, and he remembered the moments he wrote it and the thoughts it crystallized. “It’s about how amazing Israel is in my eyes. Nefesh B’Nefesh is sharing it as a video diary of our *aliyah*,” he says.

They plan to move to Modi’in, in central Israel, where Ruthie aims to open an early-childhood center, or *gan*. But Craimer’s roots have grown so strong in New York that they’re not pulling up entirely. “I’ve worked out with the Riverdale Jewish Center to come back once a month to *daven* for Shabbat, and for Rosh Hashanah and Yom Kippur, and for one *yom tov* a year,” with the flexibility to schedule his *smachot* and musical gigs in the United States around the weekend he comes to New York. He also plans to stay for an extra Shabbat a few times a year to allow for guest *chazzan* appearances in other synagogues around the country.

Another benefit of living in Israel is that Craimer will have access to other types of opportunities, in terms of vocal performance and teaching. He is already booked at

cantorial concerts, which is a market he didn’t delve into much in the States, and at weddings he is already sought after for what he calls the “*chutznik*” market. (*Chutzniks* are English-speaking Israelis or those visiting Israel to make a wedding or bar mitzvah who seek an American-style event.) A band he has worked with often, Kol Play, is now setting up an Israeli office, and will be booking gigs for him in the United States, London and Israel.

One new aspect of Craimer’s developing career is in conducting and mentoring. He is involved in the early stages of the creation of a new vocal-based program called Shir Ha’Am, a nonprofit chorus following the idea of the Young People’s Chorus, based near Lincoln Center, which was established by conductor Francisco Núñez for disadvantaged children. Craimer said he was approached by a Chicago-based philanthropist who wants to set up a similar program in Israel.

Craimer was taken with the idea and is impressed by how well the Young People’s Chorus has done. “It started with seven at-risk kids in the basement of a church. Now it has 450 kids who come there two to three times a week,” he says. “It’s now the hardest choir to be a part of in the United States.”

The concept of the Israeli chorus will be to welcome children ages 10-19 who are into music, and who can potentially benefit from instruction, companionship or mentorship opportunities. The plan, he says, is to create three different performance groups: “one for boys, one for girls, and one mixed boys and girls, so we are open to everyone. They will perform at hospitals and rehab centers, and hopefully become self-sustaining and [get] some government funding.”

Is this Craimer’s biggest aspiration, to create such a choir to improve the lives of at-risk youth in Israel? “I am at a different stage now, developing goals. I am still very busy with *davening*, performing and *smachot*, but you have to keep evolving. There is a lot more competition in terms of being able to put out as much as you can in terms of your compositions; you need to be more versatile.

“When I reach my 70s, I want to, of course, have had a successful musical career, but also I want to have this opportunity to start something, to begin something like this,” says the musical multi-tasker. “The idea has been born, so it would be amazing to see it happen.”

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# Cemeteries . . . . . Continued from page 1

senior Cabinet member, who has held such government positions as minister of justice and minister of religious affairs. Beilin has served as a board member since 2013. He is actively involved in working with international governments with helping secure financial resources.

Acknowledging the compelling nature of the work, he says: "It became a major issue for me. We found out in a short time that we are the only body on the ground doing the work of finding [and then funding] cemeteries in a systemic way. We are working with the map and creating a body of knowledge in order to prioritize and address the most endangered cemeteries first."

Knesset members committed to the project include Ksenia Svetlova of the Zionist Union Party, and Rabbi Uri Maklev of the ultra-religious Agudath Yisrael Party. Schapira says he is proud that members of diverse parties have come together to address the issue of European cemeteries.

Maklev reports, "We got involved when Rabbi Yitzhak Schapira turned to us. He works with much devotion and donates time and money. There is a real danger in the old cemeteries in Europe when they are left unprotected. The issue has worsened over the years. Jewish cemeteries remain unguarded and in constant danger, as Jewish community members now live far from its cemeteries. In addition, antisemitism and vandalism exist. It is a right and duty to act for this important cause. We must not stand idly by!"

Svetlova first became aware of the issue of Jewish cemeteries on a trip abroad. Svetlova, who immigrated from Russia in 1991, and served as a journalist and Arab-affairs analyst for Channel 9, was in Libya in 2005 in the remote town of Zlitan when she discovered "the horrible picture of devastation – broken or absent gravestones" at Jewish cemeteries. "It made me very sad. All we have is a grave. We cannot allow us to forget our past. A person who forgets his past has no future."

Svetlova is also a member of the Immigration, Absorption and Diaspora Committee, where she initiated the Knesset Caucus for the Preservation of Jewish Cemeteries Abroad. She says she is proud that the caucus includes people "from all sides of the aisle."



Rabbi Isaac Schapira, founder of the European Jewish Cemeteries Initiative, sat with a portrait of his late father, Rabbi Avraham Schapira. (Photo by Howard Blas)

*At right: The Jewish cemetery in Kremenets, Ukraine, one of the largest Jewish cemeteries in the country that was restored and preserved by the ESJF. (Photo courtesy of ESJF)*



Beilin says "people are very worried that cemeteries are vanishing. If we don't save them now, they won't be there." He has seen a shift from the initial work of providing fencing to cemeteries, to "finding those in immediate danger and giving priority to them, even if they are not in the most convenient places." He estimates that "we have already lost between 4,000 and 10,000 cemeteries."

Schapira adds that "the Jewish world needs to know how many Jewish cemeteries are disappearing and are at risk of disappearing due to vandalism, and geological and other reasons."

Beilin and Schapira shared many stories of cemeteries discovered by accident, including a non-Jewish girl riding her bike in a forest and taking a photo of what she thought was a tombstone. Or of local people providing unexpected assistance to the work of ESJF. "People must have seen us working on a cemetery. One week later, we arrived and saw tombstones there which one week earlier had been missing. They must have thought that, if this was so important, we will give back what was stolen," reports Schapira.

The group's CEO Philip Carmel praises such work. "Rabbi Schapira has succeeded in changing the way we address the issue of Jewish cemetery protection... He has brought the issue to the level of national governments and pan-European institutions, so that [it] is dealt with not just as an issue of Jewish heritage, but one of Europe's common heritage. He has achieved this by absolute strength of conviction and by deep personal commitment."

Chief Rabbi of Poland Michael Schudrich also admires Schapira's efforts and feels that he is "following the spirit of his father in understanding what it means to fight for Klal Yisrael." He says he is impressed with his drive and ability to bring diverse groups of Jews together. "It is about bringing Jews together for *kavod hamet*, 'honoring the dead.' It is important to build a future."

Even the queen of England has recognized Schapira for

his lifetime of service. In 2013, she bestowed on him the title "OBE," Order of the British Empire, for, as Schapira humbly reports, "building bridges of friendship between the British government and the Orthodox communities in England and Israel."

In two in-person meetings in New York City, Schapira prefers to direct praise to members of his team, especially Carmel, for "his commitment to the project and his unusual capabilities to achieve so much and so efficiently."

Beilin agrees, saying the CEO is "there on the ground. He is a very important player. He knows the material of cemeteries. He is so dedicated to the work."

"For almost 73 years," reports Carmel, "the Jewish world has not been able to deal with the protection of these sites for a number of reasons. Firstly, that the priority after the Shoah was rightly to rebuild Jewish life, communities and institutions, as well as a new Jewish state. Secondly, because for most of this time, these abandoned sites, which were home to thriving Jewish communities for hundreds of years, lay behind the [Soviet] Iron Curtain.

"But since that period, resources have tended to go to specific sites, where there is a particular family connection or where a famous personage was buried. At such sites, one has found a situation where individual demand from the West and readily available resources has met cheap supply of labor and materials in the East. This has pushed up prices, making the overall task of cemetery protection more difficult. That is why the ESJF as a starting point has looked to change this whole methodology – to work in a professional manner under strict processes of contracts and tenders. To reach viable and legitimate costs, enabling the maximization of the amount of sites we can protect.

"The ESJF looks where possible to target sites which are beneath the radar. Some of these places had all their community wiped out; there are no descendants. So these sites are a priority for us, of course, because if we don't fence them, nobody will. In the major countries where we work, in particular – Belarus, Ukraine, Moldova – probably 25 percent of the sites have already been destroyed. And they are being destroyed by the week. From our mass surveys, we are looking at some two-thirds of all the remaining sites requiring urgent fencing."

Schudrich notes that "nothing was possible until 1989 and the fall of Communism. Then, we started working on *mikvaot*, kosher food, *cheders*, *minyanim*..."

Svetlova relates that she is "very grateful for the work being done in Eastern Europe, and is hopeful Jews from the United States and other places will get involved as they learn more. "Many American Jews come from Eastern Europe and will be able to relate to the importance of the project," she says. "There must be cooperation between all sides of the Jewish world. We must try to use all connections in the U.S., Europe and Israel with governments in order to put this project on the map. Time is running out. If we don't, we will find out it is too late!"

"Going forward," notes Carmel, "we need to look at this as a mission for the Jewish people that is achievable. All peoples and governments protect their cemeteries. Any American can relate that just by driving up from the South to New York – of how the national government has protected graves in Civil War battlefields from more than 150 years ago. Or the graveyards in Normandy protected by the Allied governments from World War I from 100 years ago. As Jews," he continues, "we have the same basic responsibility."

Today, he notes, thanks to the work of the ESJF and many others, "we know the numbers, we know the areas of greatest risk, we know the costs, and we know the speed it can be done in. This is no longer a black hole. It can be achieved."

Schapira reports that "in 2017, we rescued our 102<sup>nd</sup> cemetery. We have the most wonderful, competent team and can do 300 a year."

He continues to work to make sure it's not too late, that the work can be accomplished – but, he adds, "only if the Jewish nation worldwide develops a feeling of responsibility and partnership to allow this apparatus to continue operating."



*At left: A restored Jewish cemetery in the Serbian town of Bela Crkva. (Photo courtesy of ESJF)*

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**NEWS IN BRIEF**

From JTA

**Haredi Orthodox sue to stop police use of skunk spray**

Several *haredi* Orthodox residents of Jerusalem have petitioned the High Court of Justice to stop the police's use "skunk spray," a foul-smelling chemical compound initially developed for use against Palestinian rioters. Last year, the police started using the spray against *haredi* rioters protesting the draft. According to the *haredi* news website Behadrei Haredim, the four plaintiffs have claimed that the use of skunk spray in dense urban neighborhoods constitutes collective punishment and a "grave violation of human rights." Two of them complained that their shops suffered thousands of shekels of damage due to the spray when it was used against nearby demonstrators. A third complained of police shooting the spray onto his balcony as he watched a protest. He said the spray entered his home, causing damage and injuring one of his grandchildren. Members of the *haredi* Jerusalem Faction, which was founded by the late Rabbi Shmuel Auerbach, regularly hold protests against the Israel Defense Forces at which they block streets and clash with police. Nearly 50 protesters were arrested following a protest in Jerusalem earlier in August during which demonstrators attempted to block a major street. "No kind of rain - they spray it on us in direct trajectory, on purpose," one yeshiva student said in describing the skunk spray to *Haaretz* last year. "Whoever it hits is flung a few meters back and falls down. I took it directly in the back a few times. I'm not even talking about the horrible smell, which is indescribable, but there's no doubt that they are trying to injure you deliberately." A video posted to YouTube late last year shows a bystander being hit by skunk spray and thrown several feet during a protest down the street from the Jerusalem Central Bus Station.

**Gaza flotilla turns back following warning shots**

A flotilla of 40 boats from Gaza was turned back by the Israeli Navy as it attempted to breach the Israeli blockade of the Hamas-run coastal territory. Israeli forces fired warning shots in the direction of the small fleet of Palestinian boats trying to sail into Israeli waters on Aug. 11. The flotilla was part of the larger March of Return campaign linked to more than a month of violent riots on the Gaza border earlier this summer. More than 100 Palestinians, mostly members of Hamas, were killed over six weeks of clashes with Israeli forces. "The flotilla represents a message to the Palestinian factions involved in the peace agreement negotiations - we will not agree to any solution that will not lead to the lifting of Gaza blockade," the organizers of the flotilla said in a statement reported by the Israeli news website Ynet. In late July, the Israeli Navy intercepted a ship attempting to breach its blockade of Gaza. The motor vessel, named *Al Awda*, or *The Return*, was contacted by Israel's Navy about 49 nautical miles from the port at Gaza City in international waters and warned to stop or prepare to be boarded, the Freedom Flotilla Coalition said on its website. *Al Awda* was sailing under a Norwegian flag, carrying 22 people and a cargo of medical supplies, according to the website. There were people from 16 nations on board, including human rights supporters, journalists and crew, along with about \$15,000 worth of medical supplies. The boat, a former fishing vessel from Norway, was a gift to Palestinian fishers in Gaza,

according to the website. Tensions between Hamas and Israel have risen significantly in recent days, with the Islamic terrorist group firing hundreds of missiles into Israeli territory and the Israelis carrying out retaliatory strikes against Hamas outposts and fighters. Despite a tense cease-fire, clashes on the border have continued, with three Palestinians killed on Friday.

**Argentina blames Gaza violence on Palestinians**

In a sign of Buenos Aires' changing attitude toward Israel, the Argentine Foreign Ministry has issued a statement that seems to put the blame for recent clashes between the Israeli military and Hamas squarely on the Palestinians. Referring to the recent escalation in tensions that has seen Hamas fire hundreds of rockets into Israeli territory and the Israelis carry out numerous retaliatory strikes against Hamas outposts and fighters, the Aug. 10 statement expressed its "deep concern" over the violence, which it said was "caused by the launch of rockets toward Israel." In a tweet on its official account the same day, the ministry reiterated its position in identical language. "The Argentine government reiterates the pressing need for the peace process to be resumed in order to reach a fair and lasting solution, so that the state of Israel can exist peacefully alongside its neighbors, within secure and internationally recognized borders, and the Palestinian people can establish a sovereign, independent and viable State based on the 1967 borders and in accordance with the agreements reached by the parties in the negotiation process," the statement said. Relations between Argentina and Israel have warmed significantly since the 2015 election of President Mauricio Macri. He replaced Cristina Fernández de Kirchner, under whose leadership bilateral ties frayed significantly. In 2010 Kirchner recognized Palestine as a "free and independent state." In June, an Argentine federal court found that Jewish special prosecutor Alberto Nisman had been murdered as a direct consequence of his accusation against Kirchner of a cover-up of Iran's role in the 1994 AMIA Jewish center bombing. Israeli Prime Minister Benjamin Netanyahu visited Buenos Aires late last year and met with Macri, calling him "a true friend of Israel."

**Israel to build new towns for Bedouins, the disabled**

The Israeli government has approved the construction of several new towns in the Negev and Galilee geared to serve the Bedouin and disabled populations. The Housing Cabinet approved the Shibolet and Daniel communities on Aug. 13, *Globes* reported. Twenty percent of the units are slated to be sold to people who are disabled. Shibolet, in the southern Galilee, will have a total of 350 units. Another 500 units will be built near Ofakim in the south. Meanwhile, the establishment of Ir Ovot, which will be built in the Arava region of the Negev, comes as part of the government's effort to resettle the Bedouin minority in permanent housing. Last year the government began legalizing many Bedouin homes in the Negev, but the Bedouins have been wary because their ownership was not being recognized. Many Bedouin communities lack basic infrastructure. The issue of housing became a point of contention with the recent passing of Israel's controversial nation-state bill, which says the "state views Jewish settlement as a national value and will labor to encourage and promote its establishment and development." Critics have alleged that the new law promotes housing discrimination.

**ROSH HASHANAH 5779 Greetings**

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Once again this year, *The Reporter* is inviting its readers and local organizations to extend New Year's greetings to the community by purchasing a New Year's greeting ad, which will appear in our September 7 & 14 issues.

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To ensure that your greeting is published or for more information on additional styles, sizes & designs, please contact Bonnie Rozen at 1-800-779-7896, ext. 244 or bonnie@thereporter.org. Checks can be made payable to *The Reporter* and sent to: *The Reporter*, 500 Clubhouse Rd., Vestal, NY 13850.

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## Weekly Parasha

Shoftim, Deuteronomy 16:18-21:9

## Leadership

RABBI ZEV SILBER, BETH DAVID SYNAGOGUE

The Torah reading this week contains many, many *mitzvot*. Among them are the various forms of leadership that were being established for the Jewish people as they prepared to enter their land and create a nation state based on truth and justice with the divine goal of being a model nation for the entire world. Until this point there was one leader, Moses, who fulfilled all these leadership roles. However, for the effective running of the new state in Israel, the Torah mandates a division of power. This ultimately creates a system of checks and balances, so important in governing a nation.

The first positions of leadership mentioned are the *shoftim* – judges. The judge is commanded not to accept bribes nor give any special recognition to the wealthy or to the poor, but to judge truthfully. Other procedures of the court are enumerated later, but the first section concludes with the famous dictum – *tzedek, tzedek tirdof* – you shall surely pursue justice.

Also mentioned is the religious leadership role of the Kohen that includes service in the Holy Temple, his role as educator and making decisions regarding Jewish law, and the salary he receives from the sacrificial offerings.

The spiritual leader is the *navi* (the prophet) and God tells us that He will on occasion appoint an individual to be a *navi* like Moshe. His role is to give direction to the people in order to establish an ethical and moral society based on Torah law. Also recognized is the possibility of false prophets – those who attempt to cause the people to stray from allegiance to the Torah, and how we are to recognize and deal with them.

Finally, there is the political leadership, which in biblical times was the king. He is warned not to succumb to the many temptations that powerful leaders with great powers often practiced. Don't accumulate too many horses because you may create an alliance with Egypt, and I, God, have told you that that is not the direction to take (17:16). This

doesn't mean not to have a strong army. Rather, horses, which were also used to demonstrate the king's power through pomp and ceremony, need to be limited. Strength is one thing; the public demonstration of personal wealth and power is another. Interestingly, and perhaps very instructive for our generation, is the warning not to get too cozy and close to Egypt and not to depend on them for our security.

Do not take too many wives, for this may cause your heart to turn away from God (17:17). The king's harem often included princesses from other nations as a means to solidify political and military alliances. Be careful not to allow these relationships to change your commitment to God and Torah.

The king is warned not to accumulate too much wealth (17:17). There is nothing wrong with the political head being wealthy, but he is warned not to use his taxation authority for that purpose. Even in our days, when the democratic leader of the people may not tax for personal See "Leadership" on page 16

## Congregational Notes

### 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, 5:30 pm; Friday, 5:30 pm; Saturday, 9:30 am

On Saturday, August 18, at 9:30 am, services will be led by Rabbi Geoffrey Brown. The Torah portion will be Deuteronomy 16:18-21:9. The haftarah will be Isaiah 51:12-52:12. At 4 pm, there will be the bat mitzvah of Cara Miller.

On Thursday, August 23, at 7 pm, iEngage will meet at Temple Concord.

Those who wish to recite the Mourner's Kaddish during a weekday service can contact Howard Schwartz at [schwartz@stny.rr.com](mailto:schwartz@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 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.

### Rohr Chabad Center

Affiliation: Chabad-Lubavitch  
Rabbi: Aaron Slonim, E-mail: [aslonim@binghamton.edu](mailto: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](mailto: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.

### Congregation Tikkun v'Or

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

### Temple Concord

Affiliation: Union for Reform Judaism  
Rabbi: Barbara Goldman-Wartell  
Address: 9 Riverside Dr., Binghamton, NY 13905  
Office hours: Tues.-Fri., 10 am-2 pm  
Phone: 723-7355  
Fax: 723-0785  
Office e-mail: TempleConcordbinghamton@gmail.com  
Website: www.templeconcord.com  
Regular service times: Friday, 8 pm; Saturday, 10:35 am, when religious school is in session.  
Hebrew school: Hebrew school meets at 5:15 pm on Tuesdays and Thursdays during the school year unless otherwise noted.

On Friday, August 17, at 8 pm, there will be Shabbat services with Visual Tefillah led by Rabbi Barbara Goldman-Wartell.

On Saturday, August 18, at 9:15 am, there will be Torah study.

On Wednesday, August 22, from 1:30-3 pm, "GI Jews," part 1, will be shown at the JCC Friendship Club.

On Thursday, August 23, at 7 pm, the iEngage Program will meet at Temple Concord.

On Friday, August 24, at 6:30 pm, there will be a BYO Picnic in the Garden followed by a Shabbat in the Garden service, led by Rabbi Barbara Goldman-Wartell and Shari Neuberger, at 7:30 pm.

On Saturday, August 25, at 9:15 am, there will be Torah Study.

### Norwich Jewish Center

Orientation: Inclusive  
Rabbi: Dena Bodian  
Address: 72 South Broad St., Norwich, NY 13815  
Contact: Guilla 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.

### 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](mailto:rabbi@tbeithaca.org) and [secretary@tbeithaca.org](mailto: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 Sunday, August 19, from 10 am-noon, Keif B'Kayitz (Summertime Fun) will be held at Ithaca Children's Garden. The event is free and open to all children, teens and their families.

The Arts Committee of Temple Beth-El's Jewish film festival will conclude with "The Band's Visit" on Wednesday, August 22, in the social hall of the temple. Doors will open at 6:30 pm for free refreshments and socializing. The film will begin at 7 pm. Tickets will cost \$8 at the door (check or cash only). The film is appropriate for children ages 10 and above. Teens are encouraged to attend.

Friday, August 10, light candles ..... 7:52 pm  
Shabbat ends Saturday, August 11 ..... 8:52 pm  
Friday, August 17, light candles ..... 7:43 pm  
Shabbat ends Saturday, August 18 ..... 8:42 pm

### 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](mailto:bethdavid@stny.rr.com)  
Rabbi's e-mail: [rabbisilber@stny.rr.com](mailto:rabbisilber@stny.rr.com)  
Website: www.bethdavid.org  
Facebook: www.facebook.com/bethdavidbinghamton  
Shabbat Services:  
Friday, Aug. 17 ..... 7:15 pm  
Shabbat, Aug. 18 ..... 9 am  
..... Mincha after the kiddush  
..... Maariv 7:30 pm  
Weekday Services:  
Mornings:  
Sun., Aug. 19 ..... 8:30 am  
Mon.-Fri., Aug. 20-Aug. 24 ..... 7 am  
Evenings:  
Sun.-Thurs., Aug. 19-23 ..... 7:35 pm  
Fri., Aug. 24 ..... 7:15 pm  
Classes: Rabbi Zev Silber will hold his weekly Talmud class every Tuesday evening after services.

### 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](mailto: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](mailto:louiswilson1995@yahoo.com)  
Service leaders: Lay leadership  
Shabbat services: Either Friday evening at 7:30 pm or Saturday at 10 am from Rosh Hashanah to Shavuot. Holiday services are also held. Check the weekly e-mail for upcoming services. Contact the president to get on the e-mail list.  
Religious School: Students are educated on an individual basis. Temple Brith Sholom is a small egalitarian congregation serving the greater Cortland community. Congregants span the gamut of observance and services are largely dependent on the service leader. The Friday night siddur is "Likrat Shabbat," while the Saturday morning siddur is "Gates of Prayer." The community extends a warm welcome to the Jewish student population of SUNY Cortland, as well as the residents of local adult residences.

# Jewish Community Center

## FUN IN THE SUN AT CAMP JCC



Sabra K and Sabra I campers went to Bouncing Monkeys during week five of Camp JCC.



Campers enjoyed a camperfire and s'mores during an overnight at Camp JCC.



Above, l-r: Lena Malarkey, Lorelai Brown and Soumya Chimnani goofed off at Bouncing Monkeys.

At left: Osem campers spent a day at the Ithaca Science Center during week five of Camp JCC.



Three peas in a pod were ready to go swimming. L-r: Sophia Moreno, Ama Reuter and Sonia Balderama-Durbin.

## A peek into iconic Broadway musicals on Aug. 31

Richard Knox will present "A Tribute to Rodgers and Hammerstein" on Friday, August 31, at 2 pm, at the Jewish Community Center.

For more than a century, Broadway productions have made composers and their music famous, turned young, unknown actors into household names and produced stars associated with performances, songs and dances that became part of the mainstream American culture.

After the dissolution of the Rodgers and Hart partnership, the team of Richard Rodgers and Oscar Hammerstein was formed. For almost two decades, beginning with "Oklahoma!" in 1943, they were at the forefront of American musical theater and considered influential in the genre. "Oklahoma!" introduced several new storytelling elements and techniques. They used song and dance to convey and advance both plot and character and firmly integrated every song into the plot-line.

Rodgers and Hammerstein also use the technique some call the "formula musical." While some praised this approach, others criticized it for its predictability. The term "formula musical" referred to a musical with a predictable plot, but it also referred to the traditional casting requirements of Rodgers and Hammerstein characters. Typically, any musical from this team cast a strong baritone lead, a dainty and light soprano lead, a supporting lead tenor and a supporting alto lead (Wikipedia).

Using a variety of video and audio clips, Knox's program will look back at many of their great works including "South Pacific," "The King and I," "Flower Drum Song," "The Sound of Music" and "Carousel," with performances by such musical artists such as Shirley Jones, Julie Andrews, Ezio Pinza, Mary Martin and Gordon MacRae.

"As always, Knox gives us the backstory, a behind-the-scenes view of the productions and personalities we thought we knew," said organizers of the event. "Knox's presentations are interactive, engaging the audience via questions and answers, comments and personal experiences."

Following retirement after 38 years as a school teacher and administrator, Knox began to develop a series of multimedia presentations inspired by his fascination with the performing arts. His program subjects include Broadway



Richard Knox

musicals, film, opera, 20<sup>th</sup> century song writers and vocalists and radio and television programs of the "Golden Age."

In a 2015 interview, Newsday reported, "Knox is a favorite speaker at Long Island University's Hutton House lectures," said director Kay Sato. After developing his first movie trivia program, "I wanted to expand it to include the other things that I'm really interested [in] - musicals, musical comedy, great composers like Rodgers and Hart and Cole Porter," Knox said. "As I got older and my taste in films grew a bit more sophisticated. I began to study the behind-the-scenes elements

that made some films stand above the rest, whether it was a creative director, outstanding musical score or innovative cinematography."

Knox has lectured at dozens of libraries, colleges, community centers, and other public and private venues throughout Brooklyn and Long Island. At previous appearances at the JCC in Vestal, Knox entertained audiences with the subjects "An Alfred Hitchcock Retrospective," "Lullaby of Broadway," "A Rodgers and Hart Retrospective" and "Music that Made the Movie Memorable." His local audience has grown with each presentation.

Thanks to a donation from Fans of Richard Knox, this lecture is free and open to the public. However, seating is limited. Registration is requested by noon on Monday, August 27, by calling the JCC at 724-2417.




L-r: Alexis Soltis, Nora Graven, Annabella Cintron and Lynette Errante at Camp JCC.

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**NEWS IN BRIEF**

From JTA

**Israeli atty. gen. to investigate Shin Bet's interrogations of liberal activists**

The Attorney General's Office in Israel is investigating a spate of incidents in which left-wing activists have been detained and questioned about their politics and ideologies when trying to enter the country. According to a report in *Haaretz*, Deputy Attorney General Dina Zilber has asked the Shin Bet, Israel's domestic intelligence service, to clarify the reasoning behind its actions, which have been a source of controversy both domestically and abroad. Her investigation follows a complaint by the Association for Civil Rights in Israel. Zilber plans on chairing a meeting on the issue in September. *Haaretz* also reported that Knesset member Nachman Shai had called on the state comptroller to begin an inquiry into what he described as the "blacklist of people denied entry. ...Israel, which boasts of its democracy and its freedom of expression, cannot impose such restrictions on visitors," he said. In the most recent case to make the news, Peter Beinart, a liberal Zionist journalist and commentator, was interrogated at the Tel Aviv airport. He was visiting the country with his wife and children for a family affair. Israeli Prime Minister Benjamin Netanyahu said in a statement on Aug. 13 that he had spoken with Israel's security forces about Beinart's detainment and called it an "administrative mistake."

**Leadership . . . . . Continued from page 14**

gain, he may attempt to use his taxation authority and the ability to set policy as a means to gain a certain reputation, create a legacy, or assist in his own re-election. I believe this warning is meant to deal with this, as well.

King Solomon, the wisest of all men, and one of the greatest kings of Israel – responsible for the physical expansion of the state, the international recognition of its leadership and power, and the spiritual development of Israel by constructing the first Temple – met his own personal downfall by ignoring these warnings. The rabbis tell us in Talmud Sanhedrin (21b) that he said that he didn't need to observe these laws because he knew that he could avoid the negative consequence. He couldn't. This resulted in the long, slow slide into corruption, and after his death, to the division of his kingdom.

Where Solomon really failed was warned in the continuation of this portion (17:18-20). The king is instructed to write a Torah scroll and read it daily. The reason given is *l'vilti rum levava mayechav* – so that his heart should not feel superior to his brothers. The king had to have humility and not see himself as the most important person in the land. This lack of humility, the feeling that the Torah warnings and laws applied to others, but not to him, caused his downfall.

This requirement for the king to be humble and not feel greater than his people is the great trait that God himself testifies about our first king, judge and teacher of Torah, Moses. Humble does not mean being meek or timid, or

exhibiting a lack of self-confidence. Moses was none of these. Rather, it means honoring others and regarding them as important, no less important than you are. This is a requirement for a king and for all leaders in all generations. It applies to leaders of families, to spiritual and lay leaders of synagogues and organizations, to leaders of nations and communities, to teachers in the classrooms and to political leaders of Israel and, indeed, every nation, state and city.

The leader's role is always dangerous because we are tempted to begin thinking of ourselves as powerful and important, and not care about the needs of the people, the nation, or an organization's or congregation's members or students.

The leader must be concerned for the people, not for himself. The Talmud in Megillah (31a) relates that Rabbi Yochanan said that wherever you find a description of the greatness of God, there you find his humility. It is written in the Torah "For the Lord your God is God of gods and Lord of lords, the great, mighty and awe-inspiring God, who shows no favoritism and accepts no bribe." Immediately afterward it is written, "He upholds the cause of the orphan and widow, and loves the stranger, giving him food and clothing."

God cares for all regardless of rank. So must we, leaders great and small, kings and presidents, lowly rabbis and presidents of *shuls* and organizations or ordinary people. Greatness is humility. This is a message appropriate for all of us as we approach the high holidays. Demonstrating to God that we are following his direction will surely lead God to listen to our supplications and prayers.

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