

Federation organizes a “Joy of Being Jewish” celebration

By Reporter staff

The Jewish Federation of Greater Binghamton has organized a “Joy of Being Jewish” celebration during September and October. The celebration aims to place a spotlight on events offered by a variety of local Jewish organizations and synagogues.

“When Howard Warner became president of the Federation, one of his goals was to restore the Jewish Ethnic Festival in some fashion,” said Sima Auerbach, executive director of the

Federation. “He thought it was important for us to gather together under the mantle of being Jewish and celebrate who we are and what this unique community is all about.”

Auerbach added, “It took some time to figure out how to do it, but this past spring, the concept of ‘The Joy of Being Jewish’ was born. It is not a one day event, but an accumulation of events initiated by individual organizations or organizations working together highlighted and promoted by the Federation. Howard

strongly believes we are one community, and being together and working together will ensure our future. So come, enjoy, volunteer and celebrate ‘The Joy of Being Jewish.’”

Events in “The Joy of Being Jewish” celebration include:

- ◆ Friday, September 14 – A Day of Caring with United Way
- ◆ Saturday, September 15 – Beth David lunch and lecture
- ◆ Sunday, September 16 – Pauline and Philip Piaker Memorial Lecture at 9:30 am

◆ Sunday, October 7 – Federation dinner and film 5:30 pm

◆ Sunday, October 14 – TC-TI Scholar in Residence lecture 10:30 am

◆ Sunday, October 21 – Super Sunday and Yasher Koach awards 10 am

◆ Thursday, October 25 – Chabad Mega Challah Bake at 7 pm

◆ Sunday, October 28 – Salute to Jewish Women film

More detailed information about the events will appear in future issues of *The Reporter*.

CJS announces fall 2018 programs on “The Legacy of the Turbulent Sixties: Jews and Social Justice”

The College of Jewish Studies announced that its fall 2018 schedule will take place on two Thursdays in October. This year’s series is titled “The Legacy of the Turbulent Sixties: Jews and Social Justice.” The programs will focus on the legacy of the 1960s in the United States and Jewish involvement in the history of the time. All lectures will begin at 7:30 pm at the Jewish Community Center, 500 Clubhouse Rd., Vestal.

On Thursday, October 11, Mark Rudd will speak on “Why Were There So Many Jews in SDS? Reflections on SDS, Columbia 1968 Protest, and the New Left.” Rudd is the author of “Underground: My Life with SDS and the Weathermen.” As a leader of

the campus protests at Columbia University in April 1968, he was labeled by the press at the time as a symbol of student radicals.

On October 25, Dick and Mickey Flacks will speak on “Making History/ Making Blintzes: How Two Red Diaper Babies Found Each Other and Discovered America.” The Flacks were among those in Port Huron in 1962 who helped write the founding statement of Students for a Democratic Society. Dick is professor of sociology, emeritus, at the University of California, Santa Barbara. Among his many books are “Making History: The American Left and the American Mind” and his recently co-edited book, “The Port Huron Statement: Sources and Legacies

of the New Left’s Founding Manifesto.” Mickey worked as a researcher in biology at the University of Michigan and University of California, Santa Barbara, and, among other endeavors, as a freelance Yiddish translator. She’s co-editor of “Children of a Vanished World.”

“The 1960s was an era of major political and cultural change on a world scale. Movements for social justice, whether it be civil rights or women’s rights, anti-war movements or workers’ rights movements, sprang up in numerous regions of the globe,” said CJS organizers. “In the United States, in organizations such as the Students for a Democratic Society, the Congress of Racial Equality and the Student Non-Violent Coor-

inating Committee, as well as in the Free Speech and anti-Vietnam war movements, American Jews pressed for a social reform agenda that valued ‘participatory democracy’ and rejected institutionalized power.”

Organizers continued, “Although less than 3 percent of the total population of the time and around 10 percent of college students, Jews were disproportionately represented among student leaders and rank and file activists for social justice. For example, of the more than 50 individuals who gathered in Port Huron, MI, in June 1962 and produced the influential SDS Port Huron Statement, over one-third were Jewish. Jews were also in the leadership of the protests at Columbia University in the spring of 1968 that exemplified the wave of student activism that swept the world that year, including mass demonstrations in Poland, West Germany, Mexico City, Paris, Italy and elsewhere.”

College of Jewish Studies programs are open to the entire community; general admission is \$8 per lecture, or \$14 for both lectures; senior admission is \$5 per lecture or \$8 for both lectures. BU students are welcome to attend at no charge. Individual sponsorship is available (and encouraged) and donations are always welcomed. Individual sponsorship of \$100 includes admission to both fall and spring programs.

The College of Jewish Studies provides opportunities for adult Jewish education for See “CJS” on page 5

Hillel at Binghamton appoints new executive director

Hillel at Binghamton announced that Brian Freedman will be its new executive director. He was scheduled to begin work in mid-August.

After graduating from Ohio State College, Freedman became the director of engagement at the Ohio State Hillel. Two years later, he became the program director for Hillel at



Brian Freedman

the University of Illinois in Urbana-Champaign. In his final year there, Freedman began a dual master’s program in Jewish education and Jewish studies at Hebrew College in Newton, MA, which he recently completed.

Freedman has also worked for the Northern Hills Synagogue in Cincinnati, OH, as

its director of lifelong learning. After six months there, he was promoted to executive director and helped steward the congregation back to full-time rabbinic leadership.

Freedman noted that he was excited to return to Hillel after three years away, saying he missed “the craziness of campus life” and the moment when “you know you just had an impact on a student’s life.”

JFS prepares for We Remember You 2018

Jewish Family Service is preparing for the distribution of food baskets for the We Remember You project, which is now in its 11th year of service to people in the Jewish community who struggle financially.

As in past years, 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 out to the recipients so they can shop for the additional food items for their tables that have “special meaning” to them. Those

interested can make a donation to JFS by Wednesday, September 5, with checks noted on the memo line for “We Remember You” and mailed to 500 Clubhouse Rd., Vestal, NY 13850.

JFS Director Roz Antoun noted, “The We Remember You project brings out the Jewish community spirit of kindness and generosity. The children of Hillel Academy have designed 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 treats to add a spark of fun.”

There is another way the community can help, according to Antoun. “Think about donating small items for the baskets, such as honey. JFS is also requesting donations of spices, because spices are a great way to reduce sodium in the meal, and add minerals and antioxidants while providing wonderful flavors,” Antoun said. “When someone is receiving SNAP benefits or is on a tight budget, buying spices is not a priority. This is a

way of providing something really special.”

Antoun is asking community members to contact her with to find out what is needed so items will not be duplicated and things that the recipients will not use will not be distributed. Contact Antoun at 724-2332 or by e-mail Rozjfs@stny.rr.com for further information.

“Thank you for 11 years of making this project joyful, compassionate and appreciated. The recipients very much enjoy the gifts and especially being remembered by the community,” Antoun said.

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Opinion

From the Desk of the Federation President

The Joy of Being Jewish celebration events

DR. HOWARD WARNER

In the past, our community celebrated an annual Jewish Ethnic Festival. As the number of volunteers and participants dwindled due to demographics, the event became difficult to produce. Eventually, it became too difficult to undertake this activity at all. After a few years without any such festival, we are trying to revive this program. However, to accommodate the realities of our community, it is necessary to alter the original process. In the past, we had a large food and vendor area and a guest lecture. We propose to involve the various components of our greater Jewish community. In this way, we can highlight our diversity and the riches of our community. Our hope is that some who are not engaged will find a new outlet for their energies through established institutions within our community.

At this time, we have planned a few events that will be organized by the Jewish Federation in conjunction with the Jewish Community Center. Other events will be held

at other venues such as local synagogues and the Chabad Center. By partnering with the various elements of our community, we will widen the exposure and encourage cross-interaction (and cross-pollination). We have called this celebration "The Joy of Being Jewish." We lend our support to these many events. We have several programs already planned and will add some as the time allows. The autumn period was selected since summer-time vacations have ended and the snowbirds are still in town.

The committee has decided to begin the process by engaging volunteers to participate on Friday, September 14, with the Day of Caring through the United Way. The specific program has not been decided yet, but we will announce it when we have adequate information. We hope that this will appeal to some younger participants seeking an opportunity to perform *tzedakah*. On Saturday, September 15, Beth David will hold its monthly luncheon/lecture event. We encourage the entire community to attend.

This year, we did not have a Jewish film festival, but we plan to offer a dinner and movie at the JCC (which is our partner for this event) on Sunday, October 7. This year Temple Concord is partnering with Temple Israel for its scholar-in-residence program. On Sunday, October 14, the partnership will be at Temple Israel and include a breakfast lecture. This year, the Federation supported the iEngage program, which was jointly sponsored by Temple Concord and Temple Israel. Make sure not to miss Super Sunday on Sunday, October 21, for brunch and the Yasher Koach awards.

Each year, the Chabad Center sponsors a women's program. This year, the event will be a part of our JOBJ celebration. The women's program will be held on Sunday, October 28. We have planned to have a program involving Hillel Academy and its children. The date is yet to be decided. Again, as we add other events, we will inform the community.

The non-misogynist, non-hypocritical case for Jewish continuity – with music

By Andrew Silow-Carroll

(JTA) – This is Leonard Bernstein's centennial summer and the Tanglewood Music Center in the Berkshires is staging a series of outdoor performances to celebrate its favorite son. I'm not saying that everyone who goes to Tanglewood is Jewish, although I always think a typical evening there is what the High Holidays would look like if the Israelites had enjoyed picnics and white wine.

I had lawn tickets recently when the Boston Symphony performed Bernstein's score of "West Side Story" live while the film was shown on large screens. The effect was sort of magical and almost distracted me from my usual activity, which is basically contemplating the fate of the Jewish people. I say almost because there's an unmistakable gap between the message of the musical about forbidden love and the normative – or should I say, once normative – Jewish preference for Jews marrying other Jews. I've joked before that American Jews are the only group that

roots against Romeo and Juliet getting together.

This was just a few days after *The New York Jewish Week* reported on sexual misconduct allegations against the influential Jewish sociologist Steven M. Cohen. Cohen's persistent question has been how many Jews are doing Jewish. He studied the impact of interfaith marriage on Jewish continuity and vitality, and became associated with a camp of social scientists who believe that intermarriage, late marriage and lifelong singlehood hold "disturbing consequences for the Jewish community." A generation of Jewish communal professionals was galvanized by studies showing the ways that Jewish connections and behavior diminish among the children and grandchildren of intermarriage.

Cohen has already stepped down from some of his key roles and been removed from some others. Longtime critics of his research and advocacy are already stepping into the breach: *The Forward* published two op-eds decrying Cohen's emphasis on fertility and statistics; three

female scholars accused him and the Jewish communal establishment of making "patriarchal, misogynistic, and anachronist assumptions about what is good for the Jews."

Cohen and his colleagues in Jewish sociology have made mistakes. As Jane Eisner at *The Forward* pointed out, Cohen had license, perhaps unusual for a social scientist, to be an advocate for specific policies. In championing traditional modes of Jewish engagement – synagogue attendance, attachment to Israel, a sense of peoplehood – he and his colleagues could appear dismissive of new ways that Jews were experiencing their Jewishness. Sometimes they shifted blame, intentionally or not, onto women and the choices they make about career, marriage and childbearing.

That's the feminist critique of the communal obsession with "continuity." More familiar is the cultural critique, which you are less likely to find in academic journals than in the wedding section of *The New York Times*. Jewish kids marry kids of See "Continuity" on page 7

In My Own Words

Should I be offended or not?

RABBI RACHEL ESSERMAN, EXECUTIVE EDITOR

The word "offensive" is being bandied about a great deal on social media and in newspapers. After reading a column saying that people *don't* have the right to censor something just because they feel offended by it, I found myself debating if or when we should be able to control or censor words and actions. Google defines the adjective offensive as "causing someone to feel deeply hurt, upset, or angry." The problem with this definition is that it focuses on the feeling of the person who is offended, rather than on whether or not the offense was meant or even whether what was said could be objectively declared offensive.

There is a difference between what occurs in the public and private spheres. We hope that our friends and family would never say something we find offensive, particularly if it's aimed at us personally. However, this occurs more than we might like. For example, is it offensive for someone to comment on our looks ("gee, you've put on some weight") or for us to remark on someone's work ethic ("if you would put more effort into that, you would have better results")? The person saying those comments and the person experiencing them may feel differently about what has been said. ("I say this out of love" vs. "You have no right

to criticize me.") Sometimes we hit sore points without realizing it; other times, people take aim for those spots. Still, there's a difference between hurt personal feelings and larger offensive actions and sayings.

The question that arises in the public sphere is how do we balance free speech (our right to express an opinion) with the need to not offend someone (by saying something other people oppose)? I have a friend who is a supporter of President Donald Trump and she is offended by those she calls "Trump bashers." This raises the question of where the line between legitimate criticism about an elected official and offensive speech should be drawn. Another example that is currently being debated is whether flying the Confederate flag is offensive. Thoughts on that vary. While some see the flag as representing states' rights and the culture of the South, others see it as a symbol of slavery. They find it offensive for people to celebrate a time when African-Americans had no legal rights.

For Jews, Nazi memorabilia and Holocaust denial are often offensive. The symbols themselves don't bother me. I'm more concerned with those who publically support Nazi policies and/or think that Jews should be killed, jailed or thrown out of this country. When I see marchers chanting,

"Jews shall not replace us," I am not offended: I am angry and horrified and scared all at the same time.

What about literature and the recent movement to ban books that people find offensive? Yes, there is a new movement to ban books from schools – including college courses – that comes from the left wing, rather than the right wing. It's not people asking that books about the LGBTQ community be taken off library shelves (although that still happens), but classics that no longer fit the definition of political correctness. It means we're asking authors who were products of their times to suddenly understand our world – even though they are no longer alive. I don't like either side banning books. There is much to learn even from literature that doesn't fit our world viewpoint.

This conundrum doesn't have an easy answer. Or, at least, I don't have one. We need to balance caring about the feelings of others with an understanding that we can't always cater to those with the thinnest skins. This balance also includes recognizing that the world doesn't revolve around our feelings, while acknowledging that we need to consider the feelings of those whose experiences have given them a different world view. The task is a difficult one.



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OF GREATER BINGHAMTON

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

ADS

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TC/TI *Selichot* potluck picnic and service on Sept. 1

Temple Concord and Temple Israel invite the community to join them on Saturday, September 1, at 6:30 pm, for a *Selichot* potluck picnic in the Temple Concord Dorothy Schagrin Garden, 9 Riverside Dr., Binghamton. Those attending are

asked to bring a vegetarian or dairy dish to share. A dessert reception at 7:30 pm will lead into *Selichot* services at 8 pm. The service will include the I.L. Peretz story "If Not Higher" interwoven with the prayers. The evening will conclude with

the sounding of the *shofar* and *Havdalah*.

For further information, contact Temple Concord at 723-7355, or visit templeconcordbinghamton.com. All are welcome.

Jewish humor stories at library program 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.

TBE window rededication



Above: Members of the Jewish community and Jewish Federation of Greater Binghamton employees gathered around the Temple Beth El window dedicated to the memory of Lewis and Sophie Cahn after a short service at St. Paul's Episcopal Church in Endicott. In front (l-r): Jennifer Kakusian, Federation administrative assistant; and Charles Manasse, a member of the Federation committee that rescued the windows. Middle row (on left): Hollie Levine, window committee member, and Nellie Roth. Back row: Brendan Brynes; Suzanne Holwitt, Federation Board of Directors member; Rabbi Rachel Esserman, great-granddaughter of Lewis and Sophie Cahn; Richard Esserman, great-grandson of Lewis and Sophie Cahn; Federation Executive Director Sima Auerbach; Honey Esserman, granddaughter of Lewis and Sophie Cahn; Howard Warner, Federation president; Neisen Luks, window committee member; Marsha Luks; and Sandy Shapiro.

At left: On August 19, the first rededication of a large stained glass window rescued from the former Temple Beth El of Endicott building took place at St. Paul's Episcopal Church in Endicott. Shown is the window that was dedicated to the memory of Lewis and Sophie Cahn.

Community Calendar

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

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



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Off the Shelf

Spanish Jews, conversos and New Mexico

RABBI RACHEL ESSERMAN

New Christians: That was a dangerous term when used to describe converts to Christianity, particularly after the Inquisition came to Spain during the 15th and 16th centuries. In 1492, all Jews living in Spain had been forced to choose between converting or leaving the country. Some of those who remained took on only the outer trappings of Christianity, but kept Jewish practices in secret. The hidden observances of these New Christians could prove fatal if discovered because the Inquisition tortured and/or killed those it found guilty of the crime of Judaizing. Some New Christians who managed to survive passed these practices on to their descendants, but didn't always tell them their real meaning.

How one such family of conversos traveled from Spain to New Mexico is the subject of Mary Morris' new novel "Gateway to the Moon" (Nan A. Talese/Doubleday). The topic of conversos is raised even before the novel begins: Morris not only offers a historical note about the history of these secret Jews, but includes a chronology of events related to the Inquisition and a list of characters, which looks at both the 15th and 16th centuries (with the author noting which characters are actual historical figures) and the late 20th century. The chapters move back and forth between the two time periods as readers learn the connection between the contemporary characters and those who lived through the Inquisition.

In the 20th century, the novel's main focus is on two characters: Miguel Torres and Rachel Rothstein. Fourteen-year-old Miguel is fascinated by astronomy. Neither of

his parents, who no longer live together, understand his love of the stars. Miguel jumps at the chance to babysit the Rothstein children, even though he never reveals to Rachel exactly how young he is. Rachel and her family recently moved to New Mexico and the move is not working out as well as she hoped. Although her husband has found his place as a physician, Rachel is floundering. In addition to having difficulty dealing with her squabbling children, she is so unsettled she's unable to decide on her next art project. Miguel loves working for the Rothsteins, but wonders about the family dynamics, which seem so different from his own.

The sections that take place during the 15th and 16th centuries focus on different, but related, characters, as readers learn about the real life Jew who traveled with Christopher Columbus on his first voyage and other real life and fictional characters who lived publically as Christians, but privately as Jews. Some of these chapters are difficult to read because the author tells in great detail about the torture and deaths of some conversos. However, the historical sections were my favorites because they offered insights into why people continued to practice Jewish customs (everything from habit to sincere belief) and why others felt themselves to be true Christians.

The confusion some conversos felt is well-expressed by one character when thinking about why her parents wouldn't leave the Jewish ghetto where they lived: "After the massacres and forced conversions, it had been easy for [them] to convert. They had kept the Law of Moses out of

convention. It was easy for them to let go of many of the rituals—though [he] never resigned himself to the eating of pork. And they kept the Sabbath as they had before. But for years now they had been good Christians. They follow the teachings of the Catholic Church. They go to mass. They kneel. They take communion and ask for absolution for their sins." Unfortunately, this is not enough to save them when someone denounces them for Judaizing.

It won't come as a surprise to readers that Miguel comes from a converso family, even though his relatives have no idea why they perform certain behaviors. For example, the only night Miguel and his mother ate at the table, rather than standing at the counter, was on Friday nights. She always turned the portrait of the Virgin Mary to the wall before she lit candles, circled her arms and then, with her eyes closed, said a blessing. When Miguel asked her about this custom, she couldn't answer except to note that this is what her family had always done. When Miguel spends part of a Friday night at the Rothstein house, he's surprised to see Rachel perform similar acts, although it never occurs to him to connect them to his mother's behavior. Only later does Miguel learn of his ancestry.

The writing in "Gateway to the Moon" feels dry at times, but there is great emotion underlying the prose. Parts of the novel are very powerful and readers may find themselves rooting for characters—especially contemporary ones—to change the course of their lives. Morris manages to tie together the different sections of her work into a believable and satisfying ending.

Why "Lucky Jew" imagery is so popular in Poland

By Cnaan Liphshiz

(JTA) – Visit a few main marketplaces or trinket shops in Warsaw or Krakow, and you're almost guaranteed to find a figurine or picture of a *haredi* Orthodox Jew counting money. Offensive to some and just bizarre to others, the sale of stereotypical images of Jews as good luck charms started in Poland in the 1960s. It closely followed the last large wave of Jewish emigration from the country, where 3.3 million Jews lived before the Holocaust. Only 20,000 Jews live there now.

Critics believe it is an expression of centuries of antisemitic bias in a country whose society and government are struggling with the tragic history of Poland's once-great Jewish community. The "Lucky Jew" images are "deeply rooted in negative stereotypes," Rafal Pankowski, a founder of the Warsaw-based Never Again anti-racism organization, said in a December statement. (His condemnations helped force the Polish parliament's souvenir shop to drop its Lucky Jew figurines.)



Customers bought figurines of Chasidic Orthodox men at a market in Krakow in April. (Photo by Jason Francisco)

Others, like Jonny Daniels, founder of the From the Depths group that promotes dialogue between Jews and Poles, dismiss it as an "insensitive but ultimately harmless expression of nostalgia," similar to how some view cigar store Indians in the United States.

But some are simply fascinated by the phenomenon and its significance beyond its obvious perpetuation of the notion that Jews and money are inseparable. Take Michael Rubinfeld, a Canadian-Jewish theater actor and producer who moved to Poland in 2014 and married a Krakow Jewish woman in 2015. In recent months, he has begun selling in marketplaces pictures of himself counting coins, which he markets as part of an act, he told Vice in an interview published recently. "These Lucky Jews are just so politically incorrect and absurd that it instigates an equally politically incorrect response of delight in me," Rubinfeld, 39, told Vice. See "Lucky" on page 7

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.

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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

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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 process against may be served & shall mail process to: 28 Terrace Dr., Binghamton, NY 13905. Purpose: any lawful activities.

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

To place your legal notice, contact Bonnie at 724-2360, ext. 244 or bonnie@thereporter.org

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.

NOTICE OF FORMATION OF LIMITED LIABILITY COMPANY: The name of the limited liability company is: S&S Property Rentals, LLC (the "Company"). The date of filing of the Articles of Organization of the Company with the Secretary of State was August 1, 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:

Joel Patch, 80 Exchange Street, Suite 700, Binghamton, NY 13901. The purpose of the business of the Company is any lawful business purpose.

NOTICE OF FORMATION OF LIMITED LIABILITY COMPANY: The name of the limited liability company is: Val's Diner at the Bus Stop, LLC (the "Company"). The date of filing of the Articles of Organization of the Company with the Secretary of State was August 7, 2018. The county in which the principal place of business of the Company shall be located is Broome County. The Secretary of State has been designated as agent of the Company upon whom process against it may be served. The Secretary of State shall mail a copy of any process against the Company, to Hinman, Howard & Kattell, LLP, Attn: Ryan M. Mead, 80 Exchange Street, Suite 700, Binghamton, NY 13901. The purpose of the business of the Company is any lawful business purpose.

NOTICE OF FORMATION OF LIMITED LIABILITY COMPANY: The name of the limited liability company is: Dixon Exterminators, LLC (the "Company"). The date of filing of the Articles of Organization of the Company with the Secretary of State was November 15, 2016. 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 Dixon Exterminators, LLC, 15 Castle Drive, Windsor, NY 13865. The purpose of the business of the Company is any lawful business purpose.

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American students get first-hand experience in Israel, MDA-style

By Maayan Jaffe-Hoffman

(JNS) – Sophie Roth, 17, from Long Island, NY, had always watched as ambulances whirred by and wondered what it would be like to serve as an emergency responder, assisting someone in pain. This summer, Roth and 14 other teens are seeing first-hand how powerful it can be “to have that really personal connection with someone who is very sick,” she said, and how important a helping hand can be in a time of crisis.

Roth is having this experience in a place she never would have expected: southern Israel. She is participating in Camp Ramah’s inaugural Asiyah summer internship program, through which she received 60 hours of emergency-responder training through Magen David Adom and is volunteering for three-a-half-weeks with MDA in Beersheva. She and fellow volunteers learned 300 words of Hebrew medical jargon; studied how to read a person’s blood pressure, sugar and pulse; and to accurately report this information to MDA paramedics and medics.

The idea to launch the Asiyah program was based on several factors, according to program director Naama Levitz Applbaum. For starters, Camp Ramah was seeing that many campers had been to Israel before the age of 17 – the traditional age when campers take part in the Ramah Summer Seminar. They found that kids who have already been to Israel are less interested in a standard tourism program.

Additionally, feedback from campers was that they were very college-focused and wanted a program that would not only be fun and meaningful, but also give them volunteer hours and/or training experience, Applbaum told JNS.org. The Asiyah program combines all these factors.

The campers started their trip in late June in northern Israel with the Ramah seminar participants. Then they traveled to Jerusalem for their 10-day MDA training course. In mid-July, they headed south to volunteer in Beersheva, Yeruham, Dimona and Ofakim. The students volunteer from 7 am-3 pm each day.

“We decided to go outside Jerusalem – outside the participants’ comfort zones – to Beersheva, which is also close to people that really need these volunteers,” Applbaum said, noting that Ofakim, Yeruham and Dimona are lower-income development towns.

Hebrew immersion is likewise key to Asiyah. “I have already learned so much from being at the station, where everyone spoke to me in Hebrew, and being totally im-

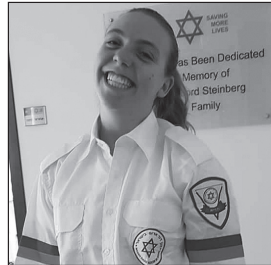


American teens volunteered with Magen David Adom. At right is Sophie Roth, 17, of New York. (Photo courtesy of Asiyah)

mersed has been very exciting,” said Jenna Levin, 17, from San Diego.

Applbaum also said the program hopes to close the seemingly ever-widening gap between young American Jews and Israel through “meaningful experiences and interactions with Israelis from all walks of life.” In the south, she added, campers also “interact with Bedouin and Arab Israelis, and understand the coexistence that exists. With this meaningful encounter, we can create the language to bridge that gap.”

Roth said she has benefited from going into people’s



Jenna Levin, 17, from San Diego. (Photo courtesy of Asiyah)

homes, and seeing how they live and interact with one another and their environment. “That is an important part of Israel that not many tourists get to see – the people’s connection to this land and what they are going through to live here.”

The teen had never been to Israel before. She admitted being a little scared before arriving in the Jewish state. Roth said when she would watch the news about events in Israel back in the United States, she would often wonder why people choose to live in Israel if they know they are in danger. But her position has changed.

“This morning, we went over what to do if something serious is going on, and I don’t feel scared anymore,” she said. “Now I feel strong because I know I can help people if something happens – if there is a bomb or a mortar. Knowing that we have that power to help people and fight back made me feel stronger.”

For Jacob Wise, 17, of Toronto, the experience is an opportunity to connect with his Jewish heritage and “do a huge mitzvah helping people save lives.” Wise mentioned: “I’ve never done anything like this, nothing even close.”

Roth expressed similar sentiments. She said there is “nothing else more important you can do in your life as a Jewish teen than coming to Israel.”

She said that for a Jew, “working in an ambulance in America could never be as impactful as in Israel, where you are serving your fellow people.”

Applbaum noted that next year, Ramah will open a similar program in the high-tech arena – one of Israel’s most rapidly growing economic and business sectors.

CJS..... Continued from page 1

the Broome County community by offering fall and spring programs. Drawing on local resources, and inviting scholars and experts from a range of universities and cultural and religious institutions, CJS sponsors programs dealing with Jewish history, culture, religion and politics.

The College of Jewish Studies, founded in 1986, is an informal coalition between the Judaic Studies Department of Binghamton University and several area Jewish sponsoring institutions: the Jewish Community Center, the Jewish Federation of Greater Binghamton, Beth David Synagogue, Temple Concord and Temple Israel. Programming for CJS would not be possible without the additional financial support of grants from the Community Foundation for South

Central New York – David and Virginia Eisenberg Donor Advised Fund, the Jacob and Rose Olum Foundation, the B’nai B’rith Lectureship Fund, the Victor and Esther Rozen Foundation, an endowment fund from the former Temple Beth El of Endicott, a grant from the JoyVel Charitable Fund and the donations of individual sponsors.

For information on how to become an individual sponsor or to make a donation, e-mail CJS at bingcjs@gmail.com. The College of Jewish Studies is a 501(c)(3) non-profit organization.

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

ROSH HASHANAH 5779 Greetings

Deadlines: Aug. 30 (Sept. 7 issue) and Sept. 5 (Sept. 14 Health Care issue)

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.

You may choose from the designs, messages and sizes shown here - more are available. You may also choose your own message, as long as it fits into the space of the greeting you select. (Custom designs available upon request.) The price of the small greeting is \$18 (styles B, E and F), the medium one is \$36 (style A, C and D) and the largest one (style G) is \$72.

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.

ROSH HASHANAH Greetings

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Style A - \$34
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L'SHANAH TOVAH

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A dollop of honey and a dollop of sweetness for the upcoming year!

Your name(s)

Style C - \$34 • Actual Size: 3.22" x 1.975"

Happy Rosh Hashanah!

Your Name(s)

Style B - \$18 • Actual Size: 1.5278" x 1.975"

Let the New Year be the start of only the sweetest things!

Your Name(s)

Style G - \$68 • Actual Size: 3.22" x 3.95"

May you be inscribed in the Book of Life for good health, peace and prosperity.

Your Name(s)

Style D - \$34
Actual Size: 3.22" x 1.975"

May this New Year be a time of peace & joy for you and all those you love.

Your Name(s)

Style E - \$18
Actual Size: 1.5278" x 1.975"

Have a sweet, happy & healthy New Year!

Your Name(s)

Style F - \$18
Actual Size: 1.5278" x 1.975"

Your Name(s)



Ki Tetze, Deuteronomy 21:10-25:19

Ki Tetze: loving and hating tonight

RABBI BARUCH BINYAMIN HAKOHEN MELMAN, TEMPLE ISRAEL OF THE POCONOS

Behind everything which we hate there is to be found a Divine lesson for us. Sometimes we hate a person because he reminds us of a defect in our own character. That is a Divine message. Sometimes we hate someone because he is so good that we become jealous of him and look for petty ways to find fault with him to assuage our sense of regret for our own imperfect natures. Or perhaps he is full of joy and we are depressed or sad, and hence we are jealous.

They say that the perfect is the enemy of the good. If you wait for the perfect, you'll miss the good, and thus may end up hating the perfect in our passing up of the good.

In our *parasha*, Ki Tetze, there is the instruction, if you have two wives, where one is loved and the other is hated, that we must honor the birthright of the oldest, the firstborn son, even if he is the offspring of the hated wife. The hated wife is identified first as the *senuah*, the hated one, spelled *sin, nun, vav, alef, hey*. But then she is later identified not as the *senuah*, but rather as the *seniah!* *sin, nun, yud, alef, hey*. The letter *vav* is replaced with the letter *yud!*

What is the significance of this change in spelling? Every word is divine. Every letter is divine. So it must have a meaning. Furthermore, the Torah was given to us to be eternally relevant to every generation. So today, when most of Jewry has foresworn polygamy, what lesson can we learn from the change in spelling?

The letter *yud* represents divinity. *Yud* is the first holy letter of Hashem's name, represented by the tetragrammaton, YKVK, the ineffable four letter Holy name. It is so holy that we do not even pronounce the actual name. Rather we refer to Him as Hashem, meaning "the name."

It is teaching us that behind everything which we hate there is to be found a Divine lesson for us. Sometimes we hate a person because he reminds us of a defect in our own character. That is a Divine message. Sometimes we hate someone because he is so good that we become jealous of him and look for petty ways to find fault with him to assuage our sense of regret for our own imperfect natures. Or perhaps he is full of joy and we are depressed or sad,

and hence we are jealous of his joyous demeanor.

A spouse is called an *ezer k'negdo*, translated often as "helpmeet." *Ezer* means "helper" and *k'negdo* means "against." When you are on the correct moral path she is to be a helper. She is loved. But when you fall off the path she is *not* to be an enabler. Her job is to oppose you and help you get back onto the right path. But then you may hate her for it. But she's just doing her job. The enlightened spouse will recognize this and seek to amend his ways, and so be in the circle of love and respect again. So, in truth, the two wives are really one in the end.

The son who is to receive the birthright, regardless of which wife is his mother, what does he come to teach us? That even good things may come from seemingly bad origins. After all, David, the future king of Israel and progenitor of the *mashiach*, is from the fruit of a Moabitess who in turn stems from the incestuous liaison between Lot and his daughters after witnessing the fiery demise See "Loving" on page 8

Congregational Notes

Beth David Synagogue

Affiliation: Orthodox Union
 Rabbi: Zev Silber
 Address: 39 Riverside Dr., Binghamton, NY 13905
 Phone: 722-1793
 Rabbi's Office: 722-7514
 Fax: 722-7121
 Office hours: Mon. closed; Tues. 10 am-1 pm; Wed. closed; Thurs. 9 am-1 pm; Fri. 10 am-1 pm
 Beth David e-mail address: bethdavid@stny.rr.com
 Rabbi's e-mail: rabbisilber@stny.rr.com
 Website: www.bethdavid.org
 Facebook: www.facebook.com/bethdavidbinghamton
 Shabbat Services:
 Friday, Aug. 24 7:15 pm
 Shabbat, Aug. 25 9 am
 Mincha after the kiddush
 Maariv 7:20 pm
 Weekday Services:
 Mornings:
 Sun., Aug. 26 8:30 am
 Mon.-Fri., Aug. 27-Aug. 31 7 am
 Evenings:
 Sun.-Thurs., Aug. 26-30 7:25 pm
 Fri., Aug. 31 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.

Rohr Chabad Center

Affiliation: Chabad-Lubavitch
 Rabbi: Aaron Slonim, E-mail: aslonim@binghamton.edu
 Address: 420 Murray Hill Rd., Vestal, NY 13850
 Phone: 797-0015, Fax: 797-0095
 Website: www.Chabadofbinghamton.com
 Chabad on the West Side
 Rabbi: Zalman Chein, E-mail: zchein@JewishBU.com
 Address: 27 Bennet Ave., Binghamton, NY 13905
 Phone: 722-3252
 Regular service times: Daily 7:30 am, Friday evening 6 pm, Shabbat morning 9:30 am, Maariv and Havdalah one hour after candle-lighting time, Sundays 9:30 am.
 Linking Hearts for youngsters with special needs: This program connects Jewish special-needs children and teenagers, ages 5-14, who have mental, physical and/or functional disabilities, with student volunteers who will visit participating youngsters weekly in their homes.
 To join the mailing list, for up-to-date information on adult education offerings or to arrange for a private tutorial, for details concerning the Judaica shop and resource center, or for assistance through the Piaker Free Loan Society or Raff Maasim Tovim Foundation, call Chabad's office at 797-0015.

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
 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 24, at 6:30 pm, there will be a BYO picnic in the garden followed at 7:30 pm by a Shabbat in the Garden service, led by Rabbi Barbara Goldman-Wartell and Shari Neuberger.
 On Saturday, August 25, at 9:15 am, there will be Torah study.
 On Friday, August 31, at 8 pm, there will be a Shabbat evening service celebrating Labor Day led by Rabbi Barbara Goldman-Wartell.
 On Saturday, September 1, there will be no Torah study. There will be a joint Selichot program with Temple Israel: at 6:30 pm, there will be a potluck dairy/vegetarian picnic in the garden; at 7:30 pm, there will be a dessert reception; and at 8 pm, there will be Selichot services.

Temple Beth-El of Ithaca

Affiliation: United Synagogue of Conservative Judaism
 Rabbi: Scott L. Glass
 Address: 402 North Tioga St. (the corner of Court and Tioga streets), Ithaca, NY 14850-4292
 Phone: 273-5775
 E-mail: rabbi@tbeithaca.org and secretary@tbeithaca.org
 Website: www.tbeithaca.org
 President: Jerry Davis
 Sisterhood President: Julie Paige
 Director of Education: Rabbi Suzanne Brody
 Administrative Assistant: Jane Griffith
 Services: Friday 8 pm; Saturday 10 am, unless otherwise announced. Weekday morning minyan 7:30 am (9 am on Sundays and legal holidays).
 Religious School/Education: September-May: Classes meet on Sunday, 9 am-12:30 pm and Wednesday afternoons, 3:45-5:45 pm. The Midrashah (eighth-grade and high school) classes will meet at times designated by their respective teachers.
 Adult Ed.: Numerous weekly courses, several semester-long courses and a variety of mini-courses and lectures are offered throughout the year. Call the temple office for more details.
 Religious school classes will begin on Sunday, September 16, at 9 am, with learning and activities for children in kitot gan-vav (kindergarten-sixth) and their parents from 9 am-12:30 pm.
 On Thursday, September 27, from 6-7:30 pm, Midrashah for grades seven-12 will begin.

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.
 Friday, August 24, light candles 7:43 pm
 Shabbat ends Saturday, August 25 8:42 pm
 Friday, August 31, light candles 7:43 pm
 Shabbat ends Saturday, September 1 8:42 pm

Temple Israel

Orientation: Conservative
 Rabbi: Geoffrey Brown
 Address: 4737 Deerfield Pl., Vestal, NY 13850
 Phone: 723-7461 and 231-3746
 Office hours: Mon.-Thurs. 8:30 am-4 pm; Fri. 8 am-3 pm
 E-mail: titammy@stny.twcbc.com
 Website: www.templeisraelvestal.org
 Service Schedule: Tuesday, 5:30 pm; Friday, 5:30 pm; Saturday, 9:30 am
 On Saturday, August 25, at 9:30 am, services will be led by Rabbi Geoffrey Brown. The Torah portion will be Deuteronomy 21:10-25:19. The haftarah will be Isaiah 54:1-10 and 54:11-55:5.
 On Monday, September 3, the temple office will be closed for Labor Day.
 Those who wish to recite the Mourner's Kaddish during a weekday service can contact Howard Schwartz at schwerz@stny.rr.com or call the temple office one-and-a-half weeks or more before the date to ensure time to make up a minyan. Temple Israel holds weekday minyan services on Tuesdays at 5:30 pm and Fridays at 5:30 pm.

Norwich Jewish Center

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

Kol Haverim

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

Temple Brith Sholom

Affiliation: Unaffiliated
 Address: P.O. Box 572, 117 Madison St., Cortland, NY 13045
 Phone: 607-756-7181
 President: Louis Wilson, louiswilson1995@yahoo.com
 Service leaders: Lay leadership
 Shabbat services: Either Friday evening at 7:30 pm or Saturday at 10 am from Rosh Hashanah to Shavuot. Holiday services are also held. Check the weekly e-mail for upcoming services. Contact the president to get on the e-mail list.
 Religious School: Students are educated on an individual basis. Temple Brith Sholom is a small 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.

NEWS IN BRIEF

From JNS.org

SodaStream sold to Pepsi for \$3.2 billion in cash

Israel's homemade seltzer company, SodaStream, has been sold to U.S.-based PepsiCo Inc for \$3.2 billion in cash. SodaStream CEO Daniel Birnbaum said the sale "is validation of our mission to bring healthy, convenient and environmentally friendly beverage solutions to consumers around the world." Final closing is anticipated in January 2019, following a vote of shareholders, regulatory approvals and other bureaucratic steps. SodaStream stock has surged 123 percent in the last year. The seltzer-machine sales company was founded in 1991, creating machines and accessories for home seltzer-making, including dozens of mix-in flavors. Approximately 500,000 devices are produced by its 3,500 employees monthly and sold in 46 countries worldwide. According to Birnbaum, the company will continue to operate in Israel. In October 2014, the company announced it would close its factory in Ma'ale Adumim, which employed hundreds of Palestinians – ironically, due to the BDS movement that pressures not supporting any Israeli companies in Judea and Samaria. The shutdown cost 500 Palestinian employees their jobs. Now, SodaStream has 1,400 employees near Rahat in the Negev, a third of them Bedouin Arabs.

Israeli gymnast breaks world record to take home the gold

Israeli gymnast Linoy Ashram broke a world gymnastics record at the Rhythmic Gymnastics World Challenge Cup in Minsk, Belarus, on Aug. 18. The 19-year-old from Tel Aviv scored a 20.65 for her clubs performance, beating 2018 European Championships winner Russian Dina Averina's high score of 20.05. Ashram racked up 77.800 points in the all-round stage of the Aug. 18 competition, taking home the gold medal. The Israeli team finished in fifth place overall. The Israeli Olympic Committee said that since Ashram also won gold at the Challenge Cup competition in Spain in May, she is the first person in the history of the competition to win two gold medals in one season. Ashram is the first Israeli rhythmic gymnast to win an all-around medal at the World Championships, which she did in 2017, the first Israeli to win gold at the Grand Prix Final, the first Israeli to win gold in a World Cup series apparatus final and the first to win gold in the all-around in the World Cup series, which she achieved at the 2018 Guadalajara World Cup.

LuckyContinued from page 4

His hope, he added, "is to undo the antisemitic image from within, through humor, in effect to push Poles into a critical awareness of the antisemitism running beneath the Lucky Jew iconography, while at the same time forcing Jews to question their own anti-Polish stereotypes."

To do that Rubinfeld, armed with a formidable chestnut beard, dresses up like a character from "Fiddler on the Roof," sets up a stall whose base is emblazoned with the words "Lucky Jew" and peddles his Lucky Jew self-portraits. They are also available on the website created by Rubinfeld and his company, FestivALT. "The whole thing doubles as a meta-commentary performance on a problematic custom and an actual straight-up business," Graham Isador wrote in Vice.

The business side of things is going all right, Rubinfeld told JTA. Since March, when Rubinfeld began peddling the artifacts with his wife, Magda Rubinfeld Koralewska, they have sold some 40 portraits of him counting money. Priced between \$5 and \$13, the merchandise is clearly meant for consumption by locals, but tourists, too.

Rubinfeld said his critics don't grasp "the deep tradition of Jewish satire and auto-irony." Besides, he told Vice, "when groups voluntarily adopt derogatory and stereotypical terms applied to them and then rebrand them from within, the result is to shift their meaning and weaken the stereotype."

But if his goal is to diminish the popularity of Poland's Lucky Jew figurines, Rubinfeld's act has had very limited impact, according to Daniels. "You'd be amazed how many educated people from the elite – lawyers, journalists, civil servants – own these figurines and images," Daniels said.

They are so popular that they make common wedding and housewarming gifts. In some households, the images are turned on their heads on Friday nights, so the money being counted may fall down on the family that owns it.

Still, Daniels believes, the figurines are "part of a longing for Jews, not hatred of them." Such longing prompts Polish villagers to attend mock Jewish weddings, stage Jewish music festivals and create a national graffiti campaign called "I miss you, Jew." Similar to a vogue for Judaism in Spain and Portugal, where Jews were driven out during the Inquisition, "the figurines are an attempt at reconnecting with Jews, not mocking them," Daniels said.

Like Rubinfeld, Daniels has used humor to get Poles to reassess the Lucky Jew figurines. In September, he posed for a cover picture in the weekly magazine of the *Rzeczpospolita* daily while wearing a *kippah*, counting coins and smiling mischievously at the camera. In the article, Daniels invited the paper's hundreds of thousands of readers to frame the portrait and put in on a wall for good luck. "By becoming the lucky charm Jew," he told JTA, "my intention was to make readers see how absurd it looks from the outside and maybe get them thinking."

Jewish Community Center

A peek at 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



Richard Knox

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 musicals, film, opera, 20th 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.

ContinuityContinued from page 2

other faiths because Americans marry Americans. The idea that you should "stick to your own kind," as Anita spits at Maria, goes against a liberal grain that embraces multiculturalism, diversity and tolerance. Tribalism is the enemy.

That was Michael Chabon's point in a speech he gave this year at Hebrew Union College in Los Angeles. The novelist called Jewish-Jewish marriage a "ghetto of two," which he further likened to "a gated community, a restricted country club" and the heavily guarded Jewish enclave of Hebron.

"I am for mongrels and hybrids and creoles, for syncretism and confluence, for jazz and Afrobeat and Thai surf music, for integrated neighborhoods and open borders and the preposterous history of Barack Obama," Chabon whitmanized in defense of intermarriage. "I am for the hodgepodge cuisines of seaports and crossroads, for sampling and mashups, pastiche and collage."

But where I usually agreed with Cohen and his school of sociology was when, responding to declining Jewish numbers and engagement, they would champion Jewish literacy and distinctiveness. The goal was not to shame people into sticking with the tribe, but to identify and promote what it is about Jewish life that is worth preserving in the first place: a textual inheritance; a particular moral and ethical language; a series of distinct and meaningful rituals; a living awareness of a Jewish past, in all its glories and horrors; a profound sense of connection with people who share that story.

That's not tribalism; that's not Bubbe saying she'll sit *shiva* if you marry out. That's a deep kind of cultural engagement that even Chabon should appreciate. And if the Jewish world created too few places that promote that affirmative vision of Jewish continuity, that's not the researchers' fault.

But those who are committed to this kind of Jewish continuity face a dilemma. It is what Ross Douhat, writing recently in *The New York Times*, calls "liberalism without/conservatism within." Liberal Jews are prone to embrace a world with fewer borders, more diversity, the whole Maria-and-Tony thing. At the same time, the Jewish community maintains "a certain conservatism about its own patterns of marrying and begetting and cultural transmission (and, in the case of Israel, the safety of its lonely nation-state)."

Does that make many of us hypocrites? I suppose. But it is hypocrisy with a purpose. Yes, "West Side Story" is itself a collage: of classical music and jazz, ballet and modern dance, Shakespeare and New York slang. It was originally conceived in fact as a clash not between "Americans" and "Puerto Ricans," but Jews and Catholics. It's creators – four gay Jewish men – were at least doubly outsiders. But like a lot of American hybrids, it wouldn't have come about at all without something distinctive in the upbringings of its creators.

Chabon wants "syncretism" without explaining where the distinctiveness of the ingredients comes from in the first place. There's no Afrobeat without the West African musical traditions out of which it grew. Collages would be pretty bland unless the elements were distinct in one way or the other.

I'd flip it around on Chabon. If there was a small, distinct indigenous culture and its millennia-old folkways were about to be swept away by a tide of colonialism or

cultural appropriation, would he celebrate that as "syncretism and confluence"? His call for an open-source Judaism suggests that tradition has run its course and deserves to be subsumed by the mainstream. There are many, many Jews, however, including Jewish liberals, who see themselves as that besieged indigenous culture. And they are willing to fight to preserve it – not as a museum piece, but a living, breathing, ever-growing thing.

Andrew Silow Carroll is editor-in-chief of the Jewish Telegraphic Agency.

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NEWS IN BRIEF

From JNS.org

Pro-Israel groups urge president of NYU to act on discriminatory statement

With the academic year about to begin, Israel advocacy groups – including the Louis D. Brandeis Center for Human Rights Under Law, StandWithUs and Alums for Campus Fairness – wrote a letter on Aug. 20 to New York University President Andrew Hamilton, asking his administration to address a discriminatory joint statement issued in April by 53 NYU student groups, including Students for Justice in Palestine and Jewish Voices for Peace, which declared that the student organizations would boycott two pro-Israel student groups on campus: Realize Israel and TorchPAC. The latest letter is a follow-up on three previous letters sent to Hamilton by the organizations. This specific letter acknowledges although NYU has condemned the BDS movement, the university has yet to adequately denounce the discriminatory statement and address how the vitriol has affected the NYU community, according to a joint statement by the three organizations. The letter states, “Unless you condemn the statement and clarify to students that they are expected to maintain a tolerant, inclusive campus environment during the coming year, we fear that the bigoted, hateful environment initiated at NYU in 2017-2018 will continue to fester and grow, and put your university at risk of violating Title VI of the Civil Rights Act of 1964,” which prohibits discrimination based on color, race or national origin in any program or activity that receives federal assistance. Alyza Lewin, president and general counsel of LDB, said “if Catholic students were told they had to disavow the Vatican before they could engage with other members of the student body, everyone would agree that it would be blatant discrimination. This is no different. It is incumbent upon the NYU administration to condemn such bias and intolerance in the most forceful terms at the outset of the new school year to ensure that pro-Israel students are not excluded, and that they feel safe on campus.”

Loving.....Continued from page 6

of Sodom and Gemorrah. Sometimes a setback is really a setback. But let us have the eyes to try to see the Divine message behind every seeming setback and to turn hate into love wherever we go.

As the Torah teaches (Lev 19:18), love thy neighbor as thyself – *ve'ahavta le'reyacha kamocho...* Neighbor and evil are spelled with the exact same letters, *reish* and *ayin*. And we are to hate evil. So what this means is that we must love our neighbor as we love ourselves, despite the evil we may do.

Do we not still love ourselves, even when we know we are imperfect and thus can do better? So, too, we should extend that same sense of compassion to our neighbors whom we know to be imperfect. We can show our love for the good they do and try to correct them when we see they can do better. In that sense, we are like the two wives, in that we are really one and the same in our duty to help our neighbor become better. For us today, the two wives are really one and the same wife! Our supporter when we strive to do good, and our opponent when we strive to follow evil.

Evil comes to teach us and test us, and, ultimately, to correct us. Spelled backwards it is *ayin* and *reish*, pronounced *er*, meaning

awaken. When we love the good (wife) and hate the evil (wife), and yet appreciate that the challenge of evil is really for our own soul's growth, then we will have awakened to a higher order of consciousness.

Isaiah (45:7) teaches that Hashem even created evil: *yotzer ohr uvoreh choshech, oseh shalom uvoreh et hara...* “(He) forms light and creates darkness/makes peace and creates evil...”

In other words, God created both darkness and evil. Even darkness and evil are His creation. It is part and parcel of our world which He created.

And as everything in creation has a purpose, even darkness and evil serve a purpose in this world. They come to arouse us and motivate us to do better and rise above the lethargic moral entropy that normally guides us, as a response to evil, or even just to avoid it. We combat darkness and evil by lighting a candle and bringing light by doing a mitzvah, performing an act of kindness to another.

And, as Hillel summarized, the essence of the Torah: that which is hateful to you, do not do unto others. All the rest is commentary. Now go and study.

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