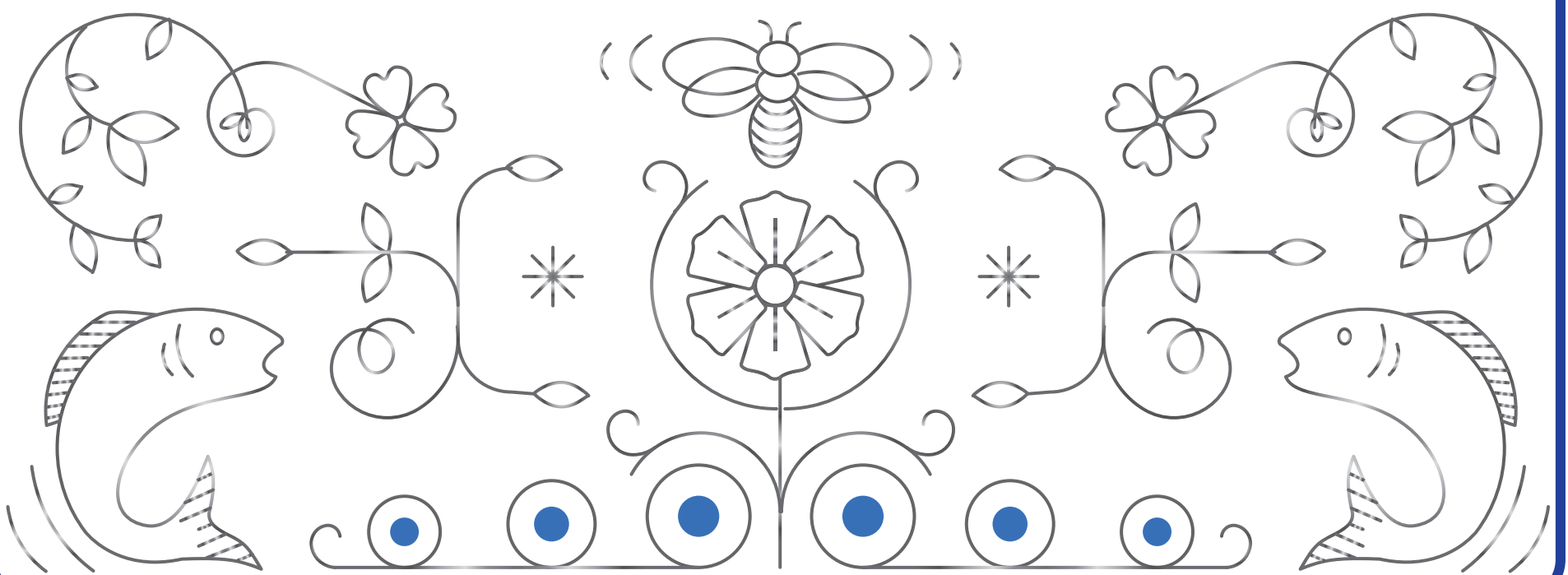


Shanah Torah Tikatevu
• 5779 •

**Wishing you and your family a
happy, healthy & peaceful New Year!**



Opinion

From the Desk of the Federation Executive Director

Hello, this is Sima

SIMA AUERBACH

In the next few days, Jews all over the world will come together to hear the *shofar*. It is a ritual we anticipate each year. But, the *shofar* blast is anything but routine. It is a wake-up call, demanding that we pay attention to what counts the most. The *shofar* blast asks us to think about how we want to live in the coming year. Above all, it sends the message of hope and optimism that is at the heart of Rosh Hashanah and Yom Kippur.

I am delighted to extend my heartfelt wish for a happy and healthy New Year to you and your family, and to ask you to help support our Jewish Federation's efforts to make our community and the world a better place. Your gift of

tzedakah will help strengthen and enhance Jewish life now and for generations to come.

Taking care of and strengthening our community drives all our efforts. Jewish Federation helps people take part in Jewish experiences throughout the year. These programs create entry points for people to find their way into the Jewish community. In addition, we serve as the Jewish voice for our community. We are in touch with all of our area school superintendents and local elected officials to ensure that the Jewish community members' needs and concerns are addressed.

When you hear the *shofar* blast this year, I hope it will

remind you of the extraordinary things we can accomplish with your help. Please make a generous gift to our Jewish Federation. If you spend the holidays with your adult children, ask them to share their thoughts about growing up within this unique community. *And* then suggest they make a donation to the part of the community they remember the most.

I thank you for your generosity, and wish you and your entire family a sweet and healthy New Year.

P.S. Edy is now 1 year and 8 months old. This year when we share the apples and honey, I will give her a *tzedakah* box and a penny, a nickel, a dime and a quarter to put into her very own *tzedakah* box. It's never too early to start.

“BlacKkKlansman” recalls the possibilities, then and now, of a black-Jewish alliance

By Marc Dollinger

(JTA)—In a dramatic scene, word reaches local officials that the leader of a militant black organization coming to town is intent on stirring up trouble. An undercover operation ensues when an African-American attends the event, taking copious notes and reporting his findings back to his Jewish colleague. In this moment, it seems, the black-Jewish relationship stood strong. Racists and bigots, no matter what side of the racial or religion divide, will face blacks and Jews working together in pursuit of justice.

It sounds like an early scene from Spike Lee's “BlacKkKlansman,” when African-American detective Ron Stallworth (played by John David Washington) surveils a speech by Black Power founder Stokely Carmichael. Instead, it's the true story of a 1959 speech by Nation of Islam leader Elijah Muhammad at a mosque in Newark, NJ.

Years before the events in the movie, in which a black detective and his Jewish partner go undercover to infiltrate the Ku Klux Klan, the American Jewish Committee joined with African-American civil rights leaders to investigate the threat posed by Muhammad and his call for black militancy. Even as Jewish leaders concluded that Muhammad's speech proved more anti-white than antisemitic, the episode painted a picture of black-Jewish cooperation that anticipated the partnership between Stallworth, Colorado Springs' first black police officer, and the detective who in the film is called Flip Zimmerman (Adam Driver).

On the surface, Lee presents a classic tale of black-Jewish cooperation. In this understanding of interracial relations, two historically oppressed groups joined forces to confront the racism and antisemitism of the Ku Klux Klan. Jews, committed to the mandates of prophetic Judaism, reached

across the divide and leveraged their religious ideals to demonstrate the equality of all Americans, regardless of racial status.

In the civil rights movement that predated the events of the film, Jews comprised a majority of white volunteers and offered generous funding to the Rev. Martin Luther King Jr. and his allies. Most contemporary news reports and even historical accounts offered this idealistic and filiopietistic analysis. The black-Jewish story line of “BlacKkKlansman” offers a needed challenge to that simplistic historical understanding.

Even as Lee and script writers David Rabinowitz, Charlie Wachtel and Kevin Willmott treat the Jewish detective sympathetically, they are careful not to fall into the trap, so prevalent in much of the historical literature, of moving

See “Alliance” on page 14

In My Own Words

American “greatness”

RABBI RACHEL ESSERMAN, EXECUTIVE EDITOR

Is America great? Was America ever great? And more to the point, what does it mean for America to be great?

This discussion started during the last presidential election when now President Donald Trump said he was going to make America great again. Some people took offense to that idea because they felt America was now the greatest it has ever been. An even more controversial statement about greatness came last year from Roy Moore, the unsuccessful candidate for the Alabama Senate, who said the last time that America was great was before the Civil War, even though he did note that there was slavery

during that time. Some believe that statement cost him the election.

The question of whether or not America is great resurfaced recently and created yet another firestorm. This time it was New York Governor Andrew Cuomo who mentioned greatness, only he suggested that America has never been that great. According to Cuomo, “We have not reached greatness. We will reach greatness when every American is fully engaged. We will reach greatness when discrimination and stereotyping of women, 51 percent of our population, is gone, and every woman's full potential is realized and unleashed, and every woman is making her full contribution.”

While Cuomo has been taking a great deal of flack about his comments, the idea he presents needs to be seriously considered. Is American greatness to be found in some mythical past that we need to recover? If you look at American history, though, you may find that life was not that great for a large percentage of the population. For example, I doubt Native Americans would agree that America has ever been great. Massacres, forced migrations and broken treaties are only a small part of the poor treatment offered to those who lived here long before Europeans arrived. African Americans can also be excused for not thinking that America's past was always admirable. Slavery and continued institutionalized racism are enough to make anyone believe that greatness is reserved only for those with the correct skin color.

In our “great” past, Native Americans and African Americans were not the only ethnic or religious groups

discriminated against, although they suffered far worse treatment than any other group. “Irish Need Not Apply” was printed on help-wanted signs, showing that the British prejudice against the Irish had been brought to American shores. (Although some deny these signs existed, the latest research offers physical proof they did.) Italians were once considered non-white and their loyalty was questioned. During the 1960 presidential elections, people seriously wondered if they should vote for John F. Kennedy because they thought, as a Catholic, his decision making would be controlled by the Vatican and the pope. Antisemitism has also reared its head many times over the decades and still occurs today. And this doesn't even include the suffering of Chinese and Japanese Americans over the centuries.

So, is there anything great about America? In my opinion, there *is* something that makes this country great, that makes it different from other countries. It's what causes people to leave their homelands and make great sacrifices in order to come to our shores. What *is* great about America is the American dream: the idea that if you and your family work hard, then you can live a good life. It's the thought that your children will lead an even better life than the one you are living. It's also the hope that future generations will no longer experience discrimination or suffer from injustice.

That's the dream that makes people cross borders, set sail in rickety boats and risk everything to become part of America. To be truly great, though, our country must offer that hope and dream to everyone equally. Only then will America truly be great. Instead of looking to a flawed past, we need to work for a better future.

Letters

Thanks for birthday honor

To the Editor:

I wish to thank the many people who contributed to the engraved stone, which will be placed at the Jewish Community Center in honor of my 80th birthday. It was a wonderful occasion and your thoughtful generosity made it that much more special.

Thank you all.

Much love,
Gerry Hubal



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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.

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Memorial service at Holocaust Memorial Monument on Sept. 16

By Arieh Ullmann

Area rabbis will lead a memorial service on Sunday, September 16, at 12:30 pm, at the Holocaust Memorial Monument in the Temple Israel Cemetery on Conklin Avenue in Conklin.

The memorial stone, which was originally dedicated on Sunday, November 9, 1952, is one of the earliest acknowledgments in the United States of the Holocaust. It is also one of the few memorial stones of its kind in the United States to contain the names of loved ones lost to Nazism.

The service will continue a tradition of holding a ceremony at the memorial on the Sunday between Rosh Hashanah and Yom Kippur. After the memorial's original dedication, the tradition lasted for about 20 years; it then resumed three years ago, following a long hiatus. It was the spontaneous reaction to Professor Rhonda Levine's talk about the Get Together Club at the Federation's Super Sunday. The club was a social and philanthropic group formed in 1948 by 13 German speaking Jewish women – mainly rural



The Holocaust Memorial Monument in the Temple Israel Cemetery.

women and wives of cattle dealers – who had resettled in the Southern Tier after fleeing Nazism.

The placement of a memorial stone was considered to be the “most ambitious” project of the Get Together Club. The project came about in response to a comment of a member's husband who bemoaned the fact that his parents, who perished in the Holocaust, had no grave and thus he had no place to say *Kaddish*. More than 250 names were inscribed and placed in a copper box that was buried at the foot of the monument. It listed the names of individuals who had perished without a marked grave. They were remembered by prayers recited at the unveiling of the monument by the rabbis, followed by one of the survivors reading the names written on the scrolls. A digital copy of the original

list of names buried in the copper box at the foot of the monument is available online on the Jewish Federation's website, www.jfjb.org/jfed743/.

See “Memorial” on page 5

Annual Pauline and Philip Piaker Memorial Lecture on Sept. 16

The annual Pauline and Philip Piaker Memorial Lecture will be held on Sunday, September 16, at 9:30 am, at the Chabad Center, 420 Murray Hill Rd., Vestal. The program will feature guest speaker Avi Jorisch, who will speak on the topic of his latest book, “Thou Shalt Innovate; How Israeli Ingenuity Repairs the World.”

A brunch and desserts will be served. Jorisch will sign copies of this book, as well his four previous titles, after the lecture.

According to organizers, “‘Thou Shalt Innovate’ profiles wondrous Israeli innovations that are collectively changing the lives of billions



Avi Jorisch

founder of IMS, a merchant processing company that serves clients nationwide. A thought leader in exploring global innovation trends, the Arab world, counterterrorism and illicit finance, Jorisch previously served in the U.S. Departments of Treasury and Defense. He holds a bachelor's degree in history from Binghamton University and a master's degree in Islamic history from Hebrew University of Jerusalem. He also studied Arabic and Islamic philosophy at the American University in Cairo and al-Azhar University, considered the pre-eminent institution of Sunni Islamic learning. An author of five books, including “Beacon of Hatred; Inside

Hizbullah's Al-Manar Television” and “Iran's Dirty Banking,” Jorisch's articles have appeared in outlets that include *The New York Times*, *The Wall Street Journal*, *Foreign Affairs*, *Forbes* and *Al-Arabiya.net*. He is a member of the Council on Foreign Relations and the Entrepreneurs' Organization. See “Piaker” on page 5

Correct time for Piaker lecture

There was a typographic error in the mailed invitations to the Pauline and Philip Piaker Memorial Lecture. The event will take place at 9:30 am, rather than 10 am.

solve some of the world's biggest challenges by tapping into the nation's soul: the spirit of *tikkun olam* – the Jewish concept of repairing the world. Following Start-Up Nation's account of Israel's incredibly prolific start-up scene, ‘Thou Shalt Innovate’ tells the story of how Israeli innovation is making the whole world a better place. Israel has extraordinary innovators who are bound together by their desire to save lives and find higher purpose. In a part of the world that has more than its share of darkness, these stories are rays of light.”

The book, which is being translated into multiple foreign languages – including Bulgarian, Chinese, Czech, Indonesian, Korean, Spanish and Vietnamese – features 15 Israeli inventions that are said to be changing the world. “Based on extensive research, more than 100 personal interviews and written by a Middle East insider, the book examines the driving force behind Israel's outstanding contributions to technology, science, agriculture, water management and defense,” said organizers of the event.

Jorisch is an entrepreneur and Middle East expert. He is a senior fellow at the American Foreign Policy Council and

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 21 ...	Wednesday, September 12
Friday, September 28	Tuesday, September 18
Friday, October 5	Wednesday, September 26

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Happy New Year

from

Town of Vestal
Councilwoman
Patty Fitzgerald



INSIDE THIS ISSUE

Holiday round-up

Local synagogues announce their High Holiday services; recipes; five things to do for the holidays; new children's books; and more.

Pages 5, 7-9, 18

Jewish life in Berlin

Two young Israeli couples have moved to Berlin to help revive Jewish life and Israeli culture there.

Page 13

On college campuses

College students get a crash course on the changing campus environment and anti-Israel threats; a new course at Tufts University seeks to advance the Palestinian narrative while shelving the Jews.

Pages 14-15

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About the cover

This year's Rosh Hashanah cover was designed by Jenn DePersis, production coordinator for *The Reporter*.



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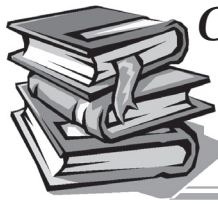
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Off the Shelf

The etrog and changing Jewish customs

RABBI RACHEL ESSERMAN

Among the requirements for celebrating Sukkot are waving the lulav and etrog. This ritual is common knowledge for anyone who observes the holiday and many believe this practice has remained the same from biblical to contemporary times. That last statement is not historically true, though, at least according to David Moster's fascinating

"Etrog: How a Chinese Fruit Became a Jewish Symbol" (Palgrave Macmillan). While the prose of this short (fewer than 140 pages) work is a bit dry, the material offered will intrigue those interested in biblical commentary, Jewish history and Hebrew grammar.

Moster focuses on two explorations: one is an attempt to discover the real meaning of the phrase *per 'es hadar*, which is found in Leviticus 23:40 and describes the holiday, while the second looks at how and when the etrog traveled from China to the Middle East. The author also offers a hypothesis as to why the etrog was chosen as a symbol of the celebration. Noting that the phrase *per 'es hadar* is ambiguous, Moster explains how commentators have translated it as either "the fruit of a beautiful tree" or "the beautiful fruit of any tree." The Hebrew phrase, though, does not specify a particular fruit or tree. Since the etrog is not indigenous to Israel, he believes that, even if the phrase in Leviticus is referring to a specific fruit, it could not have been referring to the etrog. That fruit did not arrive in the land of Israel until after 539 B.C.E., when the Persian Empire conquered the Babylonian one.

Citrus fruits were originally native to China and Moster believes the etrog's "center of origin" was in Yunnan. From there, he traces its appearance in India, where it became used in medicine and served as a fertility symbol for Buddhist and Hindu religions. After the Persians conquered part of India, they brought the fruit to their homeland and planted it in "paradise gardens." They created the same type of gardens throughout their empire, including the land of Israel, and the etrog proved popular. Part of its appeal was that few citrus fruits were available during that time period. Plus, the etrog tree produces fruit through the complete yearly growing cycle and, once picked, it dries rather than rots.

The author notes that the etrog is not mentioned in the Bible as one of the fruits of the land of Israel. When it arrived, it was seen as the fruit of the ruling class. It also stood out for other reasons: "It was bright and true yellow, which was rare in the land, and mysteriously not grown for consumption. It had a fragrant citrus aroma that smelled like nothing else." The etrog needed irrigation to grow, unlike native fruits, and, if there was not sufficient rain, the crop would fail. Moster ties the idea of rainfall to Sukkot because, over time, the holiday became connected to the rainy season. He notes that, in Second Temple times, it was thought that neglecting to celebrate Sukkot would lead to a drought.

The fact that the etrog did not arrive until such a late time period creates even more difficulties when attempting to understand what *per 'es hadar* actually means. Moster outlines the many different possibilities offered by commentators over the ages. His book includes diagrams showing alternative ways of understanding the specific grammar of

the phrase and a wonderful graphic organizer that outlines all the different possibilities depending on how you answer a specific question. Moster's own interpretation – that it should be translated as "choice fruit trees," meaning those that were ripe at that time – is convincing particularly when added to his historical analysis of how Sukkot came to be celebrated with the etrog.

To support his theory, Moster looks at Jewish, Samaritan and Christian uses of religious symbols. While the lulav and etrog are frequently found in Jewish religious mosaics, they were not included in Samaritan and Christian ones. The Samaritans also celebrated Sukkot differently. Moster writes, "To this day, Samaritans build their sukkot out of dozens of different hanging fruits and vegetables, choosing the most ripe and beautiful ones as the *per 'es hadar*. It is common to see apples, pears, oranges, grapefruit, limes, lemons, pomelos, pomegranates, peppers, eggplants, and even etrogim hanging in Samaritan sukkot."

Moster outlines three developments that occurred during Second Temple times that explain why the phrase *per 'es hadar* came to mean the etrog. (The following is an over simplistic version of his thought, which is best read in detail.) He believes the change in observance began when religious leaders decided that written texts would now offer the *only* correct instruction to serve God. That meant the use of *per 'es hadar* in Leviticus had to be reconciled with the observance of the holiday in the biblical book of Nehemiah. The different customs practiced in the past were seen as irrelevant.

These same religious leaders also thought that the written text contained hidden messages from God and would no longer accept the simple meaning of the words as the final answer on religious practices. With the ascendance of the ancient rabbis and *halachah* (legal rulings), religious practice began to be regulated; that included strict measurements and regulations for what would qualify as a sukkah, and the correct hidden interpretations of phrases. Moster notes, "The restrictive nature of [*halachah*] allowed for the limitation of *per 'es hadar* to the etrog and no other fruit. It did not matter that Sukkot was originally meant to celebrate the summer fruit harvest, which included grapes, figs, dates, pomegranates, and olives. Those fruits were no longer relevant because the phrase *per 'es hadar* no longer meant 'choice tree-fruit'; it now meant 'the beautiful tree-fruit,' that is, the etrog alone."

"Etrog: How a Chinese Fruit Became a Jewish Symbol" challenges readers to look differently at the biblical text and the development of Jewish customs. Moster does an excellent job discussing the topic and offers an easy-to-understand look at the complexities of Hebrew grammar. This book would be a welcome addition to the bookshelf of anyone curious about how Judaism evolved from biblical to contemporary times.

Mailbox Shorts

Walking tour in Williamsburg, Brooklyn

The Lower East Side Jewish Conservancy will hold a "Land of the Chasidim: A Walking Tour in Williamsburg, Brooklyn" on Sunday, October 21, from 10:45 am-1:45 pm. The tour will focus on Chasidic life, while also touching on the hipster world which is now a part of Williamsburg culture. Rabbi David Kalb will be the tour guide. Walkers will meet at 300 Broadway in Williamsburg (in front of the bodega with a yellow and red awning at the corner of Broadway and Marcy Avenue). The cost is \$25 for adults and \$23 for students. There is an additional \$2 charge the day of tour.

For more information or to purchase tickets, visit www.nycjewishtours.org/public-tours-and-events.

Film and performance by Israeli-born artist

The Philadelphia Museum of Art will hold an exhibit dedicated to Israeli-born artist Yael Bartana's film trilogy, "And Europe Will Be Stunned" (2007-11). The installation will be in the Joan Spain Gallery of the Museum's Perelman Building from September 21-January 1.

Taking the complex history of Jewish-Polish identity as its point of departure, "And Europe Will Be Stunned" seeks to address the themes of nationhood, memory and belonging. The film chronicles "the radical program" of a fictional political movement called the Jewish Renaissance Movement in Poland. Created by Bartana, together with Polish activist Slawomir Sierakowski, the JRMiP advocates for the return of more than three million Jews to their forgotten Polish homeland. Informed by the histories of the Israeli settlement movement, Zionism, antisemitism and the Palestinian right of return, the trilogy uses the real and the imagined in an attempt to speak to global complexities about identity and self-determination in an increasingly unstable world.

For more information, visit www.philamuseum.org or contact the museum at 215-763-8100.

LEGAL NOTICE

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.

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.

Notice of Qualification of Milan Laser Binghamton, LLC. Authority filed with Secy. of State of NY (SSNY) on 07/11/18. Office location: Broome County. LLC formed in Nebraska (NE) on 05/16/18. SSNY designated as agent of LLC upon whom process against it may be served. SSNY shall mail process to: 13110 West Dodge Rd., Ste. B, Omaha, NE 68154, also the address to be maintained in NE. Arts of Org. filed with the NE Secy. of State, 1201 N. St., Ste. 120, Lincoln, NE 68508. Purpose: any lawful activities.

Notice of Formation of 95 Court Street LLC. Arts. Of Org. filed with



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

Secy. of State of NY (SSNY) on 1/9/2017. Office Location: Broome Co. SSNY designated as agent of LLC upon whom service of process against it may be served. SSNY shall mail process to: Alan Anzaroot, 98 Main Street, Binghamton, NY 13905. Purpose: any lawful activities.

Notice of Formation of Smart Rock LLC

Arts. of Org. filed with Secy. of State of NY (SSNY) on 01/15/2016. 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, 47 Court Street, Binghamton, NY 13901. 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 Adorpass Enterprises LLC.
2. The date of filing of the Articles of Organization with the Secretary of State is August 23, 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 Travis Drive, Binghamton, NY 13904.

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

Notice of Formation of Storybytes Press LLC. Arts. Of Org. filed with Secy. of State of NY (SSNY) on 8/27/2018. Office Location: Broome Co. SSNY designated as agent of LLC upon whom service of process against it may be served. SSNY shall mail process to: Karen Bernardo, 125 Clark Street, Vestal, NY 13850. Purpose: any lawful activities.

Notice of formation of MYWIFE LLC. Art. of Org. filed with the SSNY on JULY 24, 2018. Office: BROOME County. SSNY designated as agent of the LLC upon whom process against it may be served. SSNY shall mail copy of process to the LLC, 2520 Vestal Parkway East, Suite 2; PMB 241, Vestal NY 13850. Purpose: Any lawful purpose.

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BD Shabbat luncheon series to kickoff on Sept. 15

Beth David's first luncheon event of the season will take place on Saturday, September 15. Rabbi Zev Silber's topic will be "Inspiration for Yom Kippur: What's Love Got to Do with It?" "This fascinating topic," organizers say, "is a very timely one, since it relates to Yom Kippur, which will begin on the eve of September 18, just a few days after the rabbi's talk." Silber's talk will focus on one of the most well-known prayers during the Yom Kippur service: the *Al Chet*, the confessional prayer that deals with sins committed during the past year. What is this prayer intended to accomplish? How does its recitation lead to the prayer's goal? In addition to addressing these questions, Silber will discuss the relation of this prayer to love of God. "In my talk," Silber said, "I will discuss what this love can lead to with regard to mistakes we may have made along the way, and how love of God relates to other kinds of love, including love of other

people and love of the stranger." Silber has served as the rabbi of Beth David Synagogue since 2005. He earned his bachelor of arts degree in math and his master of science degree in Talmud at Yeshiva University. He received his *smicha* (rabbinic ordination) from Rabbi Joseph Soloveitchik at the Rabbi Isaac Elchanan Theological Seminary of Yeshiva University in 1970. In addition, he holds a master's degree in educational leadership from the University of Alabama in Birmingham.

Silber has been a teacher and principal in Jewish day schools in small and medium-sized Jewish communities for more than 40 years, including 13 years at Binghamton's Hillel Academy, until his retirement in 2012. He continues serving in his position as rabbi at Beth David, and is now in his 14th year.



Rabbi Zev Silber

Beth David's luncheon speaker series usually takes place the second Saturday of the month after Shabbat morning services, and is open to the community. Because of Rosh Hashanah, it is taking place the third Saturday of the month in September. There is no charge for the luncheon. Since the monthly series' continuation depends on the generosity of contributors, Beth David welcomes donations to the Luncheon Fund in order to keep the program going. Donations can be made in honor of or in memory of someone, or to mark a special occasion. Those wishing an acknowledgment to be sent to the person being honored or to the family of someone being remembered can indicate that, along with the necessary information. Donations can be sent to Beth David Synagogue, 39 Riverside Dr., Binghamton, NY 13905, Attention: Luncheon Fund.

Chabad Rosh Hashanah services, hospitality and shofar blowing for the homebound

Rosh Hashanah services and festive meals at the Chabad Center are open and free of charge to any member of the Jewish community. Services will begin at 6:45 pm on Sunday, September 9, and 7:30 pm on Monday, September 10. Morning services will begin both days at 9:30 am; the *shofar* will be sounded at approximately 11:30 am. Services will be followed by full course, home-cooked holiday dinners with the customary festival foods. The explanatory services at Chabad, which make use of Hebrew/English prayer books, are designed to be accessible to individuals with minimal or no prior exposure to synagogue prayer.

Chabad Center will also send a rabbi to blow the *shofar* for homebound individuals who reside within a two-mile radius from the Chabad Center in Vestal or the Chabad

House on the West Side. "We don't want any Jew in Broome County to be without the opportunity to celebrate the Jewish New Year in proper style," said Rabbi Aaron Slonim.

To make reservations to attend services and meals, or to request *shofar* blowing at one's home, call the Chabad Center office at 797-0015.

TC Sisterhood to sponsor Rosh Hashanah kiddush on Sept. 10

Temple Concord Sisterhood will sponsor a Rosh Hashanah *kiddush* for the entire congregation immediately following services on Monday, September 10, in the Dorothy Schagrin Memorial Gardens. This is the first Sisterhood function of

the new year. In case of rain, it will be held in the mansion. "The *kiddush* will feature a variety of sweets for a sweet year and round challahs for a round year," said organizers of the *kiddush*.

TC Sisterhood paid-up program to be held on Oct. 7

Temple Concord Sisterhood will hold its annual paid-up program on Sunday, October 7, from 2-4 pm, at Temple Concord, 9 Riverside Dr., Binghamton. The program will be Bunco. It is free and open to all Temple Concord Sisterhood members who have paid

their Sisterhood dues for 2018-19 or who will pay them at the door.

In addition to playing Bunco, light refreshments will be provided. Reservations must be made by Sunday, September 23, by contacting Lani Dunthorn at lani.dunthorn@yahoo.com.

com, or 238-1102 or 348-4099. Programming chairwomen for this event are Dunthorn, Phyllis Kellenberger and Lisa McCarthy.

BU Art Museum to feature "Urban Studies: Photographs by N. Jay Jaffee"

The Binghamton University Art Museum has announced its fall exhibitions, which include "Urban Studies: Photographs by N. Jay Jaffee" in the main gallery. The exhibit will be on display through December 8 and features a recent gift from Cyrisse Jaffee, BU class of 1974 and daughter of N. Jay Jaffee, and Barry Anechiarico '73, as well as loans from the N. Jay Jaffee Trust. The exhibition was made possible by a grant from The Robert Mapplethorpe Foundation.

Born in Brooklyn, Nathan Jay Jaffee (1921-99) grew up the youngest of three children in a Jewish family that had come to America from Eastern Europe. Economic insecurity and his mother's poor health caused the family to frequently move around the boroughs of New York, bringing him in to close contact with the sights, smells and sounds of widely varied neighborhoods.

Jaffee purchased his first camera in 1947, a short while

after returning from Europe as a World War II veteran. He began taking classes with Sid Grossman, co-founder of the Photo League, a cooperative of photographers with a "socially progressive" agenda founded in 1936. Between 1947 and 1987, Jaffee photographed streets and neighborhoods undergoing change, as well as his favorite beaches and local storefronts.

All museum events are free and open to the public. For more information, including on the other exhibitions at the museum, visit binghamton.edu/art-museum.

Memorial... Continued from page 3

Community members and Binghamton 3G students (third generation descendants of Holocaust survivors) have been invited to submit names of loved ones who died during the Holocaust and who have no grave marker to be added to the list. Instructions are given on the Federation's website.

Arieh Ullmann is chairman of the Federation Community Relations Committee.

Piaker... Continued from page 3

"I am extremely excited about welcoming Avi to deliver the Piaker Lecture, a much sought after and dynamic speaker, a close personal friend (Avi graduated from Binghamton in 1997) and a brilliant scholar. Avi's presentation will enthrall, enlighten and make us all feel extremely proud of our Jewish homeland. I look forward to seeing everyone at the event," said Rivkah Slonim.

There is no charge for the event, but reservations are necessary and can be made at www.JewishBU.com/Piaker or by calling Chabad at 797-0015.

Community Calendar

The Community Calendar can be found on the Jewish Federation of Greater Binghamton's website, www.jfgb.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.

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HAPPY ROSH HASHANAH

TC held reception for Chai-Five Fund-raising Campaign donors

The Chai-Five Fund-raising Campaign was launched earlier this year at Temple Concord. On August 10, a reception was held to thank the more than 50 supporters who have raised more than \$18,000 in just a few months for a variety of projects at Temple Concord. Each contributor was able to earmark their gift to a project of their choosing.

Anyone interested in making a gift should visit the Temple Concord website (www.templeconcord.com; choose Giving and then Chai-Five Funds). Donations may be given online; also available is a document to be printed



and mailed to the temple. Donations will be accepted from members of the community at large who wish to support Temple Concord and the Kilmer Mansion.

For more information or questions, contact Lisa Blackwell at lrmblackwell@gmail.com or Janet Hayman at jhayman527@hotmail.com.

At left, l-r: Lisa Blackwell, Mark Hayman and Janet Hayman

Ben Kingsley carried a photo of Elie Wiesel with him while filming "Operation Finale"

By Naomi Pfefferman

LOS ANGELES (JTA) – Ask Ben Kingsley about why he was keen to portray Nazi criminal Adolf Eichmann in the new film "Operation Finale" and he describes the traumatic childhood incident in which he first learned about the Holocaust. The 74-year-old British actor was then in grammar school and at home alone when he turned on a documentary about the liberation of the Bergen-Belsen concentration camp. "I remember my heart stopped beating for a while," Kingsley, who is not Jewish, but believes he may have some Jewish relatives on his mother's side, said in a telephone interview. "I nearly passed out. And I have been indelibly connected to the Holocaust ever since."

His connection was even more enhanced when he asked his grandmother about the atrocities, and she said that "Hitler was right" to have killed Jews. "I went into deep shock and was unable to counter her," Kingsley said. "But something must have clicked in my innermost soul that said 'Grandmother, I will make you eat your words. I will pay you back for that. You have not distorted or poisoned my mind.'"

Kingsley went on to portray the Nazi hunter Simon Wiesenthal in the HBO film "Murderers Among Us"; the Jewish accountant Itzhak Stern in "Schindler's List"; and Anne Frank's father in a 2001 ABC miniseries. He also won an Academy Award for his turn as the titular Indian independence leader in 1982's "Gandhi."

During research for his Shoah-themed films, Kingsley became close friends with Holocaust survivor, activist and author Elie Wiesel. Not long before Wiesel's death in 2016, the actor vowed to him that "the next time I walk onto a film set that is appropriate to your story, I will dedicate



Ben Kingsley stars as Adolf Eichmann in "Operation Finale." (Photo by Valeria Florini / Metro Goldwyn Mayer Pictures)

my performance to you."

So when Kingsley was offered the Eichmann role in "Operation Finale" after Wiesel's death – a film that debuted on August 29 and focuses on the Holocaust architect's capture – the actor jumped at the chance. Just as he famously carried a picture of Anne Frank during the filming of "Schindler's List," he carried a photo of Wiesel during the filming of "Operation Finale."

"[E]very day as promised, I looked at a picture of Elie that I carried in my pocket and said 'I'm doing this for you,'" Kingsley said.

"Operation Finale" tells the story of Peter Malkin and other Mossad agents who covertly hunted and captured Eichmann hiding in Argentina and brought him to Israel for trial in 1961, where he was ultimately executed. The heart of the story is the cat-and-mouse game between Malkin (played by Oscar Isaac) and Eichmann, both of whom were master manipulators, according to the film's director, Chris Weitz ("About a Boy" and "A Better Life").

"Each one is trying to convince the other of something," Weitz said in a telephone interview. "Malkin wanted to convince Eichmann to sign a paper indicating that he was willing to go to trial in Jerusalem. And Eichmann is trying out various defenses that he will eventually use in Israeli court. So in that regard there is the subterfuge of the escaped war criminal and also the subterfuge of the spy as he's trying to turn a source."

As for Eichmann, Weitz said, "I think the evidence shows a very chameleon-like figure who is constantly trying to serve his own ends and ambitions."

Kingsley unabashedly sees his character as evil. "What other adjective can you use?" he asked. "Not only did he commit these crimes as an architect of the Final Solution, he went to his grave proud of what he had done – utterly unrepentant."

Yet Kingsley said he chose not to portray Eichmann as "a B-movie, cartoony, comic strip villain."

"That would have done a terrible disservice to the victims and the survivors I know and love," he said. "It's important for us to accept, to stomach and to swallow that the Nazis were men and women – 'normal' people. Twisted people, but they didn't come from Mars."

Weitz, 48, had his own personal connection to the material. His father, the fashion designer John Weitz, escaped Nazi Germany in 1933 at the age of 10. Nine years later, he arrived in the United States and later became a spy for the OSS, the precursor of the CIA. He interrogated Nazi war criminals and helped liberate Bergen-Belsen, "which forever changed him," his son said. The filmmaker grew up with his father's war stories and ultimately helped the patriarch write multiple books about Nazi war criminals.

As research for the film, both Weitz and Kingsley relied in part on the expertise of former Mossad agent Avner Abraham, who has curated a now-touring exhibition about Eichmann. Weitz eschewed photographing the glass booth in which Eichmann spent his trial – a part of the exhibition – because he feared that might be "blasphemous."

The director also said he had "endless trepidations" about depicting images of the Holocaust, and so chose to do so through the lens of the Mossad agents' memories. "The agents' memoirs indicate that they all found it deeply unsettling to be so near the person who had taken part in the murder of their families," Weitz said. "Some of them were disappointed that all this evil could have the face of this rather unprepossessing man, which felt terribly out of scale to all the damage that had been done."

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Shuls of Grandeur on the Lower East Side

The Lower East Side Jewish Conservancy will hold a "Shuls of Grandeur on the Lower East Side" on Monday, October 10, from 10:45 am-1:45 pm. The tour will include two synagogues remaining on the Lower East Side today. It will begin at Bialystoker Synagogue, the largest active Orthodox congregation on the Lower East Side today, which is covered in murals and showcases Tiffany inspired glass windows, and end at The Museum at Eldridge Street, which is located in the 1887 Eldridge Street Synagogue.

Walkers will meet in front of Bialystoker Synagogue, 7-11 Willett/Bialystoker Place (between Grand and Delancy St.). The cost is \$24. There is an additional \$2 charge the day of tour. For more information or to purchase tickets, visit www.nycjewishtours.org/public-tours-and-events.

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THE LASKY FAMILY

Rosh Hashanah fuss-free food for the modern host

By Ethel Hofman

(JNS) – It started with a chance remark after a Shabbat dinner. “What a feast! You must have cooked for hours. How do you do it?”

I didn’t answer immediately. Working in my home office, I haven’t the time or inclination to spend hours in the kitchen anymore. And neither do busy parents, young couples or working professionals. While everyone wants a traditional High Holiday meal, no one wants to spend a week shopping, chopping, boiling, baking and then freezing dish after dish.

And these days, there’s really no need for it. Today, with literally thousands of kosher convenience-food items available in markets, it’s easy to create sensational meals with minimum effort. So while you really can’t avoid the shopping, you can skip the other lengthy processes with just a bit of pre-planning and a dollop of shortcuts.

Also, the emphasis in contemporary kitchens is on healthier eating patterns. We include more fresh produce in our meals. We’re cooking fish and chicken, rather than red meat – the latter of which takes much longer to cook (think of braising a brisket for three to four hours). And consider this: The Jewish New Year falls early in the season – Rosh Hashanah starts at sundown on Sunday, September 9, and lasts through the evening of Tuesday, September 11. Meaning, the weather on both U.S. coasts will be warm.

Instead of matzah-ball soup, serve a gazpacho, redolent with fresh shredded basil. Include wedges of Bosc or Asian pear along with apples to dip in honey. Gussie up already-roasted chicken with your own marinade and end the meal with an apple cobbler mixed, baked and served in one dish. To avoid taking out, setting up and washing china plates and crystal glassware, arrange attractive paper goods and plastic ware on a tray and eat picnic-style. (The kids will love it!)

And while wine should be available (Jewish holidays require it), many guests prefer non-alcoholic beverages in what will actually still be late summer. Israelis use fresh herbs abundantly. Before filling a water pitcher, insert four to five stems of fresh mint. To top off the entire production, take a seedless watermelon, slice in wedges and arrange on a platter. Or heap clementine oranges in a bowl with mint or rosemary sprigs tucked in. It’s a fresh, sweet and a perfect finale to a simple, yet sensational festive meal.

At that Shabbat dinner, I promised to share my “secrets” and recipes with my millennial guests. In return for it, I challenged them to get together and make a Rosh Hashanah dinner. The suggestion was met with downright alarm. Silence snuffed out all conversation. Thankfully – there’s one in every crowd – Cousin George’s face lit up. He turned to May, his wife, and said: “This could be fun.” And so it began... a wildly successful Rosh Hashanah dinner to

Secrets, substitutions and tips for a fuss-free holiday dinner

No self-rising flour? Use 1 cup all-purpose flour, mixed with 1½ teaspoons baking powder and a pinch salt.

Fresh herbs: Use any mixture in any quantity. Just trim the tough stems on parsley, mint, dill and basil. Use leaves and stems for best flavor. Depending on size, one bunch, loosely packed, is about 3 to 4 cups.

Lemons should be at room temperature. When squeezed, these yield more juice than ones fresh from the fridge.

There’s no substitute for the flavor of fresh lemon juice. Refrigerate in covered jar for use within three days. Or pour into ice-cube trays and freeze. Pop out a cube to use as needed.

Cinnamon-sugar keeps well in a tightly covered container in a cool dry place. Mix 2 tablespoons sugar to 2 teaspoons cinnamon, and add a pinch of nutmeg (optional). Serve sprinkled on breakfast toast, over fresh fruit or on baked desserts.

Some items, such as balsamic vinegar, garlic powder, canned tomatoes, canned chickpeas and pumpkin seeds, on the “what to buy” list are good additions to keep on hand. Nuts and seeds may be placed in plastic bags and frozen.

Hosting a crowd? No shame in using paper and plastic. Paper plates can be pretty and durable, and plastic knives and forks (especially the silver ones) look like the real thing. Flatware can be easily washed for later re-use.

For a more formal look, set the dinner table one or two days beforehand and cover loosely with a cloth. Or try trays (you can purchase disposable ones at a party store) and eat picnic-style.

Don’t hesitate: Pick up pre-cooked roast or rotisserie chickens, then make it “your own” with a pomegranate sauce (recipe below). It saves time and labor – and you’re assured of perfectly cooked chicken.

Choose pre-cut veggies and fruit from the market, canned tomatoes and anything that will make life easier. Remember, pre-cut produce, especially if it’s organic, should be refrigerated and used within two days.

Items you may have on hand: flour, sugar, baking powder, bread, honey, olive oil, *pareve* margarine and cinnamon.

continue for the years ahead hosted by a new generation.

So don’t hold back. Check out these recipes. Make all for a complete Rosh Hashanah dinner or bring just one of them to the host of the meal that you’ll be attending. You can also add a round challah, the tradition shape used for the Jewish New Year.

A shopping list for each dish is included. The recipes serve six to eight.

Autumn Gazpacho (Pareve)

A slice of multigrain bread gives this a gentle, nutty texture. If preferred, substitute challah.

- 1 (14.5 ounce) can diced tomatoes
- 1½-2 cups bottled Bloody Mary mix*
- Juice of ½ lemon
- ½ cucumber, peeled and cut in chunks
- 1 medium tomato, cut into 6 chunks
- 1 slice multigrain bread, torn in chunks
- 2 tsp. honey
- Salt and fresh ground pepper to taste
- ¼ cup basil leaves packed
- Unpeeled cucumber slices for garnish (optional)

In blender or food processor, place all ingredients except salt, pepper and basil. Whirl 15 to 20 seconds at high speed for a desired texture. Pour into a bowl. Season to taste with salt and pepper. Shred the basil with scissors and stir in. Refrigerate overnight.

To serve: Pour into small glasses. Float two thin slices of cucumber on top (optional).

To buy: Bloody Mary mix or vegetable juice, lemon, tomato, cucumber, fresh basil

*May substitute 1½ cups vegetable juice with ½ teaspoon each dried basil, dried oregano and fresh ground pepper stirred in.

Marinated Tricolor Cherry Tomatoes (Pareve)

*Double the dressing ingredients. Refrigerate extra to use later as salad dressing or to drizzle over cooked veggies.

- ¼ cup extra-virgin olive oil
- 3 Tbsp. balsamic vinegar
- 1 Tbsp. Dijon mustard
- 2 green onions, trimmed and thinly sliced
- 2 pints tricolor cherry tomatoes, halved
- 1 rib celery with leaves, thinly sliced
- 1 cup basil leaves, finely shredded
- Kosher salt and fresh ground pepper
- ½ cup pumpkin seeds

In a jar with a tight-fitting lid, shake oil, vinegar and mustard to combine. Set aside.

Place the green onions, tomatoes, celery and basil in a large serving bowl. Pour mustard dressing over and toss lightly to mix.

Season with salt and pepper. Scatter pumpkin seeds over top. Serve chilled.

May make a day ahead.

To buy: balsamic vinegar, green onions, cherry tomatoes, celery, pumpkin seeds

See “Food” on page 10



L'Shanah Tovah from Maria & Bob Kutz

May peace, happiness and good health be with you throughout the New Year.
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We wish you a happy, healthy and sweet new year!
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Why Jews dip apples in honey on Rosh Hashanah – and why vegans say the custom is a problem

By Josefina Dolsten

NEW YORK (JTA) – The truth is, there is no commandment in Judaism to dip an apple in honey on Rosh Hashanah. But what would the Jewish New Year be without the custom?

It's a question that bedevils vegans, many of whom won't eat honey because it's an animal product. So what's a mock chopped liver/seitan brisket/vegetarian stuffed cabbage kind of Jew to do?

Jeffrey Cohan, the executive director of Jewish Veg, explains all the ways that honey production is problematic. In order to produce as much honey as possible, many honey producers manipulate the bees' natural living patterns, including clipping the queen's wings to prevent her from flying away, and replacing the honey produced with sugar water, which animal rights activists say is less nutritious. Some vegans regard the whole process as cruel and exploitative.

“Tza'ar ba'alei chayim” is a core Torah mandate, so to start the new year right away by violating tza'ar ba'alei chayim does not get the year off to the best start,” Cohan said, using the Hebrew term for the prohibition against causing unnecessary harm to animals.

One of the more common substitutes is honey made from dates, according to Cohan. Date honey is not only vegetarian, but has its roots in the Bible. Dates are one of the seven species of the land of Israel mentioned in the Bible. Scholars say that the description of “a land flowing with milk and honey” actually refers to date honey, not bee honey.

“[B]ecause date syrup is actually in the Torah, it makes the most sense from a Jewish perspective,” Cohan said.

Proponents of eating date honey also cite its health benefits. Brian Finkel, the co-founder of a company selling organic date honey, says the product has 25 percent less sugar and a lower glycemic index than bee honey, and is considered a great source of antioxidants.

Finkel, who grew up outside Chicago but moved to Israel in 2013, first tasted date honey while studying at a yeshiva in the Jewish state after finishing high school. Silan, as the product is known there, is considered a popular ingredient



The Rosh Hashanah custom of dipping apples in honey had its start among Ashkenazi Jews. (Photo by Liron Almog/Flash90)

in cooking and baking, and as a dip. The entrepreneur had a self-described “eureka moment” when he thought to introduce it to American consumers.

Last year, Finkel and his business partner, David Czinn, launched D'Vash Organics. Since then, Finkel said, they have sold hundreds of thousands of bottles of date honey, in stores across the United States and through the company's website. The product is produced in a U.S. factory that is not certified kosher, but Finkel said he is looking to produce a kosher version so that observant Jews can have it around

the holidays – and year-round.

“I think it goes great with apples, it goes great with challah,” he said. “I definitely encourage people to use it on those things, around the holiday time, to make the new year that much sweeter.”

Making the new year sweeter is the whole point of the custom. Some trace it to Nehemiah 8:10, where the Jews of the Second Temple period celebrating what would eventually become Rosh Hashanah are told to “Go your way, eat the fat and drink the sweet.”

As for the apple, the custom was started among Ashkenazi Jews in medieval Europe, when the apple as we know it had become more accessible due to cultivation, said Jordan Rosenblum, an associate professor at the University of Wisconsin-Madison who studies food and Judaism.

Apples are in season and therefore plentiful in the fall, when the holiday of Rosh Hashanah occurs. In 14th-century Germany, the Jewish sage known as the Maharil described the custom of dipping apples in honey as long established and rich with mystical meaning.

Dates did not grow in Europe, but honey made by bees was available, so that became the topping of choice, said Leah Hochman, an associate professor at the Hebrew Union College-Jewish Institute of Religion who researches religion and food. “You have all these Diaspora communities that are adapting to their new environments, and over time people used substitutes that had some sort of relationship to the seven species to honor the ever-longed-for return to Zion,” Hochman said.

The custom traveled with European Jews when many of them left for the United States in the 19th century. Many settled in the Northeast, a region where apples grow well. “They have that tradition and they come to a place that's great for apple growing, so that further cements it,” Rosenblum said.

Hochman said that as apples and honey became associated with Rosh Hashanah, the combination gained a symbolic meaning. “Over the course of time, the tradition became crucially important for understanding our wishes for a new year, that they're sweet,” she said.

It also helped that bee honey is kosher, even though the bee itself is not. Rabbis explain that unlike milk from a nonkosher animal, which may not be consumed, bee honey is derived from the nectar of a flower and not from something that's part of the bee's body.

Five new things to do at the New Year

By Amy Deutsch

(Kveller via JTA) – As the fall nears each year, the air gets cooler, the kids go back to school and Rosh Hashanah rolls around. The holiday itself celebrates the Jewish New Year, but also deals with more serious topics like renewal, forgiveness and thinking hard about how to be a better person.

There are many ways to celebrate Rosh Hashanah, from huge family dinners to attending synagogue services to eating apples and honey.

In the spirit of change, we've come up with a list of our favorite Rosh Hashanah-y activities that are great to do with young kids. Try out one: If all goes well, you could have a new family tradition.

Apple picking

It's traditional to eat apples and honey on Rosh Hashanah to symbolize a sweet new year. Rather than just picking up apples at the grocery store, take the kids to the nearest pick-your-own apple orchard and let them see where apples really come from. When you bring home bushels of apples, find some recipes for a new take on Rosh Hashanah's traditional apples and honey. Or use a few apples to make apple-print tablecloths or apple-print placemats for your Rosh Hashanah dinner. Even better, turn an apple into a honey bowl. Before you know it, apple picking and apple crafting will become an annual tradition – complete with many a great photo op!

See “New” on page 11



L'SHANAH TOVAH

Rhona & Richard Esserman

Have a sweet and happy New Year!

Rebecca and Jeff Kahn

שנה טובה Happy New Year

May this be a year of peace and well-being, of giving and receiving new inspiration!

Rabbi Barbara Goldman-Wartell & Family

L'SHANAH TOVAH

CAREN & HOWARD FISHER

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

Suzanne Holwitt and Family

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

Bert & Terry Krassin Myrtle Beach, SC

לשנה טובה תכתבו

MAY YOU BE INSCRIBED FOR A GOOD YEAR

Susan and Ben Kasper

Shirley Bronsky and Family

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Ann C. Brilliant

Happy New Year!

Francine Stein & Family

Happy Rosh Hashanah!

Linda & Dennis Robi and Family

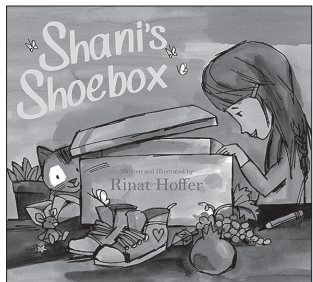
New children's books: A magical shoebox and animals from everywhere

By Penny Schwartz

BOSTON (JTA)—From an African warthog to swinging orangutans, animals from all corners of the planet are featured in two stories among a new crop of children's books at the Jewish New Year that also includes a lyrical poem of the biblical story of Creation and a magical story about an ordinary shoebox. And a bonus: An illustrated picture book tells the story of Regina Jonas, the German Jewish girl who followed her dream to become the first woman ordained as a rabbi. Young ones can get a jump start on the new year by turning the pages on these entertaining and informative reads. Rosh Hashanah ushers in the High Holidays on Sunday evening, September 9.

"Shani's Shoebox" written and illustrated by Rinat Hoffman; translated (from Hebrew) by Noga Applebaum (Green Bean Books; ages 4-8)

Prepare to be enchanted! "Shani's Shoebox," a gently rhyming poem-story for Rosh Hashanah by the award-winning Israeli illustrator and children's author Rinat Hoffman, will kick off the Jewish New Year on the right foot. Shani's "aba," the Hebrew word for dad, surprises her with a pair of shiny new red shoes for Rosh Hashanah. Naturally, she tosses aside the ordinary looking shoebox. "It was only a box after all, nothing more," she says.



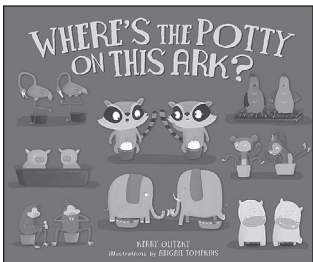
"Shani's Shoebox" (Photo courtesy of Green Bean Books)

But on Yom Kippur, Shani finds the box hidden behind stuffed animals and the next day crafts it into a sukkah. During Hanukkah, a cat discovers the discarded box and uses it to stay warm in the winter. Season to season, the box takes on a magical quality, turning up in new guises and with new uses throughout a year's worth of Jewish holidays. The next Rosh Hashanah, when Shani's father fills the box with a new pair of shoes – this time they are blue – Shani is reminded of the year's adventures.

Hoffman's colorful, animated illustrations draw in readers with vibrant energy. In one scene, as the family prepares the house for Passover, Shani is on a stool cleaning a mirror and her dad is sweeping. It's refreshing to have a children's story that depicts a father in everyday roles more commonly associated with moms, like buying shoes for his kids and cleaning the house.

"Where's the Potty on This Ark?" by Kerry Olitzky; illustration by Abigail Tompkins (Kar-Ben; ages 1-4)

Even on Noah's Ark, the animals need to use the potty. Young kids will be delightfully surprised with this inventive spin on the biblical story of Noah, from the Book of Genesis. As Noah and his wife, Naamah, greet each of the animals onto the ark, Naamah makes sure they are comfortable. "Be careful not to hit your head on the ceiling," she warns.



"Where's the Potty on This Ark?" (Photo courtesy of Kar-Ben)

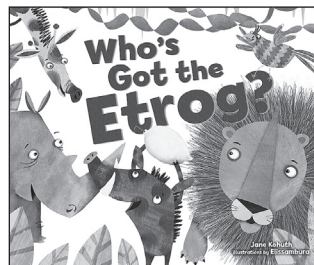
The ark comes well designed, with big potties for the elephants and little ones for smaller friends. When a baby raccoon needs to use the bathroom, Mother Hen patiently guides the young one to learn how. The animals offer an empathetic lesson in taking care of one's body, complete with a prayer. And off they sail on the ark as the rains begin.

Kerry Olitzky's simple, lighthearted prose is paired well with Abigail Tompkins' playful illustrations. The book makes a timely read during the High Holidays because the story of Noah is read in synagogues on the second Shabbat following Simchat Torah, when the cycle of reading the Torah begins anew.

"Who's Got the Etrog?" by Jane Kohuth; illustrations by Elissambura (Kar-Ben; ages 4-8)

In this brightly illustrated story for Sukkot, Jane Kohuth weaves a playful folk-like tale told in simple poetic verse. In her rural village in Uganda, under a bright and full milk-bowl moon, Auntie Sanyu is preparing for the fall harvest holiday when Jews build a hut called a sukkah where they eat, welcome guests and sometimes even sleep. Kids follow Auntie Sanyu as she decorates her sukkah and places

a lulav, the bunch of green palm branches, and a bright yellow etrog, the lemon-like fruit, on a tray to be used in the holiday rituals by Auntie Sanyu's animal guests. But Warthog loves the etrog so much, he doesn't want to hand it over to the lion, parrots or giraffe. A young girl named Sara intervenes.



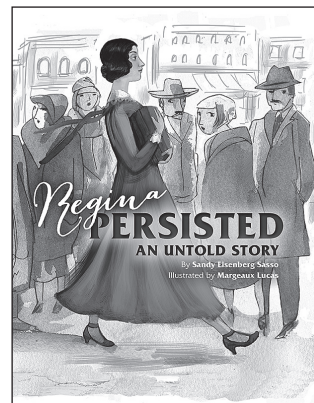
"Who's Got the Etrog?" (Photo courtesy of Kar-Ben)

The story comes to life in Elissambura's boldly colored, striking collage-style illustrations. The back page explains the history of the Ugandan Jewish community called the Abayudaya, and a glossary explains about the sukkah and lulav and terms like "Oy,vey!"

"Regina Persisted: An Untold Story" by Sandy Eisenberg Sasso; illustrated by Margeaux Lucas (Apples & Honey Press; ages 7-12)

These days, when Jewish-American kids attend synagogue during the High Holidays, it's not that unusual to have a female rabbi leading the congregation. Older kids may be fascinated to learn about Regina Jonas, the German Jew who in 1935, against many odds and strict gender roles, became the first woman ordained as a rabbi.

In this illustrated biography, which garnered a starred



"Regina Persisted: An Untold Story" (Photo courtesy of Apples and Honey Press)

review from Kirkus, Sandy Eisenberg Sasso traces how Jonas persisted until religious authorities finally allowed her to take the exam to become a rabbi. Margeaux Lucas' illustrations capture the period, with drawings of Berlin life. Several scenes convey the young Regina as a kind of Disney-like Belle, greeting peddlers at the market and clutching a book, daydreaming, as she crosses the street.

The afterword tells of the tragic ending of Jonas'

life in 1944, where she was killed in the Nazi death camp at Auschwitz. It would be nearly 40 years later until another woman, the American Sally Priesand, was ordained, in the Reform movement. Today, there are nearly 1,000 women rabbis around the world, among them the book's author, who herself was a trailblazer as the first woman to be ordained as a rabbi in the Reconstructionist movement. Eisenberg Sasso also is the award-winning author of the best-selling children's book "God's Paintbrush."



Happy Rosh Hashanah 

As we celebrate a New Year, we wish the entire community Shana Tovah.
Rabbi Barry, Jill, Alexander, Sarah & Zachary Baron

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

Wishing All a Sweet New Year!
MARILYN AIGEN

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Rabbi Rachel Esserman

Shana Tovah
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For a New Year as sweet as honey
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Wishing everyone a happy, healthy & sweet New Year!
Bonnie, Rachel, Brittany & Arielle Rozen

2x1 filler

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Rita E. Shawn, LCSW

לשנה טובה תכתבו
Wishing you and your family a very Happy New Year. May you be blessed with life, health, prosperity and nachat.
Rabbi Zev and Judy Silber and family.

Food.....Continued from page 7

Israeli Blessing Salad (Pareve)

1 bunch parsley
1 bunch basil
½ bunch dill
1 (14½ ounce) can chickpeas, drained
1 cucumber, unpeeled and coarsely diced
¾ cup dried cranberries
¼ cup extra virgin olive oil
3 Tbsp. fresh lemon juice
1 tsp. cumin
Salt and fresh ground pepper to taste
Trim parsley stems. Pull leaves off basil and discard stems. Dill may be used without trimming. Rinse well in cold water. Spin dry all herbs in salad spinner.

Place in food processor. Pulse to chop coarsely. Transfer to a large bowl. Add the chickpeas and remaining ingredients. Toss gently to mix. Serve at room temperature.

Note: May be made the day beforehand; cover and refrigerate.

To buy: can chickpeas, parsley, basil, dill, cucumber, dried cranberries, cumin

Pomegranate chicken (meat)

No one will guess this starts with roasted chicken from the kosher section of your market.

½ cup pomegranate juice or juice from 1 large pomegranate
½ cup apricot preserves
2 Tbsp. fresh lemon juice
1 Tbsp. bottled grated ginger or 1 teaspoon powdered
½ tsp. salt
½ tsp. fresh ground pepper
2 roasted chickens, quartered
Pomegranate seeds for garnish (optional)
Preheat oven to 350°F.

Place pomegranate juice, apricot preserves, lemon juice, ginger, salt and pepper in small microwave bowl. Heat on "high" for 18 seconds, or until preserves are melted. Check after 10 seconds. Stir to mix. Cool slightly.

Arrange chicken in one layer in a baking dish. Pierce each piece two times with a fork. Pour the pomegranate mixture over

top. Cover tightly with foil. Heat through in preheated oven 20 to 25 minutes. Chicken will steam and absorb flavors.

Serve garnished with pomegranate seeds (optional).

To buy: pomegranate juice or pomegranate, apricot preserves, lemon, 2 roasted chickens, pomegranate seeds (optional)

Za'atar Salmon in a Pouch (Pareve)

8 pieces aluminum foil, each 15x18 inches
16 thin asparagus spears, each cut in half
1 large sweet onion, cut in 8 slices
8 salmon fillets (6-8 ounces each)
1 Tbsp. za'atar spice*
8 Tbsp. peach-mango salsa**
8 sprigs dill
8 lemon wedges
Spray aluminum foil with nonstick vegetable spray.

On center of one sheet of foil, place 1 asparagus spear (2 pieces). Top with a slice of onion, then a salmon fillet. Sprinkle lightly with za'atar. Drizzle a tablespoon of salsa over and then top with a sprig of dill.

Bring the long edges of foil up and over the salmon to meet at center. Fold over loosely to create a tight seal. Then fold edges at each side to seal. Place on a baking sheet. Repeat with remaining ingredients. May be refrigerated 4-6 hours before cooking.

Bake in a preheated 450°F oven for 18-20 minutes, depending on thickness of salmon fillet. A 1-inch fillet will need closer to 20 minutes.

**A Middle Eastern spice blend of thyme, sesame and sumac. Also add to olive oil for dipping. It's now available in many supermarkets, especially in the kosher section.*

***May substitute a tomato/vegetable salsa.*

To buy: 8 salmon fillets (6-8 ounces each), za'atar spice, large onion, 16 thin asparagus spears, peach mango salsa, dill

Moroccan Couscous with Currants and Carrots (Pareve)

Couscous is not a grain. It's a pasta made

from semolina flour, which is extremely high in gluten.

2 packages (approximately 5.7 ounce each) couscous
½ cup currants
16-ounce package baby carrots, peeled
½ cup extra-virgin olive oil
¼ cup fresh lemon juice
½ tsp. cumin or turmeric
½ tsp. salt
½ tsp. fresh ground pepper
½ cup finely snipped mint, divided

Prepare couscous according to package direction. Stir in currants. Cover and set aside to keep warm.

Whisk together the olive oil, lemon juice, cumin or turmeric, salt and pepper. Stir in ¼ cup mint. Set aside.

In a large saucepan, cover carrots with boiling water. Bring to boil and cook for 10 minutes, or until fork-tender. Drain well. Transfer to a serving bowl.

Pour olive-oil mixture over and stir gently to mix. Spoon the carrots over the couscous. Sprinkle remaining mint over to garnish. Serve warm.

**May be prepared a few hours ahead of time. Cover loosely with plastic wrap. Reheat in microwave for 2-3 minutes, or until warm. Sprinkle mint over just before serving.*

To buy: 2 packages couscous, currants, peeled baby carrots, mint

Oma's Noodles and Blueberries (Pareve)

From my late husband's grandmother's kitchen. She used fresh blueberries, but in September, I use frozen or little blue Italian plums, stones removed and quartered.

1 package (12 ounces) medium egg noodles
cup sugar
2 Tbsp. fresh lemon juice
3 cups blueberries
2 Tbsp. margarine
2 Tbsp. cinnamon-sugar

In a large saucepan of boiling water, cook noodles until tender but still firm (5-7 minutes). Drain in a colander.

Meanwhile, in a medium saucepan, stir together the sugar, lemon juice, blueberries and 3 tablespoons water. Stir over medium heat to dissolve sugar and bring to a boil, about 5 minutes.

In a large serving bowl, toss the noodles with the margarine and cinnamon-sugar. Pour the blueberry mixture over top and serve hot.

Note: Blueberry sauce may be made ahead of time and heated when needed.

To buy: noodles, blueberries

Apple-Walnut Cobbler (Pareve)

Prepare, bake and serve in a single dish. No bowls to wash.

6 medium apples
1 stick (4 ounces) margarine, cut in 4 pieces
1 cup self-rising flour
1 cup sugar
½ cup nondairy creamer
½ cup cold water
¾ tsp. orange extract
10-12 walnut halves
1-2 Tbsp. honey to drizzle
Preheat oven to 350°F.

Core and quarter apples. Do not peel. Cut into wedges about one-quarter-inch thick. Set aside.

In an ovenproof dish, 11x7 inches, place margarine. Set in microwave to melt, 30-40 seconds, depending on microwave wattage. To the melted margarine add flour, sugar, nondairy creamer, water and orange extract. Stir to blend.

Scatter apple wedges and walnuts over top, making sure to cover the batter. Do not stir.

Drizzle with honey. Bake in preheated oven 45-50 minutes, or until nicely browned and bubbly at edges. Serve warm or at room temperature.

To buy: apples, nondairy creamer, walnut halves

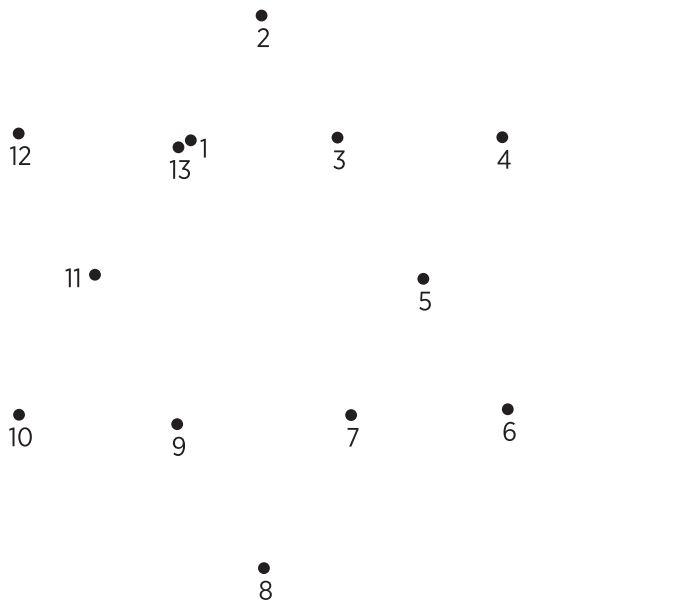


Exhibit on Yiddish children's literature

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 this fall. 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 "Yidische 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.

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Pilot program offers free genetic testing for Ashkenazi Jews to detect cancer risk

By Oren Peleg

(JNS) – Cancer touches everyone. But it’s no secret, at least in the medical community, that elevated genetic risk of several cancers disproportionately afflicts one community: Ashkenazi Jews.

Jews of Eastern European ancestry, commonly known as Ashkenazi Jews, are 10 times more likely than their non-Ashkenazi counterparts in the general population to inherit mutations of BRCA genes linked to different cancers, including breast, prostate and ovarian cancers. Despite the high stakes and reliable genetic testing that has been around for two decades, the testing rate for Ashkenazi Jews is believed to be alarmingly low. According to published studies and the estimates of experts, as few as 20 percent of those who should get tested actually do.

Now, a leading team of cancer researchers is trying to address the elephant in the exam room – why?



Dr. Kenneth Offit (Photo courtesy of Kenneth Offit)

“There are multiple barriers of entry,” Dr. Kenneth Offit, a cancer geneticist and oncologist at Memorial Sloan Kettering Cancer Center in New York recently told JNS. “One is information, specifically making sure people know whether or not they should get tested, and that this test can be life-saving. But information isn’t enough. The other part of the problem is access.”

Offit, who actually helped discover the BRCA-2 gene in 1996, said that even many colleagues – fellow physicians of Ashkenazi Jewish ancestry – have neglected to get tested, which has

led to profound consequences.

“Why would it be that physicians who certainly have knowledge on this subject not seek testing when they’re well-aware that the testing is available?” he said. “What does that mean for everyday people who don’t even know it’s available?”

To get the word out, Offit and a team of researchers and geneticists at cancer centers across the country have launched the pilot phase of an Internet study offering free BRCA genetic testing for men and women of Ashkenazi Jewish ancestry aged 25 and older – a target group comprising nearly 2.5 million Americans. Dubbed the BRCA Founder Outreach study, the privately funded, independent research initiative currently has nearly 2,000 participants across four cities: New York, Boston, Philadelphia and Los Angeles. BFOR study organizers aim to increase total enrollment to 4,000 participants through communal outreach efforts.

Participants sign up for genetic testing at no cost by logging on to the website (www.BFORStudy.com) and answering a series of questions to determine eligibility. Educational videos explain the specifics of the test, the purpose of genetic testing and its importance. In all, the registration process takes no more than an hour.

The site also allows patients to schedule genetic-testing appointments at the offices of Quest Diagnostics, which has several locations in each of the four cities. They can opt to have results sent to a personal physician or a health-care provider on the BFOR study team, which includes the medical geneticists and genetic counselors at each of the study locations.

“The unique feature of the study is that we’re really breaking down the barrier of entry to get the test, as it’s

available through the Internet without needing a doctor to order it for you and without you having to pay for it,” said Offit. “It’s clearly borrowing from the commercial approach to testing, but where it’s different is you’ll get the result in a medical model from either your own health-care provider or one of the BFOR providers.”

Dr. Susan Domchek, executive director of the Basser Center for BRCA at the University of Pennsylvania’s Abramson Cancer Center, who is heading up the BFOR study’s Philadelphia region, told JNS that getting results from a health-care professional is vital and shouldn’t be bypassed in favor of the commercial approach pioneered by genetic testing behemoths like 23andMe.

“With direct-to-consumer testing, your doctor doesn’t know you’re getting tested, and everything is up to you,” Domchek said. “In the future, you’re going to have more and more genetic information at your disposal. But it’s important that interpreting results is done in a medical context with professionals, so that we can help determine what those results mean.”

Interpreting results with the help of a trained genetic counselor is another key component of the BFOR study. Each BFOR study region is offering up the services of genetic counselors both before and after the dispensing of genetic-test results. Genetic counselors help explain to patients what the process of genetic testing entails, what the results indicate, the potential medical management that lies ahead and how to deal with emotional stress-related to results.

See “Genetic” on page 19



Dr. Susan Domchek (Photo courtesy of Susan Domchek)

New..... Continued from page 8

Honey tasting

As it turns out, there are lots of different kinds of honey out there. Because bees suck nectar from all types of flowers, the honey can have a very different taste. Assemble your family for a taste test. Go to the local farmer’s market and buy two or three kinds of honey. (Not only are you supporting local agriculture, but you’re also showing your kids where food comes from.) At home, arrange a smorgasbord of foods to dip into the various kinds of honey: challah, apples, pretzels, bananas, etc. Which honey goes best with which foods? When you find your favorites, you can put them out at your Rosh Hashanah table. (Check with your pediatrician, but generally honey is not recommended for children under the age of 1.)

New Year’s cards

Rosh Hashanah is a great time to send cards to friends and family. Your kids can write about their summer adventures, their new teacher at school – or even your trip to go apple picking. We love making apple-print New Year’s cards – just cut or fold construction paper to the size of your choice and follow the steps at www.kveller.com/article/apple-print-blessings-placemat/ to do apple prints. Your friends and family will love the personalized touch that the homemade apple prints bring to their cards.

Challah baking

On Rosh Hashanah, it’s traditional to make a round challah instead of the normal braided shape eaten throughout the rest of the year. Why round? Because the year is a circle. If you’ve never made challah before, it’s like many other bread recipes – you get to punch and knead the dough. That’s a great way to get out all of your frustrations before the new year begins! And



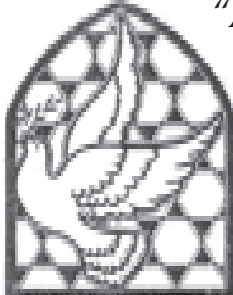
Take the kids to the nearest pick-your-own apple orchard and let them see where apples really come from. (Photo by Sean Gallup/Getty Images)

kids love playing with dough, too – try breaking off a little bit and letting them make their own challah shapes.

Nature walk


Fall is a great time to be outdoors and appreciate the beauty of nature. Take advantage of the temperate weather (hopefully) and head to the nearest forest, reservation or park. Walk slowly with your kids, picking out animals, insects, flowers, plants and trees. Have your kids find their favorite rocks, plants, trees, flowers or insects along the way. Talk to them about the cycle of the year and the seasons. It’ll keep them engaged and help your simple walk feel like an adventure.

Amy Deutsch is a Jewish educator and a mom.



“And they shall beat their swords into plowshares and their spears into pruninghooks; nation shall not lift up sword against nation, neither shall they learn war any more.”
Isaiah 2, IV

May the dawn of this New Year be bright with peace, prosperity and happiness for all mankind.



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Happy New Year

A former opera singer fuses African-American and Yiddish music

By Josefin Dolsten

(JTA)—Anthony Mordechai Tzvi Russell has performed Yiddish music around the world. He is part of a musical duo that creates new interpretations of classic Yiddish songs. In 2017, he even won the Yiddish version of “American Idol.”

Still, the singer gets one request consistently that has nothing to do with Yiddish or klezmer music: to perform traditionally African-American music. “I always got a little defensive about that because if I’m going to literally perform my blackness for an audience, I want it to be on my terms. I don’t want the terms dictated to me,” the 37-year-old former opera singer, who is black and Jewish, told JTA.

In “Convergence,” Russell aims to do just that, melding Jewish songs, mostly in Yiddish, with traditional African-American tunes. The album, which was recently released, is a collaboration between Russell and the klezmer band Veretski Pass. “The whole ethos of the project, at least for me was, if there was a historic African-American Jewish music, if that was a real thing, what would it sound like?” he said in a phone interview on August 13.

An example of how he imagines that musical culture can be heard on “Rosie,” a work song written by African-American prisoners at a Mississippi State Penitentiary work camp in the 1940s. Eventually it bridges into the sorrowful instrumental part from “Es Iz Shoyrn Shpet” (“It is Already Late”), a Yiddish song meant for newlyweds. The sorrowful melodies are mixed together skillfully aided by Russell’s smooth bass voice. Toward the end of the track, the voice of a newscaster is heard announcing the high incarceration rate of black men in the U.S. today, reminding

the listener of slavery’s legacy. Russell was inspired to write the track after the news broke that George Zimmerman, a neighborhood watch coordinator, was acquitted of charges in the shooting death of Trayvon Martin, an unarmed black teenager.

Russell said the two musical traditions were a natural fit. One thing that helped, he said, is that many Jewish and African-American songs are written in pentatonic scale, with five notes per octave. “When it came to melodies, and when it came to the text, they flowed together very well,” he said.

The two traditions have blended together well in his life, too. Russell, who grew up in a Christian family, said his childhood Bible studies helped him on his journey to becoming Jewish. “I have a very strong connection to narratives of the Bible, the Jewish scriptures, and I think this informed my decision to become Jewish because I was familiar with so many of the important narratives that make up Judaism,” he said.

Russell converted to Judaism in 2011, and four years later he married his longtime boyfriend Rabbi Michael Rothbaum. The couple live in Maynard, MA, a suburb about 22 miles west of Boston, near the synagogue where Rothbaum works, Congregation Beth Elohim in Acton.

After graduating from college, Russell worked as an



Anthony Russell started studying to perform in Yiddish in 2011. (Photo by Max Eicke)

opera singer for more than a decade, but never got his big break. Rothbaum suggested that he explore Jewish music, but Russell dismissed the idea. But that initial response didn’t last long and, in 2011, Russell started teaching himself to sing in Yiddish.

He has traveled around the world performing Yiddish songs at cultural festivals, synagogues and academic events. He is also a member of the musical duo Tsvey Brider, in which he and musician Dmitri Gaskin create new music in Yiddish, including in the styles of cabaret, disco and pop.

A year after starting to pursue Yiddish music, Russell decided to combine it with African-American music. He juxtaposed the Yiddish song “Der Gemore Nign,” in which a young homesick boy recites Talmud, with the African-American spiritual “Sometimes I Feel Like a Motherless Child.”

“My idea initially was to have it as a dialogue,” he said. “Here are these two children – one black, one Ashkenazi Jewish in the world of the 19th century – both singing about their loneliness and alienation from their families.”

Russell performed the song at events and it was well-received. Two years later, he performed it with Veretski Pass, a klezmer instrumental trio, and the collaboration that See “Music” on page 16

New Year Greetings from these Community Institutions

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שנה טובה

Two young couples set to revive Jewish life and Israeli culture in Berlin

By Orit Arfa

(JNS) – Religious Zionists are usually the last types of Israelis to visit Berlin, let alone live there. As “staunch nationalists” loyal to the Jewish homeland, they’re often less forgiving of Germany’s dark past than their secular counterparts, who made Berlin a leading European destination for tourism and immigration among Israelis.

But two young Israeli couples – Eliezer and Rotem Noy, and Netanel and Tehila Darmon – have not only unexpectedly settled in Germany’s capital as emissaries, but have built their respective homes in Berlin, where Jews of all backgrounds can connect with their roots, and feel a sense of Israeli family and belonging.

“Both of us, ideologically, didn’t leave Israel before,” said 36-year-old Eliezer Noy, director of Morasha Germany, a national student organization that provides Jewish learning and social opportunities for Jewish students and young professionals throughout Germany.



L-r: Eliezer and Rotem Noy. (Photo courtesy of the Noyes)

Eliezer grew up in Ramat Gan and studied at the Atzmona pre-military academy in Gush Katif before Israel evacuated the Gaza settlement bloc in 2005. Eventually, he completed his M.B.A. at Tel Aviv University and worked as an accountant at the KPMG firm. Rotem, 32, grew up in a religious Zionist family of German-Jewish descent near Petach Tikvah. With a master’s degree in history from Ben-Gurion University of the Negev, she worked in an Israeli NGO fostering religious-secular dialogue.

At the time they received the offer to head up Morasha in Munich, they lived in the city of Lod, where as volunteers they organized communal Shabbat dinners for destitute and at-risk locals. At first they, rejected the German offer. “We told them we have a pretty good life. Everything’s going well. We have successful careers. We felt good with ourselves, even ideologically. So give us a break,” Eliezer recalled at a Berlin cafe. He felt comfortable sporting his knitted *kippah* there, despite a spate of attacks against Jews in the city of late and a Jewish community advisory to avoid wearing skullcaps in public.

Across the street was the heavily guarded Orthodox Brunnenstrasse synagogue complex that also houses a nursery school and rabbinical seminary, which are enabled by the Ronald S. Lauder Foundation (as is Morasha).

But Morasha persisted. “It wasn’t an easy decision to take,” said Rotem. She serves as director of Bayit, a Morasha affiliate that offers intensive, long-term Jewish learning programs for international students. “It sounds very big, but I really felt this is what God wants us to do.”

After three years in Munich, they moved to the residential Berlin campus located in the upwardly mobile neighborhood of Prenzlauer Berg, and which includes their home, dorm apartments, a learning hall and an activity room where they also hold packed Shabbat and holiday communal meals. The Noy’s two children attend the Lauder Beth Zion Jewish day school nearby.

Tehila and Netanel Darmon, both 26, were recruited last year by an Israeli businessman involved in Jewish outreach who sought to connect Israeli Berliners with their roots. Today, the couple directs *Zusammen* (“together” in German), which provides social and cultural activities in Hebrew.



L-r: Tehila and Netanel Darmon. (Photo courtesy of the Darmons)

The Darmons had built a track record of Jewish social entrepreneurship in Goa, India, where they set up an “open house.” There, they served Israeli travelers who often came to them for Shabbat meals and, sometimes, for respite and rescue from at-risk behavior common to Goa partiers.

Netanel grew up in a *Yishuv Ma’on* in the Hebron Hills; Tehila in Beit Shemesh. Their last address before moving to Berlin was Bat Ayin, known as a hippy-ish community in Gush Etzion near Jerusalem.

“We knew there were many Israelis [in Berlin], but when we heard ‘Berlin,’ we thought: ‘What? Berlin? No!’ I immediately thought something very dark and unpleas-

ant,” Tehila recalled from their apartment located a few blocks away from the Morasha campus. *Zusammen* and *Morasha* are separate organizations, but they sometimes assist each other.

Tehila usually sports a colorful, turban-like head-covering while Netanel wears a hat in lieu of a *kippah*, hiding long, red tendrils.

Although the Darmons’ prejudices against Berlin were not assuaged during a pilot trip, a sense of mission

seized them. “Most of the Israelis who moved to Berlin are disappointed with the country and politics, and they might have resistance to Judaism and religious Israelis,” explained Tehila. “We were turned on by the challenge.”

Germany’s Jewish population is an estimated 200,000. The crux of its Jewish community consists of Jews from the former Soviet Union who were invited to Germany in the 1990s. Most lost their connection to Judaism under See “Berlin” on page 17

New Year Greetings from these Community Institutions

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Happy New Year

As new anti-Israel threats emerge, students get crash course on changing campus environment

By Sean Savage

(JNS) – For most college students, summer is an opportunity travel, hang out with friends or land that exciting internship. But for more than 80 students from nearly 70 campuses, learning how to successfully respond to campus antisemitism and anti-Israel activism was part of their summer plans.

In August, the Committee for Accuracy in Middle East Reporting in America hosted a four-day conference in Boston replete with lectures, discussions and workshops guiding college students to become more effective supporters of the Jewish state.

“Students are coming from as far away as the U.K., Ireland and Canada to strengthen their Israel activism with us,” said Aviva Rosenschein, CAMERA’s international campus director. “Hatred directed at students who support Israel is, unfortunately, a global issue, and we are working hard to help as many students across the world as we can.”

This year’s conference included a wide range of lessons and activities – from activities like Krav Maga lessons and an indoor trampoline park to dealing with more serious campus issues, such as the evolution of the BDS movement, anti-Israel groups and antisemitism. The goal was to empower students to speak up more, write more powerfully and craft their own personal narratives.

“The point of the conference is to equip students with the tools needed to combat anti-Israel activism on college campuses,” said Andrea Levin, CAMERA president and executive director. “These students came from around the world to attend the conference, showing how committed and passionate they are about Israel and its cause. It’s truly inspiring.”

Part of the goal of this year’s conference was to address the changing environment on campus for pro-Israel and Jewish students. In the last several years, a great deal of focus has been placed on the ongoing battle against the BDS movement. And rightly so, according to those involved in combating the ideology of these groups; during the past year, Jewish-led anti-Israel groups, such as Jewish Voice for Peace and IfNotNow, have started to penetrate into the campus scene, summer camps and Israel trips. As such, CAMERA’s campus staff sought to address this emerging challenge and have changed their conference to reflect this new reality.

One of the biggest changes to this year’s conference is the shift away from a “heavy focus” on the battle over BDS resolutions and a more direct emphasis on educating students on these anti-Israel Jewish groups. “We’ve found



More than 80 students from 70 different campuses attended the 2018 CAMERA Conference to learn tools on addressing anti-Israel sentiment on college campuses. (Photos courtesy of CAMERA on Campus)

that BDS supporters are enacting new tactics on campus, in addition to their resolutions, which are even further targeting and discriminating against individual Jewish and Israeli students,” Hali Haber, director of campus programming and strategic relationship at CAMERA, told JNS. “Strategy sessions at our conference reflected the intensified campaigns against Israel’s supporters, such as Jewish Voice for Peace’s ‘Deadly Campaign,’ which aims to demonize and end the support that Israel provides to America’s security.”

One of those changes was to drop the BDS mock trial, where students role-play opposing sides of a BDS resolution vote as part of a campus student council. This doesn’t

mean that BDS resolutions are no longer a focus. Haber said that BDS resolutions are becoming more complex and specific. “It is a lot harder to pass BDS resolutions now, so the BDS proponents have to find a way more indirect way to bring BDS to campus without it directly saying that,” said Haber.

So in addition to looking more in-depth into BDS resolutions, students also spent an entire afternoon learning more about groups on campus that have been called anti-Israel groups, such as Jewish Voice for Peace, Students for Justice in Palestine and IfNotNow, as well as a new campaign called “deadly exchange,” where anti-Israel groups talk about

Alliance. Continued from page 2

white Jews into the center of what was a movement created and led by African-Americans. Instead, Stallworth enjoys agency. He is the one who finds an ad in the local paper advertising a meeting of the KKK. Despite the racism within his police department and in the community at large, he launches an investigation, determining its course throughout the film.

In a break from the classic interracial motif of more-powerful Jews helping less-powerful blacks, “BlacKkKlansman” places Jewish detective Zimmerman, as well as the other white police officers in his unit, in supporting roles. Stallworth, acknowledging white privilege as he impersonates Zimmerman’s voice in telephone calls with the KKK, lobbies his Jewish colleague to impersonate him in face-to-face meetings with Klansmen.

By redefining the black-Jewish relationship in this more Afrocentric way, Lee corrects a historical literature that all too often marginalized African-Americans in their own social justice movement. He takes an approach similar to “Selma” director Ava DuVernay, who was unfairly criticized by many Jewish viewers when she did not include an iconic image of Rabbi Abraham Joshua Heschel in her movie.

Lee and his team go a step further in rebalancing the black-Jewish relationship by showing the ways that Stallworth inspired his Jewish colleague to strengthen his own religious identity. When Zimmerman downplays his Star of David necklace, remarking that he did not identify strongly as a Jew, Stallworth pushes back. And when he asks, “Why you acting like you ain’t got skin in the game?,” Zimmerman realizes that his Jewishness matters. Later in the film, he faces virulent antisemitism from members of the KKK when he is told to take a “Jew lie detector test” and to lower his pants to see if he had been circumcised.

Zimmerman’s heritage mattered; it took his African-American colleague to wake him up from his Jewish

slumber. My own research has shown how, taking their cues from the Black Power movement, young Jews were indeed inspired to seek a more serious engagement with their ethno-religious identity.

The deepest evidence of this film’s investment in exploring black-Jewish relations comes from the surprising fact that the real detective Zimmerman was not Jewish. Lee and the creative forces who wrote and produced the film, including “Get Out” director Jordan Peele, took license to frame this story in black-Jewish terms. With this decision, they offer a 21st-century re-creation of the postwar civil rights alliance.

“BlacKkKlansman” teaches us that in a nation so fraught with racism and antisemitism, blacks and Jews offered a model of cooperation built on equity and respect between communities. In a riveting conclusion – I won’t detail it here for those who have yet to see the film – Lee connects the history of white supremacy and the KKK to the contemporary political climate. With heart-wrenching cinematic detail, viewers are left to wonder how much progress has been achieved since the emancipation of African-Americans in the mid-19th century.

Yet in his crafting of a renewed black-Jewish relationship that demonstrates the ways in which Jews learned, grew and benefitted from their interactions with blacks, Lee offers a model of hope. With this reframe, we have a vision for blacks and Jews, as well as for other communities, to rally once again.

Marc Dollinger holds the Richard and Rhoda Goldman Chair in Jewish Studies and Social Responsibility at San Francisco State University and is author, most recently, of “Black Power, Jewish Politics: Reinventing The Alliance In The 1960s.”

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

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New course at Tufts University advances Palestinian narrative while shelving the Jews

By Jackson Richman

(JNS) – A new course on the docket this fall at Tufts University outside Boston has caused a bit of blowback even before students enter the classroom. Titled “Colonizing Palestine,” it’s being offered by the Colonialism Studies and Women’s, Gender and Sexuality Studies departments, and will “explore the history and culture of modern Palestine and the centrality of colonialism in the making of this contested and symbolically potent territory,” according to the class description.

“Students will examine the region in which Palestine is embedded through a range of path breaking writers, filmmakers, and thinkers,” the description states. “These include novels by Anton Shammas and Emile Habiby, the creative non-fiction of Edward Said and Suad Amiry, the poetry of Mahmoud Darwish and Naomi Nye, and the spoken word artistry of Suheir Hammad and others.”

The late Said was a Columbia University professor and leader in the anti-Israel movement, while Amiry has accused Israel of “atrocities” regarding the establishment of the Jewish state.

The late Darwish wrote poems demonizing Israel, calling it a “horse’s blood” and labeling a future Palestinian state as “a prize of war.”

Nye compared the 2014 riots in Ferguson, MS, to “Jerusalem, a no-man’s land [that] separated people, designated by barbed wire.” Her poetry calls for violence against Israel, saying, “Let’s be the same wound if we must bleed. Let’s fight side by side, even if the enemy is ourselves: I am yours, you are mine.”

Hammad wrote a piece in the aftermath of the September 11, 2001, terror attacks, titled “First Writing Since.” It reads: “[I] do not know how bad a life has to break in order to kill. [I] have never been so hungry that [I] willed hunger. [I] have never been so angry as to want to control a gun over a pen. [N]ot really. [E]ven as a woman, as a Palestinian, as a broken human being, [N]ever this broken.” The poem also accuses the United States of “transgressions,” and that “if there are any people on earth who understand how new york [sic] is feeling right now, they are in the west bank [sic] and the gaza strip” [sic].

Per the course description, the class will also study the “burgeoning work of Palestinian filmmakers, such as Elia Suleiman, Mia Masri, Emad Burnat [and] Michel Khleifi, to name but a few. ...By doing so students will address crucial questions relating to this embattled nation, the Israeli state which illegally occupies Palestine, and the broader global forces that impinge on Palestinians and Israelis,” the description states. “Themes covered include notions of nationalism and national identity, settler-colonialism,

gender and sexuality, refugee politics, cultural hybridity, class politics, violence, and memory.”

The class will be taught by Thomas Abowd, who is listed on Canary Mission, a blacklist of anti-Israel activists, academics and organizations. Abowd has a history of engaging in anti-Israel and antisemitic causes. In 2015, he spoke at Tufts Students for Justice in Palestine’s Israeli Apartheid Week and declared, “We have apartheid right here on this campus, and we have apartheid right here in this city,” propelling the narrative that Israel is an “apartheid state.” In 2016, he claimed that Israel “privileges [Jews] to the exclusion of others, so you get this deep sort of biblical historical notion of an unchanging Jewish essence and connections to the Holy Land,” and that Israel views Jerusalem as an “eternal place, an unchanging immutable part of Jewish history.” He received a Fulbright award to conduct research and teach at Birzeit University near Ramallah, a stronghold for anti-Israel incitement, from December 2011 to October 2012.

“As an institution of higher education, Tufts is committed to the free exchange of ideas. The university’s courses represent a broad spectrum of ideas and topics that enable students to become familiar with a variety of perspectives on important and complex issues facing our global society,” Tufts spokesperson Patrick Collins told JNS. “University-facilitated discussion of these issues does not imply endorsement of a particular view, and we anticipate and welcome the Tufts’ community’s vigorous discussion of varying viewpoints and beliefs.”

“Undermining the university’s academic integrity”

Rachel Rubinstein, 23, a Tufts alumna who works at a biotechnology company, explained that as a liberal Jew who does not support Israel building neighborhoods in the West Bank, the course seems intriguing, yet is still troublesome. “I think a large group of Tufts students do not support Israel’s existence, and probably think this class is necessary and important,” said Rubenstein.

“I support open dialogue on the conflict, but, of course, do not support antisemitism, which is why I would be interested in seeing if that is how the class is taught before trying to shut it down,” she added. “I don’t generally understand classes like these; coming from a science background, they tend to touch on [being] too emotional and blaming both sides, but that could be for lack of a political-science background.”

Groups including the Committee for Accuracy in Middle East Reporting in America, which is near Tufts, as well as StandWithUs, the AMCHA Initiative and the Endowment for Middle East Truth condemned Tufts for offering the class.

“In addition to the title of the course itself suggesting a distorted account of the Palestinian-Israel conflict, the course professor, Thomas Abowd, is an outspoken activist against Israel,” said Aviva Rosenschein, CAMERA’s international campus director. “He is on the advisory board for the Boston branch of Jewish Voice for Peace – an extremist pro-BDS organization that has hosted and honored the terrorist Rasmia Odeah.”

Rosenschein continued, “When students choose to attend Tufts University, they expect to be receiving high-level education – not to be inundated with biased material stemming from activists who support the end of Israel and demise of all its people, Jews and non-Jews alike.”

“Studying the impact of British and Ottoman colonialism on Arabs and Jews in the region is entirely legitimate,” said StandWithUs New England campus director Zach Shartiag. “However, if this course frames Jews as colonizers in their ancestral homeland, it will be erasing history, doing a disservice to Tufts students and undermining the university’s academic integrity.”

AMCHA Director Tammi Rossman-Benjamin noted that “it’s important to point out that academic freedom protects Professor Abowd’s right to teach this course as he sees fit. However, the fact that Abowd is an ardent supporter of an academic boycott of Israeli universities and scholars, as is the director of the Tufts Colonialism Studies program that is offering this course, certainly raises concerns about whether the course will be used for education or political indoctrination. ...But even more troubling than the possibility of Abowd indoctrinating his students with one-sided, anti-Zionist propaganda,” she continued, “is the possible impact this course could have on Jewish and pro-Israel students at Tufts.”

EMET founder and President Sarah Stern said “this class is a paramount example of what has been occurring in the field of Middle East studies over the last quarter of a century, where the truth – and a good solid education – is being sacrificed on the altar of mere political propaganda.”

She added that “the word ‘Jew’ derives from Judea, which was the place of our origin. It is beyond tragic that today’s youth are being fed an education that is built on a narrative of falsehoods and lies.”

Basics getting to Kerala flood victims, with help of JDC, Indian Jewish community

By JNS staff

(JNS) – The Jewish community of India, together with the American Jewish Joint Distribution Committee, is responding to the destructive floods in Kerala, providing food and clothing to hundreds of families hard-hit by the disaster.

With a presence in India since 1950, the JDC and its partners in the Jewish community will provide the aid through the All-India Disaster Mitigation Institute, its longstanding partner, and will continue to raise funds and monitor needs for future support given the extent of the flooding, which has killed hundreds of people and displaced hundreds of thousands.

A JDC team was to be dispatched to Kerala for the distribution of aid and to assess needs of survivors, including members of the Jewish community, impacted by the floods.

“As we join with our neighbors in mourning the loss of life in Kerala, we are also acutely aware of the critical importance of the support we are providing to survivors

facing an uncertain future,” stated Elijah Jacob, executive director of JDC’s India office, and Dr. Nathan Aston, chairman of the Indian Jewish community’s Indian Joint Trust. “Drawing from our previous experience responding to these kinds of disasters in India and throughout the region, we are focused on meeting immediate needs, rebuilding more sustainably for future disasters and upholding the Jewish value for life, especially in the face of such terrible loss.”

As news of the rains, flooding and landslides grew, JDC’s India team coordinated with the local Jewish community – made up of about 4,500 people – and other NGO partners to devise a response to the devastation.

In the past, JDC’s India team took a lead role in the organization’s responses to the Nepal earthquake in April 2014 and Indian Ocean tsunami in December 2004.

Its relief activities are coordinated with the U.S. Department of State, USAID, the Israeli government, Interaction and the United Nations, as well as local and international partners.



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Students Continued from page 14

how police in America are being trained by Israel and how that affects American police treatment of minority groups here.

Rosenschein told JNS that one of the biggest challenges pro-Israel Jewish students on college face today is “strong opposition” to Israel from groups comprised of anti-Israel Jews. She pointed to Jewish Voice for Peace, which has been around for many years as a national organization, but has more recently began establishing more chapters on campus. “Last year, they started making more chapters and getting their students to write in the campus papers, and really normalizing themselves as just another peaceful group on campus,” she said. “However, this is an extremist fringe Jewish organization well outside of the mainstream that supports boycotting Israel and even hosted an event in Chicago last year with convicted Palestinian terrorist Ramea Odeh.”

Rosenschein said groups like JVP and IfNotNow, the latter of which has many Jewish students as members and emerged onto the campus scene in the past year, make it difficult for Jewish students to figure out where to stand because they mask themselves as organizations standing for peace, which appeals to students, but are “very much” out of the mainstream. “This is a fringe group [JVP] that is very far out of the mainstream Jewish community,” she said.



L-r: Hali Haber, director of campus programming and strategic relationships for CAMERA, and Aviva Rosenschein, CAMERA's international campus director. (Photos courtesy of CAMERA on Campus)



Daniel O'Dowd, a law student at Ireland's Maynooth University and president of Irish Students of Israel, spoke about the realities of being pro-Israel in Ireland. (Photos courtesy of CAMERA on Campus)

see a natural alliance between those two inherent parts of their being: their commitment to *tikkun olam* informs and empowers them in their activism and their desire to fight for progress,” she said.

“Zioness exists to provide a community to all these targeted individuals, allies and accomplices who want to stand proudly in progressive space and fight for social, racial, economic and gender justice as proud, progressive Zionists,” explained Berman. “We are thrilled to see how fulfilling it is for everyone seeking this type of community, so that they can participate in the important movements of our time without checking any piece of their inherent identity at the door.”

In recent years, a number of liberal arts colleges have become hotbeds of anti-Israel activism.

Rebekah Katz, a rising senior at Swarthmore College in the Philadelphia suburbs, told JNS that one of the progressive tropes at her school is that in order to be a good progressive Jew, you “are put on a platform to immediately denounce Israel in all shapes and forms. Many of the anti-Zionists at Swarthmore are Jewish, and they claim to use this ethos as an American Jew to denounce the occupation. Immediately, you are put in this place of conflicting identities.”

And, she added, “for many students, say they are queer and Zionist; they are forced to choose between these two identities. The Swarthmore queer union associates more with SJP than with Zionist groups.”

Swarthmore gained headlines in 2013, when the school's Hillel declared itself an “Open Hillel” and not abide by Hillel's ban on hosting anti-Israel speakers. Eventually, after pressure from its former parent organization, Hillel International, they dropped the Hillel name altogether and changed their organization to Swarthmore Kehilah.

Katz, who knew this history when she entered Swarthmore, said that it has been very difficult to be openly Zionist on her campus. She said it “has put a lot of strain on friendships – my events have been boycotted, and I have been called a white supremacist and a racist.”

Similarly, Jesse Friedson, a student at nearby Haverford College, said he has found it much easier to be a queer student than to be a Zionist. “I would like to be more of an Israeli activist on campus, but socially, that is a very difficult decision to make. As I have come out of my shell more and posted on Facebook, I have started to get a reputation. And I think it is unfortunate that I have to choose between something I believe in so strongly and having friends,” he said.

Friedson believes that among progressives, there has been a trend of applying a moral label of good versus bad off an individual's political beliefs. “I think a lot of people, if they aren't personally involved, they have all the reason to want to be seen as morally good, and support the Palestinians and not see a particular reason to support Israel.”

Jesse Slomowitz, a senior and film major at the University of Central Florida in Orlando, who had previously attended the CAMERA conference and returned to assist, told JNS that he was impressed with this year's cohort. “The number of people involved with CAMERA is expanding,” he said. “The positive side is that I am seeing more students involved, but the downside is they have more reasons for joining. Luckily, these people coming in are strong-willed people. They are in some hard schools. But I believe CAMERA has picked the right people to stand up and push back when anti-Israel stuff happens.”

Slomowitz said at the end of the day, every student will contribute in his or her own unique way to be an advocate for Israel. “The thing is there are different ways to be out there being an Israel advocate, and students need to realize that. If sometimes you have to be that person debating, that's great, but for others, that may not be their strength. They may be stronger in writing, debating online or managing an organization.

“There have to be students who are ready to take on different roles,” he continued. “Everyone has a purpose within the Israel advocacy world, and no one should lose hope that they are just worthless or don't have a purpose here.”

Beyond the American campus, CAMERA brought in international students this year from Canada, the United Kingdom and Ireland to discuss their experiences and challenges there.

Daniel O'Dowd, a law student at Ireland's Maynooth University and president of Irish Students of Israel – the only openly pro-Israel student group in the country – told JNS that his group faces “an enormous challenge” from pro-Palestinian groups. “The people who are pro-Palestinian are militantly so. It's very violent in that sense and very aggressive. The campus situation is very different from U.S. There is a great pro-Israel consensus in the U.S., but even in the places where it is 50-50, it doesn't manifest itself in the same way or as extremely as it does in Ireland.”

Indeed, Ireland is regarded as one of the most anti-Israel country in the European Union. In fact, the Irish Senate recently passed a resolution to boycott Israeli settlements – the first such measure within the E.U.

“Ireland has really become the hotbed for the BDS movement in Europe,” said O'Dowd. “They've enjoyed for a long time a very pro-Palestinian sentiment among Irish public figures and leaders, while there has been a huge antisemitic undertone to Irish history.”

Much of this sentiment, O'Dowd said, stems the conflict in Northern Ireland, where those advocating for an end to British rule see solidarity with the Palestinian cause. “The Nationalist Republican community very strongly identifies with the Palestinians, who are seen as the underdog, while the Unionists [who support remaining in the U.K.] are very pro-Israel,” he said.

O'Dowd added that this sentiment directly translated onto the college campus. “On campus, that has come across quite strongly as well. Our previous president was assaulted and received death threats.” He has been working with CAMERA over the past year for support and to bring in pro-Israel speakers and events, and hopes that more Irish will understand that similarities between the Irish struggle for freedom and that of Israel's self-determination.

“It's very hypocritical to be pro-Irish and pro-Israel self-determination, and not be pro-Israel. Israel is a story of self-determination. It's a history of armed uprising and resistance, like in Ireland under Michael Collins [an Irish revolutionary, soldier and politician many view as one of the founders of modern Ireland]. There are huge historical parallels and similarities there. I don't see how these two have diverged.”

Amid the challenges students face by the BDS movement, pro-Palestinian groups and anti-Israel student groups, there is also the issue of being openly pro-Israel while identifying as politically liberal or even a progressive. This is a dilemma faced by many students, who are often forced to choose between supporting progressive politics or supporting Israel.

At this year's conference, CAMERA sought to address this by bringing in Amanda Berman, co-founder of the Zioness Movement, a progressive Zionist group. She told JNS that many liberal Zionist students feel alienated on campus and find themselves forced to make a false choice between Jewish/Zionist identities, and their progressive and activist identities.

“It is a heartbreaking dilemma for them because they

Music Continued from page 12

eventually led to “Convergence” was born.

Russell said the collaboration allows him to honor all the parts that make up his identity. “When I made a decision to become a Jew, it wasn't a decision to completely leave entire parts of myself behind. Of course it was a decision to leave the bacon- and shrimp-eating parts of myself behind, which is very hard because it's in my ‘*yerusha*,’” he joked, using the Hebrew term for inheritance. “But I still wanted to be very much myself as a black man, as somebody who is responsive to black culture and black history, that's somebody who I wanted to be while I was also being Jewish. So it's almost like the project as an outgrowth of that need to stay true to myself while making that very conscious decision to be Jewish.”



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NEWS IN BRIEF

From JNS.org

Tel Aviv expected to be site of 2019 Eurovision contest

Israel, which won the annual Eurovision Song Contest in May and therefore gets to host in 2019, has recommended Tel Aviv as the site of next year's singing competition. In Lisbon, Portugal, 25-year-old Netta Barzilai won the event with her song "Toy." It was Israel's fourth Eurovision win. Israeli network KAN, which will be the host broadcaster, submitted the proposal to the European Broadcasting Union, whose members participate in the event, and expects the EBU to "accept" it. The EBU recently visited Israel, where

Berlin. Continued from page 13

communism. While the Noys naturally serve Israelis, their main activities are geared toward Jewish internationals or German Jews. Among the estimated 100,000 Jews living in Berlin, some 20,000 are believed to be Israeli.

Under the Noys' leadership, Morasha's staff went from two employees to six, in addition to 80 volunteers. Their activities include Shabbatons, learning programs and "belated" bar and bat mitzvahs for Jews who discovered Judaism later in life. After eight months, Zusammen has outgrown the Darmons' apartment. They are currently seeking a larger campus, proving initial skeptics wrong. They introduced Zusammen on an "Israelis in Berlin" Facebook page.

"We came with good intentions, saying 'hello,' inviting them to Rosh Hashanah," said Tehila. "Really simple. We said we're not trying to make anyone religious. We want to connect hearts, to encourage Israeli culture and creativity. People immediately went to my profile – we didn't have a Facebook page – and they told us: 'Go away from here.' 'We left Israel because of you.' 'Don't make us religious.' 'You're settlers.' 'What are your views?' 'Will you go back to the *shtachim* [territories] after Berlin?' 'Can I come with Arab friends?'"

Ultimately, Israelis who at least on the surface appear as if they would shun a traditional Shabbat meal – with their tattoos, alternative lifestyles, left-wing politics and non-Jewish partners – have become Zusammen regulars.

The success of both couples can be attributed to their personal warmth, openness, non-judgmental attitudes – and, of course, home-cooked Shabbat and holiday meals. The respective wives take great pains to chop the array of Israeli salads with the help of

volunteers. They serve meals on proper dish-ware, rather than paper or plastic, to create a homey atmosphere, appealing as well to the vegan-friendly, environmentally conscious vibe of Berlin. Their respective multilingual children (the Darmons have three) wander about and chatter with the guests.

Idan Chabasov, a 32-year-old gay, Israeli, high-tech professional living in Berlin for the past four years, attends the Noys' Shabbat dinner twice a month. "They give me the feeling of family," he said. "I know I could talk with them about everything and they really care... they really appreciate your presence."

Karen Golub, a high-tech professional who traded Tel Aviv for Berlin last year, sought an Israeli communal outlet to ease some loneliness and cultural alienation she felt in Germany. "I missed the way Israelis speak to each other – the way we get mad all the time and it's not a big deal, the way almost everything isn't a big deal," she said. "When Zusammen found me, and I walked into that room with 30 people going 'Shalom, Keren!' it felt like a physical relief."

The Noy and Darmon families have also softened to Berlin. "I still think Israel is the place where Jews need to be, but I also learned from people who live here," Rotem said. "I find their journey to be Jewish very inspiring."

Rotem lives not far from the former residence of grandparents who fled Germany in the 1930s. And while she's eligible for German citizenship, which comes with a host of economic and social benefits, she's not looking to redeem it any time soon. "I don't think they [my ancestors] are happy I'm in Germany, but I think and hope they're proud of what we're doing and think it's an important thing. I hope they're proud of us."



At right: The Prenzlauer Berg neighborhood of Berlin, Germany. (Photo from Wikimedia Commons)


representatives scouted potential host cities, including Eilat, Jerusalem and Tel Aviv. Eilat was eliminated as a potential host because the venue proposed did not meet EBU requirements, leaving only Tel Aviv and Jerusalem. EBU executive and supervisor Jon Ola Sand said that hosting the contest without having to violate the Jewish Sabbath would be impossible. That left Tel Aviv, which is more secular than Jerusalem, as the only logical choice. Were Tel Aviv to be selected, its mayor, Ron Huldai, said the city would cover the expenses behind the venue. Reportedly, two possible date ranges are being considered. Most likely, the grand final will take place on May 25, 2019, or around that date. Finally, it has been rumored the Eurovision Village setting Tel Aviv is considering is Charles Clore Park, a 30-acre park along the Mediterranean Sea, which features sculptures and art. The park is also the location of the concluding celebration of the annual Tel Aviv Pride Parade.

Trump admin. to Israel: "Please leave Iraq to us"

The United States warned Israel several weeks ago not to strike sites belonging to Iranian proxies in Iraq amid reports that Tehran deployed ballistic missiles capable of targeting Israel and Saudi Arabia, according to Israeli public broadcaster KAN. Reportedly, U.S. officials told Israeli defense officials to "please leave Iraq to us." Although new American sanctions on Iran are meant to pressure the Islamic Republic regarding its activity militarily in the Middle East and its ballistic-missile initiative, the regime is said to be improving its missile arms. It recently unveiled a new line of Fateh missiles called al-Mobeen or "The Divine Conquest," which have a range of 186 miles and 310 miles. Nonetheless, Israeli Defense Minister Avigdor Lieberman did not back down and said on Sept. 3 that Israel will target all Iranian threats. "We are dealing with all the Iranian threats, we are not limiting ourselves to just Syrian territory," he said. "We will deal with every Iranian threat, no matter where it comes from. Israeli freedom of action is absolute." This development comes as U.S. President Donald Trump warned Iran, Syria and Russia on Sept. 3 of "human tragedy" in launching an attack – presumably, one that is chemical – against civilians in the Idlib province, which is Syria's last rebel stronghold. "President Bashar al-Assad of Syria must not recklessly attack Idlib Province. The Russians and Iranians would be making a grave humanitarian mistake to take part in this potential human tragedy," Trump posted on Twitter. "Hundreds of thousands of people could be killed. Don't let that happen!" The United States hit Syrian targets with tomahawk missiles in response to chemical attacks in 2017 and earlier this year, allegedly perpetrated by forces supporting Assad.

Study reveals that half of Israeli adults are overweight

A new study released by Israel's Central Bureau of Statistics revealed that approximately half of Israelis over the age of 20 are overweight. Published on Sept. 3, the study found that 55 percent of men and 41 percent of women are overweight. Though 54 percent of Arabs were found to be overweight, as compared to 46 percent of Jews, 54 percent of Jews said they wanted to lose weight, as opposed to just 41 percent of Arabs. More than 30 percent of Israelis within the normal weight range also said they wanted to lose weight. As for diet, 41 percent of Israelis reported eating at least three vegetable dishes a day, 4 percent eat two helpings of fruit or more, 60 percent eat legumes at least twice a week, and 38 percent said they drank at least three glasses of sweetened drinks per day. Just 25 percent of Israelis said they ate red or processed week three times per week or more. The statistics were "very similar" to data gathered in 2010.



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Weekly Parasha

Nitzavim, Deuteronomy 29:9-30:20

Listening to each other

JIM BRULÉ, MAGGID, SYRACUSE

“Because this commandment that I command you this day: it’s not too wondrous for you, and it’s not too far... But the thing is very close to you, in your mouth, and in your heart, to do it.” (Deut. 30:11,14) With these powerful phrases, Moshe *rabbenu*, Moses our leader, conveyed to us the fact that God’s law was ours, not hidden, not distant, not difficult to achieve, but ours.

These very verses form the pinnacle of the Talmud’s account of the oven of Akhnai, found in Bava Metsia 59a-b. The story is that Rabbi Eliezer is arguing with the other sages over the ritual status of a particular type of oven. Failing “all the arguments in the world,” he resorts to calling down miracles to prove his point. Each miracle fails to convince the sages, until finally

Rabbi Eliezer invokes a Heavenly Voice who declares that the *halachah* is in accordance with Rabbi Eliezer not just in this matter, but “in all circumstances!”

In an unforgettable moment, Rabbi Yehoshua rises to his feet and quotes from our portion: “The Torah is not in heaven!” (30:12) At that, the Bavli Talmud tells See “Each” on page 19

Congregational Notes

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, September 7, at 6:30 pm, there will be a pre-LUMA Shabbat evening service led by Rabbi Barbara Goldman-Wartell. Note the early time.

On Saturday, September 8, at 9 am, there will be the first day of religious school; at 9:15 am, there will be Torah study; and at 10:35 am, there will be a Shabbat family service with August and September birthday blessings.

On Sunday, September 9, at 5:30 pm, there will be an erev Rosh Hashanah family service, and at 8 pm, there will be an erev Rosh Hashanah service.

On Monday, September 10, at 9:30 am, there will be a Rosh Hashanah service followed by a Super Kiddush sponsored by Sisterhood, followed by (at 1:15 pm or 1:30 pm) Tashlich at Peace Park.

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
 Website: www.templebetheloneonta.org
 E-mail: TBEOneonta@gmail.com
 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 the schedule of services, classes and events, see the website.

On Sunday, September 9, erev Rosh Hashanah services will be held at 7 pm.

On Monday, September 10, Rosh Hashanah services will be held at 10 am and Tashlich will be held at 1 pm.

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.

For a full list of High Holiday schedules provided to *The Reporter*, see page 5 of the August 31-September 7 issue, online at www.thereporter.org/Resources/Website/file/Current-Past-Issues/bng0829_.pdf.

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, September 8, at 9:30 am, services will be led by Rabbi Geoffrey Brown. The Torah portion will be Deuteronomy 29:9-30:20. The haftarah will be Isaiah 61:10-63:9. Florence Balin and Ben Kasper will sponsor the kiddush following services.

On Sunday, September 9, at 7:30 pm, there will be erev Rosh Hashanah services.

On Monday, September 10, and Tuesday, September 11, Rosh Hashanah services will begin at 8:45 am.

On Sunday, September 16, there will be a Community Holocaust Memorial Service at Temple Israel Cemetery. Visitation will be at noon, followed by the service at 12:20 pm.

Norwich Jewish Center

Orientation: Inclusive
 Rabbi: David Regenspan
 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.

High Holiday services will not be held at the Norwich Jewish Center this year. Members and visitors are encouraged to attend High Holiday services at Colgate University in Hamilton or Temple Beth El in Oneonta. For Colgate U. services, visit or www.colgate.edu/campus-life/religious-life/jewish-life or call 315-228-7682. For Temple Beth El services, visit www.templebetheloneonta.org/services, call 607-432-5522, or see its service times on this page.

Temple Beth-El of Ithaca

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

On Sunday, September 9, erev Rosh Hashanah services will be held at 7 pm, with a reception tendered by Sisterhood following services.

On Monday, September 10, Rosh Hashanah I, Shacharit will be held at 9 am, Junior congregation at 11:30 am, and Mincha and Maariv at 7:30 pm.

On Tuesday, September 11, Rosh Hashanah II, Shacharit will be held at 9 am, Junior congregation at 11:30 am, and Tashlich will be held at Cascadilla Creek following kiddush.

Friday, September 7, light candles 7:08 pm
 Shabbat ends Saturday, September 8..... 8:07 pm
 Sunday, September 9, light candles..... 7:05 pm
 Monday, September 10, light candles after 8:04 pm
 Tuesday, September 11, yom tov ends 8:02 pm
 Friday, September 14, light candles 6:56 pm
 Shabbat ends Saturday, September 15..... 7:55 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
 Rabbi’s e-mail: rabbisilber@stny.rr.com
 Website: www.bethdavid.org
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Shabbat Services:
 Fri., Sept. 7 7:10 pm
 Shabbat, Sept. 8 9 am
 Mincha after the kiddush
 Maariv 6:55 pm
 Sun., Sept. 9, Erev Rosh Hashanah:
 Shacharit 7:45 am
 Mincha/Maariv 7:05 pm
 Mon., Sept. 10, Rosh Hashanah Day I:
 Shacharit 8:15 am
 Shofar 10:45 am
 Tashlich 6:20 pm
 Mincha/Maariv 7:05 pm
 Tues., Sept. 11, Rosh Hashanah Day II:
 Shacharit 8:15 am
 Shofar 10:45 am
 Mincha/Maariv 7:05 pm

Weekday Services:
 Mornings:
 Wed.-Fri., Sept. 12-14..... 6:50 am
 Evenings:
 Wed. Sept 12 6:50 pm
 Thurs., Sept. 13 7 pm
 Fri., Sept. 14 7:10 pm
 Classes: Rabbi Zev Silber will hold his weekly Talmud class every Tuesday evening after services.

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.

On Sunday, September 9, from 7-9 pm, Rosh Hashanah services will be held at LifeLong (119 W Court St., Ithaca).

Penn-York Jewish Community

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

Temple Brith Sholom

Affiliation: Unaffiliated
 Address: P.O. Box 572, 117 Madison St., Cortland, NY 13045
 Phone: 607-756-7181
 President: Louis Wilson, louiswilson1995@yahoo.com
 Service leaders: Lay leadership
 Shabbat services: Either Friday evening at 7:30 pm or Saturday at 10 am from Rosh Hashanah to Shavuot. Holiday services are also held. Check the weekly e-mail for upcoming services. Contact the president to get on the e-mail list.
 Religious School: Students are educated on an individual basis. Temple Brith Sholom is a small equalitarian congregation serving the greater Cortland community. Congregants span the gamut of observance and services are largely dependent on the service leader. The Friday night siddur is “Likrat Shabbat,” while the Saturday morning siddur is “Gates of Prayer.” The community extends a warm welcome to the Jewish student population of SUNY Cortland, as well as the residents of local adult residences.

NEWS IN BRIEF

From JTA

Reuters: Iran gives Iraqi militias missiles capable of hitting Jerusalem

Iran has given missiles capable of hitting Jerusalem and Tel Aviv to proxies in Iraq, Reuters reported. Iran has transferred short-range ballistic missiles to allies in Iraq over the past few months, three Iranian officials and two Iraqi intelligence sources told the news agency, according to the report on Aug. 31. The officials said Iran was helping the Shiite militias it is arming to start making their own missiles. "The logic was to have a backup plan if Iran was attacked," one senior Iranian official told Reuters. "The number of missiles is not high, just a couple of dozen, but it can be increased if necessary." The Zelzal, Fateh-110 and Zolfaqar missiles in question have ranges of about 100-350 miles, putting in range Saudi Arabia's capital Riyadh, as well as the Israeli capital of Jerusalem and its coastal hub, Tel Aviv. The Quds Force, the overseas arm of Iran's powerful Islamic Revolutionary Guard Corps, has bases in the areas where the missiles were sent, in Iraq's south and west. Quds Force commander Qassem Soleimani is overseeing the program, three of the sources said. Israeli Prime Minister Benjamin Netanyahu said on Aug. 29 that anybody that threatened to wipe out Israel out "would put themselves in a similar danger." Iranian officials have repeatedly threatened to destroy Israel. "We have bases like that in many places and Iraq is one of them," a senior Revolutionary Guard commander who served during the Iran-Iraq war in the 1980s said. "If America attacks us, our friends will attack America's interests and its allies in the region." A Western source and an Iraqi one said the factories being used to develop missiles in Iraq were in al-Zafaraniya, east of Baghdad, and Jurf al-Sakhar, north of Kerbala. One Iranian source said there also was a factory in Iraqi Kurdistan. The areas are controlled by Shi'ite militias, including Kataib Hezbollah, one of the closest to Iran. Three sources said Iraqis had been trained in Iran as missile operators.

Israel bans entry of Sukkot-related plants, cites agricultural disease control

Israel is keeping out plants used to celebrate Sukkot from coming into the country. A task force charged with implementing the ban on three of the four species used to celebrate the holiday will begin working in the coming days at Ben Gurion Airport. The Agriculture Ministry said the ban on the lulav, a frond from a date palm tree, leaves from the myrtle tree and willow branches, is rooted in the need to prevent the spread of plant diseases and pests rather than any protectionist policy. Israel is the only country in the world that exports all three plants, and one of a handful where the lemon-like etrog, the fourth of the species, is grown commercially. Inbound passengers may bring a single specimen of the etrog pending an inspection by Agriculture Ministry experts for plant diseases, the *Makor Rishon* daily reported on Aug. 26. The task force has purchased thousands of sets of four species deemed kosher for Sukkot rites that will be distributed for free at the airport to anyone who may wish to have one.

Genetic. . . . Continued from page 11

Daniella Kamara, a BFOR study genetic counselor at the Cedars-Sinai Women's Cancer Program in Los Angeles, is optimistic about what the study can accomplish. "This is truly a groundbreaking study," she said. "Right now, we predict that we're missing anywhere from 80 to 90 percent of people in the Ashkenazi community who have BRCA mutations. We're catching those people once they've already been diagnosed, which in many cases is too late. These are preventable cancers. These are people with increased risk, which means we can often treat it early or prevent it before it develops."

Responses to tests that detect BRCA mutations may include recommendations for screenings for ongoing monitoring, such as mammograms or prostate exams, or risk-reducing surgeries. Test results can also reveal family members as carriers. "This isn't testing patients for genetic susceptibility; it's testing families," said Domcheck. "If you're a carrier, your children have a 50 percent chance of having a BRCA mutation."

Another role of genetic counselors in the BFOR study is working directly with a patient's primary-care provider once the results have been issued. "I've seen a lot of mistakes made because physicians or other specialists are misinformed, such as a woman who was recommended to have risk-reducing surgery when she shouldn't have been," said Kamara. "People not understanding the intricacies of genetic testing and its results can lead us down a scary road. It's important that specialists, primary-care providers and genetic counselors work together."

BFOR study organizers insist that their goals are short-term. They're focused on seeing how effective the pilot study can be. Any scaling up to reach the rest of the estimated 2.5 million at-risk Ashkenazi Jews in the United States would take millions of dollars of additional fund-raising, according to Domcheck.

Still, it's hard to ignore the potential reach of the model. "Long term, if this study works in the pilot phase, it certainly could succeed scaled up in a larger Ashkenazi Jewish population and help provide even more families with valuable medical information," she said. "And there's no reason it can't be applied to other populations, too."

Jewish Community Center

JCC Friendship Club

The JCC Friendship Club met on August 29 and we saw the second half of the video "GI Jews." It started where we left off last week, when France was liberated. Rabbi Barbara Goldbman-Wartell told us that many Jewish people hid and took Torahs into hiding with them so they would not be destroyed by the Nazis.

The video showed a Jewish chaplain who held services in Germany after the Allies entered the country in September 1944. An American soldier named Max Fuchs, who was studying to be a cantor, sang that day. Another American soldier, named Si Levin, who was born in Germany and spoke the language like a native, was able to talk a group of German soldiers into surrendering. After he left the army, he became an artist and painted what he saw during the war. The Jewish soldiers were told to destroy their dog tags if they were captured because it would identify them as Jews. At the Battle of the Bulge, 19,000 people were killed and 15,000 were captured. In one prison camp (Stalag 9), there were 12,795 prisoners. The German officer ordered all the Jewish soldiers to step forward. All the prisoners stepped forward. The German officer ordered the American officer to have the Jews step forward. The American officer said they were all Jews. He really wasn't Jewish, but he saved 200 Jewish soldiers that day.

The video also showed a map of concentration camps throughout Europe. They were slave labor camps and the men were worked to death. It went on to show the liberation

of some camps. It was awful to see the bodies of the dead and the survivors who looked like skeletons.

There are famous people who served and wrote about it in novels. J. D. Salinger, who wrote "Catcher in the Rye," observed the liberation of Dachau. Herman Wouk and Joseph Heller wrote novels about their experiences. Henry Kissinger, who was secretary of state under President Richard Nixon, served in the American army. His grandmother died in Buchenwald Concentration Camp in April 1945.

Germany surrendered on May 7, 1945. General Eisenhower ordered that pictures be taken because people would say it never happened. In the discussion that followed, we told where we were when Germany surrendered or what we remember of that time.

On Wednesday, September 12, we are planning to go to the Vestal Public Library to hear a speaker at the meeting of AAUW (American Association of University Women) talk about services available to senior citizens in Broome County.

There will be no meeting on Wednesday, September 19, because the JCC will be closed due to Yom Kippur.

On Wednesday, September 26, we will hear Heidi Thirer talk about "The Wonderful World of Birds."

Come join us at the JCC at 1:30 pm.

Sylvia Diamond
President

Each. . . . Continued from page 18

us, "God smiled and said, 'My sons have defeated Me, My sons have defeated Me!'" Stunning!

From this reading, many lessons can be learned. What does it mean that the Torah is ours and not God's? Is this the ultimate in responsibility or freedom? Or both? It seems we have been given permission to override Torah - could this be? If so, what are our limits? And yet, by pausing at this most delicious of moments, we run the risk of missing the deeper - and perhaps darker - side of this story.

You see, the Yerushalami Talmud has a different reaction from the Eternal One: Instead of smiling, God weeps, while uttering the same phrase. Why weep? Could we forcibly wrest the Torah from the Blessed One unless it was God's will? The answer comes, I believe, from what follows in the story.

Reading on, Rabbi Eliezer refuses to accept the sages' decision, which leads them to burn all the objects he had declared ritually pure and excommunicate him. Rabbi Akiva, his beloved student, volunteers to inform him, but despite his tact, "there was a great calamity that day, for every place upon which Rabbi Eliezer laid his eyes was burnt."

I suggest that there is a tragedy here, but a deeper one than Rabbi Eliezer's "defeat" and expulsion. The tragedy emerges from the abyss that divided him from the sages - an abyss that neither side was willing to breach. God weeps, not when we fail to listen to God, but when we fail to listen to each other.

Years ago, my daughter Rachel and I were discussing the difference between Mount Holyoke - a women's college - and an Ivy league school a friend of hers was attending. The matter at hand was the willingness of Mount Holyoke alums to help each other, in contrast with the "rugged individualism" of the other school. "Isn't it remarkable," I offered, "the difference between a cooperative and a competitive school!"

"No, Dad," she corrected me. "We're competitive, too - we just know we're on the same team."

The Torah is ours, but ours to use - with the emphasis on "ours." We must not, like the factions in David's army, argue about who is entitled to the fruits of our labor, but

recognize that we are all *klal Yisrael*, one Jewish people, wrestling together with the challenges that God sets before us. We are strong when, as the rabbis teach us elsewhere in this portion, we stand together as a bundle of reeds, not apart and alone.

As we approach this season of turning, let us learn to turn to each other, and then turn together, to recognize our Jewish strengths, challenges and responsibilities to each other and to the world.

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NEWS IN BRIEF

From JTA

Number of terrorist attacks on Israelis up 15 percent in July

The number of terrorist attacks targeting Israelis in July increased by 15 percent over the previous month. Israeli security services documented 255 attacks in July, including 11 in Jerusalem, the Israel Security Service, or Shin Bet, said in its monthly report published the week of Aug. 31. The June tally was 220 incidents. Two Israelis were killed in attacks in July, including a soldier shot dead by a sniper from Gaza. The other fatality was a civilian who was stabbed to death in the West Bank, along with two other victims who sustained moderate to mild injuries. Despite the increase, the figures in July were well below those of May, when 365 incidents were documented – the highest number in over two years of terrorist attacks on Israelis. Nearly two-thirds of the attacks recorded in July involved firebombs. Incidents involving the hurling of rocks at Israelis and their cars are not included in Israel Security Service reports.

French Jewish leader blasts politician who called Macron “President Rothschild”

A top representative of French Jewry condemned what he called antisemitic rhetoric of a Republican politician who called the republic’s leader “President Rothschild.” Francis Kalifat, president of the CRIF umbrella group of French Jewish communities, on Aug. 30 wrote on Twitter that he considered The Republicans’ Secretary General Fabien Di Filippo’s comment about President Emmanuel Macron to be “revolting.” Di Filippo on Twitter denied that he had made any antisemitic references in his tweet about Macron, who used to work for the Rothchild Bank after joining it in 2008. “Naturally, the expression ‘President Rothschild’ was a reference to the past functions of banker Emmanuel Macron,” Di Filippo wrote, adding Macron was “disconnected from our realities.” His reference to the Jewish banker family “had no other connotation,” he added.

Seven arrested in alleged \$14 million scam to steal funds targeted to New York yeshivas

A rabbi was among seven people arrested in connection with an alleged \$14 million scam to steal funds earmarked for Orthodox yeshivas in New York state’s Rockland County. The suspects arrested on Aug. 29 are accused of requesting funding for Chasidic schools through a federal school technology funding program for underprivileged students, NBC New York first reported. The internet is banned in the insular schools for which the funds were requested. Those arrested, from heavily haredi Orthodox Monsey and the Satmar Chasidic village Kiryas Joel, allegedly bilked the E-Rate program funded by the Federal Communications Commission. They posed as consultants and vendors to obtain the funds, but never provided the funded services. The scam took place from 2010-16. NBC reported that in one case, more than \$500,000 in video conferencing equipment was ordered for a day care center serving 2-4-year olds. “The suspects in this investigation allegedly used funding from a program designed to give underprivileged schools internet access to pad their own bank accounts,” NBC quoted William Sweeney, the FBI assistant director in charge of the case, as saying. “To add insult to injury, school officials, who see the day-to-day struggle to even find money for pencils and paper, were allegedly involved in the scheme.”

Washington state synagogue becomes refugee sanctuary

A synagogue in Olympia, WA, has become a haven for refugees. Temple Beth Hatfiloh, a Reconstructionist congregation with some 175 member families, announced on Aug. 29 evening that it has become a sanctuary congregation, working in conjunction with other regional faith communities and immigrant rights organizations. The synagogue’s rabbi, Seth Goldstein, said at an opening event on Aug. 29 that his congregation had been working on the plan for months. Immigration and Customs Enforcement officials have detained more 1,600 undocumented immigrants in Washington state, local news station KIRO 7 reported.

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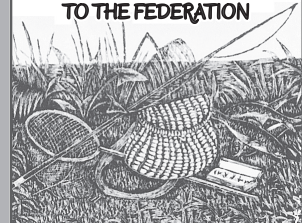
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