

THE REPORTER

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Opinion

The Tree of Life murders and trial, part II: *Kaddish*

By Bill Simons

On Friday, November 2, 2018, the *Pittsburgh Post-Gazette* featured a large, bold-font page-one headline above its lead story that was unprecedented for a major American metropolitan newspaper. Its typeface size and placement above the fold might have announced a declaration of war, presidential election results or World Series triumph. Instead, in Hebrew script, the headline contained the four words that commence the Mourner's *Kaddish*. As the *Post-Gazette* explained, "These are the first words of the Jewish mourners' prayer, 'Magnified and sanctified be Your name,' to be recited tonight on the first Sabbath since the tragedy at Tree of Life."

Post-Gazette Executive Editor David Shribman asserted, "When you conclude there are no words to express a community's feelings, then maybe you are thinking in the wrong language. That's what prompted me to consider whether an excerpt from a 10th century prayer might be the appropriate gesture – of respect, of condolence – for a 21st century audience mourning its dead, whether family, friend, congregant, neighbor or, simply, Pittsburgher." Shribman, a Jew, Pulitzer Prize recipient and resident of Tree of Life's Squirrel Hill neighborhood, made the decision to headline the opening of the *Kaddish* without consulting his publisher. That initiative appears to have hastened the departure of an unrepentant Shribman from the *Post-Gazette*.

Statistics alone are insufficient for conveying the devastation wrought by hate-fueled murder. Without examining the lives and deaths of specific individuals, it is difficult to comprehend the tragedy of the six million Jews exterminated during the Holocaust. *Kaddish* for the victims of the Shoah demands more than statistical enumeration. The immense impact of the autobiographical "Anne Frank: The Diary of a Young Girl" derives its power by putting a specific face on the victims of Nazi genocide. Like the others who perished in the Shoah, Anne possessed aspirations, apprehensions and attributes that made her life distinctive and her death heart-rending. That is also true of Jews slaughtered while they prayed in their Tree of Life sanctuary precisely because they were Jews.

All lives are unique, all have value. Those who celebrat-

ed the Sabbath at Tree of Life merit honor for preserving Jewish tradition by their observance. They ought not to be defined solely by the savage manner of their deaths. Remember their lives, continue their legacy, say their names – Rose Mallinger, Melvin Wax, Sylvan Simon, Bernice Simon, Joyce Fienberg, Daniel Stein, Irving Younger, Jerry Rabinowitz, Richard Gottfried, Cecil Rosenthal and David Rosenthal.

Mother, grandmother and great-grandmother, Rose Mallinger, the oldest of the Tree of Life victims at 97, linked generations of Jewish life. Possessed of a vivacity, warmth and wit that age had not muted, Mallinger loved people, particularly her family. Former secretary of the synagogue's religious school, she was a fixture at Tree of Life over the decades. And she loved to talk, still holding conversational court on her front porch. To perpetuate her spirit, Mallinger's family planted a rose garden and built a patio at the neighborhood Jewish Community Center, where she formerly exercised, noshed and kibbitzed. Mallinger and her daughter, Andrea Wedner, attended Sabbath services together on October 27, 2018, as they customarily did. Suffering two serious arms wounds from a semi-automatic rifle, Wedner yelled "Mommy" before realizing that the assault had killed her beloved mother huddled beside her under a pew.

Other large souls perished in the Tree of Life carnage. Sixty-two years before, Sylvan, 86, and Bernice Simon, 84, married in the very room in which they were murdered. Together, Bernice, a nurse, and Sylvan, an accountant, raised four children. A mourner remembered the couple's "generosity" and "warm beautiful smiles." The mother of two sons, Joyce Fienberg, 75 – noted for her care, dedication and energy – assisted students and colleagues during a quarter of a century as a University of Pittsburgh staff specialist in learning research and development. On Sunday, July 30, 2023, a large procession marked the dedication of a Torah in her memory and that of her late husband, Stephen Fienberg.

Warm and gregarious, Irving Younger, 69, regarded each day as a gift. A retired realtor and youth baseball coach, Younger was a loving father and grandfather. Brothers Cecil, 59, and David Rosenthal, 54, cognitively limited

by genetics, but with special abilities to give and receive friendship, fell on October 27. David would stop by Fire Station 18 on Northumberland Street to schmooze and help with the Saturday cleanup; Pittsburgh's bravest attended the *shiva* to say good-bye to their friend.

In the Sisterhood Room that New Light, a Conservative congregation, rented from Tree of Life, Shabbat services had not yet begun on Saturday, October 27, 2018, when shooter Robert Bowers entered New Light's area. Former New Light Presidents Daniel Stein, 71, and Richard Gottfried, 65, were murdered in the basement kitchen, preparing for the after-service shared Tree of Life–New Light Men's Club breakfast. Stein, a retired salesman known for his kindness, died a short distance from the site of his grandson's *bris* a few months before. A puckish and charitable dentist, Gottfried gave trick-or-treating children toothbrushes on Halloween. Devout in his Jewish faith, Gottfried supported that of his Catholic wife, also a dentist, and the couple volunteered at a free dental clinic.

Profoundly deaf and mistakenly thinking the shooting at an end, Melvin Wax, 87, died from gunfire while emerging from hiding in a sanctuary closet. Wax earned repute as a superfan of the Pittsburgh Pirates, devoted grandfather, jokester, Korean War veteran, former synagogue vice president and a retired accountant. The New Light Cemetery, located in nearby Shaler, opened a chapel to honor the lives of Stein, Gottfried and Wax with stained-glass windows featuring the sacred readings scheduled for the day of the shooting.

The Tree of Life building hosted a third congregation, the Reconstructing Judaism Dor Hadash. A student of Torah and a stalwart of the holy burial society, Dor Hadash's Jerry Rabinowitz, 66, one of the first doctors to treat those afflicted with AIDs with unflinching care and compassion, was fatally shot as he ran toward the victims to administer help.

"May their memories be a blessing."

Bill Simons is a professor emeritus at SUNY Oneonta where he continues to teach courses in American history. He is also the co-director of The Cooperstown Symposium on Baseball and American Culture, and served as a speaker for the New York Council on the Humanities.

In My Own Words

Equal justice for all

RABBI RACHEL ESSERMAN, EXECUTIVE EDITOR

I imagine that some people are wondering why I haven't written about the Hunter Biden criminal probe, especially now that a special counsel has been appointed. There's a simple reason: our justice system is proceeding in the appropriate manner. The judge decided that the plea bargain for tax evasion and the weapon charges was too vague, and the two sides were unable to agree on a new plea bargain. The special counsel is now looking into the matter. As for the charges themselves, few people go to jail for tax evasion. (And tax evasion is so common that at least half of the United States would be in jail if the IRS went after them, says the daughter of a certified public accountant.) As for the gun charge, I won't object if Biden is jailed for owning the gun: if he was poor and black, and had a public defender as a lawyer, that would be the mostly likely result so his wealth and status should not protect him.

As for his father, President Joe Biden, not commenting on his son's difficulties, that's also the appropriate course of action. No one with political influence should be speaking about criminal cases. That could affect those available for jury selection and create problems for the judicial system. The president's personal thoughts should remain personal.

There remains the question of Hunter claiming to others that he could influence his father's decision making. The crux of this is not whether Hunter made that claim, but whether the president would have actually done what Hunter suggested. People often say things that aren't

true in order to make themselves look more important or influence other people's behavior. Claiming to have political power is not a crime. This case would rest on whether the president acted on what his son suggested. But Hunter claiming that he has influence is covered by the right to free speech.

Freedom of speech: that's actually the defense's claim in another set of indictments. In this case, the defense says their client's right to free speech means it wasn't illegal for him to lie about the results of an election. That's one of the defenses former President Donald Trump is using. I know some of you are saying, "Ha! I knew she was going to use this column to talk against Trump." First, I am not happy that a former president has been indicted. This is a profoundly sad time for our country, but it's not the first time a president has been involved in illegal actions: Gerald Ford pardoned Richard Nixon before any charges could be filed, but Nixon's henchmen went to jail for their illegal actions.

The question with the Trump indictments is not what he said, though, because it's not illegal to lie unless you are under oath. (Lying to law enforcement is generally, but not always, considered a crime.) It's whether what he *did* that qualifies as a crime. I can't speak to that because I haven't heard all the evidence. Yes, I believe he is a frequent liar (fact checks have made that clear), but I don't know if his *actions* qualify as criminal. That's the purpose of the trial:

to reveal all the evidence and let a jury decide. I can only hope that the members of the jury are as open minded as I am trying to be.

One big difference, though, between the Biden and Trump cases are the reactions of the defendants. As far as I've seen, both the current president and his son have not commented about those involved in Hunter's case nor have they revealed information that is supposed to stay private. That is not true in the Trump case: the former president has condemned and made threatening statements against those involved. He has also released information that the judge said should not be revealed. If Trump was poor or black, he would already be jailed until his trial for ignoring the judge's ruling.

If we are to have equal justice, then if either of these men are found guilty, they should go to jail. Their high priced lawyers are trying to prevent that, something that is allowed under our justice system. What is not allowed is trying to influence or subvert the system by declaring those who are doing their jobs – the investigators, the judges, the district attorneys and special counsels – are thugs or deranged. The act of demonizing those who disagree with you is destroying our civil society. Think Biden and/or Trump are guilty? That's your privilege. Acting against those working on their cases in the courts of our country? That may not always be illegal, but it's certainly immoral.



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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.

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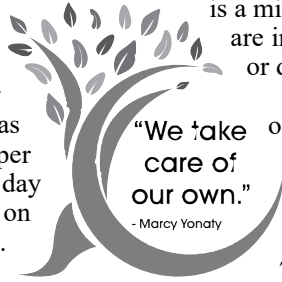
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Federation's Campaign for 2024 underway: "Pledge early!"

By Reporter staff

The Jewish Federation of Greater Binghamton has kicked off its Campaign 2024 with an emphasis on pledging early. Shelley Hubal, executive director of the Federation, has urged people to make their pledge before Super Sunday, October 15, which this year will be a day reserved for fund-raising. Calls will be made on Sundays, October 15 and 22, from 10 am-1 pm. Calls will also be made on Mondays, October 16 and 23. "We are looking for volunteers to help make Campaign calls," said Hubal. "Making calls



is a mitzvah that helps the whole community. If you are interested, please contact me at 607-724-2332 or director@jfgb.org."

Campaign letters will be sent to donors ahead of Super Sunday to encourage early pledging. People can also use the form on page 10 of this issue of *The Reporter* and send it to the Federation at 500 Clubhouse Rd., Vestal, NY 13850; call the Federation office at 607-724-2332; e-mail Hubal at director@jfgb.org; or visit www.jfgb.org/. See "Campaign" on page 6

Federation to hold a L'Dor V'Dor Next Gen event on Sept. 27

By Reporter staff

The Jewish Federation of Greater Binghamton will hold a L'Dor V'Dor Next Gen event on Wednesday, September 27, at 6 pm, at the Beer Tree in Johnson City for trivia night. Snacks will be available. L'Dor v'Dor is aimed at those in their 20s and 30s. Reservations are required by Friday, September 22, and can be made by visiting www.jfgb.org or contacting the Federation at

607-724-2332 or director@jfgb.org, or texting 607-222-9026.

"The Federation is excited to get a group of young Jewish adults together again," said Shelley Hubal, executive director of the Federation. "The previous events we've held have been a success. It showed us that there are lots of young Jewish people living in Binghamton and they are eager to make social connections."

Holocaust memorial service to be held on Sept. 24

By Reporter staff

The Jewish Federation of Greater Binghamton will hold a memorial service at the Holocaust Memorial Monument in the Temple Israel Cemetery on Conklin Avenue in Conklin on Sunday, September 24, at 10:30 am. The service will be led by area rabbis. The monument was one of the first memorial stones in the United States to acknowledge the Holocaust.



The Holocaust Memorial Monument in the Temple Israel Cemetery in Conklin.

"We were pleased to be able to hold the ceremony in person last year and are grateful we can hold this important event again this year," said Shelley Hubal, executive director of the Federation. "We not only remember those who lost their lives in the Holocaust, but honor

those who developed, created and sustained this important community memorial."

The monument was the project of the Get Together Club, which was a social and philanthropic group formed in 1948 by 13 German-speaking Jewish women. The women were the wives of cattle dealers who had resettled in the Southern See "Memorial" on page 7

The Jewish Community wishes to express its sympathy to Sylvia Horowitz on the death of her brother,

John Huntley

The Jewish Community wishes to express its sympathy to Sandy Shapiro on the death of her sister,

Barbara McInturff

The Jewish Community wishes to express its sympathy to the family of

Walter Selan

About the cover

This year's Rosh Hashanah cover was created by Julie Weber, *The Reporter's* production associate.

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Shay Rabineau will discuss his new book at BD; Rabbi Lance Sussman to speak at TC; annual Piaker Memorial Lecture at Chabad. Page 5

Holiday round-up

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New rabbi in town

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DEADLINES

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

ISSUE	DEADLINE
Sept. 22-Oct. 5.....	September 13
October 6-19.....	September 27
Oct. 20-Nov. 2.....	October 11
November 3-16.....	October 25

All deadlines for the year can be found at www.thereportergroup.org/contact-us/faqs under "Q: What Are the Deadlines for the Paper?"

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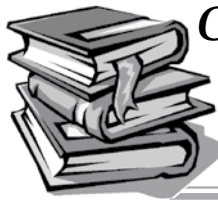
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Off the Shelf

Psalms and Jewish life in antiquity

RABBI RACHEL ESSERMAN

What role have the psalms played in Jewish life? The answer to that question depends on the time period under discussion. In "A Life of Psalms in Jewish Late Antiquity" (University of Pennsylvania Press), A. J. Berkovitz, assistant professor of ancient Judaism at Hebrew Union College-Jewish Institute of Religion, explores the different roles these poems/songs played in Jewish life during late antiquity in what he calls a "literary biography." His purpose is to tell "the story of how the Hebrew Psalter shaped the Judaism of Late Antiquity and was, in turn, shaped by its Jewish users."

Berkovitz notes that the first known religious use of the psalms was during the sacrifices performed at the Temple in Jerusalem. However, there is no record of what the Levites actually sang; their songbook, if one ever existed, has long gone missing. Berkovitz focuses on late antiquity, the Greco-Roman period, because physical evidence is easier to discover. Plus, it is also the time when the canonization of the Hebrew Bible took place.

To understand the relationship people in that time period had with the psalms, Berkovitz explains that the physical objects people encountered were very different from those produced in contemporary times. The biblical writings appeared on scrolls, which were handwritten and expensive to produce. Only the rich were able to afford their purchase, which also made owning them a matter of status. Evidence shows that most scrolls were different from each other; that included how many psalms appeared and the division of those psalms. There were debates on whether the psalms were written by one writer or if there were five distinct authors. Since there was generally a limit as to how large a scroll could be, a person might own only one section of the psalms or, if richer, own a complete set written on a number of scrolls.

These psalms were used in different ways, although the usage was not mutually exclusive:

- ◆ Psalms as liturgy. Although, according to Berkovitz, there is no mention of the psalms being used as liturgy in the Mishnah, a discussion on the topic appears in the Talmud. The psalms began to be quoted in prayers and used within the service in their full form. The author posits that this began when the synagogue developed into a house of worship and became equated with the Temple. Plus, psalms were being used in Christian and non-rabbinic Jewish forms of worship, which might have influenced rabbinic Jews.
- ◆ Psalms used in sermons or in scholastic situations. The ancient sages began quoting from the psalms in their talks to their students and in legal discussions. The quotes served as proof texts to explain a particular point. The psalms also served as an area of study in their own right, with a teacher reading the text and expounding on its meaning.
- ◆ Psalms used by individuals for piety and/or magic. Berkovitz notes that it can be difficult to separate these usages because there was a great deal of overlap. He writes, "To the degree that we can extricate these categories from each other successfully in an ancient context, we may say that they differ from one another in their purpose. Although

imperfect, it may be fair to say that the primary (although not exclusive) function of socially sanctioned psalm-based magic was to shape one's *external* reality: to receive healing, secure lost items, banish demonic foes, and so on. The purpose of Psalm piety, by contrast, was primarily (but not exclusively) to inculcate a particular set of *internal* reverential dispositions, attitudes, and or feelings (often of solace and hope) through reading, reciting, touching, and speaking the verses from the Psalter." Verses from the psalms have also been found on magic bowls or amulets that were meant to protect people and their homes.

Berkovitz notes that these uses are not mutually exclusive, but rather offer ways to discover how the psalms became part of Jewish life, personally and socially. That

means that the psalms could serve particular functions in rabbinic discussions and prayers, while still leaving space for individuals to use them for personal purposes.

One thing that Berkovitz emphasizes is that his project should only be the beginning of this line of study. He believes that similar explorations should be done for other books of the Bible. He also notes the limitations within his own work: he depends on the small amount of physical evidence available, namely that which survived over the centuries, and writings about the topic from antiquity. However, even within these limitations, "A Life of Psalms in Jewish Late Antiquity" offers readers a thought-provoking look at a part of the Bible and prayer service that they may have taken for granted.



Off the Shelf

Fantasy for different ages

RABBI RACHEL ESSERMAN

For adults

Some fantasy novels create a place and mood, one that can feel similar to our world, but which contains a magical, fantasy aspect. That's the case with "The First Bright Thing" by J. R. Dawson (Tor Publishing Group). On the one hand, there are similarities to our history: there was a Great War (the war to end all wars, AKA World War I) and it's clear a second war is coming. On the other hand, it contains the Circus of the Fantasticals, a group of misfits who have special abilities. For example, Rin, the circus ringmaster, can move the circus' train through space to immediately take them to their next stop. She also has the ability to visit the past and the future. In fact, each member of the circus has a special ability caused by something called sparks, which appeared from nowhere at the end of the Great War.

Unfortunately, the American public does not appreciate those with sparks, unless they are witnessing their performances in the circus. Rin and her group choose where they will perform based on the knowledge that there is at least one person in each audience who needs the magical visions the circus provides. Rin understands this need since half of the novel takes place in the past and focuses on the man who controlled her with his spark and made her life a nightmare. Unfortunately, the past and the future are coming together to threaten Rin and the circus, focusing on her most vulnerable spot: the people she loves and the young woman she's trying to help.

Rin is Jewish and, although she has little Jewish education and knowledge, she cherishes her Jewish heritage. She recognizes the importance of doing a mitzvah, which she describes by saying "it's the soul's job to put the broken parts of the world together." Memory is also important to her: it "was part of what it means to be Jewish: to hold the others' light who had come before and then had to leave." This Jewish sensibility informs the novel and Rin's behavior. It's the reason and driving force for the circus: creating a safe place in the world for those who are different.

"The First Bright Thing" spins a web with dense prose whose descriptions make the circus feel real. While readers may not feel emotionally involved at first, by its end, the novel weaves a spell that makes it surprisingly moving.

While Rin is not Jewishly knowledgeable, she comes to understand one of Judaism's most important lessons: even in despair, we must continue to bring light into the world.

For teens

Some fantasy novels take aspects of mythology or fairy tales to create their world. This is true of R. M. Romero's "A Warning About Swans" (Peachtree Teen), which features elements of both. Romero writes of six sisters who were birthed by the god Odin and who have cloaks that transform them into swans. But this tale, which takes place in Bavaria in the late 1800s, also includes realistic elements: there really was a King Ludwig II of Bavaria, although the role he plays in the plot is pure fantasy.

Hilde, the novel's main character, is dissatisfied with the life she lives in the forest with her sisters. Her assigned task – helping the dying in passing from this world – leaves her lonely and unhappy. She longs for more, something she feels is possible after meeting Baron Maximilian von Richter, who is poor, but handsome. The two make a deal: she will help him obtain his dream of riches and he will show her the human world. But the women in King Ludwig's court lack ambition and Hilde becomes dissatisfied with her life there. Unfortunately, Maximilian threatens to kill her sisters if she leaves him. Her only hope is Jewish artist Franz Mendelsohn, the only one who sees her true self through her disguise. But will she ever be free of Maximilian or will he destroy all of them?

"A Warning About Swans" is written as a prose poem, as was Romero's previous novel "The Ghosts of Rose Hill." (*The Reporter* review of "The Ghosts of Rose Hill" can be found at www.thereportergroup.org/past-articles/feature-book-review/feature-book-review-stream/book-review-stream/off-the-shelf-saints-a-living-house-ghosts-and-fantastical-moments?entry=419300.) The work has no Jewish content except for Franz and his religious practice, but he does play a major role in Hilde's coming to understand herself. The novel is easy to read and those who enjoy a touch of fairy tale in their mythology and fantasy will find it of interest.

For tweens

The novel with the most Jewish content is "The Two Wrong Halves of Ruby Taylor" by Amanda Panitch (Roaring Brook Press). In addition to its fantasy elements, it explores some real-life dilemmas, specifically the lack of acceptance of Jews of patrilineal descent. Twelve-year-old Ruby Taylor's mother is not Jewish and disliked by See "Fantasy" on page 15

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BD luncheon on Oct. 14 to feature Shay Rabiniau

Beth David's 2023-24 monthly luncheon speaker series begins on Saturday, October 14, with guest speaker Professor Shay Rabiniau. He will talk about his 2022 Dead Sea trek, when he replicated a journey last undertaken in 1934 during the Palestine British Mandate period in his talk "The 2022 Dead Sea Trek: Retracing a Historic Journey Around the World's Strangest Lake." People are encouraged to attend the

morning service, which begins at 9:30 am. There is no charge for the luncheon. "As you can well imagine," Rabiniau said, "my 2022 circumambulation of the Dead Sea took place amid a vastly different physical and geopolitical landscape. I plan to illustrate what it was like to walk around 'the world's strangest lake,' as I navigated international boundaries, military zones, industrial areas, sinkholes and minefields. I

also plan to discuss the Dead Sea's famous past, its character in the present and its possibilities for the future."

Rabiniau is an associate professor of Israel Studies in the Department of Judaic Studies at Binghamton University and the associate director of the Center for Israel Studies. He obtained his Ph.D. from Brandeis University in 2013, and then did post-doctoral work at Brandeis and at the Hebrew University in Jerusalem. He is the author of "Walking the Land: A History of Israeli Hiking Trails" (Indiana University Press, 2023) and teaches university courses on Israeli history, politics and environmental issues. His current research focuses on the Dead Sea.



Shay Rabiniau during his 2022 hike around the Dead Sea (Photo courtesy of Shay Rabiniau)

Beth David's Luncheon Speaker Series takes place the second Saturday of the month. There is no charge for the luncheon. Since the monthly series' continuation depends on the generosity of contributors, Beth David welcomes and appreciates donations to the Luncheon Fund in order to keep the program going. Donations

as well as sponsorships 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.

Piaker Memorial lecture on Sept. 10

Reservations are still being accepted for annual Pauline and Philip M. Piaker Memorial lecture on Sunday, September 10. The program will begin at 10 am with a bagel brunch buffet followed by a lecture on "The Jewish Origins of A.I. and a Future Vision of Technology in the Service of the Human" given by Rabbi Asher Crispe. There is no charge for the brunch or lecture, but reservations must be made at www.Jewishbu.com/Piaker or by calling Chabad at 607-797-0015.



Rabbi Asher Crispe



Philip and Pauline Piaker

Crispe is a technology futurist who consults for a number of companies and organizations, including BECO Management, Lifewrite, Campaign for Vermont, and Merciv Studio. His consulting focuses on advances in A.I., robotics, biotech, agtech, neuroscience, organizational psychology,

materials science and complex systems. He also does early-stage venture placements for family offices. Additionally, Crispe lectures widely in Jewish centers and academic institutions around the world on *chasidut* and kabbalistic philosophy and their relationship to the arts and sciences. He completed a B.A. in comparative religion and English at the University of Vermont and studied for a Ph.D. in religious philosophy from New York University. He lives with his family in Danby, VT, where they run experiential Jewish retreats and programming.

Sussman to speak at TC on Oct. 15

Rabbi Lance J. Sussman will speak on "In Our Time: American Jewish Life at the Beginning of the 21st Century" at Temple Concord, 9 Riverside Dr., Binghamton, on Sunday, October 15, at 2 pm. He will discuss his experiences and analyze the reshaping of Jewish life in the early 21st century, in addition to reading selections from his new book. Following his talk, Sussman will sign copies of his recently published collection of sermons, "Portrait of an American Rabbi: In his Own Words" (Xlibris US). Copies of the book can be found at online bookstores. There is no charge to attend the event.

his new book, Sussman includes dozens of essays presented in chronological order of his experience as a pulpit rabbi, and historian during this tumultuous period."

"The opening two decades of the 21st century are widely viewed as an inflection point in the modern Jewish experience," said organizers of the event. "From September 11 to COVID, dramatic changes in American Jewish life and Israel challenged the Jewish status quo in almost every dimension. In

Sussman is the rabbi emeritus at Reform Congregation Keneseth Israel in Elkins Park, PA. He was formerly the rabbi of Temple Concord, Binghamton, and the former Temple Beth-El of Endicott, and served as the chairman of the Jewish Studies Department at Binghamton University. He has published numerous books and articles, including "Isaac Lesser and the Making of American Judaism" and "Sharing Sacred Moments" (a collection of his sermons); he also served as an editor of "Reform Judaism in America: A Biographical Dictionary and Sourcebook." Sussman is currently the chairman of the Board of Governors and a professor of Jewish history of Gratz College in Melrose Park, PA.

CJS announces fall 2023 series

The College of Jewish Studies fall 2023 series will highlight "Jewish Encounters with Jazz: International Perspectives." The series will feature three events. On Thursday, October 12, at 7:30 pm, in Binghamton University's Casadesus Hall, jazz musicians and scholars Allen Lowe and Lewis Porter

will perform compositions by Jewish composers and reflect upon the Jewish elements in jazz history. On Thursday, October 26, at the Jewish Community Center, the documentary film "The Jews and the Blues" will be shown. The film highlights the See "CJS" on page 6

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CJS.....Continued from page 5

multiethnic jazz scene in Israel and will be followed by a discussion with Binghamton University Professor Jonathan Karp. The event is co-sponsored by the Binghamton Jewish Film Fest. The series will conclude on Thursday, November 2, with a Zoom lecture by University of North Carolina Professor Jarrod Tanny on the history of Jews and jazz in Soviet Russia. For more detailed information, see the next issue of *The Reporter*.

The College of Jewish Studies provides opportunities for adult Jewish education for the Broome County community by offering fall and spring programs. Drawing on local resources, and inviting scholars and experts from a range of universities and cultural and religious institutions, CJS sponsors a wide array of programs dealing with Jewish

history, culture, religion and politics.

The College of Jewish Studies, founded in 1986, is an informal coalition between the Judaic Studies Department of Binghamton University and several area Jewish sponsoring institutions: the Jewish Community Center, the Jewish Federation of Greater Binghamton, Beth David Synagogue, Temple Concord and Temple Israel. Programming for CJS would not be possible without the additional financial support of grants from The Community Foundation for South Central New York – David and Virginia Eisenberg Donor Advised Fund, the Jacob and Rose Olum Foundation, the B'nai B'rith Lectureship Fund, the Victor and Esther Rozen Foundation, an endowment fund from the former Temple Beth El of Endicott, a grant from the JoyVel Charitable

Fund and the donations of individual sponsors.

Anyone interested in becoming an individual sponsor so that the CJS can continue bringing programs to the community, or who wants to make a donation, should contact CJS at bingcjs@gmail.com. The College of Jewish Studies is a 501(c)(3) non-profit organization.

Community Calendar

Updates or additions of events for the Community Calendar can be made by contacting the Jewish Federation of Greater Binghamton through its website, www.jfgb.org, or by calling 607-724-2332.

Campaign.....Continued from page 3

The theme for Campaign 2024 is "We take care of our own," based on a comment made by Marcy Yonaty. Hubal said, "To me, this theme is about compassion. It goes beyond giving: it is about sustaining a community and extending traditions of care that generations have tended."

Campaign Chairwoman Marilyn Bell emphasized the need for volunteers to help the Campaign run smoothly. "Volunteers are the most important part of the equation," she said. "We need them to help make calls and write thank-you notes. As our community has shrunk, so have the number of our volunteers, and that has meant for the last few years the burden of making calls has landed on just a few people. It's very simple: we need help to sustain our community."

"We are breaking with tradition," Hubal added, "by not holding a brunch for Super Sunday this year. We are going with the old model and trying to call all donors of the Federation during the first weeks of the Campaign. Come in when you can and help us out as much as you can. All efforts are appreciated. And to show our appreciation, there will be a nosh so people won't go hungry."

Hubal added that everyone who does not pledge early will receive a phone call during the Campaign. "Pledging early is a mitzvah! It saves precious volunteer efforts. We've made early pledging as easy as possible," she said.

"To see all that the Federation does for the community with funds from the Campaign, check out our Annual Report, which can be found on our website, www.jfgb.org/annual-report."

Campaign 2024's slogan: "We take care of our own"

By Reporter staff

"Being a Jew means not turning your back on those in need," said Marcy Yonaty who has lived her life as "a proud Jewish woman." Her Jewish beliefs are what led to her statement, "We take care of our own," which is the theme of the Jewish Federation of Greater Binghamton's Campaign for 2024.


Yonaty noted that "Jews are a proud, compassionate and humane people who not only take care of their own, but they are also there for anyone in dire need, often going beyond our borders to lend a hand." Yonaty added, "It's up to us to lift each other up. Whenever there is a crisis

or a cry for help, the Jewish people are there to help. This is what it means to be a Jew."


Yonaty is passionate about supporting the Jewish Federation of Greater Binghamton. She said, "It is incumbent upon us all to ensure the Jewish community in Binghamton has the resources to thrive for generations to come." To her, *tzedakah* is at the core of Judaism, it means more than giving money: it also refers to people giving of their time and effort to help each other. *Tzedakah* plays an important role in her life as a "proud Jew" and she is pleased that the Federation is using her words as its theme for Campaign 2024.

New Year Greetings

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



Jean and Lew Hecht and Family



Have a sweet, happy & healthy New Year!

Bernie & Ilana Segal

Wishing All a Sweet New Year!



MARILYN AIGEN

L'SHANA TOVA TIKATEVU



Susan and Gerald Hubal



We wish you a happy, healthy and sweet new year!

Sima & Neil Auerbach



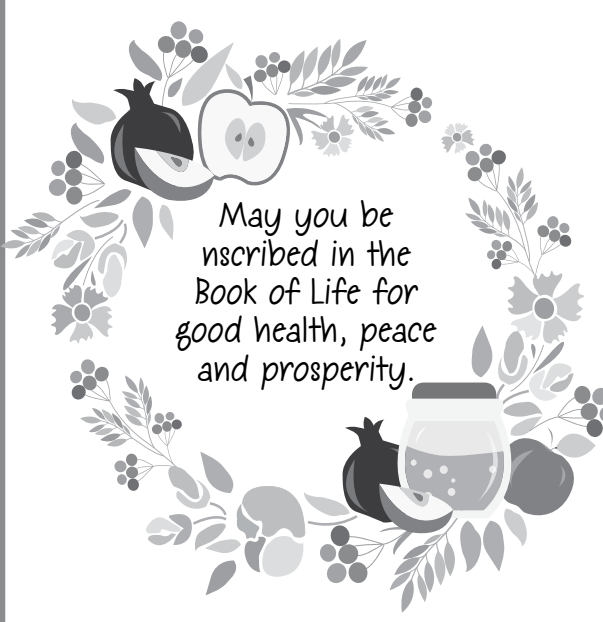
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from Maria & Bob Kutz

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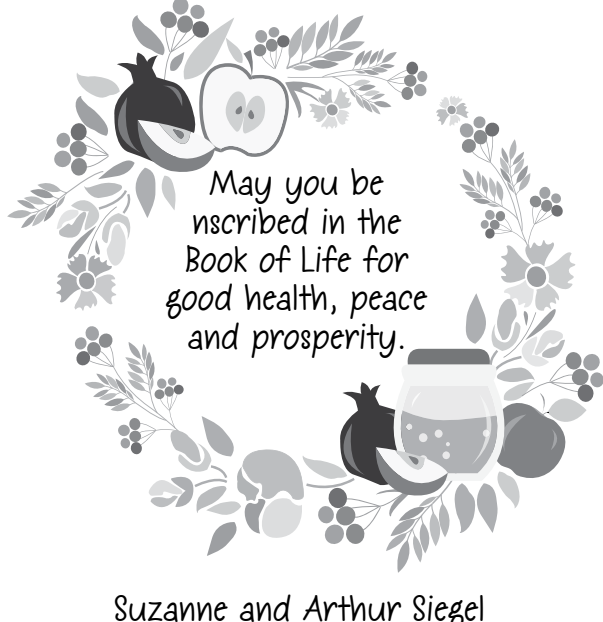
May you be inscribed in the Book of Life for good health, peace and prosperity.

Bob Tomanek



May peace, happiness and good health be with you throughout the New Year.

Bob, Lori, Jared & Lindsey Schapiro



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

Suzanne and Arthur Siegel



Have a sweet, happy & healthy New Year!

Kathy Brown, Advertising Representative

TC Sisterhood to offer High Holiday childcare

Free High Holiday child care will be offered by Temple Concord Sisterhood for children ages 2-4 for parents and grandparents who will be attending services at Temple Concord the mornings of Rosh Hashanah, September 16, and Yom Kippur, September 25. Reservations *must* be made by Tuesday, September 12, for Rosh Hashanah morning care and by Tuesday, September 19, for Yom Kippur morning

care. Reservations should be made by contacting the temple office at 607-723-7355 or templeconcordaa@gmail.com. The office is open Tuesday -Friday from 10 am-2 pm. If no reservations are made by the deadlines, there will be no child care available.

Child care will be available at 10:30 am on High Holiday mornings. An adult must take the child or children to the

Tot Time room on the third floor of the mansion and register them with the responsible adult's name. The adult, or someone who is known to the ushers, must inform the ushers where they will be sitting in case of emergency. Adults are responsible for checking on children for diaper changes.

Sisterhood High Holiday child care chairwoman is Amanda Donahue.

TC to hold Rosh Hashanah Super Kiddush

The Temple Concord Sisterhood will sponsor a Rosh Hashanah Super *Kiddush* immediately following the holiday morning service on Saturday, September 16. About three dozen members of the Sisterhood will provide cookies, fruit, cheese, apples, punch and challah "to put sweetness into the new year." The *kiddush* is open to all ages who attend

services and allows synagogue members and newcomers time to socialize with each other.

The *kiddush* will be held in the mansion. Organizers include Sisterhood *Kiddush* Chairwoman Babs Putzel-Bischoff and committee members Barb Dickman, Gayle Klein, Tracy Putzel-Bischoff and Marsha Luks. "One Sisterhood

member said she knew life was back to normal when she was asked to bring cookies for the Rosh Hashanah *kiddush*," said organizers of the event. "We hope everyone will attend the *kiddush* and wish all a happy new year."

High Holiday and Sukkot Jewish online resources

By Reporter staff

A variety of Jewish groups are offering educational and recreational online resources for the High Holidays. Below is a sampling of those.

◆ The Noshers offers a free online cookbook aimed at simplifying Rosh Hashanah cooking. To download the book, visit www.myjewishlearning.com/one-pot-rosh-hashanah-15-easy-recipes-to-simplify-your-holiday/.

◆ The Lower East Side Jewish Conservancy will hold the virtual talk "Short Lived Shelter: Sukkot And Their Decorations" on Thursday, September 28, from 7-8:15 pm. For more information or to register, visit www.nycjewishtours.org/event-log/sukkot-short-lived-structures.

◆ The Noshers will hold the virtual talk "Exploring Roman Jewish Break Fast Traditions for Yom Kippur" on Monday, September 18, at 7:30 pm. Leah Koenig and The Noshers' Editor at Large Shannon Sarna will explore Rome's 2,000-year-old Jewish community's cuisine and highlight Roman Jews' break fast traditions and recipes. For more information or to register, visit www.myjewishlearning.com/the-hub/exploring-roman-jewish-break-fast-traditions-for-yom-kippur/.

◆ Recustom offers a variety of material to help people prepare for and celebrate the High Holidays. For more information, visit <https://www.recustom.com/highholidays>.

◆ The Blue Dove Foundation has updated resources for observing the High Holidays for those who have mental health issues. To learn more, visit https://thebluedovefoundation.org/resource_category/high-holy-days/. Resources for Sukkot can be found at https://thebluedovefoundation.org/resource_category/sukkot/. Resources for Shemini Atzeret and Simchat Torah can be found at https://thebluedovefoundation.org/resource_category/shemini-atzeret/ and https://thebluedovefoundation.org/resource_category/simchat-torah/.

◆ My Jewish Learning offers information about the upcoming holidays. For Rosh Hashanah, visit www.myjewishlearning.com/category/celebrate/rosh-hashanah/. For Yom Kippur, visit www.myjewishlearning.com/category/celebrate/yom-kippur/. For Sukkot, visit www.myjewishlearning.com/category/celebrate/sukkot/. For Shemini Atzeret/Simchat Torah, visit <https://www.myjewishlearning.com/category/celebrate/shemini-atzeretsimchat-torah/>.

◆ Chabad.org offers a variety of information about the upcoming holidays, including holiday customs, recipes, activities for children and stories. For Rosh Hashanah, visit www.chabad.org/library/article_cdo/aid/4644/jewish/Rosh-Hashanah.htm. For Yom Kippur, visit www.chabad.org/library/article_cdo/aid/4687/jewish/Yom-Kippur.htm. For Sukkot, visit www.chabad.org/library/article_cdo/aid/4784/jewish/What-Is-Sukkot.htm. For Simchat Torah, visit www.chabad.org/library/article_cdo/aid/4583/jewish/How-to-Celebrate-Simchat-Torah.htm.

◆ The Orthodox Union offers material about the upcoming holidays. For information about Rosh Hashanah and Yom See "Holiday" on page 9

Holiday service schedules

September-October holiday service schedules can be found starting on page 5 of the August 25-September 7 issue on *The Reporter's* website at https://cdn.fedweb.org/fed-131/2/bng0825_sm.pdf. Contact information can be found in the congregational notes on page 18 of this issue.



As we celebrate a New Year, we wish the entire community Shana Tovah.
Rabbi Barry and Jill Baron

For a New Year as sweet as honey
Merri & Tony Linka, Alexander, Anna, Maya, Dora, Ari & Max Preus

Happy Rosh Hashanah

Have a sweet, happy & healthy New Year!
The Coker Family

Shana Tovah
from Shari & Rob Neuberger

L'Shanah Tovah
Rabbi Rachel Esserman

Let the New Year be the start of only the sweetest things!
Michael, Susan, & Kerry Wright

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.

Memorial...Continued from page 3

Tier after fleeing Nazism. The decision to raise a memorial stone occurred after a member's husband wished he had a place to say *Kaddish* for his parents, who, since they had died in the Holocaust, had no grave he could visit. The club raised the necessary funds for the stone. The names of more than 250 individuals who died in the Holocaust and had no grave were placed in a copper box, which was buried at the foot of the monument. The inscription on the stone says, "Victims of Racial Persecution who lost Their Lives in Europe During the Years 1933-1945. They Will Never Be Forgotten."

The first ceremony took place on Sunday, November 9, 1952, and continued for 20 years. Then, after Professor Rhonda Levine spoke about the Get Together Club at the Federation's Super Sunday in 2015, it was decided to resume the ceremony, holding it between Rosh Hashanah and Yom Kippur each year.

"Join us for what is always a moving event," said Hubal. "It's important that we never forget the lives lost in the Holocaust."

L'Shanah Tovah
Marilyn Bell & Family

May you be inscribed in the Book of Life for good health, peace and prosperity.
Shelley, Mark, Josh & Rae Hubal

Jewish online resources

By Reporter staff

A variety of Jewish groups are offering educational and recreational online resources. Below is a sampling of those. *The Reporter* will publish additional listings as they become available.

◆ Melton will hold the virtual program “Israel Revealed: September 2023” on Tuesday, September 19, from 1-2 pm. The cost to attend is \$18. Avi Ben-Hur will offer “a breakdown of the latest and greatest developments and little-known nuggets from the Promised Land.” This is the first in a series of monthly programs about Israel. For more information or to register, visit <https://events.org/events/calendarcourse?tid=f2b1c4bc-28cd-4d79-b18c-9d392f-f22aa7>.

◆ An “All-of-a-Kind-Family” virtual tour of the Lower East Side will take place on Thursday, September 14, at 6 pm. The tour will look at the streets mentioned to show the real-life people and Lower East Side places that inspired the author Sydney Taylor to write “All-of-a-Kind-Family.” The cost of the tour is “pay what you want.” For more information or to register, visit <https://local.aarp.org/event/all-of-a-kind-family-virtual-tour-of-the-lower-east-side-2023-09-14-new-york-ny.html>.

◆ Ritualwell will hold “Honoring Heirloom through Words: Writing to Discover and Declutter” on Wednesdays, October 18 and 25, and November 1 and 8, from noon-1:30 pm. The cost to attend is \$180. Decluttering coach Gari Julius Weilbacher will provide decluttering strategies using the wisdom of the Jewish calendar and the energy of the new year. Writer Ellen Blum Barish will show how to deepen an understanding of “object relationships” through the power of writing a memoir. For more information or to register, visit <https://ritualwell.org/event/honoring-heirloom-through-words-writing-to-discover-declutter/2023-10-18/>.

◆ The Museum of Jewish Heritage will hold several hybrid events: “Sephardic Stories with Elizabeth Graver, Michael Frank, Maira Kalman, and Shoshana Bean” on Thursday, September 14, from 7-9 pm, a \$10 donation is requested (<https://mjhny.org/events/sephardicstories/>);

“In the Garden of the Righteous” with Richard Hurowitz and Margaret Hoover on Thursday, September 21, from 7-8:30 pm (<https://mjhny.org/events/gardenoftherighteous/>); “Hamlet’s Children” with Richard Kluger and Julianna Margulies on Thursday, October 5, from 7-8:30 pm, a \$10 donation is requested (<https://mjhny.org/events/hamlets-children/>); and Shakespeare’s Globe Presents: “The Merchant of Venice” on Thursday, October 12, from 7-10 pm, a \$10 donation is requested (<https://mjhny.org/events/merchantofvenice/>).

◆ Uri L’Tzedek will hold the virtual class “The Measure of Sedom’: Capitalism, Socialism, and Barbarism” with Rabbi Will Friedman on Wednesday, October 25, at 3 pm. The cost to attend is \$18. The class will use rabbinic text to look at the idea of private property. For more information or to register, visit https://us02web.zoom.us/webinar/register/WN_DmCq_YvKTUS0TJ_zvm_Q8g#/registration.

◆ Melton will hold the virtual course “Evolving Tradition: Deepening Our Understanding of Reconstructionist Judaism” on Tuesdays, October 10-24, from 1-2:30 pm. There is a sliding scale cost to attend. Students will learn about the ideas and new ways of understanding Judaism of Mordecai Kaplan and how they impact other Jewish movements. There will also be a discussion of Reconstructionist ideas of theology and faith. For more information or to register, visit <https://events.org/events/calendarcourse?tid=3a1d85c0-0d67-4352-8034-3b0f58dd6230>.

◆ The American Jewish Historical Society will hold the hybrid program “Fighting Fascism: A Symposium on Jewish Responses From the Interwar Period to the Present Day” on Friday, October 15, from 10 am-5 pm. The cost to attend is \$36. Panels include “This is the Way the World Ends: What is Fascism?”; “The Empty Stomach of Germany: Fighting Fascism in Europe”; “Star Spangled Fascists: Fighting Fascism in the U.S.”; “The Language of the Good: Fighting Fascism in Culture”; and “In the Name of Humanity: Fighting Fascism in the Postwar World.” For more information or to register, visit <https://ajhs.org/events/fighting-fascism/>.

◆ Melton will hold the virtual class “Rabbi Lord Jonathan

Sacks z’l: A Spiritual Biography” on Wednesdays, October 11-November 1, from 1-2:30 pm. There is a sliding scale cost to attend. Rabbi Johnny Solomon will share a range of teachings of the late rabbi on themes relating to identity, self-esteem, failure and joy. For more information or to register, visit <https://events.org/events/calendarcourse?tid=e3874390-c5ce-4094-82e1-b5354d6d17ee>.

◆ Ritualwell will hold the virtual class “Shabbat Shalom: Finding Peace Within” on Fridays, October 20 and 27, and November 3 and 10, from noon-1:30 pm. The cost to attend is \$180. Participants will “read poetry and texts, listen to music and look at art focused on Shabbat, rest and tranquility. [They] will engage in writing prompts and exercises to explore [their] emotions and energy around these themes.” For more information or to register, visit <https://ritualwell.org/event/shabbat-shalom-finding-peace-within/2023-10-20/>.

◆ The American Jewish University will hold the three-part course “Jewish Composers of ‘New Hollywood’ and Their Epic Soundtracks” on Wednesdays, October 11-25, from 3-4 pm. The course will look at the world of the Jewish composers who crafted “the greatest film scores and toe-tapping tunes that have stood the test of time.” For more information or to register, visit <https://live-maven-aju.pantheonsite.io/event/jewish-composers-of-new-hollywood-and-their-epic-soundtracks/>.

◆ Hadassah will hold the virtual program “One Book, One Hadassah: ‘How to Love Your Daughter’” on Thursday, October 19, at 7 pm. Hadassah Magazine Executive Editor Lisa Hostein will interview Israeli author Hila Blum about her newly translated book, “How to Love Your Daughter.” For more information or to register, visit <https://events.blackthorn.io/en/8c4sgS87/g/tws32mT8YD/one-book-one-hadassah-how-to-love-your-daughter-5a3d8c11OYP/>.

◆ The Yiddish Book Center will hold the virtual course “Between Heaven and Earth: Yiddish Women’s Folklore, Rituals, & Magic” on Wednesdays, October 11, 18 and 25, and November 1, from 7-8:30 pm. The cost is \$75 for Yiddish Book Center members and \$100 for nonmembers. The See “Resources” on page 13



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

Arieh Ullmann & Rhonda Levine

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

Terri Bennett

L'SHANAH TOVAH

HOWARD FISHER

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

Suzanne Holwitt and Family

L'SHANAH TOVAH

Rhona & Richard Esserman

Have a sweet and happy New Year!

Rebecca Kahn

לשנה טובה תכתבו

MAY YOU BE INSCRIBED FOR A GOOD YEAR

Susan and Ben Kasper

Happy & Healthy New Year to all our friends and family!

Harold & Toby Kohn and Family

Wishing all my friends in the Binghamton area a healthy and happy new year

Shelley Goldman Black

Happy New Year!

Francine Stein & Family

Happy Rosh Hashanah!

Linda & Dennis Robi and Family

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

וכתבנו בספר החיים

Ann C. Brillant

Jewish Broadcasting Service to air on Spectrum cable

JBS, Jewish Broadcasting Service, is now available on Spectrum cable service areas in the greater Binghamton area on channel 219 and in Spectrum's other New York state service areas. JBS, which was founded in 2008, offers a variety of Jewish and Israeli programming.

"JBS will be available to all Spectrum customers in the country on Spectrum's Entertainment View package," said David Brugnone, the chief marketing officer for Jewish Broadcasting Service.

The mission of JBS is to foster a deeper understanding

and appreciation of the Jewish faith, culture and traditions through engaging and informative content. JBS is not a religious channel and does not represent any specific movement or organization in the Jewish community. Its programming categories include Jewish spirituality, Jewish learning and thought, arts and culture, news and analysis, cuisine and support for Israel.

Formerly known as Shalom TV and renamed the Jewish Broadcasting Service in 2014, JBS was founded in 2006 by the late Rabbi Mark S. Golub. A 501(c)(3) nonprofit

organization, JBS "celebrates all things Jewish – a panorama of Jewish life."

JBS produces some shows itself, including the interview show "In the Spotlight" with Abigail Pogrebin, as well as "Eye on Israel" hosted by Shahar Azani. It also acquires other shows that fill out the rest of its programming slate, including shows from the Anti-Defamation League, the 92nd Street Y and the Friends of the IDF. The channel also has a programming slot called "Jewish Film Festival," which shows Jewish-themed movies.

Spotlight

New TI rabbi seeks to build connections and share the Torah's wisdom

By Rabbi Rachel Esserman

Some children know their life path from an early age. That is certainly true of Rabbi Micah R. Friedman, the new spiritual leader of Temple Israel. "I first considered becoming a rabbi when I was a child sitting in a Torah study class in my family's synagogue in Tampa," he said in an e-mail interview. "We were reading from the *parasha* together, posing questions and referencing classical commentators on the Torah like Rashi and Ramban. As I engaged in conversations with elders around the table, I felt a powerful sense of how we were sustaining an intergenerational Jewish conversation about what matters in life."

This sensation stayed with him and even increased over the years. "As I grew into adulthood, I fell more deeply in love with the wisdom literatures of Jewish tradition and our evolving practices of observance," Friedman noted. "Training for the rabbinate called to my heart as a pathway of deepening my personal experience of Judaism through devoting myself to the

service of Jewish communities, the larger communities of which we are a part, and our Blessed Creator."

Friedman is a graduate of the Hebrew College located in Newton, MA, although he also learned Torah at Pardes, Hadar and Drisha in New York City and Jerusalem. "I spent five years studying full-time in the wonderful Beit Midrash of Hebrew College, a pluralistic Boston-area institution of Jewish learning," he said. "Like a growing number of Jews who are considering becoming rabbis, I was drawn to Hebrew College because of their dedication to empowering students to encounter traditional Jewish sources in their original Hebrew and Aramaic, at the same time welcoming every kind of question and consideration into the house of learning."

He added, "I hope and pray that through my work as a rabbi, I can support people in connecting to Jewish wisdom, Jewish practice and Jewish people. I dream of Jewish communities where we all feel responsible for each other's well-being because we are deeply grounded in relationships with each other, even when we are very different."

Friedman noted that "Torah is the heart and soul of Jewish tradition, and Torah is all about guiding us to work together to live out our aspirations for a better world. I aspire to invite people of all backgrounds to become learners and lovers of Torah and to contribute to the ongoing unfolding of Torah in our time."

His first task at Temple Israel is to get to know the members of his congregation. "At the advice of mentors from Boston, my first goal has been to meet and get to know as many members of the community as possible!" he said. "Though I have been blessed to hear stories from so many people already in my first few weeks, I am still in the beginning of this work. So, please, regardless of whether or not you are a member of Temple Israel, feel free to reach out to me and I would



Rabbi Micah R. Friedman

love to connect with you!" To arrange an appointment, e-mail him at rabbimicahfriedman@gmail.com or book an appointment at <https://calendly.com/rabbimicahfriedman/meeting-rabbi-friedman>.

Friedman wasted no time sharing his love of Jewish learning, which he considers "central to my sense of calling to the rabbinate." He began with a class on the "Fundamentals and Flairs of Jewish Prayer" that was held throughout August. "Later in the year, I hope to organize a class for reading and comprehending Hebrew for adults who have

either never learned Hebrew or have forgotten much of the learning of previous years," he noted. "I also intend to offer classes to teach people to read Torah and lead *davening*."

In addition, he is working on "renewing our programs and offerings for children! I will be directing our educational efforts for kids before and after *b'nai mitzvah*, and working to foster community for children and families in the area. In Boston, I worked with children and families in four different synagogues, each with a different orientation, and I will draw from these experiences to create awesome experiences for young Jews in our area!"

Friedman concluded by noting his biggest goals: "To get to know the Jewish community of this area, as well as the general community, to share from the wisdom of our Jewish tradition and to work together to build new connections to reinvigorate and strengthen the community!"

Holiday. . . .Continued from page 7

Kippur, visit <https://www.ou.org/holidays/>. For information about Sukkot and Simchat Torah, visit www.ou.org/holidays/category/sukkot/ and www.ou.org/holidays/category/simchat-torah/.

◆ The United Synagogue of Conservative Judaism notes where to find information on all the upcoming holidays at <https://uscj.org/blog/high-holidays-with-uscj-on-social-media>.

◆ The Union for Reform Judaism offers a variety of information about the upcoming holidays. For Rosh Hashanah, visit <https://reformjudaism.org/jewish-holidays/rosh-hashanah>. For Yom Kippur, visit <https://reformjudaism.org/jewish-holidays/yom-kippur>. For Sukkot, visit www.myjewishlearning.com/category/celebrate/sukkot/. For Shemini Atzeret/Simchat Torah, visit <https://reformjudaism.org/jewish-holidays/shmini-atzeret-and-simchat-torah>.

◆ Reconstructing Judaism offers resources for the upcoming holidays. Information about Rosh Hashanah and Yom Kippur can be found at www.reconstructingjudaism.org/jewish-time-shabbat-and-holidays/high-holidays/. Information on Sukkot and Shemini Atzeret/Simchat Torah can be found at www.reconstructingjudaism.org/jewish-time-shabbat-and-holidays/sukkot/ and www.reconstructingjudaism.org/jewish-time-shabbat-and-holidays/simchat-torah-and-shemini-atzeret/.

◆ Keshet offers a variety of information for Rosh Hashanah, Yom Kippur, Sukkot and Simchat Torah aimed at the LGBTQ+ community at www.keshetonline.org/5784-2/.

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On the Jewish food scene

The joys of the Jewish deli

RABBI RACHEL ESSERMAN

I remember the last time I ate at a real Jewish deli. It was 1976: my mom and I were traveling to Norwalk, CT, to visit a doctor who offered alternative medical advice. On the way, we stopped for a meal in one of the Catskill towns along Route 17. I don't remember exactly what I ordered, but it was most likely a tongue sandwich with mustard (in those days, deli food was one of the few times I used mustard as a condiment, rather than ketchup) and would have been especially appreciative of the pickled tomatoes, which were difficult to find in Endwell. Little did I know that after that doctor's visit, my eating habits would change radically.

I thought about that meal after reading the absolutely delightful "The Jewish Deli: An Illustrated Guide to the Chosen Food" by Ben Nadler (Chronicle Books). To illustrate just how much I liked this book: the first time I opened it, I planned to quickly glance at a few pages. The next thing I knew, I'd read 40 pages. Yes, they are heavily illustrated and some read like

a graphic novel, but that's part of the fun. I mean, how can you resist a section called "Kosher" that is narrated by a chicken? And as for the history: OK, so scholars might disagree with some of Nadler's opinions, but I'm betting that none of them will make me laugh as much.

In Nadler's introduction, he notes that his book is not about Jews, but food, although in this case, it's hard to separate deli food and Jews. Nadler clearly loves the food he writes about: he notes that deli food "is good. Really, really good. It's fatty, salty, briny, buttery, bright, sweet, smoky, sour, and just about every adjective you could use to describe something delicious. It's homey and comforting, exciting and weird, luxurious and sloppy. When I bite into a good pastrami sandwich, I feel in my Ashkenazi blood that I am satisfying my most basic human instincts."

There is an abridged and very funny look at Jewish history from biblical to contemporary times that includes talking bagels and a pig who comments, "excuse

me for only needing to chew my food *once!*" There is a discussion of the difference between a delicatessen and an appetizing store (basically meat vs. milk products). Those who delight in the history of food (yes, I mean me) will love the discussions of how non-Jewish food was adapted by Jews into what is now considered Jewish food. Plus, while there are no recipes, the lists of ingredients and cooking methods are discussed, something perfect for those of us who like to understand the basics (for example, how the different deli meats are made), but who have no desire to ever make them ourselves.

While vegetarians may be shuddering at this onslaught of meat dishes, never fear: there are plenty of deli-related foods that don't contain meat or fish. The section about bread is great fun (you'll learn the difference between New York City and Montreal bagels, in addition to discovering how a bialy differs from both of them), as are the ones about kugels, knishes, pickles, blintzes and, yes, even a variety of desserts.

Nadler also interviews owners of 12 contemporary delis, showing how they approach their enterprises in different ways. Most agree that delis have to change with the times, although a few are sticking with their tried-and-true formula. My favorite question? "Is there a menu item that people tend to stay away from that you think is underrated?" The foods in some answers struck me as appealing, but there was at least one whose suggestion might be an acquired



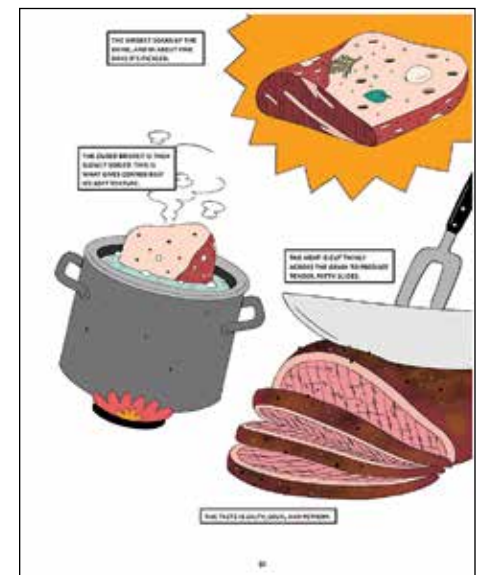
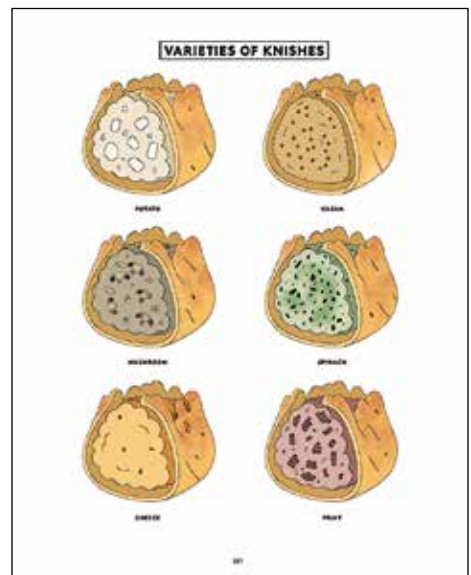
A sample page from "The Jewish Deli" by Ben Nadler (All graphics are by Ben Nadler from "The Jewish Deli: An Illustrated Guide to the Chosen Food," published by Chronicle Books and used with the permission of the publisher.)

taste. (I can't imagine eating *p'tcha*, also known as jellied calves' feet.)

There is only one problem with "The Jewish Deli." It'll make you wish there was one in town! It's difficult to read about all that wonderful food and not be able to order it. Nadler's book is the perfect gift for the foodie you love or anyone nostalgic for deli food. Well, even if they weren't nostalgic for deli food before they read the book, they will be by the time they are done!



A sample page from "The Jewish Deli" by Ben Nadler (All graphics are by Ben Nadler from "The Jewish Deli: An Illustrated Guide to the Chosen Food," published by Chronicle Books and used with the permission of the publisher.)



Above, left and right: A sample page from "The Jewish Deli" by Ben Nadler (All graphics are by Ben Nadler from "The Jewish Deli: An Illustrated Guide to the Chosen Food," published by Chronicle Books and used with the permission of the publisher.)

Biblical red heifer could bring million visitors to Samaria

By JNS staff

(JNS) – Hundreds of visitors flocked to Shiloh in Samaria's Binyamin region on recently to welcome a biblically pure red heifer. The 22-month-old cow, which was brought to Israel from the United States, found a new home at the Ancient Shiloh heritage site, where the biblical Tabernacle once stood.

In the coming month, two more heifers will be transported to the town, and a center will open there dedicated to researching the phenomenon. The heifers will be kept in a fenced-off area, and visitors will not be able to touch the animals.

The mysterious red heifer, or *parah adumah*, is first mentioned in the Book of Numbers, when God instructs Moses and Aaron to take "a perfectly red unblemished cow, upon which no yoke was laid." The animal is subsequently slaughtered, and its ashes are used in a purification ritual.

The discovery of an entirely red such heifer is a rarity. Jewish sources state that only nine were slaughtered in the period from Moses to the destruction of the Second Temple in 70 C.E. According to the 12th-century sage Maimonides, the Messiah will offer the 10th red heifer.



The red heifer in its new home at the Ancient Shiloh heritage site. (Photo courtesy Binyamin Regional Council)

In keeping with biblical law, the heifer put on display in Shiloh is completely red, and has never borne a yoke.

"This is an exciting and exceptional event for the entire Jewish people," said Ancient Shiloh CEO Coby Mamo. "We are already in touch with researchers and promoters around the world who are waiting to come here with large groups. We have returned to See "Heifer" on page 13

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The sweet history of honey cake

By Sarah Ogince

(JNS) – Honey cake evokes a predictable set of associations: Brick-like brown loaves emerging from the oven to sit untouched on the Rosh Hashanah table, the epitome – and the punishment – of traditional Jewish baking.

In fact, the dessert is one of the oldest in the world, made by every major civilization since the Ancient Egyptians. It has assumed a multitude of forms, from syrup-soaked nut cakes to multilayered cream confections. It has been loved and hated, endlessly revised and reworked. And yes, it is still worth making.

The first reference to honey cake in history appears in the tomb of Ramesses II: A drawing of a folded cake that historians speculate was made with dates and nuts. Because honey's high sugar content and acidity make it a natural preservative – honey cake is known to have a long shelf-life – the Egyptians revered it as a symbol of immortality. They carried honey cakes with them into battle and used them as provisions for the next life. The pharaoh didn't take a recipe with him, however. For that, we had to wait more than a thousand years.

"Pound pepper, pine nuts, honey, wine, passum, and rue." Thus begins one of the oldest surviving recipes for honey cake, recorded in the Roman cookbook "Apicius" written in the third or fourth century C.E. The cake, which was offered to the gods and consumed at patrician feasts, might not fit a modern definition of dessert, says Crystal King, author of "Feast of Sorrow," a historical novel about Marcus Gavius Apicius, the Roman gourmand for whom the cookbook is named. "Honey cakes in history tend to not be that sweet. The name kind of belies what you're getting."

King adapted the "Apicius" cake for her home kitchen. It was a challenge since the original recipe contains no

proportions and scant instructions. Her recipe includes the modern addition of baking powder, but everything else is authentic to the time period. "It's really about the spices and the nuts. Coriander and pepper were spices that the wealthy would use," she says. If the cake is not sweet enough, King notes, you can follow the common Roman practice of adding additional honey when it's served.

Spice is a common theme in this type of baking. What we think of today as honey cakes were often called spice cakes, since honey was the default sweetener before the advent of cane sugar, says Marcy Goldman, author of "A Treasury of Jewish Holiday Baking." "Honey cakes are unique because different cultures have slight differences – spices, shape, techniques. Honey-centric baking is definitely in its own category."

In the Middle East, hard cakes made of semolina and nuts are cut into diamond shapes and soaked with a syrup containing honey and flavored with orange water. Sephardic Jews call these cakes *tishpishiti* (derived from the Turkish word for "quick") and make them with blanched almonds on Rosh Hashanah to usher in a "sweet and bright" year.

But perhaps the most elaborate and popular iteration of honey cake comes from the countries of the former Soviet Union. Medovik, a Russian layer cake made with honey and sweetened sour cream, was purportedly invented by a cook in the household of Tsar Alexander I who was seeking to win over the Tsarina Elizabeth Alexeievna, who famously hated honey.

Jewish food writer and cookbook author Joan Nathan doesn't believe the story. "From the research I've done, it developed during Soviet times," she says, "maybe in Armenia." While medovik has become popular with restaurants and caterers, Nathan prefers a "homier" Hungarian version

that layers gingerbread with jam and a custard based on cream of wheat.

The rise of cane sugar in the early 17th century made honey into an "old-fashioned" sweetener, and spices – which had once signaled wealth and prestige – became more widely available and less precious. "It seems these days we're still fond of vanilla and cinnamon, but a little less enamored with cloves, allspice, cardamom and nutmeg. Our tastes winnowed down," Goldman says. As European bakers turned increasingly toward sponge and butter cakes, honey cake fell out of favor.

It never disappeared, however. Lekach, the dark, spiced honey cake of medieval Germany and France, earned a permanent place in Jewish tradition as the food that celebrates a child's initiation into Jewish schooling. It was once served at circumcisions, bar mitzvahs and weddings, and though today its role has narrowed to a once-a-year appearance on Rosh Hashanah, Goldman says preserving this particular tradition need not be a punishment. Her recipe, which is considered a classic, includes orange juice, coffee and liquor, producing a rich, moist cake. To give the traditional flavor extra umph, she recommends stocking up on fresh spices before the holidays.

In the two decades since its publication, Goldman has continued to tweak the recipe and try new things (she currently favors light honeys like orange blossom and clover, and uses ginger ale in place of orange juice). It's a time-honored practice of bringing the past into the present, making the foods of our ancestors delicious for us as well. "It was a honey cake for honey-cake haters," she says, "but in the end, even I fell in love with it myself."

Ancient Roman Honey Cake

Dulcia Piperata, courtesy of Crystal King
Serves 8-10

250 gr. (2 cups) flour
14.8 ml (3 tsp.) baking powder
2.5 ml (½ tsp.) baking soda
2.5 ml (½ tsp.) salt
14.8 ml (3 tsp.) coriander
14.8 ml (3 tsp.) pepper
2 eggs
1 egg yolk (no white)
215 gr. (1 cup) oil, olive preferred
215 gr. (1 cup) plus 74 ml (5 Tbsp.) honey
59.5 gr. (¼ cup) sweet white wine
29.5 ml (2 Tbsp.) raw pine nuts
44 ml (3 Tbsp.) chopped raw almonds
29.5 ml (2 Tbsp.) chopped toasted hazelnuts

Place a rack in the middle of the oven; heat to 177°C/350°F. Grease and flour a 9" cake pan. For ease of removal, you can also add parchment paper to the bottom of the pan, but make sure to grease and flour the sides.

In a large bowl, whisk together flour, baking powder, baking soda, salt and spices.

In another large bowl, whisk 2 eggs and 1 egg yolk well. Whisk in oil, 1 cup of honey and the wine until well combined.

Whisk in dry ingredients until smooth. Mix in the pine nuts and almonds.

Pour batter into pan and bake until springy to the touch and a cake tester comes out clean, 45 to 50 minutes. Transfer pan to a wire rack to cool. Let rest for 20 minutes. Unmold the cake. Heat 5 Tbsp. of honey, mix with roasted hazelnuts and drizzle it over the cake. Let cool completely before serving.

This cake is best eaten the same day but will keep, if covered, at room temperature for up to two days. If more sweetness is desired, drizzle a little more honey on each slice before eating.

Majestic and Moist New Year's Honey Cake

From "A Treasury of Jewish Holiday Baking" by Marcy Goldman

Serves 10-12
3½ cups all-purpose flour
1 Tbsp. baking powder
1 tsp. baking soda
½ tsp. salt
4 tsp. cinnamon
½ tsp. cloves
½ tsp. allspice
1 cup vegetable oil
1 cup honey

1½ cups sugar
½ cup brown sugar
3 large eggs
1 tsp. vanilla extract
1 cup warm coffee or strong tea
¾ cup fresh orange juice
¼ cup rye or whiskey*
½ cup sliced almonds, optional

Preheat oven to 350°F. Line the bottom and sides of a 10-inch angel food cake pan with lightly greased parchment paper, cut to fit. Stack two baking sheets together and line the top one with parchment paper. Place cake pan on it (this prevents the bottom from browning too quickly).

In a large bowl or large food processor, blend together the flour, baking powder, baking soda, salt, cinnamon, cloves and allspice. Make a well in the center, and add oil, honey, white sugar, brown sugars, eggs, vanilla, coffee, orange

New Year Greetings from these Community Institutions

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University of Haifa researchers win National Geographic grant to track sharks

By JNS staff

(JNS)—University of Haifa researchers have been awarded a \$100,000 National Geographic Wayfinder Grant to track the movement of sharks in the eastern Mediterranean Sea, to try to understand why the species thrives along the basin despite the impact of climate change on the region. The study, which is being led by National Geographic Explorer Dr. Aviad Scheinin of the University of Haifa's Morris Kahn Marine Research Station and head of its Marine Apex Predator Laboratory, and Dr. Leigh Livne, a postdoctoral researcher at his lab, builds on established collaborations across the eastern Mediterranean Sea to combine research with education for long-term conservation outcomes.

The Wayfinder grant is crucial to pinpointing the movement and reproduction of sharks and why they return to specific hotspots year after year. Using a range of minimally invasive satellite tags (including a "Birth Alert Tag" to find parturition grounds of sharks), a network of fixed acoustic receivers, a suite of biological analyses, and the collection of environmental metadata, researchers hope to find where



Dr. Aviad Scheinin, Dr. Leigh Livne and Turkish team members deployed a bottom longline at 60 meters' depth in Boncuk Bay, Turkey. (Photo by Akdeniz Koruma/Mediterranean Conservation Society)

sharks are migrating and residing year-round in the eastern Mediterranean Sea.

The announcement of the National Geographic Society grant came in advance of the Discovery Channel's popular annual "Shark Week," which this year took place from July 23-30.

"Through National Geographic's influential platform, we can scale up our story to reach the hearts and minds of

scientists, children, and decision-makers alike," Scheinin said. "This is a story about endangered species at the brink and our ability to discover the secrets about where they are most likely to survive under changing climatic conditions. It can also highlight humanity's ability to protect and sustain these populations for future generations."

Scheinin has tagged 103 sharks and he is leading the Mediterranean's first "Shark Tagging School" to deploy various state-of-the-art tags to monitor shark distribution. Most sharks have been tagged with acoustic transmitter tags, and his team has deployed a network of 10-15 passive acoustic receivers in areas of known aggregations along the Israeli coastal shelf.

Since sharks know no political borders, the researchers' network of partners is seeking to provide science-based evidence to policymakers with the goal of enacting national-level protections for their shark aggregations similar to those that exist in Israel.

Israel is the only country where two shark species aggregate around the warm water effluent from coastal power stations (providing ideal access for study) that protects all elasmobranch species (sharks and rays) within its maritime borders. This is significant because the eastern Mediterranean Sea basin serves as a model for other marine regions as the effects of climate change become ever more apparent, giving researchers an opportunity to See "Sharks" on page 16

Heifer Continued from page 10

the site of the Tabernacle in Shiloh and are bringing back the Jewish past for the future of our people."

Binyamin Regional Council head Israel Ganz called the cow's arrival a "historic moment."

"The Ancient Shiloh site is continuing to grow and develop, and the Red Heifer Center will attract more visitors, up to one million a year, from Israel and around the world," he added, calling it "good news for the Jewish world, for scientists and researchers, and for everyone."

The red heifer arrived as part of the council's Binyamin Temple Conference, which started on with a Temple-era dinner. The conference continued with lectures at Tel Shiloh, the center of Jewish life before the construction of the First Temple in Jerusalem. Among other topics, speakers discussed the offering of the Passover sacrifice in modern times, the traditional grape varieties of the region, and urban and logistic planning "in the vision of future Jerusalem."

Resources Continued from page 8

course will "explore the ways that Yiddish-speaking women created rituals and customs such as making soul candles (*neshome likht*) and birthing amulets (*kimpet brivlekh*), becoming healers and curse removers (*opshprekherins*) and performing personal prayer practices (*tkhines*)." For more information or to register, visit www.yiddishbookcenter.org/educational-programs/adult-learners/between-heaven-and-earth-yiddish-womens-folklore-rituals-magic.

◆ The Hadassah-Brandeis Institute will hold a variety of hybrid and online events: "The Power of Art: Preserving Memory, Teaching the Holocaust" on Tuesday, September 12, at 7 pm; Sandra Seltzer Silberman HBI Conversations Series featuring Jennifer Rosner, author of "Once We Were Home" on Wednesday, September 13, at 7 pm; "Tom Fabric: Loss, Gender and the Holocaust" on Wednesday, October 11, at 7 pm; Sandra Seltzer Silberman HBI Conversations Series: "Jewish Girls and Women in Forced Labor in the Holocaust" featuring Janine Holc and Joanna Michlic on Wednesday, October 18, at 12:30 pm; and Sandra Seltzer Silberman HBI Conversations Series featuring Lea Taragin-Zeller, author of "The State of Desire: Religion and Reproductive Politics in the Promised Land," on Tuesday, November 28, at 11 am. For more information or to register, visit www.brandeis.edu/hbi/events/index.html.

◆ The Lower East Side Jewish Conservancy will hold "A Virtual Tour of Jewish Krakow – Part 1: The Golden Age" on Tuesday, September 19, from 7-8:30 pm. The cost to attend is \$10. The tour will focus on Krakow's old Jewish quarter Kazimierz. For more information or to register, visit www.nycjewishtours.org/event-log/jewish-krakow-zoom.

◆ HUC-JIR Jewish Language Project will hold the virtual lecture "Jewish Holiday Names" with Rabbi Reuven Chaim Klein, on Wednesday, September 13, from 3-4 pm. Klein will discuss "the history and cultural significance behind these names, including Haggai, Pesach, Chanukah and Sivan." For more information or to register, visit www.jewishlanguages.org/events.

◆ The American Jewish University will hold the virtual class "The Collaborators: Deception and Survival in WWII" on Thursday, October 12, from 3-3:45 pm. Author Ian Buruma will speak about his book "The Collaborators," which "unravels the lives of a Dutch fixer, a Manchu princess, and Himmler's masseur," and explores "their roles as potential con artists, collaborators, or even heroes during the Japanese and German occupations." For more information or to register, visit <https://open.aju.edu/event/the-collaborators-deception-and-survival-in-wwii/>.

For additional resources, see previous issues of The Reporter on its website, www.thereportergroup.org/streams/miscellaneous-features/miscellaneous-features/tag/80309?

New Year Greetings from these Community Institutions

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שנה טובה

Israel to protect archaeological sites in Judea, Samaria

By Etgar Lefkovits

(JNS) – Prime Minister Benjamin Netanyahu announced July 17 that the government will safeguard and rehabilitate archaeological sites in the biblical heartland that have been vandalized by Palestinians. The infrastructure investment at the archaeological heritage sites follows decades of neglect, damage and disrepair due to lawlessness in an area marked by conflicting Israeli and Palestinian control.

“In every corner of Judea and Samaria, one need only to put spade to ground in order to uncover archaeological finds that attest to our deep roots in the land of Israel,” Netanyahu said at the start of the weekly cabinet meeting, which had been delayed by a day due to his weekend hospitalization. “These are our roots and this is our land. ...” This plan will encourage tourism, education and [the presentation of] information for these important sites that tell the story of our people in Judea and Samaria.”

The proposal approved on July 17 seeks to prioritize rehabilitation and protection at four to seven major sites in the biblical heartland of special interest to tourists, although they have not been listed. The 120 million shekel (\$33 million) program will



Israelis visited Sebastia, the former capital of the Kingdom of Israel, in Samaria. (Photo by Hillel Maeir/Flash90)

include enforcement and protection of many sites with the use of cameras and drones, as well as the development of infrastructure.

Earlier this year, the Israeli Cabinet approved an additional 32 million shekels, or nearly \$9 million, budget for the restoration

and development of Sebastia/Shomron, a major archaeological site that served as the capital of the Kingdom of Israel nearly three millennia ago.

The new plan is part of the Likud’s coalition agreement signed with the Otzma Yehudit Party of National Security Minister Itamar Ben-Gvir, who championed the idea. The coalition agreement promised 150 million shekels (\$41 million) to this end.

“Our history does not stop at the Green Line,” said Heritage Minister Amihai Eliyahu (Otzma Yehudit), referring to the 1949 Armistice Line. “This major investment of the government of Israel in the preservation, safeguarding and development of heritage sites in Judea and Samaria is great news for [the] settlement [movement] and Zionism.”

Twenty million shekels (\$5.5 million) will be allocated for upkeep and upgrading the Hasmonean winter palace complex of Hasmonean and Herodian buildings from the Second Temple period. Located on the outskirts of Jericho, the site is under full Israeli control, but the only existing access route goes through an area under Palestinian Authority control, requiring visitors to get a military escort. The initiative is to see experts design an alternative access route.

Study: Kingdom of Judah expanded earlier than thought

By JNS staff

(JNS)—According to a study by researchers at the Hebrew University of Jerusalem, the Kingdom of Judah expanded earlier than was previously believed by archaeologists, confirming biblical accounts. The article, by Institute of Archaeology professor Yosef Garfinkel, appeared recently in the peer-reviewed institute publication Jerusalem Journal of Archaeology.

In the study, Garfinkel examines five sites in particular – Khirbet Qeiyafa, Beth Shemesh, Tell en-Nasbeh, Khirbet ed-Dawwara and Lachish.

Garfinkel’s findings support the claim that the kingdom began expanding into the Shephelah region southwest of Jerusalem, a transitional area of rolling hills between the coastal plain to the west and the Judean Mountains to the east, as early as the 10th



At left: A close-up of one of the casements in the city wall of Khirbet Qeiyafa. (Photo by Yossi Garfinkel)

century B.C.E. That contradicts previous beliefs that the expansion occurred in the late 9th or 8th century B.C.E., 200 to 300

years after the reign of King David.

Garfinkel explained, “The evidence was known before, it is not a matter of new discoveries. What was needed was someone to come along and observe the complete picture that these findings portray. I am glad that I was able to fulfill that role.”

The excavations that formed the basis of these conclusions were conducted by Saar Ganor from the Israel Antiquities Authority and Professor Michael Hazel from Southern Adventist University in Tennessee.

Radiometric dating confirms that Khirbet Qeiyafa and Beth Shemesh date from the first quarter of the 10th century B.C.E., which is when it is believed that

David ruled from the Judean capital of Jerusalem as the third king of the United Kingdom of Israel.

In the Bible, the southern Shephelah expansion occurred during the time of David’s grandson and Solomon’s son and successor Rehoboam, who according to biblical accounts was the first monarch of the Kingdom of Judah after the split of the United Kingdom of Israel.

All of the cities studied were fortified with a casemate city wall, located on the kingdom’s border and on a main road leading into the kingdom, indicating that the Kingdom of Judah was strong at the time, with the ability to build well-fortified cities at its borders protecting the main roads leading into the capital, Jerusalem.

“The discovery of a barrier wall in this area effectively defines the boundaries of the urban core of the Kingdom of David, putting an end to the longstanding historical debate surrounding the existence of the kingdom and its borders,” said Garfinkel. “This finding provides tangible evidence on the ground, dated to the relevant period, supporting the biblical accounts of King Rehoboam’s expansion and fortification as described in the Book of Chronicles. It is a rare instance where we can present empirical historical and archaeological evidence aligning with biblical narratives from the 10th century B.C.”

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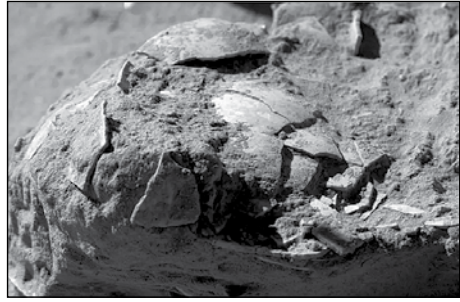
Ancient ostrich eggs found in Israel shed light on early humans

By JNS staff

(JNS) – The Israel Antiquities Authority recently uncovered a number of ostrich eggs dating back thousands of years during an excavation near an ancient fire pit in the Negev desert.

“We found a campsite, which extends over about 200 square meters, that was used by the desert nomads since prehistoric times. At the site we found burnt stones, flint and stone tools as well as pottery sherds, but the truly special find is this collection of ostrich eggs,” said IAA excavation director Lauren Davis.

“Although the nomads did not build permanent structures at this site, the finds allow us to feel their presence in the desert. These campsites were



Fragments of ostrich eggs discovered near an ancient campsite in Israel’s Negev Desert. (Photo by Emil Aladjem/Israel Antiquities Authority)

quickly covered over by the dunes and were re-exposed with the sand movement over hundreds and thousands of years. This fact explains the exceptional preservation of the eggs, allowing us a glimpse into the lives of the nomads who roamed the desert in ancient times,” she added.

Ostriches were common in the region from early prehistoric periods until they became extinct in the wild during the 19th century. Their eggs have been found in archaeological sites from several periods, reflecting their importance as a raw material.

“We find ostrich eggs in archaeological sites in funerary contexts, and as luxury items and water canteens. Naturally, they were used as a source of

food: one ostrich egg has the nutritional value of about 25 normal chicken eggs!” said IAA researcher Dr. Amir Gorzalczany.

“There is sometimes even evidence of decorating and incising on ostrich eggs, showing their use as decorative items. It is interesting that whilst ostrich eggs are not uncommon in excavations, the bones of the large bird are not found. This may indicate that in the ancient world, people avoided tackling the ostrich and were content with collecting their eggs,” he added.

For her part, Davis noted that the proximity of the group of eggs to the fire pit indicated that they were collected and thus likely used as food. “After the excavation we will reconstruct the eggs, just like a puzzle. The whole egg may tell us the species, and exactly what they were used for. As far as I’m concerned, every eggshell is worth its weight in gold! I am really looking forward to the research in the labs. The best is yet ahead!” said Davis.

Proximity to humans could lead to jackal domestication

By Pesach Benson

(JNS) – Israeli researchers have found evidence that living in close proximity to humans may be leading to the domestication of jackals. Golden jackals, an overabundant species in urban habitats, have long been observed thriving near human populations. However, a Tel Aviv University study conducted on the Golan Heights suggests that the existing closeness between humans and jackals might be initiating the first stages of domestication, akin to the domestication of dogs from wolves.

The study conducted by Ayelet Barash, a doctoral student from Tel Aviv University’s School of Zoology, was published in the peer-reviewed *Scientific Reports* in May, presenting findings that challenge the current understanding of jackal behavior.

Working in collaboration with Yaron Dekel from the Shamir Institute for Research and the University of Haifa, and Professor Tamar Dayan from the Steinhardt Museum of Natural History and Tel Aviv University, the researchers initially suspected that a jackal exhibiting traits of a domesticated animal was a hybrid of a jackal and a dog.



Along-furred jackal on the Golan Heights (Photo by Shlomo Preiss-Bloom/Scientific Reports via TPS)

However, through comprehensive genetic and morphological analyses, Barash’s team confirmed that the animal was a wild jackal and not a hybrid.

This was the first documented case of an animal possessing characteristics resembling domestication without recent hybridization.

One indicator of domestication is a change in fur color, Barash explained. During a camera survey on the Golan Heights, the researchers discovered five unusual jackals with long fur, white patches and upright tails. One of these jackals, nicknamed “Jackie,” became the focal point of the study.

Genetic and skull examinations confirmed that Jackie was 100 percent jackal, ruling out any dog hybridization or known coat color mutations.

The discovery of Jackie raises the possibility that this might be an incipient stage of self-domestication,

a phenomenon that has not been witnessed in the thousands of years since the domestication of the last wild mammal. Israel, particularly the Golan region, holds historical significance as the birthplace of plant and mammal domestication.

The observation of Jackie’s domestication-like traits offers researchers a unique opportunity to explore this ongoing evolutionary process. Dekel described the findings as a scientific breakthrough, emphasizing the importance of ongoing research in genetics, evolution and ecology to gain a deeper understanding of this remarkable phenomenon.

Dayan said the study highlighted significant insights into the evolution of human-animal interactions and the processes behind animal domestication. The study’s comparative research, using collections from the Steinhardt Museum of Natural History in Tel Aviv, helped to confirm the identity of Jackie as a wild jackal.

According to the researchers, the population of jackals on the Golan Heights continues to increase each year, mirroring the conditions during the early stages of dog domestication more than 15,000 years ago. Similar to the past, the availability of food waste around human environments attracts jackals that are gradually becoming less fearful of humans. Over time, these individuals may undergo physical and behavioral changes, ultimately leading to self-domestication.

As researchers embark on this fascinating journey, further investigations will shed light on the evolutionary implications of jackal domestication and the potential for the emergence of a new domesticated species. The study not only enhances scientific knowledge but also emphasizes the importance of preserving natural history collections for future research.

With jackals becoming a regular sight in urban areas, it remains crucial for wildlife and municipal authorities to educate the public about the risks of approaching or feeding these animals.

Honey.Continued from page 12

juice and rye or whisky. Blend well, making sure that no ingredients are stuck to the bottom. This is a thin batter.

Spoon batter into prepared pan and sprinkle top of cake(s) evenly with almonds. Place cake pan on baking sheet.

Bake until cake tests done – that is, it springs back when you gently touch the cake center – 55-65 minutes. If cake seems done but still seems a bit wobbly in center, lower the oven temperature and give it 10-20 more minutes. This is very important: give the cake the amount of baking it needs.

Let cake stand 15 minutes before removing from pan.

**If you prefer not to use whisky, replace it with orange juice or coffee.*

Fantasy.Continued from page 4

Grandma Yette, who makes it clear that her preferred granddaughter is Ruby’s cousin Sarah, who has two Jewish parents. Since Ruby and Sarah spend most afternoons at Grandma Yette’s house, Ruby can’t help but feel like a second-class granddaughter. It doesn’t help that Sarah is perfect: a great student who excels in cooking, something that’s important to Grandma Yette. Ruby can’t seem to do anything right, even carrying a pot of matzah balls from the basement to the kitchen.

Both girls are preparing for their *b’nai mitzvah* and have been best friends forever, but Ruby now looks to spend time away from her cousin since she’s tired of being compared to Sarah. However, after an incident in their grandmother’s basement, Sarah starts behaving badly, including breaking the Jewish dietary laws, something she’s never done before, and misbehaving in a variety of other ways. Although Ruby is glad that Sarah is no longer perfect, she worries that something else is wrong: she believes that Sarah has been possessed by a dybbuk, an evil spirit who is controlling her actions.

While “The Two Wrong Halves of Ruby Taylor” offers a variety of lessons on learning about our true selves and understanding other people’s feelings, it’s not preachy. To add to the fun, the novel offers a woman rabbi, something that irritates Grandma Yette. It also shows how difficult it can be for members of interfaith families, particularly if not everyone has truly accepted their choices. Even though this work is written for tweens, adults will also find much to enjoy.



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The Philips Family

A match made in Masa

By Etgar Lefkovits

(JNS) – It started with two chairs.

It was the first lecture of the Jewish educational program for the group of 20-and 30-something professionals from the former Soviet Union, getting them acquainted with Israel.

In the room in Bat Yam, south of Tel Aviv, Kirill Levin, 24, from Saint Petersburg, eyed Oleksandra (Sasha) Manuilovych, 26, from Kyiv, and made his strategic move: he brought her two yellow and blue chairs – the colors of the flag of Ukraine.

The two had both arrived in Israel on life-changing, roundabout journeys – one fleeing Russia and the other war-torn Ukraine – only to find themselves facing each other in the same classroom on the Masa Israel Journey program.

“When I traveled here I thought I wouldn’t speak with Russians or have any contact with them – unless maybe I will have to talk to them – and then on the first lecture he came and brought me the two chairs,” Manuilovych recalled.

“It’s funny in our first meeting I brought



Young Russian-speaking professionals took a break in Tel Aviv during their educational program. (Photo courtesy of Masa Israel Journey)

her the two chairs because I liked her,” Levin said.

“He was very loud,” Manuilovych recalled. (“It’s true,” Levin said.) She put on

her headphones to try to create a barrier between them. “I didn’t like him at all,” she said.

Like most of the young professionals in the program, neither had been involved in Jewish life or had any connection to Israel. “I knew I had Jewish roots because of my last name but I never thought about visiting Israel,” Levin said. “I lived my life in Russia as a usual kid with sports and hobbies.”

Manuilovych recounted, “I knew about my Jewish roots from childhood, but I never knew about Judaism.”

Judaism and Israel were far from their thoughts; the Jewish holidays were not on their calendars. Starting at the age of 4, and for the next 14 years, Levin was active in Taekwondo, becoming a two-time champion of Russia, European champion and vice world champion, all in the juniors. He stopped competing at 18 due to a back injury and a lack of state funding for the sport. “I never thought about my belonging to the Jewish people and was far from Judaism,” Levin said.

Then a friend who had been to Israel with Taglit Birthright told him about the program that provides free trips to Israel for young Diaspora Jews. Levin was ready to check it out, but the COVID-19 pandemic delayed his plans. He was determined to go at the first opportunity.

Manuilovych and a friend from Ukraine come to Israel on Taglit Birthright just before the pandemic broke out. “During those 10 days I fell in love with Israel completely,” she said.

The outbreak of the war in Ukraine in February 2022 set the cards in motion. Levin almost immediately left Russia for Turkey, from where he finally made it to Israel with the Taglit Birthright program. He went back home to surprise his mom for her birthday only to leave the country at once, without seeing her, as mobilization was announced.

He exited Russia the cheapest way possible, via Uzbekistan, finding work in a transport company as a logistician during the FIFA World Cup in Qatar before coming to Israel with Masa this year.

Meanwhile, Manuilovych, who had planned to return to Israel with Masa, stayed in Kyiv with her physician mother. As the war dragged on into its second year and became less intense in Kyiv, she decided to go to Israel on the Masa program with her friend from Taglit, leaving her three dogs in the care of her mom.

Hearing Levin’s story, Manuilovych was affected by the fact that he had tried to escape the war as soon as it started and did not wait for the mobilization to begin. She was moved when he recounted how he traveled to see his mother, but could not stay because of the mobilization.

“Then I began to think maybe this guy is not pretentious and maybe there is something there,” she recounted.

The classmates quickly became close friends. Now inseparable, they will finish their Masa program in the fall and are planning their future together, with Israel as their home base.

Do you see your future here together, the couple was asked as they held hands throughout their sit-down interview. “Yeah,” he said. Of course,” she responded.

Since its founding in 2004, Masa has provided long-term educational programs to about 200,000 young people from more than 60 countries, aimed at immersing Diaspora Jews into Israeli society. This year a record-breaking 2,500 Russian-speaking participants are in the program, up from 1,800 last year, a group spokesman said. The participants from the former Soviet Union make up about 20 percent of this year’s attendees and have a whopping post-program *aliyah* rate of 90 percent.

“We have about six months to connect them with the state of Israel,” said Reuven Greenberg, director of Russian-speaking programs at Masa. “Once you make *aliyah* you have less time to deal with identity because you are dealing with survival.”

An add-on to the general months-long program dubbed “Masa ID,” and newly expanded for all FSU participants with the cooperation of the Harry Oscar Triguboff Institute, serves as a supplement for the newly arrived Russian-speaking Jewish participants who are less connected to Israel and to their Jewish identity.

“Even before the war in Ukraine, the vast majority of [Russian speaking] Masa programs graduates eventually made *aliyah*,” said Shalom Norman, CEO of the Triguboff Institute. “Our goal is to equip them with tools that are helpful in the absorption process and to acquaint them in a solid way with their Jewish roots and the multi-dimensional Jewish peoplehood.”



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Sharks. Continued from page 13

understand species’ requirements, as habitats in the eastern Mediterranean Sea are in a “post-warming” state.

Livne is coordinating another aspect of the study. Her aspect of the research will focus on conservation physiology of sharks in the eastern Mediterranean, using a range of hormone and blood biochemical markers, as well as ultrasonography, to determine the fecundity and maternal condition of the sharks. (Conservation physiology studies the physiological responses of organisms to environmental changes as a result of human alterations that might cause or contribute to the decline of their population.)

A part of the Israeli shark tagging team since 2019, Livne will assist Scheinin with implementing the catch-and-release training and sampling on board, as well as analyzing the data for meaningful conclusions that will benefit both species’ conservation. “I think the danger aspect of sharks is a bit sensational,” Livne said. “In the ‘70s and ‘80s, when the movie ‘Jaws’ came out, the idea of sharks as predators dominated the conversation. Now, the public is learning more about what scientists have been saying for decade, and that is that sharks are very important to our ecosystem. They’re a stabilizing force and are critical to maintaining ecological balance in marine life.”

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Israelis find biomarker for possible relapse-free lung cancer treatment

By Pesach Benson

(JNS) – Israeli researchers have identified a biomarker that might revolutionize lung cancer treatment. A Weizmann Institute of Science study’s findings introduce a new avenue for personalized medicine that could lead to relapse-free treatment for certain lung cancer patients.

Common treatments for lung cancer include operations to remove tumors or portions of the lung, radiation therapy, chemotherapy and immunotherapy, which take a toll on the body. Newer medications have varying degrees of effectiveness, but long-term success has been elusive because the cancerous tumors develop secondary mutations that enable them to resist therapy. While most lung cancer is due to tobacco

smoking, the next largest cause – one that affects nonsmokers – is characterized by mutations in a gene called EGFR.

The study, led by Professor Yosef Yarden of Weizmann’s Immunology and Regenerative Biology Department, that may allow physicians to identify lung cancer patients who are suitable candidates for a singular antibody-based drug. This drug could potentially induce full remission without the threat of relapse.

The study was recently published in the peer-reviewed Cell Reports Medicine.

The team’s key breakthrough came when Dr. Ilaria Marrocco, a former postdoctoral researcher in Yarden’s lab, noticed a commonality among patients with EGFR-positive lung cancer: They were all treated with

a standard multidrug protocol, regardless of the specific EGFR mutations in their tumors. This approach inevitably led to drug resistance and cancer relapse.

This observation prompted the researchers to seek a biomarker that could predict patient responses based on their unique EGFR mutations.

Their attention turned to the L858R mutation that affects approximately 40 percent of EGFR-mutated lung cancer patients. This mutation influences EGFR function in a distinct manner, causing receptors to pair up in the cancer cell membrane. Without this pairing, signals crucial for cellular replication are disrupted, preventing tumor growth.

To test this concept, the scientists used an antibody drug called cetuximab (Erbix), which blocks the receptor pairing. In a mouse model with the L858R mutation,

tumors regressed and didn’t reappear even after an extended period. This finding suggests that for patients with this mutation, a single drug might offer a path to complete recovery without relapse.

The findings also shed light on why previous attempts to treat EGFR-mutated lung cancer with Erbix failed. By preselecting patients with the L858R mutation, therapy could be effectively tailored to their specific mutation profile, possibly preventing the emergence of secondary mutations.

The researchers are now preparing for a clinical trial to validate the treatment’s effectiveness in humans, leveraging Erbix’s existing approval for other cancer types. This discovery could reshape clinical practices and offer hope for lung cancer patients carrying the relevant mutation.

Collaborating in the study were researchers from Italy and Japan.

Study: healthy lifestyle, green diet could slow brain aging

By Yulia Karra

(Israel21c) – A new study by researchers from Ben-Gurion University of the Negev found that a healthy lifestyle based on a green Mediterranean diet could slow the aging process in the brain. The green Mediterranean diet differs from the regular Mediterranean diet due to high amounts of dietary polyphenols (phytochemicals, secondary metabolites of plant compounds that offer various health benefits) and lower quantities of red and processed meat.

The researchers examined 102 individuals who met the criteria for obesity, which is believed to age the brain faster than normal. The researchers calculated the subjects’ “brain age” before the start of the study using detailed scans and repeated the process after the individuals had undergone a series of lifestyle changes over the next 18 months. The results suggest that lifestyle interventions that promote weight loss can

have a beneficial impact on the aging process of the brain. A 1 percent reduction in body weight rejuvenated the participants’ brain age by almost nine months.

Weight loss-related reduction in liver fat also appears to be a contributing factor since high levels of liver fat and production of specific liver enzymes were previously shown to negatively affect brain health.

The research was part of a wider Direct Plus study. The findings were published in the eLife scientific journal. The sub-study was conducted by Prof. Galia Avidan of the Department of Psychology and Gidon Levakov, a former graduate student at the Department of Cognitive and Brain Sciences.

“Our study highlights the importance of a healthy lifestyle, including lower consumption of processed food, sweets and [sweet] beverages, in maintaining brain health,” said Levakov.

Yad Vashem using AI tech to restore Shoah memory

By Etgar Lefkovits

(JNS) – Israel’s Holocaust Remembrance Center in Jerusalem announced recently that it has started using state-of-the-art AI technology including a new image detection capability to help comb through the world’s largest archive documentation of the Holocaust. This innovation comes at a time when Holocaust distortion and trivialization are on the rise around the globe.

Over the seven decades since its establishment, Yad Vashem has accumulated 224 million pages of documentation, more than half a million photographs and nearly 135,000 video, audio and written testimonies from the Shoah.

“A human being could not go over all the material, which houses a treasure-trove of material for the world in terms of Holocaust education,” said Esther Fuxbrumer, head of the software development department at Yad Vashem.

She said that to facilitate access to the vast information in its archives, Yad Vashem embarked on an innovative tech project two years ago dubbed “AI in the service of Holocaust remembrance” that has been implemented over the last couple of months.

It includes an image-processing ability to sift through hundreds of thousands of photos in a matter of minutes and a separate Natural Language Processing model, especially tuned to Hebrew, which can identify names, dates and places from the millions of sheets of testimony and connect them.

Recently, the family of a Holocaust victim who was murdered in Auschwitz in 1942 approached the staff at Yad Vashem concerned that a photo the family had submitted decades earlier did not appear in the archive database alongside the Page of Testimony due to a human oversight,



Paula Tischkowsky, who was murdered at Auschwitz in 1942. Her misplaced photo was found among over half a million pictures in the Yad Vashem archives using the new AI technology. (Photo courtesy of Yad Vashem)

Fuxbrumer recounted.

Using a low-quality copy of the photo, the IT officials at Yad Vashem were able to locate the mistakenly cataloged photo from its vast collection of over half a million photos within less than an hour. A human eye had but to choose the photo from a handful of likely ones that the program had selected, she said.

“Our commitment to utilizing cutting-edge technology gains even greater significance due to the unparalleled wealth of historical documentation housed within our archives, which stands as the world’s largest documentation of Holocaust-related records,” said Simmy Allen, a Yad Vashem spokesman.

“The sheer magnitude of this archival treasure trove necessitates an innovative approach to date processing that would be nearly impossible to uncover manually. In this endeavor, technology serves as a powerful ally,” Allen added.

Yad Vashem has identified the names of 4.8 million of the six million-plus Jews murdered by the Nazis and their helpers.



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Weekly Parasha

Nitzavim-Vayelech, Deuteronomy 29:9-31:30

One covenant for all

RABBI RACHEL ESSERMAN, EXECUTIVE EDITOR, THE REPORTER GROUP

One covenant for all: that's what Moses declares in his opening words in Deuteronomy 29:9. To make certain everyone understands, Moses lists the people to whom he refers. His words do not just pertain to Israelite men, but

their children and wives. Since it's possible these women and children were not standing before Moses, these words make it clear that the covenant does not only apply to adult males. In addition, the "stranger in your camp" is

included, meaning individuals who are not Jewish. Moses specifically mentions those who perform such menial labors as woodchoppers and water drawers to make it clear that See "One" on page 19

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

On Fridays and Tuesdays at 5:30 pm, services will be led by Rabbi Micah Friedman via Zoom and in-person (masks are required for unvaccinated participants).

On Saturday, September 9, Shacharit services will be held at 9:30 am via Zoom and in-person (masks are required for unvaccinated participants). The Torah portion is Deuteronomy 29:9-31:30 and the haftarah is Isaiah 61:10-63:9. This will be no Zoom Havdalah service.

On Sunday, September 10, there will be a young families community event with Jewish Federation.

On Saturday, September 16, at 9:30 am, Shacharit services will be held via Zoom and in-person (masks are required for unvaccinated participants). The Torah portion is Genesis 21:1-34 and the haftarah is I Samuel 1:1-2:10. This is no Zoom Havdalah services this week.

Temple Brith Sholom

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

Services and programs are held by Zoom on the first and second Fridays of the month.
On Friday, September 15, erev Rosh Hashanah service at 7 pm.
On Saturday, September 16, Rosh Hashanah I, morning service at 10 am; Tashlich at the creek at 6:30 pm; and evening service with Havdalah at 7 pm, followed by music and dance.
On Sunday, September 17, Rosh Hashanah II, there will be a shofar service for children (and adults), Torah study, honors and discussion starting at 10 am.
On Sunday September 24, erev Yom Kippur, Kol Nidre at 6:45 pm.
On Monday September 25, Yom Kippur morning services at 10 am; Yizkor, Musaf at 11:30 am; Jonah at 5:30 pm; Neilah at 6 pm; and break the fast at 7:15 pm.

On Friday, September 15, erev Rosh Hashanah service at 7 pm.

On Saturday, September 16, Rosh Hashanah I, morning service at 10 am; Tashlich at the creek at 6:30 pm; and evening service with Havdalah at 7 pm, followed by music and dance.

On Sunday, September 17, Rosh Hashanah II, there will be a shofar service for children (and adults), Torah study, honors and discussion starting at 10 am.

On Sunday September 24, erev Yom Kippur, Kol Nidre at 6:45 pm.

On Monday September 25, Yom Kippur morning services at 10 am; Yizkor, Musaf at 11:30 am; Jonah at 5:30 pm; Neilah at 6 pm; and break the fast at 7:15 pm.

Norwich Jewish Center

Orientation: Inclusive
Rabbi: David Regenspan
Address: 72 South Broad St., Norwich, NY 13815
Phone: 334-2691
E-mail: fertigg@roadrunner.com
Contact: Guilia Greenberg, 373-5087
Purpose: To maintain a Jewish identity and meet the needs of the Jewish community in the area.
Adult Ed.: Shabbat study sessions are held on designated Saturday mornings at 10 am. Call ahead, text or e-mail to confirm dates.

Synagogues limit face-to-face gatherings

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

Congregation Tikkun v'Or

Affiliation: Union for Reform Judaism
Address: PO Box 3981, Ithaca, NY 14852; 2550 Triphammer Rd. (corner of Triphammer and Burdick Hill), Lansing, NY
Phone: 607-256-1471
Website: www.tikkunvor.org
E-mail: info@tikkunvor.org
Rabbi: Shifrah Tobacman, rabbishifrah@tikkunvor.org
Presidents: Sue Merkel and Laurie Willick, presidents_22@tikkunvor.org

Education Director/Administrative Coordinator: Naomi Wilensky
Bnai Mitzvah Coordinator: Michael Margolin
Services: All services currently on Zoom. E-mail info@tikkunvor.org for the times and links. Contemplative morning services every Tuesday from 8:30-9:30 am. Saturday mornings, Gan Shabbat and other special services at least once a month. Call for the weekly schedule.
Jewish Learning Experiences (JLE) for second through seventh grade classes meet on Sunday mornings. Sixth and seventh grades also meet on Wednesday afternoons. Family programs for kindergarten and first grade held monthly.
Adult Education: Offered regularly throughout the year. Check the website for details.

All are welcome to join with Tikkun v'Or for the High Holidays; tickets and membership are not required, and services will be held simultaneously in-person and on Zoom. TVO requires registration for all in-person holiday services. Contact HighHolidays@tikkunvor.org for information on registration and for Zoom links. More information about all of these services, as well as services for Sukkot, Simchat Torah and weekly Shabbat services, can be found on TVO's website.

On Saturday, September 9, Selichot from 7:30-9 pm.
On Friday, September 15, erev Rosh Hashanah services led by Rabbi Shifrah Tobacman at 6:30 pm.

On Saturday, September 16, Rosh Hashanah morning service led by Rabbi Lenore Bohm and Rabbi Shifrah Tobacman from 9 am-noon.
On Sunday, September 17, Rosh Hashanah II, youth service by and for students and their families from 10-11:45 am; community bring-your-own picnic from noon-1 pm; and Tashlich from 12:30-1:30 pm.

On Saturday, September 16, Rosh Hashanah morning service led by Rabbi Lenore Bohm and Rabbi Shifrah Tobacman from 9 am-noon.

On Sunday, September 17, Rosh Hashanah II, youth service by and for students and their families from 10-11:45 am; community bring-your-own picnic from noon-1 pm; and Tashlich from 12:30-1:30 pm.

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On Saturday, September 16, Rosh Hashanah morning service led by Rabbi Lenore Bohm and Rabbi Shifrah Tobacman from 9 am-noon.

Temple Concord

Affiliation: Union for Reform Judaism
Rabbi: TBA
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: Fri., 7:30 pm; Sat., 10:35 am, when religious school is in session.
Hebrew school: Hebrew school meets at 4:15 pm and 5:15 pm on Tues. and Thurs. during the school year unless otherwise noted.

Some services and programs are online only.

Friday, September 8: At 7:30 pm, Shabbat services led by Suzanne Holwitt and Robin Hazen. This will be a half hour service; after the service congregants will be heading over to LUMA. Masks are optional for those attending in person. Join via Zoom at https://bit.ly/3hRmW2Y, meeting ID 869 9699 8146 and passcode 826330, or on Facebook at www.facebook.com/templeconcord/.

Saturday, September 9: 9:15 am, Torah study will review the weekly Torah portion from the point of view of Mussar, emphasizing the ethical and spiritual dimensions of the text, in persona dn on Zoom. Join via Zoom at http://bit.ly/3XDnvRE, meeting ID 825 1226 2831 and passcode 743892; and 8 pm, Selichot service at Temple Israel led by Rabbi Micah Friedman.

Tuesday, September 12: First day of Religious School; and 8 pm Board of Trustees General Board meeting. Board meetings are open to members of Temple Concord. For the meeting link, contact the office at 607-723-7355 or templeconcordaa@gmail.com.

Friday, September 15: At 8 pm, Rosh Hashanah eve service. Join via Zoom at https://bit.ly/3hRmW2Y, meeting ID 869 9699 8146 and passcode 826330, or on Facebook at www.facebook.com/templeconcord/.

Saturday, September 16: 9:30 am, Rosh Hashanah sService; 10:30 am Religious School service; Super Kiddush to follow in the Kilmer Mansion or the Dorothy Schagrin Garden; and Tashlich following the Super Kiddush (weather permitting).

Friday, September 22: 7:30 pm, Shabbat Shuvah service led by Rabbi Rachel Esserman, Suzanne Holwitt and Robin Hazen.

Temple Beth-El of Ithaca

Affiliation: United Synagogue of Conservative Judaism
Rabbi: TBA
Rabbi Emeritus: Scott L. Glass
Address: 402 North Tioga St. (the corner of Court and Tioga streets), Ithaca, NY 14850-4292
Phone: 273-5775

E-mail: president@tbeithaca.org, secretary@tbeithaca.org
Website: www.tbeithaca.org
Presidents: Melanie Kalman and Alexis Siemon
Sisterhood President: Gail Zussman
Director of Education: TBA

Services: Friday 8 pm; Saturday 10 am, unless otherwise announced. Weekday morning minyan 7:30 am (9 am on Sundays and legal holidays).
Religious School/Education: September-May: Classes meet on Sunday, 9 am-12:30 pm and Wednesday afternoons, 3:45-5:45 pm. The teen No'ar program meets twice per month (every other Sunday from 5-7 pm) and is designed with the flexibility to accommodate busy student schedules.

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

For upcoming services and events on Zoom, visit www.tinyurl.com/HappeningAtTBE.

Temple Beth El of Oneonta

Affiliation: United Synagogue of Conservative Judaism
Cantor: David Green
Address: 83 Chestnut St., Oneonta, NY 13820
Mailing address: P.O. Box 383, Oneonta, NY 13820
Phone: 607-432-5522
E-mail: TBEOneonta@gmail.com

Regular service times: Contact the temple for days of services and times.
Religious School/Education: Religious School, for grades kindergarten through bar/bat mitzvah, meets Sunday mornings.

For the schedule of services, classes and events, contact the temple.

On Friday, September 15, erev Rosh Hashanah Shabbat evening service and candle lighting at 7 pm.

On Saturday, September 16, Rosh Hashanah I services at 9:30 am.

On Sunday, September 17, Rosh Hashanah II, Tashlich will be held at 1 pm.

Friday, September 8, light candles before 7:07 pm
Shabbat ends Saturday, September 9..... 8:06 pm
Friday, September 15, light candles before 6:55 pm
Saturday, September 16, light candles after 7:53 pm
Sunday, September 17, yom tov ends 7:52 pm
Friday, September 22, light candles before 6:43 pm
Shabbat ends Saturday, September 23..... 7:42 pm
Sunday, September 24, light candles before 6:39 pm
Monday, September 25, yom tov ends 7:38 pm

Jewish Community Center

Summer memories of Camp JCC



Kids played outside during week five of Camp JCC.



Campers raced with "eggs" during Camp JCC's color wars.



Teen campers sang during Camp JCC's Ruach.



At left: Campers enjoyed a bouncy house during a camp party.



Superheroes made an appearance at Camp JCC's talent show.



Camp JCC staff members dressed as Barbie for "Movie Madness Day."

One.Continued from page 18
 lack of social status does prevent them from being part of the covenant.

Moses then continues his thoughts about who is part of the covenant in verses that can be interpreted several ways: "I make this covenant, with its sanctions, not with you alone, but both with those who are standing with us this day before the Lord our God and with those who are not with us this day." (Deu. 29:13-14, Jewish Publication Society translation) The simple meaning of this text suggests that, even if someone in the Israelite camp was unable to attend this specific gathering, these rules still applied to them as a member of the community. Not being present to actually hear them doesn't exempt them from covenantal obligations.

Another interpretation expands on this idea: those who are not present refers to Jews throughout the ages. You did not have to stand before Moses as this particular moment in time in order to be part of the covenant. Commentators note that this interpretation makes sense in light of other ancient Mideast treaties that have been discovered: these treaties were not just between a particular king and the people alive at that time. It also refers to those who inherit the throne and the children and grandchildren of those accepting the treaty. That means the Israelites standing in front of Moses not only accepted the covenant for themselves, but for their descendants.

This also means that these descendants have the same obligations as those who came before them: acknowledging the covenant belongs to everyone in the community. Over the centuries, this idea has been interpreted and modified as to exactly how the covenantal rules apply to different groups, for example, what people can and can't do based on age, sex, religious practice, etc. But one thing is clear: these people are still part of the community – regardless of their age, sex and social status. Everyone is equal in the eyes of God.



At left: Some campers opted to learn about kickboxing during electives at Camp JCC.

**Moving any time soon?
 Or just leaving town for a few months?**

Whether you're moving across town or across the country, please let *The Reporter* know so you can stay up to date on community news and quickly receive the paper at your new (or temporary) address!

E-mail treporter@aol.com with "Reporter Address change" in the subject line to let *The Reporter* know about your new address.



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THE REPORTER
 Published by the Jewish Federation of Greater Binghamton

Jerusalem burial cave yields 1,800-year-old gold amulet against evil eye

By JNS staff

(JNS) – Jerusalem, it appears, was the city of gold even after death. That conclusion comes to mind as scholars ponder why young girls buried in Jerusalem in the Roman period were adorned with fine gold jewelry.

The jewelry found in a burial cave in Jerusalem was worn as amulets against the evil eye 1,800 years ago, the Israel Antiquities Authority recently announced. The jewelry was to be presented to the public for the first time in Jerusalem in April at the 48th Annual Archaeological Congress in Israel.

The jewels were originally discovered in 1971, in an excavation whose finds were not previously published. The remains of a lead coffin were found on Mount Scopus in Jerusalem containing jewels including gold earrings, a hairpin, a gold pendant and gold beads, carnelian beads and a glass bead.

The jewels were recently located in the context of the



The assemblage of fine gold jewelry. (Photo by Emil Aladjem/Israel Antiquities Authority)

Israel Antiquities Authority's Publication of Past Excavations Project, whereby old excavations that were not fully published are now being publicized.

"The location of the original reports that gathered dust over the years in the Israel Antiquities Authority archives, and physically tracing the whereabouts of the items themselves, has shed light on long-forgotten treasures," says Ayelet Dayan, who heads this project. "The beautiful jewelry that we researched is an example of such treasures."

Dayan, Ayelet Gruber and Yuval Baruch of the Israel Antiquities Authority, who carried out the research on the jewelry, believe that the "very valuable" items that bear the symbols of Luna, the Roman moon goddess, accompanied the girls in their lifetime, and were buried with them to continue to protect them in the afterlife. According to their research, two similar gold earrings were discovered in another excavation carried out on the Mount of Olives in 1975.

"It seems that the girl was buried with an expensive set of gold jewelry that included earrings, a chain with a lunula pendant (named after the goddess), and a hairpin," say the researchers. "These items of jewelry are known in the Roman world, and are characteristic of young girl burials, possibly providing evidence of the people who were buried at these sites."

Late Roman Jerusalem – renamed Aelia Capitolina – had a mixed population that reached the city after the destruction of the Second Temple and the evacuation of the Jewish residents. People from different parts of the Roman Empire settled in the city, bringing with them a different set of values, beliefs and rituals. The pagan cult of the city's new population was rich and varied, including gods and goddesses, among them the cult of Luna.

According to Eli Escusido, director of the Antiquities Authority: "The interring of the jewelry together with the young girl is touching. One can imagine that their parents or relatives parted from the girl, either adorned with the jewelry, or [with it] possibly lying by her side, and thinking of the protection that the jewelry provided in the world to come. This is a very human situation, and all can identify with the need to protect one's offspring, whatever the culture or the period."

The Archaeological Congress is organized by the Israel Antiquities Authority, the Israel Exploration Society and the Israel Archaeological Association.

Discovered: Ruins of Munich synagogue destroyed by the Nazis

By JNS staff

(JNS) – Construction workers have uncovered stones in the Isar River from a Jewish temple obliterated in Germany just before World War II. In June of 1938, Munich's main synagogue was demolished following an order from Adolf Hitler. The rubble was then stored until 1956, when it, along with the remains of other destroyed buildings, was dumped into the river, where it has rested ever since.

Bernhard Purin, head of the Jewish Museum Munich, described seeing the remains of the synagogue as "one of the most moving moments in 30 years of working in Jewish museums." He noted that the discovery of the Ten Commandments was especially powerful.

"These stones are part of Munich's Jewish history," said Charlotte Knobloch, 90, a leader in Munich's Jewish community who had worshipped in the synagogue in her youth. "I really didn't expect fragments to survive, let alone that we would see them," she added.



The Isar River north of Munich, Germany. (Photo by Florian Schütz via Wikimedia Commons)

A Karstadt department store now stands in the synagogue's original location.

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