

THE REPORTER

Published by the Jewish Federation of Greater Binghamton

September 21-27, 2018
Volume XLVII, Number 38

BINGHAMTON, NEW YORK

Federation to hold Day of Caring on Sept. 30

By Reporter staff

The Jewish Federation of Greater Binghamton will hold a Day of Caring on Sunday, September 30, beginning at 10 am. Volunteers will clean overgrown gravestones at Temple Israel Cemetery in

Conklin. The focus will be on one section of the cemetery; the people buried there were indigent and have no family in the area to care for their graves. Their flat grave markers are covered with grass and dirt, and are difficult to see.

"We thought this would be a wonderful mitzvah for our Day of Caring," said Sima Auerbach, executive director of the Federation. "People visiting the cemetery are often unaware that these graves exist. Especially during this holiday season, we

want to make certain that these people are not forgotten. Join us to do a real mitzvah."

Anyone with questions or who is interested in helping should call the Federation at 724-2332 so there will be enough tools available.

"The Legacy of the Turbulent Sixties: Jews and Social Justice"

CJS fall program to kick-off with "Reflections on SDS, Columbia 1968 Protest, and the New Left"

The first lecture in the College of Jewish Studies fall 2018 program will be on Thursday, October 11, when educator and community organizer, Mark Rudd will speak on "Why Were There So Many Jews in SDS? Reflections on SDS, Columbia 1968 Protest, and the New Left." As the title of his talk suggests, Rudd will reflect on his personal experience and share his views as to why so many Jewish college students were part of Students for a Democratic Society and were attracted to other social justice organizations that comprised the New Left. According to Rudd, student radicals like him, "were good Jewish kids, the cream of the crop" who believed in democracy and opportunity for all and that universities were open institutions. "Third generation American Jews, who were in college in the 1960s, soon felt betrayed when realizing that the reality of democracy and equality of opportunity was questionable in light of the Vietnam War, persistent racism and the university's complicity with perpetuating a myth of openness," said CJS organizers.



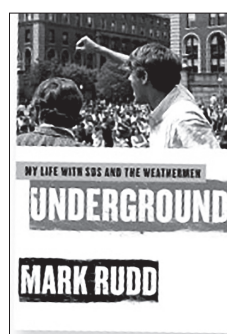
Mark Rudd's mugshots

Mark Rudd is author of "Underground: My Life With SDS and the Weathermen." He was featured in the "The Weather Underground," a 2002 documentary film, based on the rise and fall of the Weathermen, that went on to be nominated for an Academy Award in 2004. As a leader of the campus protests at Columbia University in April 1968, Rudd was labeled by the press at the time as a symbol of student radicals. In fact, the Mark Slackmeyer character in the "Doonsbury" comic strip was initially modeled after Mark Rudd. Becoming the national secretary of Students for a Democratic Society in 1969, Rudd helped found the Weather Underground. After becoming a full-time organizer for SDS and then living underground from 1970-77, he became a community college math instructor, and a perennial organizer and nonviolent activist on such issues as Native American land rights, U.S. military interventions, unionization, environmental justice, and war and militarization. In addition to devoting much of his time to organizing, he also spends time writing

and speaking on the history in which he was involved.

College of Jewish Studies programs begin at 7:30 pm at the Jewish Community Center and are open to the entire community; general admission is \$8 per lecture or \$14 for both lectures in the fall 2018 program and senior admission is \$5 per lecture or \$8 for both lectures. BU students are welcome to attend free of charge. Individual sponsorship is available and donations are always welcomed. Individual sponsorship of \$100 includes admission to both fall and spring programs. For more information on how to become an individual sponsor or to make a donation, e-mail bingcjs@gmail.com. The College of Jewish Studies is a 501(c)(3) non-profit organization.

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



The cover of Mark Rudd's "Underground: My Life With SDS and the Weathermen."

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 support of a grant from The Community Foundation for South Central New York-David

and Virginia Eisenberg Donor Advised Fund, and additional financial support from the Jacob and Rose Olum Foundation, the B'nai B'rith Lectureship Fund, the Victor and Esther Rozen Foundation, an endowment fund from the former Temple Beth El of Endicott, a grant from the JoyVel Charitable Fund, and the donations of individual sponsors.

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



Mark Rudd on the megaphone during the 1968 Columbia protest.

Ruth Gavison to speak at BU on Oct. 3

The Binghamton University Department of Judaic Studies and Center for Israel Studies announced that Professor Ruth Gavison will give a lecture on "Is Israel Still a Jewish and Democratic State?" on Wednesday, October 3, at 3 pm, in the Admissions Center on the BU campus. Her lecture will deal with the many questions that have arisen over the years as Israeli legislators have endeavored to preserve both the Jewish character and the democratic nature of their state. She will focus in particular on the new Nationality Law that has provoked controversy in recent months in both Israel and the rest of the world.

An emerita professor of law at Hebrew University, Gavison has been called one of Israel's most distinguished public intellectuals. Her publications include her books "Israel as a Jewish and Democratic State: Tensions and Prospects" (Hebrew, 1999) and "The Two-State Solution" (English, 2015). In Israel, she is also known as the

co-author, with Rabbi Yaacov Medan, of the Gavison-Medan Covenant, a proposal for secular-religious coexistence in Israel (<https://en.idi.org.il/media/5308/gavison-medancompact-mainprinciples.pdf>).

First presented in 2004, the proposed covenant has been called a constant point of reference in all discussions of the relationship between religion and state in Israel. In the 1970s, Gavison was one of the founders of the Association for Civil Rights in Israel. She has been appointed to several governmental committees, including the Winograd Committee, established in 2006 to investigate and draw lessons from the Second Lebanon War. She is also the founding president of the Metzilah Center for Zionist, Jewish, Liberal and Humanist Thought. Gavison has been a frequent visitor to the United States, and has taught at Yale Law School and the University of Southern California. In 2011, she won the Israel Prize in legal research.

Save the date

Federation to hold dinner and film on Oct. 7

By Reporter staff

The Jewish Federation of Greater Binghamton will hold a dinner and film event on Sunday, October 7, at the Jewish Community Center. The film will be "The Little Traitor," which is about the bond that grows between a British soldier and a Jewish boy during the birth of the state of Israel. The film was made in Israel and is based on a novel by Amos Oz. The dinner will begin at 5:30 pm, followed by the film at 7:15 pm. The cost for the dinner and the film is \$25. The cost for the dinner alone is \$20; the cost for the film alone is \$10. Reservations for the dinner must be made by Friday, September 28, by calling the Federation office at 724-2332. No reservations are needed to see the film.

For more information, see the next issue of *The Reporter*.

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Celebrating Sukkot without a sukkah; area congregations' holiday services and events.

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Rutgers case reopened

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Visiting Herod's Jerusalem

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Opinion

Why Jews now find themselves in the eye of the Western storm

By Melanie Phillips

(JNS) – Antisemitism is now a major issue in the West. In Britain, there are continuing convulsions over rampant antisemitism in the Labour Party. In America, there was outrage over the presence of the virulent Jew-hater Louis Farrakhan at Aretha Franklin's funeral. In France and other European countries, Jews are under siege from violent Muslims.

The really disturbing thing, though, is that so many are not outraged by this. For a troubling number of people, antisemitism is no longer considered a big deal. Either it is denied or minimized, as in Europe, or it is relegated down the pecking order of prejudices.

Consider. The past few months have produced an apparently unstoppable stream of poisonous bigotry among Labour Party members and supporters directed at both Israel and Jewish people. The party's far-left leader, Jeremy Corbyn, has himself been revealed time and again as not only supporting Israel's terrorist attackers, but defaming Israel as wanton killers and racists. He also championed an obscene mural depicting hook-nosed Jews manipulating

the world's finances on the backs of the exploited poor.

This crisis came to a head over the attempt by Corbyn and his acolytes to cherry-pick the International Holocaust Remembrance Alliance definition of antisemitism. They wanted to junk its examples of antisemitism involving Israel, such as comparing it to the Nazis, calling it a racist state or accusing Jewish citizens of being more loyal to Israel than their own countries.

The party recently decided to adopt the definition with all its examples. But it added a caveat defending "free expression" about Israel – which seemed to be an attempt to muddy the definition to enable members to continue to defame it. This caveat was itself a compromise drafted to ward off an attempt by Corbyn to allow members to label Israel's policies or even its very existence as "racist." Within hours of Corbyn thus declaring his hand, unauthorized posters were plastered on central London bus shelters, declaring "Israel is a racist endeavor."

Even after all this, however, polls suggest the British people remain unconvinced that the Labour Party is institutionally antisemitic. People are puzzled that the Jews

are making such a fuss. "Why are they so thin-skinned?" they ask.

In America, a similar moral myopia grips the left. Farrakhan, a Black Power demagogue who has praised Hitler, described Jews as "satanic" and called Judaism a "gutter religion," was given a seat of honor at Franklin's funeral alongside former President Bill Clinton. The U.S. Jewish community erupted in fury and disgust. But the left didn't see a problem. Why not?

How could Clinton share a platform with such a man? How could all the other progressively minded folk there, the kind of people who would flounce off a platform if, for example, Steve Bannon was on it (which, indeed, others threatened to do at an event to be staged by The New Yorker, as a result of which its editor pulled the plug on his planned Bannon interview at that event), fail to raise any objection to Farrakhan's presence alongside them at the funeral?

The answer is that, if there's a clash between supporting Jews and supporting black people, the latter will always See "Storm" on page 4

How to prevent the next "peeping-rabbi" story

By Loribeth Weinstein

(JTA) – We cannot afford to perpetuate old institutional behaviors in an era of #MeToo. The explosion of accusations in our community has denigrated our Jewish institutions and disparaged our Jewish communal world. In the year since the #MeToo movement finally shattered our complacency around sexual harassment and abuse, many of us have begun the hard work to transform our institutions.

This is why it is so insulting, indeed infuriating, to read about the position that Keshet Israel, an Orthodox synagogue in Washington, DC, is taking in light of the recent settlement of its *mikvah* class action lawsuit. Its response is, in effect, a lost opportunity for the synagogue leadership to stand up and be counted. Rather, by declaratively doing nothing, these leaders insult every victim of the case, and all of us as well.

The background: Four years ago, Rabbi Barry Freundel was arrested for videotaping women who were using the *mikvah* associated with his synagogue. A ritual bath and a place of holiness, the *mikvah* is a safe and sacred place. Yet over the course of many years, women were taped secretly by one of the most prestigious rabbis in America.

The synagogue recently reached a financial settlement with the victims while denying all wrongdoing.

While the Freundel case happened before the #MeToo movement shattered our feigned ignorance about the extent of sexual harassment and abuse in the Jewish community, placed in its context it is one of the most egregious cases yet revealed.

In a JTA report about the synagogue's \$14.25 million settlement with Freundel's victims, synagogue spokespeople repeatedly said they were happy that the case had drawn to a conclusion and was over and done. They went further to say that the synagogue planned no follow-up education, training or even conversations with its congregants, rather opting for a lock-the-door, throw-away-the-key, pretend-it-never-happened strategy. Which, in the end, is no strategy at all.

"We have to make sure that minyan takes place," said former Keshet President Elanit Jakobovics. "We decide whether to run programs based on what the community wants."

But waiting for the community to ask for change is not what it means to be a leader. More than 150 women were harmed by Rabbi Freundel. Women, who were undergoing

religious conversion, deepening their religious and spiritual life, and/or using the *mikvah* as part of regular ritual, were all his victims. For this to have gone on for so long without anyone in the synagogue knowing or stepping forward shows just how deeply the power of secrecy and control rested in the hands of one man. That alone should argue for new policies, enhanced training, deeper discussions.

However, the synagogue chose to make the legal decision that allows it to deny wrongdoing and guilt – its moral code. This is not only reprehensible, it is shamelessly tone deaf at a moment when the Jewish community is grappling with this very issue and attempting to change the culture of our institutions.

So what do we wish Keshet Israel had done instead? The same as we wish for all our Jewish organizations.

What we've learned in the dozens of conversations we've had in the last eight months with lay and senior leadership of Jewish Federations, communal organizations and synagogues across the country is that while each organization is different and nuanced in its culture and work, there is a basic template to preventing and responding to See "Prevent" on page 6

In My Own Words

Holiday thoughts

RABBI RACHEL ESSERMAN, EXECUTIVE EDITOR

Has anyone else noticed that the fall holidays haven't fallen on a Saturday/Sunday for a long time? Those are my preferred days for Rosh Hashanah, Sukkot and Shemini Atzeret/Simchat Torah since *The Reporter* is closed on *chags*. (*Chags* are the biblical holidays during which we are commanded not to work.) My staff and I have to do the same amount of work whether we have three-day or five-day weeks. That means early deadlines and early layouts, rushing to get everything done and not having enough time (at least for me) to do fun things like write book reviews.

Fans of my book reviews will note that this is the second issue in a row not to have a book review. It's not that I don't have books ready to review. (In fact, there are four books for three reviews sitting on my stacker as I write this.) It's just there's been no time to sit and write a thoughtful review. If you're wondering why I'm writing this column rather than a book review, my page 2 columns are generally faster and easier to write. However, the only reason

one appeared in last week's issue was that I wrote it one evening at home when our Internet wasn't working. The first draft of this column was quickly written during a few minutes at the end of the Wednesday after Rosh Hashanah. If you are reading this in the paper, that means I actually found a spare moment to do some rewriting during the latter part of the week.

On the other hand, I really enjoy the *chagim* (holidays) if only for having time away from work, particularly the computer. My relationship to the computer is a love/hate one. I do love everything you can do on a computer, but I hate being chained to one all day (and part of the night – I don't check my home e-mail at work). I also find myself wasting time on the machine at home when there are other things I want to do. So, being off for the two days of Rosh Hashanah was a real treat. Yes, that did mean a great deal of catching up on e-mail once the days were over, but it was worth it. I only do a one day *chag* for Sukkot and Shemini Atzeret/Simchat Torah, but, while I'll look at my

home e-mail the second day, I still won't do work for *The Reporter*. Well, if I'm in the midst of reading a book for review, I'll continue because reading almost never feels like work. However, I won't do any writing because that's part of my job.

Looking back at this year's Rosh Hashanah, I realized that what made the holiday special was not just services and the time they offer for introspection (although that is wonderful). It's also the opportunity to focus on something outside of work, which consumes so much of our time and energy. Whether it's long, leisurely meals with friends and/or family, or an opportunity to chat with synagogue members we don't see often, there is a different feel to the day – a different type of rhythm. For me, not being on the computer helps make that possible because so much of my work is done on the computer. Others use that time to connect with far-flung friends and relatives on Skype or FaceTime, and that's great. What's important is spending our time doing whatever helps make this period meaningful to us.



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Dr. Howard Warner, President
Sima Auerbach, Executive Director

607-724-2332 ~ www.jfgeb.org

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HOW TO REACH THE REPORTER

Mail ~ The Reporter, 500 Clubhouse Rd. Vestal, NY 13850

E-mail ~ TReporter@aol.com • Fax ~ 607-724-2311

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

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3. Art Department 4. Circulation 6. Editorial/News

THE REPORTER
Published by the Jewish Federation of Greater Binghamton
BINGHAMTON, NY

OPINIONS

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

LETTERS

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

ADS

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DEADLINE

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

Executive Editor Rabbi Rachel Esserman

Layout Editor Diana Sochor

Assistant Editor Ilene Pinsker

Advertising Bonnie Rozen

Production Coordinator Jenn DePersis

Bookkeeper Kathy Brown

Proofreaders

Barbara Bank, Eleanor Durfee, Fran Ferentinos,
Leah Ferentinos, Rebecca Goldstein Kahn,
Merri Pell-Preus, Heidi Thirer



"The Reporter" (USPS 096-280) is published weekly for \$36 per year by the Jewish Federation of Greater Binghamton, 500 Clubhouse Road, Vestal, NY 13850-3734. Periodicals Postage Paid at Vestal, NY and at additional mailing offices. POSTMASTER: Send address changes to *The Reporter*, 500 Clubhouse Road, Vestal, NY 13850-3734 or reach us by e-mail at TREPORTER@AOL.COM.

www.thereportergroup.org

JCC to hold Fall Festival fund-raiser on Sept.30

By Paige Bartholomew

The Jewish Community Center of Binghamton will hold a Fall Festival family event on Sunday, September 30, from 11 am-2 pm. The festival will feature traditional fall-themed activities, with age-appropriate areas for toddlers, preschoolers and school-aged children. There will be a hayride, starting at the front circle of the building, with other activities spread throughout the property, such as yard games, sensory activities, and arts and crafts stations. The festival will also feature a face painting station for all ages and a concession stand.

A basket raffle will also take place throughout the festival. The ECC is currently taking donations of fully assembled baskets or singular items from area businesses and individuals; interested parties may contact Marley Vavra at the JCC by Sunday, September 23.

Admission to the festival is \$5 per person, with a \$20 maximum price per family. The entire community is welcome and encouraged to attend; those who come dressed in flannel will receive a free popcorn.

The festival is a fund-raiser for the JCC's Early Childhood Center. The event and all proceeds raised will directly benefit the JCC's Early Childhood Center. "The ECC is place that provides a warm and caring environment where children explore, experiment, play, grow and learn to ask questions," said ECC staff. Programming is offered for infants through age 5, including full day daycare and preschool, half day preschool, art and physical education classes, and Universal Pre-Kindergarten. Money raised will be put toward large motor and gym items to be used

by daycare students.

For more information about the Fall Festival, the JCC's Early Childhood Center or the JCC, contact the JCC office at 724-2417.

The JCC is a not-for-profit organization and partner agency of the United Way and the Jewish Federation of Greater Binghamton that serves the community at large regardless of age, race, religion and sexual orientation. Financial assistance is available to all who qualify as long as funds remain.

TC Sisterhood paid-up program

Temple Concord Sisterhood will hold its annual paid-up program on Sunday, October 7, from 2-4 pm, at Temple Concord, 9 Riverside Dr., Binghamton. The program will be Bunco. It is free and open to all Temple Concord Sisterhood members who have paid their Sisterhood dues for 2018-19 or who will pay them at the door.

In addition to playing Bunco, light refreshments will be provided. Reservations must be made by Sunday, September 23, by contacting Lani Dunthorn at lani.dunthorn@yahoo.com, or 238-1102 or 348-4099. Programming chairwomen for this event are Dunthorn, Phyllis Kellenberger and Lisa McCarthy.

Department of Judaic Studies and Center for Israel Studies announce fall programs

The Binghamton University Department of Judaic Studies and Center for Israel Studies will hold the following fall programs:

◆ On Wednesday-Thursday, October 3-4, Ruth Gavison will visit campus and give a public lecture in the Admissions Center on the new nationality law. For more information on the lecture, see the article on page 1.

◆ On Sunday, October 16, from 7:30-9:30 pm, Ran Tal

will screen his documentary film "The Museum," about the Israel Museum, in Admissions Center room 189. After the public screening, there will be a question-and-answer session with the director. "The Museum" (Israel 2017, 74 minutes) is in Hebrew with English subtitles. According to publicity material, "It is a film that observes, examines and ponders Israel's most important cultural institution, the Israel Museum. The film follows the visitors, observes

the observers, listens to the speakers and descends to the storerooms, labs and conference rooms."

◆ On Tuesday, October 30, from 7:30-9:30 pm, in Admissions Center room 189, there will be a public screening of the recent Israeli horror film "Big Bad Wolves" (Israel 2013, 1 hour 50 minutes directors/writers: Aharon Keshales, Navot Papushado). The film is in Hebrew with English subtitles. In the film, a series of brutal murders puts the lives of three men on a collision course: the father of the latest victim, now out for revenge; a vigilante police detective operating outside the boundaries of law; and the main suspect in the killings, a religious studies teacher arrested and released due to a police blunder.

TC Religious School kickoff

At right: Temple Concord Religious School kicked off the 2018-19 school year on September 8 as students in kindergarten through seventh grade gathered on the steps of the Kilmer Mansion for a photograph.



Community Calendar

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

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

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

Early deadlines for The Reporter

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

IssueDeadline
 Friday, September 28 Tuesday, September 18
 Friday, October 5 Wednesday, September 26

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How to celebrate Sukkot without a sukkah

By Sara Shapiro-Plevan

(My Jewish Learning via JTA) – The central mitzvah of Sukkot is found in Leviticus 23:42, where Jews are commanded to dwell in a sukkah, a temporary hut, for seven days and nights. We do this in order to remember the experiences of our ancestors, both on the journey from Egypt to the Land of Israel and in a later era, when farmers brought offerings to the ancient Temple in Jerusalem at the time of the harvest.

But many people live in climates, neighborhoods or buildings that preclude constructing and living in a sukkah. A local synagogue, campus Hillel or even kosher restaurant will likely have one that you can use to fulfill the mitzvah of sitting in a sukkah. Yet everyone, with or without a personal sukkah, can turn to creative interpretations of “dwelling” and focus on the aspects of Sukkot that are oriented toward other rituals and customs to enrich the holiday experience.

◆ At home in a hut

In the Torah, the children of Israel used *sukkot* (plural of sukkah) as their temporary homes while traveling through the desert. Instead of constructing your own temporary space – or in addition to it – you can help someone else acquire a permanent home. Habitat for Humanity, a Christian organization, runs building projects in many urban areas.



The signs of Sukkot: a lulav, etrog and an etrog box. (Photo by Wikimedia Commons)

There are also many Jewish organizations that address homelessness and poverty, such as the numerous groups that are part of the Jewish Social Justice Roundtable.

Otherservice programs in your community may help individuals transition from homeless shelters into homes by collecting housewares and other necessary items. The acknowledgment that there are those in our communities who have no shelter at all can bring a meaningful awareness to your celebration.

◆ A temporary dwelling

A sukkah is a transitional shelter meant to provide only the basic structure of a building. In fact, Jewish law requires a minimum of two and a half walls, and the ceiling, covered in tree branches and leaves, must be open enough so that the stars are visible.

One alternative is to build a sukkah-like structure indoors. For children, the act of building forts and tents is the creation of a personal play space. Adults can build a canopy over the dining room table using a tablecloth, or even over the bed – perhaps to look like a chuppah, or wedding canopy – to enjoy the temporary shelter and reminder of transition that it evokes.

◆ Harvest holiday

In the Bible, Sukkot marked the time of the fruit and grape harvests. It is also harvest time in North America, and the produce of the season is readily available. You can visit a farmer’s market or even a farm to buy or help harvest seasonal fruits and vegetables. Go apple picking or just visit the park to collect fallen leaves and twigs to use as decorations. Create centerpiece for the home with fruits and vegetables, and plan meals that incorporate a wide selection of local produce. Look for the variety of

See “Sukkot” on page 5

Storm.....

Continued from page 2

win – even if they say vile things about Jews.

In Britain, too, it now appears, antisemitism is considered less important than anti-racism. In a recently surfaced 2013 video, Corbyn claimed that “Zionists” who objected to a speech by the Palestinian envoy to Britain at a meeting in London “don’t understand English irony,” even though they had “lived in this country for a very long time, probably all their lives.”

This suggestion that British Jews who supported Israel were not fully British was a classic and incendiary antisemitic trope. It provoked the former chief rabbi, Lord Jonathan Sacks, into an unprecedented political intervention when he denounced Corbyn as “a dangerous antisemite.”

The Labour leader’s video remarks were, said Sacks, the most offensive statement made by a senior politician since 1968, when the MP Enoch Powell made his infamous “rivers of blood” speech. This seminal diatribe attacked the presence of black people in Britain and thus ended Powell’s career. Corbyn’s “irony” remark, said Sacks, was “divisive, hateful and like Powell’s speech it undermines the existence of an entire group of British citizens by depicting them as essentially alien.” Yet Sacks himself was promptly attacked on the grounds that the sinister impact of Powell’s speech was in a totally different league from Corbyn’s remark.

All this suggests a deep failure to understand the unique nature and significance of antisemitism as not only innately

hateful, but murderous and a signature marker of profound irrationality.

There is, however, an even darker context for British indifference to antisemitism. Long-suppressed British government archive papers, recently disclosed to *The Times* of London, have revealed that British prejudice toward Jews increased relentlessly during World War II. Confronted by reports of rising antisemitism, officials decided that the Jews themselves were to blame because of their “inordinate attention to the possibilities of the ‘black market’ and a lack of pleasant standards of conduct as evacuees.”

Only when the enormity of the Holocaust was finally revealed after the war did hatred of Jews become unsayable. It thus went underground – until the left’s adoption of the Palestinian narrative made it sayable again.

Now the Arabs who want to wipe out Israel are regarded falsely and grotesquely as the victims of the Jews. As a result, western antisemites are once again licensed to treat Jews with disgust. Because Israelis take up arms to defend themselves against extermination and thus kill some of their attackers, they are viewed as aggressors. Jews can only be considered victims if they are passive, helpless and, above all, dead.

Since relatively few Israelis are being killed, they are said to be up to the Jews’ habitual trick of claiming to be victims in order to manipulate the world to their advantage. Israelis are thus presented obsessively, falsely and

malevolently as brutal, willful killers of the innocent. This unique demonization is profoundly antisemitic. But the Israel-bashers really do think it is legitimate criticism – because they believe these deranged and demonstrable falsehoods are actually true.

They resent the claim of antisemitism because they think it’s constantly used to give the Jews in general a free pass for their misdeeds. But these “misdeeds” are lies. The Israel-bashers believe that they are true because they are antisemites.

This is why Labour’s antisemitism problem cannot be solved. Far beyond the unlovely person of Corbyn himself, it is rooted in bigotry over Israel that has become the default position of mainstream progressive politics. And that, in turn, is part of a broader picture.

Israel is the paradigm nation-state, while Jewish principles lie at the very core of Western civilization. In Britain and America, a culture war is being waged against the west and the nation state. Who can be surprised, therefore, that the Jews are at the very center of that battleground.

Melanie Phillips, a British journalist, broadcaster and author, writes a column for JNS every two weeks. Currently a columnist for The Times of London, her personal and political memoir, “Guardian Angel,” has been published by Bombardier, which has also published her first novel, “The Legacy,” released in April. Her work can be found on her website, www.melaniephillips.com.

LEGAL NOTICE

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

NOTICE OF FORMATION OF LIMITED LIABILITY COMPANY: The name of the limited liability company is: Dixon Exterminators, LLC (the "Company"). The date of filing of the Articles of Organization of the Company with the Secretary of State was November 15, 2016. The county in which the principal place of business of the Company shall be located is Broome County. The Secretary of State has been designated as agent of the Company upon whom process against it may be served. The Secretary of State shall mail a copy of any process against the Company, to Dixon Exterminators, LLC, 15 Castle Drive, Windsor, NY 13865. The purpose of the business of the Company is any lawful business purpose.

Notice of Qualification of Milan Laser Binghamton, LLC. Authority filed with Secy. of State of NY (SSNY) on 07/11/18. Office location: Broome County, LLC formed in Nebraska (NE) on 05/16/18. SSNY designated

as agent of LLC upon whom process against it may be served. SSNY shall mail process to: 13110 West Dodge Rd., Ste. B, Omaha, NE 68154, also the address to be maintained in NE. Arts of Org. filed with the NE Secy. of State, 1201 N. St., Ste. 120, Lincoln, NE 68508. Purpose: any lawful activities.

Notice of Formation of 95 Court Street LLC. Arts. Of Org. filed with Secy. of State of NY (SSNY) on 1/9/2017. Office Location: Broome Co. SSNY designated as agent of LLC upon whom service of process against it may be served. SSNY shall mail process to: Alan Anzaroot, 98 Main Street, Binghamton, NY 13905. Purpose: any lawful activities.

Notice of Formation of Smart Rock LLC

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

1. The name of the limited liability company ("LLC") is Adorpass Enterprises LLC.
2. The date of filing of the Articles of Organization with the Secretary of State is August 23, 2018.
3. The County within the State of

New York in which the principal office of the LLC is located is Broome.

4. The Secretary of State of the State of New York is hereby designated as agent of the LLC upon whom process against it may be served. The post office address to which the Secretary of State shall mail a copy of any process against the LLC served upon him or her is: 13 Travis Drive, Binghamton, NY 13904.

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

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

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

Notice of Formation of MMP Communications, LLC. Arts. of Org. filed with Secy. of State of NY (SSNY) on 08/13/18. Office location: Broome County. SSNY designated as agent

of LLC upon whom process against it may be served. SSNY shall mail process to: 3348 Cynthia Dr., Binghamton, NY 13903. Purpose: any lawful activities.

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1. The name of the limited liability company ("LLC") is 5050 Enterprise LLC.
2. The date of filing of the Articles of Organization with the Secretary of State is September 10, 2018.
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5. The character or purpose of the business of the LLC is any purpose allowed by law.

Notice of Formation of 777 Chenango, LLC. Arts. of Org. filed with Secy. of State of NY (SSNY) on 08/28/18. Office location: Broome County. SSNY designated as agent of LLC upon whom process against it may be served. SSNY shall mail process to: 16 Canal St., Port Crane, NY 13833. Purpose: any lawful activities.

NOTICE OF FORMATION OF LIMITED LIABILITY COMPANY: The name of the limited liability company is: Screen Aide, LLC (the "Company"). The date of filing of the Articles of Organization of the Company with the Secretary of State was August 28, 2018. The county in which the principal place of business of the Company shall be located is Cortland County. The Secretary of State has been designated as agent of the Company upon whom process against it may be served. The Secretary of State shall mail a copy of any process against the Company, to Hinman, Howard & Kattell, LLP, Attn: Christopher L. Roma, 80 Exchange Street, Suite 700, Binghamton, NY 13901. The purpose of the business of the Company is any lawful business purpose.

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NY POLITICS

From JTA

Julia Salazar, candidate whose Jewish identity was questioned, wins in NY primary

Julia Salazar, whose revised claims to Jewish identity raised questions and challenges in the media, won her race for a New York State Senate seat in the Sept. 13 Democratic primary. The democratic socialist defeated 16-year incumbent Martin Malavé Dilan by 59-41 percent in a local but closely watched contest. Salazar's biography came under close scrutiny when journalists uncovered evidence that she had not grown up working class, as she had claimed; that she was not an immigrant, as she had allowed campaign officials to claim without correction; and after evidence appeared to undercut her claim to Jewish roots, through her father, and Jewish identity. She told JTA on August that she has some extended family members who are Jewish. Family members denied knowledge of Jewish roots, and digging into her late father's family history in Colombia showed nothing but Roman Catholic affiliations. Salazar said she had converted to Judaism while at Columbia University, and a number of friends from her university days vouched for her Jewish identity. Her account of how she converted varied, and a rabbi she named as presiding over the conversion was a Reform movement rabbinic intern at the time, New York Magazine reported. The Reform movement does not authorize rabbinic interns to carry out conversions. Salazar also identified herself as a victim of sexual assault by David Keyes, a spokesperson for Israeli Prime Minister Benjamin Netanyahu. After being accused of sexual misconduct by a number of other women, Keyes took a leave of absence on Sept. 13 from his position while denying the charges. The larger themes of Salazar's campaign, including calls for rent control, resonated against her rival, whom she accused of deferring to real estate interests. Like others in the Democratic Socialists of America party Salazar backs the boycott Israel movement. Further up the ballot, Andrew Cuomo appears headed for a third term as New York governor after soundly defeating a Democratic primary challenge from his left. The media called the race for Cuomo soon after polls closed at 9 pm on Sept. 13, with nearly 70 percent of the vote counted. Cuomo led Cynthia Nixon, an actor best known for her role in "Sex and the City," 66-34 percent. Cuomo overcame the negative publicity from a former aide's last-minute attempt to mislead Jewish voters about the Israel positions of Nixon. On the eve of Rosh Hashanah, the Democratic Party, which is led by Cuomo, sent 7,000 Jewish homes a flier claiming Nixon was silent on antisemitism, that she backed the Boycott, Divestment and Sanctions movement targeting Israel, and that she opposed subsidies for Jewish education. All of the claims were false or misleading. Newspapers reported that a former top aide to Cuomo wrote the flier and another former top aide signed off on it. Cuomo denounced the release, but Nixon and her supporters pushed back, accusing the establishment of dirty tricks. Nixon is raising her two children as Jewish. She does not back BDS, but she opposes the penalty Cuomo has imposed for compliance with the movement. Cuomo is believed to be a sure bet to defeat the Republican challenger, Marc Molinaro, in November. Also in New York state, eight members of a conservative group called the Independent Democratic Conference - "reviled" among Democrats for striking deals with Republicans in the State Senate - faced primary challenges. Six of them, including Jeffrey Klein, whose 34th District represents parts of the Bronx and Westchester, lost to progressives. Julie Goldberg, a teacher, mounted a strong challenge against another IDC member, David Carlucci, in the 38th District in Rockland County, northwest of New York City, but Carlucci survived. The IDC had hastily disbanded at Cuomo's behest in April as it appeared likely the members would face challenges from the left. Simcha Felder, a Brooklyn Democrat who caucuses with Republicans separately from the IDC, survived a primary challenge with support from Orthodox Jewish turnout.

Michael Bloomberg planning run for president as Democrat, report claims

Former New York Mayor Michael Bloomberg plans to run for president in 2020 as a Democrat, the *Times of London* reported. Bloomberg, who considered independent runs for the White House in 2008, 2012 and 2016, will challenge President Donald Trump, the paper reported, citing unnamed sources. Bloomberg, who is Jewish, endorsed Hillary Clinton in the 2016 presidential election, calling Trump a "risky, reckless and radical choice." Bloomberg, who served three terms as mayor, ran his mayoral campaigns as an independent. In June, Bloomberg, 76, reportedly said at a fund-raiser that he's "revving up" for 2020. CBS reported in June that he was considering a run for president in 2020.

Sukkot.Continued from page 4

produce imported from Israel during this time of year, as well.

◆ The four species

The lulav and etrog are made up of four kinds of plants (citron/etrog, palm/lulav, myrtle/hadas and palm/arava) and are often called the four species, or "arba minim." They function as one unit, and we say one blessing over them together: Their purpose is to gather and enjoy the plants of the land. Anyone can shake a lulav at home, in a synagogue or wherever you find yourself, even out in the natural world. A lulav and etrog can be found online or in a local Judaica store.

The four are often referred to under the inclusive term lulav, since the lulav is the largest and most prominent of the species. Thus, while the mitzvah is to wave the lulav, this actually refers to waving all four species: palm, willow, myrtle and etrog. Also, when people refer to the lulav and etrog, they are referring to all four species, including the willow and myrtle.

◆ Ushpizin

Welcoming guests is a Jewish value expressed all year by the mitzvah of "hachnasat orhim" (welcoming guests). Invite guests to your home for a sukkah party or a meal and serve harvest-themed treats. You might also host a picnic in a local park.

At Sukkot, we specifically welcome *ushpizin*, traditionally one of seven exalted men of Israel to take up residence in the

sukkah with us: Abraham, Isaac, Jacob, Joseph, Moses, Aaron and David. Be creative and encourage your guests to welcome their own *ushpizin* - famous personalities and heroes, ancient or modern, Jewish or not Jewish, who lived exemplary lives and continue to inspire.

◆ The time of our joy

In Jewish liturgy, Sukkot is referred to as the time of our joy, "z'man simchateinu." Take time off to spend with family or friends, or make lots of phone calls to wish a "chag sameach," a happy holiday, to loved ones who are too far to visit.

Make your home a joyful place with decorations in the spirit of the holiday: Decorate your front door with a harvest theme, hang paper chains from your ceilings or build a mini-sukkah out of graham crackers, pretzels and icing to serve as a fun treat. Sukkahs (the Hebrew plural is *sukkot*) in Israel are often decorated with what Americans would refer to as "Christmas lights," so grab a box and string them around your windows and walls to transform your home into a sukkah.

The space and financial investment needed to build a sukkah can be very real, but finding ways to celebrate the holiday only takes some creative thinking.

Sara Shapiro-Plevan serves as the coordinator of congregational education for New York City for the Board of Jewish Education of Greater New York.

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A 1939 phone book could be the key to unlocking millions in Polish Holocaust restitution payments

By Cnaan Liphshiz

WARSAW (JTA) – In the small park behind the only synagogue in this city to have survived World War II, Yoram Szytkgold looks around with a perplexed expression. An 82-year-old retired architect, Szytkgold immigrated to Israel after surviving the Holocaust in Poland. He tries in vain to recognize something from what used to be his



L-r: Liora Szytkgold and her husband, Yoram, rested in a Warsaw park that used to be his childhood home on September 5. (Photo by Cnaan Liphshiz)

childhood home. “It’s no use,” he says after a while. “To me this could be anywhere.”

Szytkgold’s unfamiliarity with the part of Grzybowska Street where he spent his earliest years is not due to any memory loss. Like most of Warsaw, his parents’ apartment building was completely bombed out during the war and leveled, along with the rest of the street. His former home is now a placid park that is a favorite hangout for mothers pushing baby carriages and pensioners his age.

The dramatic changes in Warsaw’s landscape have bedeviled efforts for decades to obtain restitution for privately owned properties like Szytkgold’s childhood home, making it difficult for survivors like him to identify assets that may have belonged to their families.

But for many restitution claimants in the capital, identifying assets will become easier thanks to a recent breakthrough with an unlikely source: the establishment of a first-of-its-kind searchable database. Users need only type in the name of their family to obtain a complete overview of all the assets they may claim under a new restitution drive in Warsaw.

It’s a high-tech tool only made possible thanks to the recent discovery of an unpublished phone book from 1939.

The World Jewish Restitution Organization, or WJRO, set up the database in December 2016. It allowed a relative

At right: Yoram Szytkgold examined the unpublished registry from 1939 that helped him locate his family’s assets at a military library in Warsaw on September 4. (Photo by Cnaan Liphshiz)



of Szytkgold to get the first definitive list of the assets the family had in Warsaw before the war, when they headed a real-estate empire. The database allows users to check whether their family owned any of the 2,613 properties that the City of Warsaw said that year it would reopen for restitution claims.

Especially in Szytkgold’s case, the database had “a huge role,” he said, because the only adult from his family See “Book” on page 8

Prevent Continued from page 2

sexual harassment and abuse. At a minimum, senior staff and board members must come together to write a values statement for their website, e-mails and printed materials proclaiming their dedication to ensuring a safe, respectful and equitable space for all who enter.

They must develop or update formal policies that include pathways for reporting and real accountability. Understanding the complex formal and informal relationships in Jewish organizations among lay leaders, donors and staff, policies must be written that protect fund-raising staff and any others who work directly with those whose money controls not only their livelihoods, but the existence of the organization.

Outside trainers must be brought in to provide in-person, ongoing training, including bystander intervention, for all levels of staff, volunteers and lay leaders.

And, again responding to the unique relationships in

Jewish communal life, senior staff, board members and donors should undergo training to recognize their power – to help them understand how, even with the best intentions and feelings of warmth and friendship and collegiality, their actions can be viewed as uncomfortable and even harassing by staff.

Waiting to react until something happens is no way to create change. We have no time for lost opportunities, for in the end we will lose the loyalty and participation of those we hold closest in our institutions – our members, congregants, staff, leadership and volunteers. We need to create organizational and congregational cultures that elevate policies that ensure the safety of all employees, of all members, of all congregants while still being warm and welcoming communities.

Every institution should join with the scores of organizations and synagogues that are seeking (and struggling) to

become beacons of light by revamping antiquated policies, committing to gender parity and working to diminish the patriarchal culture of our Jewish institutions.

What happened to more than 150 women cannot be erased by a legal agreement. Affirming innocence as part of a legal settlement does not absolve the synagogue of taking on the hard work of acknowledging its past and taking all the necessary steps to see that it is never repeated.

Loribeth Weinstein is CEO of JWI, Jewish Women International, the leading Jewish organization working to end violence against women and girls. In addition to its work to create safe and equitable Jewish workspaces, JWI is part of the leadership team of Safety Respect Equity: a Jewish coalition addressing sexual harassment and gender discrimination.

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

Fall Home & Garden

Do this fall yard work and reap springtime benefits

(NAPSI) – Lots of people think their family yards need less attention in the fall, but autumn is no time to ignore your lawn and landscape.

“What you do now will determine the quality of your family yard next spring and summer,” explained Kris Kiser, president and CEO of the Outdoor Power Equipment Institute, an international trade association representing more than 100 power equipment, engine and utility vehicle manufacturers and suppliers.

“Every gardener knows to plant bulbs in the fall, but autumn is also the time to mow, aerate, mulch, trim and patch your lawn,” said Kiser. He offers five tips to help you get your yard into top shape this fall and ready for more relaxing and fun outdoor activities next year.

1. Keep mowing. Grass still needs regular care to stay healthy. Grass that’s too high may attract lawn-damaging field mice. Shorter grass is more resistant to diseases and traps fewer falling leaves. Cutting the grass low lets more sun reach the crown of the grass, so less leaf will turn brown in the winter. However, cutting off too much at one time can be damaging, so never trim more than a third of the grass blades off in a single cutting. Put mower blades on the lowest settings for the last two cuts of the season.

2. Aerate your lawn. Compressed soil hurts grass health. Aerating punches holes into the soil and lets oxygen, water and nutrients into a lawn. Use a walk-behind aerator or get an attachment to pull behind a riding mower.

3. Mulch your leaves. Many mowers can mulch leaves with an attachment. Since mulching with a mower can mix grass clippings with leaf particles, these nitrogen-rich grass particles and carbon-rich leaf particles will compost more quickly. Together, they return nutrients to the soil.

4. Trim and shore up trees and bushes. Use trimmers, chain saws or pole pruners to cut back trees, shrubs and plants. Make sure branches are safely trimmed back from overhead lines and not in danger of falling on a structure in rough weather. You may need to tie or brace limbs of upright evergreens

or plants to prevent them from breaking in high winds or snow. Call a professional arborist for big trees or hard-to-reach spots.

5. Repair bald spots. Fall is a good time to patch bald or thin spots in a lawn. The easiest way to do this is with an all-in-one lawn repair mixture (found at most garden shops and home centers). Use a garden rake or dethatcher to scratch See “Fall” on page 7





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U.S. Department of Education reopens Rutgers case, considers new definition of antisemitism

By Jackson Richman

(JNS) – At the same time that the U.S. Department of Education is reopening a seven-year-old case concerning Rutgers University allowing discrimination against Jewish students, the agency is expected to adopt a new definition of antisemitism. In doing so, Assistant Secretary of Education for Civil Rights Kenneth L. Marcus said that the Obama administration neglected evidence suggesting that the New Jersey state school aided and abetted a hostile campus for Jewish students, according to *The New York Times*, which first reported the move.

In his role, Marcus, who founded and led the Louis D. Brandeis Center for Human Rights Under Law, leads the office that enforces civil-rights laws prohibiting schools from discriminating based on ethnicity, color, race, disability, national origin and age. The Education Department will be using the U.S. State Department’s working definition of antisemitism.

The Zionist Organization of America, which filed a complaint against Rutgers, praised the move. “The ZOA has for years been fighting antisemitism, standing up for Jewish students and against antisemites to make American campuses “safe spaces” for Jews,” ZOA President Morton Klein said in a statement.

“ZOA filed the first case of campus antisemitism that the U.S. Department of Education’s Office for Civil Rights ever agreed to investigate under Title VI of the Civil Rights Act, ensuring that Jewish students would be protected from harassment and discrimination in the same way that other ethnic and racial groups have been protected since the law was enacted in 1964,” Klein said.

The complaint alleges that a Jewish student was physically threatened by the outreach coordinator of the university’s Center for Middle East Studies, who posted antisemitic comments about the student on Facebook. Another claim points to a Jewish student being physically harassed by other students on Facebook.

Finally, at an anti-Israel event titled “Never Again for Anyone,” an anti-Israel student group called “Belief Awareness Knowledge and Action” discriminated against pro-Israel and Jewish students by imposing and selectively enforcing an admission fee against them.

Alums for Campus Fairness responded that “while free speech is essential on campus, hate speech is something that must be addressed directly. Many countries all over the world recognize the challenges that face the Jewish people and therefore have recognized this working definition [of antisemitism]. We wholly support this effort by the DOE,

and hope this will be utilized and applied in the face of those who alienate the pro-Israel and Jewish community on campus.”

Tammi Rossman-Benjamin, director of the AMCHA Initiative, said, “The International Holocaust Remembrance Alliance definition of antisemitism, used by our own State Department to identify incidents of antisemitism across the globe and endorsed by more than 50 countries, is the global gold standard for identifying all current manifestations of antisemitism – both classic antisemitism and the brazen, in-your-face, Israel-related antisemitism that we see more and more of on campuses these days.

“In fact, our research demonstrates that while incidents of classic antisemitism continue to outnumber incidents of Israel-related antisemitism, it is the Israel-related incidents that are significantly more like to contribute to a hostile campus for Jewish students,” she continued. “The IHRA definition accurately and appropriately captures how antisemitism is expressed on college campuses today, and we commend the Department of Education for using it.”

Sarah Stern, founder and president of Endowment for Middle East Truth, told JNS: “EMET is extremely grateful

to Kenneth Marcus, an outstanding defender of civil rights, for using the State Department definition of antisemitism, which includes examples of demonizing and placing a double standard upon Israel. For far too long, Jewish students on campuses have been subject to harassment and discrimination simply for supporting the state of Israel.”

Roz Rothstein, co-founder and CEO of StandWithUs, an international Israel education organization, said “We believe in open debate about Israel, freedom of speech and protecting students from discrimination. That is why we fully support the DOE in adopting the IHRA definition of antisemitism. The E.U., Canada, U.S. State Department and most of the organized Jewish community already use this definition. The campaign against it is a cynical effort to shield anti-Israel and antisemitic extremists from accountability for their hate.”

Earlier this year, the Anti-Semitism Awareness Act was introduced in both houses of Congress. If enacted, it would require the Department of Education to adopt the State Department definition in determining whether certain incidents may violate anti-discrimination laws like Title VI of the 1964 Civil Rights Act.

NEWS IN BRIEF

From JTA

Book claims Israel intentionally maims Palestinians, wins academic prize

A book that claims Israel intentionally debilitates Palestinians in order to maintain control over them has won a prize from the National Women’s Studies Association. “The Right to Maim: Debility, Capacity, Disability,” by Rutgers University professor Jasbir Puar, was a co-winner of the association’s 2018 Alison Piepmeier Book Prize, which is awarded for scholarship that focuses on feminist disability studies. The book, published last year, argues that in addition to killing Palestinians, Israel purposefully maims them in order to maintain control over them. “Alongside the ‘right to kill,’ I noted a complementary logic long present in Israeli tactical calculations of settler colonial rule – that of creating injury and maintaining Palestinian populations as perpetually debilitated, and yet alive, in order to control them,” Puar wrote in the book’s introduction. “The Israeli Defense Forces (IDF) have shown a demonstrable pattern over decades of sparing life, of shooting to maim rather than to kill.” Duke University Press’ description of “The

Right to Maim” says it argues that “the Israeli state relies on liberal frameworks of disability to obscure and enable the mass debilitation of Palestinian bodies.” Puar, a professor of women’s and gender studies, is a supporter of the Boycott, Divestment and Sanctions movement against Israel known as BDS. She sparked controversy in 2016 by reportedly claiming in a speech that Israel harvests the organs of dead Palestinians. The Department of Women’s and Gender Studies at Rutgers congratulated Puar on the prize.

Israel razes part of unlicensed Bedouin village in the West Bank

Israeli troops razed a small part of an unlicensed village built by Bedouins in the West Bank, which the country’s Supreme Court cleared for demolition despite international protests. The demolition of an extension comprising several houses in Khan al-Ahmar occurred the night of Sept. 13, the Palestinian Maan news agency reported. The week of Sept. 7, the Supreme Court rejected a petition by village residents to halt the demolition. An injunction against the demolition expired on Sept. 12. The high court had authorized the demolition in May, since the homes were built without permits.



Fall Continued from page 6

loose the soil on the spot.

Kiser also added that it’s important to follow safety procedures whenever using outdoor power equipment. Read your owner’s manual. It will describe the individual requirements for your particular machine and provide directions on which fuels may be appropriate for your product. Fuels containing more than 10 percent ethanol should not be used unless directed in the owner’s manual.

Kiser said, “You’ll also want to service and winterize your lawn mower, string trimmer, leaf blower and other outdoor power equipment.” And remember, most gas-fueled outdoor power equipment is warranted and designed to run on E10 (10 percent ethanol) fuel or less. There are fuel options available today that should not be used in your outdoor power equipment. Remember to “look before you pump” and make sure to drain the fuel tank before storing equipment for the winter. Safely dispose of any fuel that is more than 30 days old.

“Winterization is important for outdoor power equipment. When everything is growing again in the spring and you see how all your hard fall lawn work has paid off, the last thing you want to deal with is a malfunctioning mower,” said Kiser.



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Step into history with first mobile virtual-reality walking tour in Jerusalem

By Mikki Shana

(JNS) – One of the challenges, when walking through Jerusalem, is to picture what the city looked like through different periods of history. Now, for the first time, visitors can “step into history” with the aid of cutting-edge technology and explore Jerusalem during the time of the Second Temple 2,000 years ago. The Tower of David Museum and the ToD Innovation Lab have teamed up with Australian company Lithodomos VR to produce the first virtual-reality mobile walking tour in Israel. It will be available to the general public beginning in late September.

The tour, led by a guide, takes visitors through the Tower of David Museum and then winds its way down from the ancient fortress through the Old City using virtual-reality viewpoints at the Western Wall, Robinson’s Arch, the Jewish Quarter and the Cardo to show Jerusalem today and as it was during the Herodian time period. Instead of the usual tools that a guide has at hand, such as large colored pictures, he or she can now explain the mysteries of the ancient city by simply allowing the visitors to don headsets in the right location and the magic of virtual reality fills in the missing pieces, providing the visitor with a full picture and a deeper understanding of Herod’s Jerusalem.

Virtual reality is a technology that museums such as the Tower of David Museum, visitor centers and tourist attractions are finding more and more important as a tool to innovatively engage visitors. It allows users to explore areas and time periods not limited by time, space or reality, and it captures video in 360 degrees, or 3D imaging. It works by playing two separate videos into each eye that form a comprehensive video of the virtual reality, giving a perception of depth, presence and activates a sympathetic

response from the viewer making them feel a part of the experience being viewed. There are two lenses in the headset that allow the user to be able to look at the content close up, enabling 360-degree 3D footage.

Eilat Lieber, director of the Tower of David Museum, said he is excited about the possibility that VR technology can help enhance visits to the city: “Certainly, the grandest building period in Jerusalem’s history is that which took place during the reign of King Herod. From the Second Temple to the Antonia Fortress, from the hippodrome to the theater, the public monuments, the markets and the streets, Herod’s Jerusalem was one of the greatest cities of antiquity.”

Participants on the tour are lent a Samsung Gear VR headset, a Samsung Galaxy 7 phone and personal earphones. The tour is comprised of a series of viewpoints linked together by narrative from the tour guide and the VR content, which allows visitors to experience different aspects of socialization in ancient Jerusalem, including religious life and commercial activities.

More than 2,000 years later, said Lieber, Herod’s buildings remain integral parts of the city, with many stones still visible. In fact, she notes, “The best view of Jerusalem is still from the top of King Herod’s tower built at the Tower of David Museum. However, until now, it took a distinguishing eye and a creative mind to really imagine the city that was.”

The virtual reality tool represents the first product out from the Tower of David Museum’s Innovation Lab, which was created a year ago. The lab itself is housed in one of the three towers King Herod built to guard the entrance of the city. Considered an integral part of the museum’s activities, the

lab strives at connecting visitors to the history of Jerusalem.

Together with the TOD Innovation Lab, Lithodomos VR worked together on the new tour with the Tower of David Museum bringing a beta site of visitors and a wealth of content support, and the Company Lithodomos supplying the technology, know-how and visuals. Lithodomos VR, founded in 2016 by archaeologists, artists and software developers, are establishing themselves as one of the leading suppliers of VR experiences having previously completed projects in major European cities such as Rome, Barcelona, London and Lisbon.

Working in Jerusalem, however, was an entirely different experience, according to their CEO Tony Simmons. “Israel, especially the small parcel of land that is Jerusalem, is the single most written about, argued about and pored over piece of land in the universe,” he said. “Our work needed to be sensitive to history, ensuring that it was inclusive and not polarizing. This is also our most advance tour to date with the closest integration with Oculus, as opposed to our original app, which was for a Cardboard on a standard phone. This tour also includes GPS guidance, and narration in Hebrew and English.”

For Simmons, it was not just a business venture, but also a personal connection when it came to creating a tour in Israel. Speaking from his home in Melbourne – the city with the largest Jewish community in Australia – he said, “This is something that holds great personal satisfaction, as we want the whole world to see how amazing Israel is and how deep Jewish culture runs. I want my children to see firsthand how important Israel is to me.”

For more information, visit www.tod.org.il/en/discover-jerusalem-vr/.

Book Continued from page 6

who survived the genocide was his mother, who “had only partial knowledge of what her family owned.”

“Bits and pieces, really,” Szytkgold told JTA on September 3 during a restitution-related visit to his place of birth.

During the visit, Szytkgold also got a rare chance to examine the key that led to the groundbreaking database: a yellowing proofing copy of a phone book of sorts from 1939. It was never published because the directory was being prepared when the Germans invaded Poland.

Crucially, the phone book, or registry, contained information that allowed genealogist Logan Kleinwaks of Washington, DC, to find the names of the owners of thousands of assets, including approximately half of those 2,613 properties that Warsaw said it would reopen to claims.

Poland, where 3.3 million Jews lived before the Holocaust, is the only major country in Europe that has not passed national legislation for the restitution of property unjustly seized from private owners by the Nazis or nationalized by the communist regime, according to the WJRO. Instead of passing legislation, Polish authorities and courts handle restitution claims on a per-case basis.

Dozens of such cases have been resolved in recent years. Several Polish property attorneys told JTA that there is no way of knowing how many of the claims are by Jews.

As it carries out its new restitution drive announced in 2016, and considered controversial by some, Warsaw periodically releases a few dozen addresses of properties from its list that had been claimed during communism, but whose status has never been resolved. The city does not release owners’ names, although it presumably has at least some of them from stalled restitution claims filed for each of the 2,613 assets. Critics of this practice say it deprives claimants of “crucial information” necessary to gain compensation. Advocates say it is designed to minimize fraud.



Wojciech Danko sat on the bed of his mother, Krystyna, while she rested in their Warsaw apartment on September 6. (Photo by Cnaan Liphshiz)

Once a property is reopened for restitution, claimants have six months to file a second claim. It is an unreasonably short period of time, according to WJRO. But for people like Szytkgold, who don’t even know which addresses their families used to own, the entire 2016 process is irrelevant. Or, at least, it used to be until Kleinwaks “matched addresses announced in 2016 with the names of the owners” who are indicated in the 1939 registry, he said.

Today, the copy is kept in the vaults of the Central Military Library, which in 2014 bought it for about \$3,000 from a book collector at an auction. The library then scanned the book and published the scans online. Kleinwaks, who had heard about the auction and was “eagerly awaiting” access to the book’s content, then used software he developed to build an owners’ database from the phone book, matching it with the 2,613 addresses.

So far, the city of Warsaw has reopened only about 300 of the restitution claims from the list of 2,613, and not one of the claimants has received compensation. Kleinwaks said he does not know how many people are using his database to mount claims. He has reached out personally to more than a dozen families whose names he found, he said, and some of them have subsequently initiated restitution work.

None of the Szytkgold family’s assets – there are over a dozen of them – have been reopened for restitution. But the Szytkgold family is already doing the footwork – locating birth certificates, building a family tree, proving they are the only heirs and many other bureaucratic chores – so that when their assets are reopened, they would have a hope of making the six-month deadline.

Gideon Taylor, WJRO’s chairman of operations, said it was “a very positive step” by Polish authorities to purchase and make available online the 1939 registry. “But Poland has to now follow through and make that information actionable for heirs, instead of introducing procedure that make it more difficult to reclaim properties,” he said.

Unlike her husband, Liora Szytkgold, 77, can’t even use the WJRO database to find out whether her parents had any assets that are being reopened for restitution. An orphan who was left in the care of a Catholic convent, she knows neither her birth name nor her date of birth. “It’s not about money,” said Liora, who has two children with Yoram. “Of course, we’d like to leave more to the grandchildren. It’s about achieving a measure of justice.”

Poland has returned communally owned properties worth many millions of dollars to Jewish and Christian organizations, among others. But it has resisted calls to pass legislation on privately owned properties.

In Warsaw, attempts to achieve justice on restitution are complicated, messy and feature many non-Jewish claimants. About half of the 2,613 assets on the list being reopened were probably owned by non-Jewish Poles, according to Kleinwaks. But “there is a general unwillingness to touch the issue,” according to Konstanty Gebert, a Jewish journalist for the *Gazeta Wyborcza* daily. This is largely because of corruption scandals plaguing it, he said, but additionally, “Many Poles feel the entire nation suffered under Nazism and communism, and that it’s wrong for only a few to get restitution.”

Then there are cases like that of Krystyna Danko, a non-Jewish woman who risked her life to save Jews during the Holocaust. She was forced out of her home at the age of 100 after the building where she had been living for decades on the ground floor was returned in 2016 to restitution claimants from Paris. (The claimant, Emilia Radziun, who owns a supermarket in the French capital, has told the Polish media that she is not Jewish. She did not reply to JTA’s attempts to reach her.)

Now Danko lives in a public housing building on the sixth floor, where her wheelchair barely fits the rickety elevator. Her son, Wojciech, says that his mother, who is nearly 102, went blind during the weeks of the move from the stress involved. “What happened to my mother wasn’t just, but I understand the Jewish perspective of seeking justice through restitution,” he said. “I think we need legislation and a compromise because the way this is going isn’t good for too many people.”

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THE REPORTER
Published by the Jewish Federation of Greater Binghamton

The creator of "BoJack Horseman" comes from a home of funny Jews

By Renee Ghert-Zand

SAN FRANCISCO (*J. the Jewish News of Northern California* via JTA) – While growing up in Palo Alto, Raphael Bob-Waksberg was a "serious consumer" of popular culture. He would watch TV for hours on end and view movies over and over until he memorized them. In particular, he was a huge fan of "The Simpsons."

"We used to talk about Bart and Lisa at the dinner table as if they were real people," said his mother, Ellen Bob.

Nowadays, the conversation around American tables is more likely about "BoJack Horseman," a successful Netflix animated series created by Bob-Waksberg. The show's fifth season premiered on September 14.

In addition, Comedy Central recently acquired the rights to reruns of "BoJack Horseman," reportedly making it the first Netflix show to enter TV syndication in the United States. Season 1 reruns are scheduled to begin on September 26.

The show is an adult drama-comedy set in an imaginary Hollywood populated by humans and anthropomorphized animals (the eponymous main character, BoJack Horseman, has a horse's head and man's body), and has catapulted Bob-Waksberg's career to new levels in the real Hollywood.

In addition to his work as head writer and showrunner for "BoJack," Bob-Waksberg is developing new shows for Netflix and Amazon. He's also writing a book of short stories scheduled to be published next year by a major imprint.

The 34-year-old's success has come as no surprise to family, friends, rabbis and teachers in the Bay Area who nurtured his creativity and independent thinking from an early age. "I think Raphael was really headed in that direction since his teen years," said family friend Nechama Tamler, a longtime Jewish educator who early on recognized his writing and performing talent.

Simultaneously sad and funny, but mostly funny, "BoJack" is a satire about the elusive nature of happiness. It has gained praise for its intelligent writing that does not adhere to the typical sitcom formula, and there is no emotional closure at the end of each episode. It's an ongoing, frustrating effort for characters to learn and grow from their mistakes, and to grapple with the meaning of existence.

The titular character, the deeply flawed BoJack Horseman (voiced by Will Arnett of "Arrested Development"), struggles after his successful acting career flounders. Fans still recognize BoJack for his role as a young, single guy who adopts three orphans in a popular late 1980s sitcom called "Horsin' Around." However, now

he's a 50-something depressive addicted to alcohol and drugs. Critically, he lacks the required self-awareness to stop from hurting himself and those closest to him.

When Todd (voiced by Aaron Paul of "Breaking Bad"), a slacker who lives on BoJack's couch and suffers the equine actor's constant indifference, has had enough of BoJack's apologies, he yells at him: "You can't keep doing... things and then feel bad about yourself, like that makes it OK. You need to be better – You are all the things that are wrong with you. It's not the alcohol, or the drugs, or any of the... things that happened to you in your career, or when you were a kid. It's you."

The message is that there are no easy answers, and that making amends takes hard work. Ultimately, actions speak louder than words.

Bob-Waksberg's father, David Waksberg, recognized the Jewishness of this value immediately. "When a friend asked me about it after the first season, I said it was about *teshuvah*," he said, using the Hebrew word for the Jewish concept of repentance.

For his part, Bob-Waksberg wasn't quite sure how to answer when asked whether his Jewish identity influences his writing, and in particular the melancholic humor of "BoJack."

"Asking me that question is like asking a fish how much being in water has affected it," he said.

Bob-Waksberg grew up in Palo Alto in the late 1980s and 1990s with two younger sisters, Becky and Amalia, in a family that was – and still is – very involved in the Jewish community. David Waksberg worked to free and resettle Soviet Jewry, and is now the CEO of the San Francisco-based Jewish LearningWorks, the central agency promoting Jewish education in the Bay Area. Ellen Bob ran a Judaica store (Bob and Bob) with her mother for 26 years, and in 2011 joined Congregation Etz Chayim as executive director.

Humor was always central to life at home. "We like to laugh – big belly laughs," Ellen Bob recalled. "David is a great storyteller and joke teller. He would regale the kids with routines from Steve Martin, Woody Allen – and songs from Tom Lehrer. I'm more of a wisecracker. Like my son, nothing gives me more pleasure than to make someone laugh."

She said she is always pleased when her son makes a point of telling his interviewers (and there are many) that his was a happy childhood, and that BoJack's family is not based on his family of origin. "I'm delighted to be known as Raphael's mother, as long as people don't think BoJack's mother is based on me," she said, alluding to Beatrice Horseman (Wendie Malick), a neglectful and abusive heiress to a sugar cube company who appears primarily in flashbacks.

In looking back on his childhood and adolescence, Bob-Waksberg pointed to Mid-Peninsula Jewish Community Day School (now Gideon Hausner Jewish Day School), the Palo Alto Children's Theatre and the Gunn High School drama program as other outlets where his creativity was rewarded. "In school, there were a handful of teachers who understood me. And there were many who didn't. I didn't make it easy for them," he joked.

Rabbi Sheldon Lewis, rabbi emeritus at Congregation Kol Emeth in Palo Alto, recalled Bob-Waksberg as "not



Raphael Bob-Waksberg is the creator of "BoJack Horseman," one of Netflix's most successful original TV series. (Photo courtesy of Netflix)

an easy student" in the religious school. "It was because he was so clever and beyond his years in creativity, humor and mischief," he said.

Despite having grown up in the Palo Alto academic pressure cooker, Bob-Waksberg was never saddled with any expectation that he would become a doctor, lawyer or founder of a startup. His parents were always supportive of his creative leanings. "It was pretty clear to me that he was going to need to figure a way to make a living through the arts because it was the only thing he knew how to do," his mother said.

Like "BoJack Horseman," the shows Bob-Waksberg is writing for Netflix and Amazon are also animated. It's not a format the graduate of Bard College in New York originally planned to work in when he moved to Los Angeles after trying his hand at comedy

writing in the Big Apple.

In his spare time, he collaborated off and on for a decade with his high school friend, illustrator Lisa Hanawalt, on a cartoon featuring human-like animals, which became the basis for "BoJack." Hanawalt is now a production designer and producer for the show. The program was in development with Michael Eisner's company, Tornante, for a couple of years before it went to Netflix, which wanted it to be put into quick production for a summer 2014 premiere.

"I didn't know I would get into animation. I was initially writing for live action, but 'BoJack' is the one [project] that went," Bob-Waksberg said.

He said this decade has been an exciting time to be working in animation, and that he has an appetite for more. "Animation is a format, not a genre," Bob-Waksberg said. "There is a lot to do in animation for adults. What has been done in the past has been limited in scope and has lived in the shadow of 'The Simpsons.' The new shows I am developing are about women, which is really fresh."

See "Funny" on page 11



Raphael Bob-Waksberg, right, in studio with "BoJack Horseman" actor Aaron Paul. (Photo courtesy of Netflix)



The Bob-Waksberg family at a bar mitzvah in Westchester County, NY, in 2000. Raphael, far right, was 16 at the time. From left: Ellen Bob, Amalia Bob-Waksberg (age 9), David Waksberg, Becky Bob-Waksberg (age 13) and Raphael Bob-Waksberg. (Photo courtesy of Raphael Bob-Waksberg)

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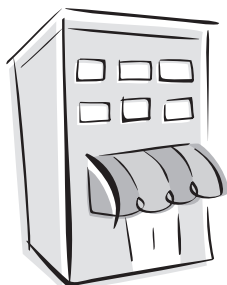
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Weekly Parasha

Ha'azinu, Deuteronomy 32:1-52

Ha'azinu – the call to listen

RABBI DANIEL SWARTZ, SPIRITUAL LEADER, TEMPLE HESED OF SCRANTON

Ha'azinu (give ear), the second-to-last Torah portion, consists almost entirely of a lengthy poem, written as if it were declaimed, or perhaps sung, by Moses to the gathered Israelites at the border of the Promised Land, his final statement before death. Striking gems of metaphors sparkle throughout the poem. For example (Deuteronomy 32:11), God is compared to a *neshar*, usually translated as “eagle” but more likely the griffon vulture, a huge bird, roughly the size of a California condor. The griffon vulture is fierce and large, but it is also amazingly graceful as it soars, as well as being an attentive parent, supposedly

lifting its nestlings up on its wings as they learn to fly. Elsewhere, God is described as “the Rock that gave birth to you” (Deuteronomy 32:18) – another figure of speech uniting strength with nurturing, power with tenderness. These apparently self-contradictory images help us imagine God in new ways even as they show that God is inherently beyond all images.

But my favorite verse is the one that opens the *parasha* (Deuteronomy 32:1): “Give ear, O heavens, and I will speak; hear, O earth, the utterances of my mouth.” With this soaring language, Moses is depicted as speaking not merely to those

Israelites present before him, but rather to the entire world, from the earth to the heavens, not just for that moment but for all eternity. And, having called the eternal universe to witness, what does he ask of it? To listen.

Now, you might be thinking to yourself, if I had the attention of the entire universe, wouldn't I ask for something more momentous than “to listen?” But actually, there are very few things that are of more consequence than the simple act of listening. Indeed, the key word of the entire book of Deuteronomy is *Shema*. Of course, it appears in **See “Listen” on page 11**

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 Wed.-Fri., Sept. 26-286:50 am
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 Website: www.templebetheloneonta.org
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 Regular service times: visit the temple website for days of services and times
 Religious School/Education: Religious School, for grades kindergarten through bar/bat mitzvah, meets Sunday mornings. Rabbi Karp conducts services and holds classes in Torah, beginning Hebrew and Maimonides.
 For the schedule of services, classes and events, see the website.

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

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Orientation: Conservative
 Rabbi: Geoffrey Brown
 Address: 4737 Deerfield Pl., Vestal, NY 13850
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 E-mail: titammy@stny.twcbc.com
 Website: www.templeisraelvestal.org
 Service Schedule: Tuesday, 5:30 pm; Friday, 5:30 pm; Saturday, 9:30 am
 On Saturday, September 22, at 9:30 am, services will be led by Rabbi Geoffrey Brown. The Torah portion will be Deuteronomy 32:1-52. The haftarah will be II Samuels 22:1-17. Harriet Horowitz and Alan Piaker will sponsor the kiddush following services.
 On Sunday, September 23, at 10 am, the sukkah will be built.
 On Monday, September 24 and Tuesday, September 25, the office will be closed.
 On Monday, September 24, at 9 am, there will be Sukkot services.
 On Tuesday, September 25, at 10-11 am, there will be a study session for Sukkot day 2.
 On Wednesday, September 26, at 7 pm, there will be a Board of Trustees meeting.

Kol Haverim

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

On Sunday, September 30, from 11 am-1 pm, a Sukkot celebration will be held at the Upper Robert H. Treman Park Pavilion.

Temple Brith Sholom

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

Friday, September 21, light candles 6:44 pm
 Shabbat ends Saturday, September 22 7:43 pm
 Sunday, September 23, light candles 6:41 pm
 Monday, September 24, light candles after 7:39 pm
 Tuesday, September 25, yom tov ends 7:38 pm
 Friday, September 28, light candles 6:44 pm
 Shabbat ends Saturday, September 29 7:43 pm

Temple Concord

Affiliation: Union for Reform Judaism
 Rabbi: Barbara Goldman-Wartell
 Address: 9 Riverside Dr., Binghamton, NY 13905
 Office hours: Tues.-Fri., 10 am-2 pm
 Phone: 723-7355
 Fax: 723-0785
 Office e-mail: TempleConcordbinghamton@gmail.com
 Website: www.templeconcord.com
 Regular service times: Friday, 8 pm; Saturday, 10:35 am, when religious school is in session.
 Hebrew school: Hebrew school meets at 5:15 pm on Tuesdays and Thursdays during the school year unless otherwise noted.
 On Friday, September 21, at 8 pm, there will be Shabbat evening services led by Rabbi Barbara Goldman Wartell.
 On Saturday, September 22, at 9 am, there will be religious school, at 9:15 am, there will be Torah study and, at 10:35 am, there will be Shabbat morning services.
 On Sunday, September 23, at 5 pm, there will be sukkah decorating and, at 5:30 pm, a dinner and seder in the sukkah.
 On Monday, September 24, at 10:30 am, there will be a Sukkot festival service and potluck lunch (vegetarian/dairy).
 On Thursday, September 27, at 4:15 pm and 5:15 pm, the joint TC/TI Hebrew school will meet.
 On Friday, September 28, at 7:15 pm, there will be a Sukkot Shabbat wine and cheese reception in the sukkah and, at 8 pm, there will be Shabbat services led by Rabbi Barbara Goldman-Wartell.

Norwich Jewish Center

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

Temple Beth-El of Ithaca

Affiliation: United Synagogue of Conservative Judaism
 Rabbi: Scott L. Glass
 Address: 402 North Tioga St. (the corner of Court and Tioga streets), Ithaca, NY 14850-4292
 Phone: 273-5775
 E-mail: rabbi@tbeithaca.org and secretary@tbeithaca.org
 Website: www.tbeithaca.org
 President: Jerry Davis
 Sisterhood President: Julie Paige
 Director of Education: Rabbi Suzanne Brody
 Administrative Assistant: Jane Griffith
 Services: Friday 8 pm; Saturday 10 am, unless otherwise announced. Weekday morning minyan 7:30 am (9 am on Sundays and legal holidays).
 Religious School/Education: September-May: Classes meet on Sunday, 9 am-12:30 pm and Wednesday afternoons, 3:45-5:45 pm. The Midrashah (eighth-grade and high school) classes will meet at times designated by their respective teachers.
 Adult Ed.: Numerous weekly courses, several semester-long courses and a variety of mini-courses and lectures are offered throughout the year. Call the temple office for more details.
 On Friday, September 21, Kabbalat Shabbat services will be held at 6:15 pm.
 On Sunday, September 23, an erev Sukkot service will be held at 6:15 pm.
 On Monday September 24, Sukkot I services will be held at 10 am and Mincha at 7:45 pm.
 On Tuesday, September 25, Sukkot II services will be held at 10 am.
 On Thursday, September 27, from 6-7:30 pm, Midrashah for grades seven-12 will begin.

Penn-York Jewish Community

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

Funny Continued from page 9

Much has changed for Bob-Waksberg in the past few years. On the personal side, he was married a year ago. Bob-Waksberg and his wife have not yet found a synagogue in Santa Monica that feels like the right fit for them, but they welcome Shabbat on Friday evenings at home. "My wife grew up more observant than me, so she has been a good influence and has helped me reconnect to Jewish practice," Bob-Waksberg said. "We even had benchers [blessing booklets] at our wedding, which surprised my parents."

Professionally, Bob-Waksberg has become more aware of his role and responsibility in the pop culture universe. First, he checks himself as to whom he hires, ensuring that he brings in writers and cast members of diverse backgrounds. Additionally, he doubts he would now make some of the jokes he made about antisemitism, the Holocaust and Nazis in the show's first season. "Those jokes were made in the spirit of Mel Brooks, in the sense that you have to laugh at the things that scare you," he said. "But now I think a lot about how what is said on 'BoJack' will be perceived by the audience."

Speaking to that point, Bob-Waksberg recalled how, as he was growing up in Palo Alto, other kids would tease him with antisemitic taunts they had heard on the Comedy Central animated series "South Park." The writers of that show meant it to be satirical and did not intend to actually be antisemitic, but that was lost on Bob-Waksberg's young tormentors.

He would hope that viewers take dialogue from "BoJack" in context, understanding that it is not what the writers are saying, but rather the flawed characters' thoughts or opinions. However, Bob-Waksberg said he is more averse these days to taking a writing risk, lest the point be lost or weaponized. "If we make jokes that are bad for society," he said, "then it is on us."



A scene from the fifth season of "BoJack Horseman." (Photo courtesy of Netflix)

Listen Continued from page 10

Deuteronomy 6:4, in the phrase sometimes called "the watchword of the Jewish faith": "Hear, O Israel, Adonai is your God, Adonai is One." Here and elsewhere it means not only hear, but also understand, both intellectually and emotionally, as in "I hear you." Furthermore, it can mean to pay attention and to heed, to not only deeply and completely hear but also to put into action what one has heard. Again and again, Deuteronomy teaches us the importance of really listening and truly hearing – and the dire consequences when we don't.

Which brings us to this week's *parasha*, the climax of all that listening and hearing. As I read it, it seems to be speaking in a particular way to me, saying: if the whole universe is supposed to be tuning in, what am I, in my all-too-distracted life, missing that I should be listening to? We now can hear the dings and bings and rings and buzzes of phones and computers all day, every day. We can stream music continuously, or stream one show after another, without actually paying attention to anything. And too often, we pay little attention to those around us, and even less to the world around us, because we are caught up in reading a text, watching a screen, being distracted

Want to kvell?

Did your child grow up as a member of the local or regional Jewish community? Are they doing something interesting in their chosen fields of study or work, or have they earned scholarly or professional awards? Or are they still minors at home, but doing major things? Want to share your nachas with the community? Then write to **The Reporter** at TReporter@aol.com, with "**Kvelling in The Reporter**" in the subject line, and let us know what your kid is accomplishing so we can make a note of it.

Jewish Community Center

JCC to host free dance lessons

As part of National Ballroom Dance Week, free dance lessons will take place at the Jewish Community Center, 500 Clubhouse Rd., Vestal. Free Polka lessons by Gary Truce will be held on Wednesday, September 26, with a beginner lesson from 7-8 pm and an intermediate lesson from 8-9

pm. Free Sala/Bacchatat lessons by Geraldo Iglesias will be held on Thursday, September 27, with a beginner lesson from 7-8 pm and an intermediate lesson from 8-9 pm.

For more information about these and other classes, contact Ruth Swezey at 341-2923.

NEWS IN BRIEF

From JTA

Nazi-looted Renoir painting returned to last heir of Jewish art dealer

A Renoir painting that the Nazis stole from a Paris bank vault was returned to the heir of its owner. On Sept. 12, U.S. authorities returned the 1919 work "Deux Femmes Dans Un Jardin" to Sylvie Sulitzer of France, the last remaining heir of her grandfather Alfred Weinberger, at the Museum of Jewish Heritage in New York. The painting by Pierre-Auguste Renoir, an Impressionist, is worth at least \$300,000. Although Sulitzer knew her grandfather, she had no idea about the missing Renoir until a German law firm, specialists in recovering art looted by the Nazis from Jewish families, contacted her in the early 2010s, Agence France-Presse reported. "I'm very thankful to be able to show my beloved family wherever they are that after all they've been through, there is justice," Sulitzer said. Her grandfather was an art collector in prewar Paris. Four other Renoirs and a Delacroix, which her grandfather also owned, have yet to be recovered, Sulitzer told AFP. The Nazis stole the art in December 1941 from the bank vault where Weinberger stored his collection when he fled Paris at the outset of World War II. Following the war, Weinberger spent decades trying to recover his property, registering his claim with French authorities in 1947 and with the Germans in 1958. U.S. officials said the Renoir first resurfaced at an art sale in Johannesburg, South Africa, in 1975, before finding its way to London, where it was sold again in 1977. It was put up for sale again in Zurich, Switzerland, in 1999. It was last sold in 2012 in the United States for \$390,000, *The New York Times* reported. But it was only when it was put up for auction by a private collector at Christie's in New York that the auction house called in the FBI. Its previous owner eventually agreed to relinquish the painting. It is thought that up to 100,000 works of art, and millions of books, were stolen from French Jews, or Jews who had fled to France

before the Nazi occupation began in 1940.

Belgium ends funding for Palestinian schools over honoring of terrorist

Belgium has broken its relations with the Palestinian Education Ministry over its honoring of terrorists and will no longer fund the construction of its schools, a government spokesperson said. The Belgian Education Ministry announced the move – the first of its kind by any European country – this week, the *Joods Actueel* Jewish newspaper reported on Sept. 14. "As long as school names are used to glorify terrorism, Belgium can no longer cooperate with the Palestinian Education Ministry and will not give out budgets for the construction of schools," the statement says. Last year, Belgium froze \$3.8 million in funding for the construction of two Palestinian schools after a West Bank school that it helped fund was renamed for a terrorist who killed Jewish civilians. Numerous appeals by the Belgian government to have the school renamed have gone unheeded, leading to the end of cooperation, the statement said. Sometime after 2013, a school built in Hebron with Belgian money was renamed for Dalal Mughrabi, a Palestinian terrorist who was part of a 1978 attack that killed 38 civilians, including 13 children. The school was inaugurated as the Beit Awwa Elementary School for Girls in 2013. Michael Freilich, editor-in-chief of *Joods Actueel*, which has followed the affair closely, congratulated Education Minister Alexander De Croo for his "courageous decision," as Freilich called it. Freilich said he hoped other European governments would follow suit, "so that fewer Palestinian children will be educated to hate – at least not with European money."

Tunisian city names four streets after local Jews

A Tunisian city where Islamist terrorists struck in 2015 will name four streets for local Jews. The municipality of Sousse, a vacation destination for Westerners, announced the honor this month recognizing Claude Sitbon, a lawyer; Daniel Uzan, a physician; Yvonne Bessis, a midwife; and for the Ghouila-Houri and Ichoua families of city developers, the news site Kapitalis reported the week of Sept. 7. The streets are located in a new neighborhood of villas in the city's north. Three years ago, the Islamic State claimed responsibility for an attack in Sousse that killed 38. Tunisia, which had a Jewish population of 140,000 prior to Israel's creation in 1948, now has a dwindling community of 1,700 Jews. It is the second largest of any Arab country after Morocco's 3,000 Jews. The Tunisian Association for Support to Minorities, or ATSM, which often flags expressions of antisemitism, praised the Sousse municipality's move and called it "important for encouraging multi-culturalism."

by the latest "alert" that floods our awareness till we aren't alert at all.

So I've started a personal practice of chanting this verse. First, I chant it with the traditional Torah trope. Then, for as long as I need to be, I'm silent, listening to everything going on around me – whether it's birds singing or squirrels scurrying by or cars on a distant road. I let my awareness flow out as far as my ears can hear, perhaps even a bit further. Then, using a melody I composed, I start chanting the verse over and over again, letting the words really sink into me. Lastly, when I feel like I've really absorbed the sounds and the words, I go silent again, asking myself – and the earth, the heavens, and the Holy One – what I particularly need to listen to and pay attention to on that day.

I don't succeed in doing this every day, and sometimes even when I've chanted for a while, I find that I'm still distracted, not paying attention and not truly listening. But every time I do manage to sit still and really listen, I do hear something new and worthwhile. It reminds me that Torah isn't something that happened once upon a time. It keeps on happening *all* the time – if I heed the call to listen.

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NEWS IN BRIEF

From JNS.org

Honoring Polish rescuers in Warsaw who risked all to save Jews during the Holocaust

The sacrifices of Polish rescuers of Jews living in Warsaw during the Holocaust was honored on Sunday in one of the largest gatherings of Shoah rescuers in the Polish capital – and in what may be one of the last of the annual occasions due to the ages of these Righteous Gentiles, with some older than 100. The annual program, hosted by the Jewish Foundation for the Righteous at the POLIN Museum of the History of Polish Jewry, has become the largest and most prominent ceremony honoring Polish rescuers. The JFR, established in 1986, provides monthly financial assistance to around 180 elderly and needy Polish rescuers of Jews during the Shoah. The JFR will send approximately \$600,000 to rescuers in 2018 living in Poland, according to the organization. “These are heroic people of exceptional character who risked their lives, and often the lives of their families, to save Jews during the Holocaust,” JFR executive vice president Stanlee Stahl said in a statement. “This special event is designed to recognize them and given them the proper honor they deserve.” “You are heroes not only because you have done the right thing, but because it was so hard in the horrible times of the second world war to do so,” Deputy Israel Ambassador to Poland Tal Ben-Ari Yaalon said at the event. “Often, I have thought to myself if I would have been brave enough were I in your shoes. I still can’t honestly say, and I pray to God never to have my courage tested in that way.” “While memorials in Poland and other places in Europe help us to remember the victims of the Holocaust and the unspeakable brutality human beings are capable of inflicting on other human beings, you have shown us something different: the humanity some humans are capable of,” said Eric Green, deputy chief of mission at the U.S. embassy in Warsaw. “You had the courage and compassion to defy and overcome this brutality,” he continued. “You risked everything to save the lives of your Jewish neighbors, fully knowing that the Nazis killed anyone who helped Jews. Your deeds helped to preserve our collective humanity—and we are forever in your debt for doing so.”

Turkey takes steps toward repairing damaged relations with Israel

Amid shared concerns over Iran’s regional aggression among other interests, Israel and Turkey have been attempting to mend relations with one another despite their subtle differences, according to an Israeli media report on Sept. 17. Were the latest discussions to mark

progress, both nations would return their respective ambassadors in early October, according to the daily *Yediot Achronot*. Such a move would occur five months after Turkish President Recep Tayyip Erdogan blamed Israel for its response to violent protests along the Gaza border, labeling the country as a “terrorist state” that commits “genocide.” Turkey recalled its ambassador and kicked out Israeli ambassador Eitan Na’eh and his country’s consul in Istanbul. Israel retaliated by expelling Turkey’s consul-general in Jerusalem and summoned its deputy ambassador in Tel Aviv. However, Turkey has been silent over alleged Israeli airstrikes last weekend against Hezbollah and Iranian targets in Syria. The country also faces an economic downturn with a failing currency in light of a diplomatic falling-out and trade disagreement with the United States regarding the former keeping Andrew Brunson, an American pastor, hostage in the country over espionage. This rift includes Washington temporarily halting the sale of F-35 fighter jets to Ankara. “Israel and Turkey face common security threats from the growing hegemony of Iran and its proxies in their neighborhood, and share the same dislike for [Syrian President Bashar] Assad’s brutal regime,” said former Turkish parliament member Aykan Erdemir and senior fellow at the Foundation for Defense of Democracies. “Although Erdoğan’s Islamist worldview and antisemitic prejudices have derailed Turkish-Israeli relations multiple times over the last decade, common security threats and diplomatic interests have pushed both countries toward pragmatic cooperation. ...As long as Erdoğan stays in power, however, Ankara and Jerusalem will not be able to rebuild the trust necessary for a robust security and intelligence partnership,” added Erdemir. “Hence, bilateral relations will remain transactional.” Diliman Abdulkader, director of the Kurdistan Project at the Endowment for Middle East Truth, echoed Erdemir’s thoughts, but said that “Israel should take a harder stance against a Turkey under Erdoğan. The idea of a strong Jewish state within Turkish society is deeply frowned upon, especially after the embassy move. ...Turkey is unreliable and unpredictable,” warned Abdulkader, “and Israel should attempt to distance itself from it.”

Incendiary balloons flown to Israel from West Bank

A yellow balloon with Arabic writing on it landed in the Jewish community of Beit Horon north of Jerusalem on Sept. 16, and is believed to be an incendiary “terror balloon” like the ones that have been launched from Gaza to start arson fires along the border inside Israel. Border Police arrived to remove the item for further investigation. Starting on March 30 as part of the Palestinian “March of Return,” led by Hamas and continuing nearly every Friday since then, Gazans have launched kites carrying incendiary devices into Israeli territory. They soon advanced to less expansive and more prolific flammable balloons.

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