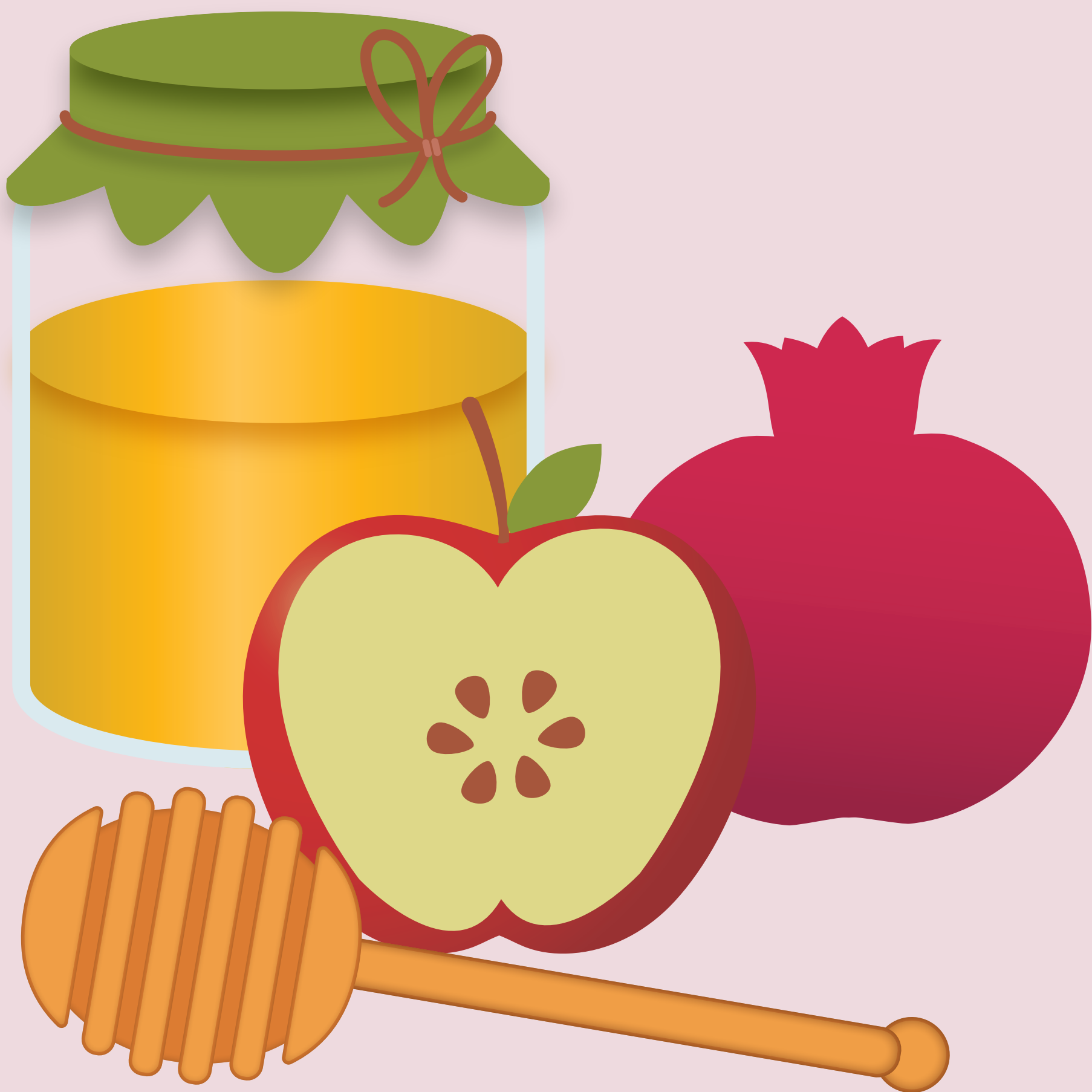


Shanah Tovah



Happy Rosh Hashanah 2024

Opinion

One Perspective from Israel

Old words, new meanings

JEREMY M. STAIMAN

This article originally appeared in the Times of Israel and is being reprinted with permission.

Editor's note: This column originally appeared on the blog on June 24.

The war here in Israel brings back memories from the past.

In July 2006, during the Second Lebanon War, I was one several members of Baltimore's Suburban Orthodox Congregation Toras Chaim who flew to Israel for an intensive two-day mission of support. We visited *shiva* houses of slain soldiers, hospitals where the wounded soldiers were being treated, and various locations where families from northern Israel had fled from the rain of missiles. Our frenetic mission of mercy yielded many experiences and many stories. The following is but one, which I captured in words following that conflict.

There are Hebrew words we have all used – perhaps our entire lives – which can abruptly and permanently take on radically new meanings.

Such was the case last week, when I learned new usages for several familiar words.

Word Number One is *sukkah*. We are used to referring to a *sukkah* as the festive dwelling where we celebrate *zeman simchaseinu* – the time of our joy. We had the unfortunate privilege to witness a far different *sukkah* – a *sukkas aveilim* – a tent for mourners.

As we all know, Israel is a small country and, in troubled times, it can be all too brutally reminded that it is also one small family. The outpouring of support and honor for its fallen soldiers can easily overwhelm the confines of its typically modest apartments. Thus, mourning families will sometimes erect a large temporary outdoor structure to host the many, many who have come from near and far to help comfort them on their loss.

This *sukkas aveilim* looks a lot like a traditional *sukkah*, minus the *schach* and without regard for any particular *halachic* structural requirements. It is set up to accommodate dozens, or even hundreds, of visitors at a time. One can only wish that our annual *sukkahs* would hold as much *simcha* as these *sukkahs* hold grief.

The truth is, we never sat in one. But we passed one on the way in to visit the Klein family in the Tel Aviv suburb

of Ra'anana. At the time of day we arrived, their apartment was able to bear the relatively small number of visitors.

Our intent was to visit the Klein home even before it became the site of Israel's most recent legendary hero. In truth, Ro'i Klein should be called Israel's most recent martyr, but that title has been so painfully perverted by our foes, that to apply it to one of our own seems almost demeaning.

Ro'i's inspiring story had been told the night before by Prime Minister Ehud Olmert to the Knesset, and has since been retold around the world. It bears yet another repetition, for reasons which will become apparent. As the prime minister explained, Ro'i found himself in a fierce firefight early on in the battle to wrest the Hezbollah stronghold of Bint Jbeil. Unlike the practice of most other armies, Israeli officers go into battle in front of their men. Ro'i, as an officer, was at the forefront of the battle, accompanied by his radio operator, when they were faced with old familiar Hebrew Word Number Two.

Rimon. *Rimon* is the pomegranate we all enjoy and connect to Rosh Hashanah, a time when many have a custom to pray that Hashem increase our merits to become as bountiful as the seeds of the pomegranate. But *rimon* in modern Hebrew also means grenade. And in the split second in which Ro'i Klein and his radio operator were faced with the grenade that had been tossed in front of them, Ro'i threw his body upon it to absorb the blow. The 31-year-old father of two didn't give a second thought to giving his life for the 19-year-old kid who held his radio. Ro'i's body, the story went, absorbed the blast, blowing off his legs. Yet he did not immediately die. He lived for another two minutes, during which he did two things. First, he ordered the surviving radioman to call in their position and situation so that the other men of his troop might get the tactical support they desperately needed. And with his last words, he cried out the Jew's ultimate declaration of faith: *Shema Yisrael Hashem elokeinu Hashem echad!*

It was a truly uplifting story, and a proud testament to the soldiers fighting for our homeland. Until we entered the Klein's home.

Sitting in the living room, there were several minutes of the uncomfortably tense silence which is often present in a *shiva* home. What do you say to someone you don't

know, who has just lost a family member in the line of duty? Complicating the matter was that we were not sitting close enough to comfortably engage the mourners in conversation, but close enough for them to wonder why a group of complete strangers had parked themselves in their home.

Determined to fulfill our mission of somehow lightening the load of our Israeli brethren – if only temporarily and minimally – we moved closer to the family. I was now seated right next to Ro'i's sister.

"We have come from America," I began in Hebrew, "to tell you how much we appreciate all that you have given, and all that you have sacrificed." I had practiced the words so that I could at least begin to tell the family why we were there. It was a line that I repeated often during our many visits, which did nothing to diminish its sincerity. Our message was that we care. That the entire *Bnai Yisrael* cares, whether up North, down South or across the globe.

As in other homes, this introduction was followed by the sister reacting with some surprise, and informing the other mourners who we were, and why we had come. It led naturally to other discussions, which each of us held with the various family members.

One of us said: "We heard the story of your brother," to which we were treated to a surprising response. "*Ani lo betucha.*" I'm not sure, she told me. Was she saying that she didn't believe the story of her brother's heroism? Or perhaps she was saying that she wasn't sure the story should be told at all. She continued, but her explanation didn't really resolve this question for me.

"My brother would not have liked this at all. He was a very quiet person. We don't think this story should have been used in the Knesset like that." So that was it. The family seemed to suspect that the story was being used as pro-war propaganda to boost Israeli morale, and that it may not have happened like that at all. What a shame it would be if the story was an exaggeration, or even worse, a fabrication.

We steered the conversation away from that storyline to discuss Ro'i, the deeply religious person, to talk to his mother, the English teacher, and to discover a strong Baltimore connection to the family. And we left, hoping that we had given some measure of comfort to the kin of See "Words" on page 16

In My Own Words

"This year it's different"

RABBI RACHEL ESSERMAN, EXECUTIVE EDITOR

"This year it's different." That's the Jewish Federation of Greater Binghamton's slogan for its Campaign 2025. When I first mentioned the slogan to a friend, she said it was so vague that she didn't know what it meant. Although Federation Executive Director Shelley Hubal and Campaign Chairwoman Marilyn Bell explained the reasons behind the slogan in an article that appeared on page 1 of the July 26 issue of *The Reporter**, I feel the need to do my own personal exploration of the idea.

When I first heard those words, October 7 immediately popped into my mind. The one supposedly safe place for Jews no longer felt as safe, although anyone who truly knows about Israel's place in the world probably already feels that way. The upsurge in antisemitism that's being played out in U.S. streets and on college campuses also played a role

in people feeling worried about their safety. This doesn't include those on both sides of the American political aisle who are worried about the results of the upcoming U.S. presidential election – and the potential violence if those results are not what some people want – shows that this election is different from all other elections.

Different: When Jews usually use that word, we are thinking about the Passover seder. The first of the four questions children ask their parents is, "Why is this night different from other nights?" What we often don't think about is that each seder itself is different: children and adults get older. Their relationships change. Their ideas about religion and family change. Sometimes people – both young and old – are no longer present due to age, illness or accident.

The same, though, is true for any holiday season. We are not the same as we were last year, or two years ago, or 10 years ago. I'm not just talking about physical changes, but our relationships with our family, community and the world. One of my favorite descriptions of *teshuvah* explains it as a way of acknowledging that we've strayed from the path on which we want to walk. We are often so busy we don't have a chance to think about all of our actions in

more global terms. Rosh Hashanah and Yom Kippur give us a chance to stop and see where we stand. They give us a chance to turn and reclaim the path we want.

But that's not always an easy thing to do. Emotional and physical pain can make it difficult for us to be the people we want to be. Looking back at our year, are we disappointed about the chance we didn't take that is now out of reach? Do we think about the words we said, or should have said, and feel disappointed in ourselves? But we can also think about the times we hit the metaphorical correct mark and helped someone. Those moments are also important to remember.

I've learned to accept small moments of success and connection. That's partly due to my chaplaincy work with the developmentally disabled. At times, all we can do is make small, transient connections. But those small connections can be meaningful, even if they seem to vanish the next time we're with the person. Sometimes, that moment – that short, unsustainable moment – has to be enough.

"This year it's different." Every year is different. That's the joy and the sorrow of life.

*To read that article online, visit www.thereporter.org/local-news/federation-campaign-2025-this-year-its-different.

Correction

In the page 1 article about the Holocaust Memorial service in the September 6 issue of *The Reporter*, the name of the speaker was incorrect. Deborah Herz-Walike will speak, not Steve Herz.



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Chabad Piaker lecture on Oct. 7 to feature "Israel's new voice of hope"

Iris Haim, the woman who been called "Israel's New Voice of Hope," will be the guest speaker at the annual Pauline and Philip Piaker Memorial Lecture, which will be held on Tuesday, October 29, at 7 pm, in the Chabad Center. Haim will speak on "In Light, Not Darkness." A question-and-answer period and dessert buffet will follow her presentation. There is no charge for this event, but reservations are necessary and can be made at www.JewishBU.com/Piaker, or by calling Chabad at 607-797-0015.



Iris Haim with her son, Yotam (Photo courtesy of the family via Chabad)

Yotam Haim and two other hostages, Alon Shamriz and Samar Talalka, were misidentified by IDF soldiers and shot dead. "Iris Haim electrified the nation, when she sent out a message of love to the troops, exonerating them of any blame," organizers said. "Subsequent to that event, Iris has emerged as one of the most important voices in Israel today, charting a new path forward—resilience, hope and unity—for a fractured nation."

"While the Piaker family has graciously tendered this event annually, this year the event will also serve as the community gathering in commemoration of October 7," said organizers of the event. Additional funding for the evening is being supplied by the Jewish Federation of Greater Binghamton, the Eisenberg Foundation and the Jewish Family Service.

On October 7, Haim's son, Yotam was taken hostage from Kibbutz Kfar Aza into Gaza. Seventy days later, on December 15, during an escape from Hamas captivity,

Organizers added, "Accompanied by poignant photos and videos of Yotam's life, the lecture is a riveting testament to resilience and the power to make positive choices even in the face of devastation. Haim's singular strength and positive energy, have turned her into an international icon. She is featured regularly on news outlets and has been crisscrossing the globe with her powerful message.

"The essence of Iris' lecture centers on Yotam's story of overcoming personal challenges from a young age, the choices she made, especially during Yotam's final 70 days See "Piaker" on page 9

Holocaust memorial service to be held on Oct. 6

By Reporter staff



The Holocaust Memorial in the Temple Israel Cemetery

The Jewish Federation of Greater Binghamton will hold a memorial service at the Holocaust Memorial Monument in the Temple Israel Cemetery, on Conklin Avenue in Conklin, on Sunday, October 6, at 10 am. The service will be led by area rabbis. Deborah Herz-Walike will speak at the event. The monument was one of the first memorial stones in the United States to acknowledge the Holocaust.

"We are pleased to be able to hold this important event again this year," said Shelley Hubal, executive director of the Federation. "We not only remember those who lost their lives in the Holocaust, but honor those who developed, created and sustained this important community memorial."

The monument was the project of the Get Together Club, which was a social and philanthropic group formed in 1948 by 13 German-speaking Jewish women. The women were the wives of cattle dealers who had resettled in the Southern Tier after fleeing Nazism. The decision to raise a memorial stone occurred after a member's husband wished he had a place to say Kaddish for his parents, who, since they had died in the Holocaust, had no grave he could visit. The

club raised the necessary funds for the stone. The names of more than 250 individuals who died in the Holocaust and had no grave were placed in a copper box, which was buried at the foot of the monument. The inscription on the stone says, "Victims of Racial Persecution who lost Their Lives in Europe During the Years 1933-1945. They Will Never Be Forgotten."

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

"I want to thank our local clergy for supporting the memorial program," said Hubal. "I hope you will join us for what is always a moving event. It's important that we never forget the lives lost in the Holocaust."

The Jewish Community wishes to express its sympathy to **Bob and Diane Weiss** on the death of their daughter,
Lynn Myers

The Jewish Community wishes to express its sympathy to **Shari Neuberger** on the death of her mother,
Arlene Zucker

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DEADLINES

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

ISSUE	DEADLINE
October 4-17	September 25
October 18-31	October 9
November 1-14	October 21 (early)
November 15-28	November 6

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

About the cover

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




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Off the Shelf

Books for the younger crowd

RABBI RACHEL ESSERMAN

Confession: I have the best time reading books for teens, tweens and young children. That's partly because there were few Jewish books for this age group when I was young. However, there is another reason I find these works so appealing: they are usually easy to read – meaning their prose is less complex – although their authors still manage to convey complex emotions and situations. They are also an excellent reminder that adults don't have a monopoly on emotional and physical difficulties: in fact, some seem unique to the current younger generation. The majority of these works take place in contemporary times, although two take place during World War II. All may hold something of interest for readers of any age.

◆ “Summer Nights and Meteorites”

Miscommunication between a parent and child is a major theme in teen/tween novels. Take, for example, Jordan Edelman and her father in “Summer Nights and Meteorites” by Hannah Reynolds (G. P. Putnam's Sons). Since her mother died, it's just been the two of them. But now her father spends summers doing historical research in Nantucket and has practically adopted a local teen, Ethan Barbanel. Her father's high praise of Ethan makes Jordan believe he likes Ethan better than her.

But Jordan wants this summer to be different: after years of living with her aunt and uncle during the summer, she's spending it in Nantucket and wants to prove to her father she's mature enough to work with him. However, things don't work out as she hopes: her father doesn't seem to want her help and the hated Ethan turns out to not only be extremely good looking, but a very nice person. Jordan tells herself that she can't get involved with Ethan and looks for work that's different from the waitress job she has during the school year.

In addition to the parent-child misunderstandings, “Summer Nights and Meteorites” looks at another serious topic: how women scientists have frequently been denied credit for their work. Jordan uncovers the story of one such woman and also finally learns to speak to her father about her feelings. There are many humorous romantic scenes as Jordan tries to stick to her original promise to not get involved with anyone during the summer, but is so tempted by Ethan. There is some additional romantic fun between

other characters, but to say more would spoil the surprise.

◆ “Time and Time Again”

There seems to be a new fantasy sub-genre, that of “Groundhog Day” novels and films, during which a character repeats the same day over and over until they learn something important about themselves. However, Phoebe Mendel, the main character of “Time and Time Again” by Chatham Greenfield (Bloomsbury), has more than one problem. While 17 can be a difficult time for anyone, Phoebe has to deal with fatphobia (she's willing to acknowledge that she is fat, rather than the euphemistic “plus size”) and a decision about whether to tell her divorced parents that she's a lesbian, and she has an unimaginably awful case of irritable bowel syndrome. To make matters worse, her father won't acknowledge the extent of her IBS and most doctors focus on her weight, rather than her intestinal issues. She's impatiently waiting to see a doctor in September whom she hopes will help. Unfortunately, she is stuck repeating August 6 over and over and over with no idea how to make time move forward.

Something changes when her childhood friend and crush, Jess, manages to enter the loop. Jess, who is out as a lesbian at their school, sees the time loop as a chance to have fun and do unusual things since there'll be no lasting results. She also wants to help Phoebe break out of her rut and expand her horizons. Phoebe starts to loosen up and enjoy their adventures, but she worries about what will happen when the loop finally breaks: Will Jess ignore her once life returns to normal?

Phoebe and Jess are both appealing characters and readers will root for them, especially since they seem made for each other. Both have health issues and the novel doesn't shy away from how difficult those make their lives. However, it also shows how they don't have to define themselves by those problems. Watching Phoebe learn more about herself, particularly accepting her responsibility to make certain people know what she needs is heartwarming. “Time and Time Again” offers far more depth than its “Groundhog Day” loop might suggest.

◆ “Benji Zeb is a Ravenous Werewolf”

◆ “Don't Want to be Your Monster”

At first, it might almost seem as if there's nothing special about Benji Zeb: after all, many teens worry about their bar mitzvah ceremonies. However, few are also a werewolf – a werewolf whose family lives on a combined kibbutz/wolf sanctuary in the U.S. They believe themselves to be the descendants of the biblical Benjamin (Jacob's youngest son), who was called a “ravenous wolf” in Genesis 49:27. Deke Moulton takes this idea and runs with it in his “Benji

Zeb is a Ravenous Werewolf” (Tundra).

Because Benji was born on what is thought to be the same date as the biblical Benjamin, he feels additional pressure to perform well during his upcoming bar mitzvah. Unfortunately, he suffers from anxiety and even has difficulty talking to members of the kibbutz. Other parts of his life are also troubling him: his friend Caleb Gao turned into a jerk over the summer and it looks as if Caleb's stepfather wants to destroy the wolf sanctuary. Adding to his problems is that Benji has a crush on Caleb, but is unsure how to tell his parents that he's gay because there is familial pressure to produce children to keep the biblical Benjamin's lineage from dying out. Things get completely out of hand when a new werewolf turns up at the sanctuary and is none other than Caleb. Benji must find a way to juggle all the different aspects of his life.

“Benji Zeb is a Ravenous Werewolf” is a great deal of fun. The descriptions of turning into, and being, a werewolf were well done and convincing. The same is true of the portrait the author paints of the *kibbutz*, showing an observant community that eats its meals together, shares chores and celebrates Shabbat together, in addition to protecting themselves and the wolves in their sanctuary from harm. The ending felt a bit too good to be true, but most readers won't complain.

When I asked for a review copy of “Benji Zeb is a Ravenous Werewolf,” the publicity person offered to send me a copy of Moulton's first novel “Don't Want to Be Your Monster” (Tundra), which features a Jewish vampire. Readers of this column will know I couldn't resist. The novel focuses on foster brothers Adam and Victor who live with their two mothers; all four just happen to be vampires. Jewish Adam, though, was turned into a vampire as a baby, a very unusual occurrence. The two brothers have always been close, even when they fight, but recently, they've developed very different opinions about mortals, AKA non-vampire humans. Victor sees them as a potential source for blood, which would mean that they wouldn't have to drink the blood one of their mothers brings home from the hospital. Adam wants to use his powers to protect mortals, especially when someone begins murdering them. Befriending several mortals – without letting them know he is a vampire – Adam realizes that the murders are being done by a vampire hunter, one who wants to destroy Adam and his family.

While “Don't Want to Be Your Monster” has less Jewish content than Moulton's second novel, its secondary characters offer connections to Judaism (in addition, to one of them being Jewish), by noting, for example, how those who want to rid the world of vampires and werewolves are also looking to rid the world of other minorities, including Jews. The end of the novel was very exciting and will keep readers turning pages to discover what happens.

While I confess to not being a big fan of adult novels about werewolves and vampires, I really enjoyed both of these books. A good deal of that is because the main characters were not evil: in fact, their actions are positive ones that help the world. Both works are very creative and teach excellent lessons without being pedantic.

◆ “Courage to Dream”

Fact and fantasy come together in Neal Shusterman's graphic novel “Courage to Dream: Tales of Hope in the Holocaust,” which is illustrated by Andrés Vera Martínez (Graphix/Scholastic Inc.). The work offers five stories of impossible tales of rescue during the Holocaust, while also offering factual information about what really occurred.

While all the stories are excellent, I particularly liked “The Golem of Auschwitz,” which begins with the history of the golem, a humanlike creature created from earth who performs supernatural acts of strength. Members of the resistance are helped by Baba Yaga and her house, which walks on its chicken legs in “Spirits of Resistance.” The tale also includes other aspects of Jewish folklore such as the fools who live in Chelm. The final story, “The Untold,” shows what occurs after a teenager in contemporary See “Books” on page 20

Happy New Year!

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Intersisterhood event extends RSVP to Sept. 23

Temple Israel will host this year's Intersisterhood event on Tuesday, September 24, at 7 pm. The RSVP deadline has been extended to Monday, September 23, giving community members more time to secure a spot. The evening will feature a presentation by Dr. Allan Arkush on "Reconstructing the High Holidays." Following the presentation, attendees will enjoy a musical interlude by Kaskeset, Binghamton University's Jewish *a cappella* group. The program will begin with time for refreshments and schmoozing.

All members of the community are welcome to attend; the cost for the event is \$6. The event is made possible by the generous sponsorship of the Victor and Esther Rozen Foundation. Those interested in attending are encouraged to make reservations by contacting their synagogue office by Friday, September 20, to ensure a spot. The phone

numbers for the synagogues are Beth David 607-722-1793, Temple Concord 607-723-7355 and Temple Israel 607-723-7461.

After the talk, there will be a musical interlude by Kaskeset. They will perform a selection of songs, including "Hatikva," "HaYam" and "Yachad," adding a musical touch to the evening's program.

Attendees will also have the chance to participate in a raffle, thanks to generous donations from local organizations. Prizes include two memberships in the Binghamton Philharmonic's "Best Seats Club," tickets to a KNOW Theatre production, gift certificates for PS Restaurant, Weis Markets and Price Chopper, and tickets for an Anderson Center concert.

"This event offers a blend of learning, music, and community connection, making it a meaningful way to prepare for the High Holidays," said event organizers.

Federation, JCC to hold joint AED/CPR training

By Reporter staff

The Jewish Federation of Greater Binghamton's Safety and Security Committee and the Jewish Community Center will hold a program on how to use an automatic defibrillator and perform CPR on Wednesday, September 25, from 6:30-9:30 pm, at the Jewish Community Center, 500 Clubhouse Rd., Vestal. Additional sponsors of the program are the Sisterhoods of Beth David Synagogue, Temple Concord and Temple Israel. The program is free and open to the entire community. To register for the program, visit www.jfjb.org, or contact the Federation office at 607-724-2332 or director@jfjb.org.

"This is really a continuation of our Stop the Bleed program," said Shelley Hubal, executive director of the Federation. "After the program, people mentioned that they had AEDs in their building, but no one knew how to use them. We decided it would be a great idea to offer a class in their use and how to perform CPR."

"At the JCC, the safety and well-be-

ing of our community is a top priority," said Raychel Reilly, COO of the Jewish Community Center. "We are honored to partner with our friends at the Federation to offer a free CPR and AED class to members of our community. This initiative ensures that the greater Jewish community is equipped with the necessary skills to provide this vital layer of protection in an emergency situation."

"Training sessions, like this CPR/AED class, offer an opportunity to learn and practice basic life saving skills," said Steve Malkin, chairman of the Federation's Safety and Security Committee. "As someone already at the scene, you will be able to respond, act and support a life until professional first responders can arrive. You could save the life of a child or adult, stranger or friend, or even a member of your own family. Experience using an AED, or knowing how to perform CPR, enables you to act - on your own or while being coached by a 911 dispatcher. What would you do to save a life? Nothing is not an answer."

Tea and Talk

Chabad of Binghamton, with co-sponsorship from the Jewish Federation of Greater Binghamton, holds Tea and Talk programs, an hour-long gathering for local Jewish seniors who are looking for "a meaningful conversation," from 11 am-noon, in Chabad's atrium lounge.

Upcoming dates are:

- ◆ September 26
- ◆ October 10
- ◆ October 31
- ◆ November 14
- ◆ December 5
- ◆ December 19

To RSVP and for more information, visit www.JewishBU.com/Tea or call 797-0015.



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Jews in Sports

The 2024 Paris Summer Olympics: Jewish triumphs and tribulations

BILL SIMONS

Pierre de Coubertin, the aristocratic French educator and writer who founded the modern Olympics, envisioned the revived games through a prism of idealism. The quadrennial ancient Olympics (776 B.C.E.-393 C.E.) originated in Greece as a religious festival featuring athletic and artistic completion, and continued after the rise of the Roman Empire. By protocol and tradition, warring parties vouchsafed the safety of athletes traveling to the games. Olympia in Greece remained the permanent site of the ancient Olympics. The decline of public funding, reflecting changing political and cultural priorities, brought an end to the ancient Olympics after more than a millennium.

For 1,500 years, the Olympics remained dormant until Coubertin – through tireless promotion, networking and organizing – created the modern games that debuted in 1896 Athens. He sought to promote peaceful internationalism between peoples through amateur athletic competition. Over time, national ambitions, ever increasing demands imposed on athletes and commercialism eroded Coubertin’s ideal, even as the games grew in size, spectacle and expenditure. World wars cancelled three Olympics, and political agendas led to national boycotts and the banning of countries. With host Adolf Hitler’s employment of politicized architecture, pageantry and propaganda, the 1936 Berlin Olympics promoted the Third Reich’s Nazi dogma. During the Cold War, athletic competition between the United States and the Soviet Union turned ideological and impacted international rivalries.

In 2024, the Olympics returned to Paris, Coubertin’s home, after a 100-year hiatus. Jews had reason for apprehension. In France, even before the Gaza war, violent attacks on Jews had escalated. Indeed, notorious episodes of antisemitism mark French history. French Jews endured waves of restrictions, expulsions and Crusader-inflicted mass murder during the Middle Ages. During the 1890s, antisemitic canards fueled the conviction and draconian

punishment of army officer Alfred Dreyfus for treason, an episode that polarized French society. The World War II French Vichy government collaborated in the deportation of Jews to Nazi death camps. The Israel war of self-defense that began with Hamas’ terrorism attack on southern Israel on October 7 has intensified antisemitism in France, home to Europe’s largest Jewish population. The most notorious of the numerous recent acts of antisemitism in France include the May firebombing of a Rouen synagogue and the June gang rape of a 12-year-old Jewish girl in Paris. On social media, French Olympic sprinter Muhammad Abdallah Kounta posted, “May Allah grant the most terrible and horrible degree of hell to the Zionists and their supporters... may they suffer for eternity.”

Amidst virulent anti-Israel demonstrations, death threats and derisive chants aimed at Jewish athletes, French President Emmanuel Macron and Minister of the Interior Gérald Darmanin resolved that nothing akin to the 1972 Munich kidnapping and murder of 11 Israeli Olympians by Black September terrorists would occur in Paris. Mounting a massive presence, elite police and special security units effectively deterred potential terrorism at the Paris Olympics. And displaying courage, grace under pressure and athletic excellence, Jewish athletes from Israel and the Diaspora performed magnificently.

Jews have participated and won laurels in the modern Olympics since its 1896 inception. Taken as an aggregate, however, and considering context, Jewish triumphs at the 2024 Paris Olympics arguably surpass those of any of the previous games. Jewish athletes from America, Australia and Israel won 18 medals – six gold, seven silver and five bronze in Paris. Israeli athletes garnered seven of those medals, a record for the Jewish state. Considering the pervasive pressure felt by Jewish competitors due to escalating antisemitic attacks accompanying the ongoing Hamas war, the tally is truly remarkable.

The odyssey of 20-year-old U.S. Olympic wrestler Amit Elor underscores the challenges that Jewish athletes encountered on their journey to the 2024 Paris games. She carries the legacy of grandparents forced to flee from the Holocaust, a coming of age marred by tragic and unexpected deaths of loved ones, direct encounters with antisemitism, and jibes about girls and women who wrestle. The daughter of Israelis who migrated to California, Elor grew up with parents and five older siblings who were gifted athletes. Oshry, her generous, 6’5” 325-pound, football star brother, was murdered, and her father Yair died under mysterious circumstances. Talented and determined, Elot, undefeated in competition since 2019, earned a 2024 Olympic gold medal in the women’s freestyle 68 kg (149.1 pounds) division, the youngest American wrestler to ever claim first place. During the Olympics, she suffered social media attacks, amongst them: “And you belong in the gas chamber.” She dedicated her victory to America, Israel, Oshry, her father, and her refugee grandparents. Donning a yellow pin in support of hostages taken by Hamas terrorists, Elot declared, “Eighty years ago my grandparents survived the Holocaust, but antisemitism is still all around us. My grandparents won. I won. Humanity will win. Never again.”

Slalom canoeist Jessica Fox is arguably the greatest Jewish Olympian whose name is not Mark Spitz, the swimmer who won seven gold medals at the tragic 1972 Munich Olympics. The 2024 Paris games were the fourth Olympics for 5’5”, 132-pound Fox. With her Gentile father, Richard, and Jewish mother, Myriam, both former Olympic canoeists, Fox moved from France to Australia when she was 4 years old. Myriam serves as coach for Jessica and younger daughter Noemie. Identifying as Jewish, Fox, a proud recipient of Maccabi World Union recognition, called a 2019 trip to Israel – accompanied by her maternal grandmother, mother and sister – impactful. See “Paris” on page 12

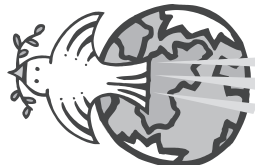
New Year Greetings

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



Terri Bennett

L'SHANAH TOVAH



HOWARD FISHER

L'SHANA TOVA TIKATEVU



Susan and Gerald Hubal

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




Bob Tomanek

Wishing All a Sweet New Year!



MARILYN AIGEN

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



Jean and Lew Hecht
Amy, Ken, Josh & Jacob Tucker
Sarah, Brian, Anna, Evan & Noah Grills

L'Shanah Tovah




from Maria & Bob Kutz

L'SHANAH TOVAH



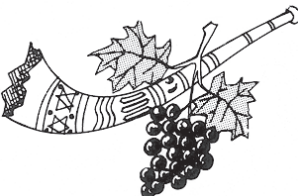
Hon. Hollie S. Levine

May the nations & people everywhere understand that peace and cooperation is the answer.



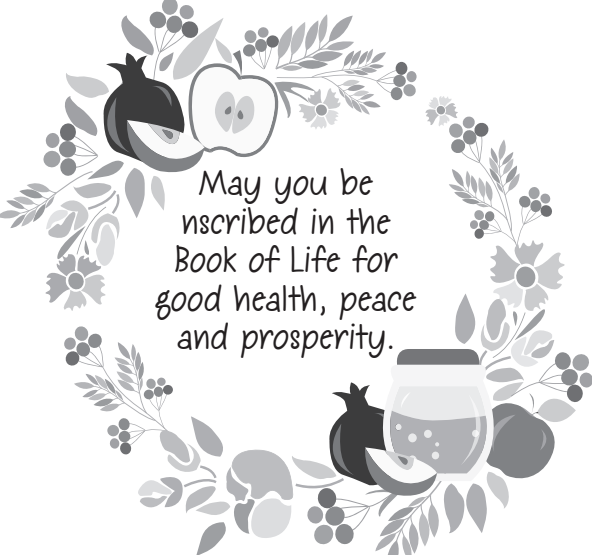
Neil & Sima Auerbach

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




Bob & Lori Schapiro
Jared, Stefi, Lindsey and Daniel

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



Suzanne and Arthur Siegel

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



Kathy Brown,
Advertising Representative

TC to offer free High Holiday childcare

Temple Concord Sisterhood will sponsor free High Holiday childcare for children, ages 2 to under 4, for adults attending services at Temple Concord. It will be held in the Tot Time room on the third floor of the Kilmer Mansion.

This is a daytime only program for Rosh Hashanah, Wednesday, October 3; and Yom Kippur, Saturday, October

12, from 9 am until adult services are finished. Reservations for Rosh Hashanah must be made by phoning the temple office at 607-723-7355 from 10 am-2 pm Tuesday through Friday, or e-mailing the temple office by Tuesday, September 24, for Rosh Hashanah. Reservations for Yom Kippur must be made by Tuesday, October 1. Without

reservations, children will not be accepted.

The adults who bring these children must bring them to and pick them up from the Tot Time room. They must tell the caregivers the children's names and tell the ushers where they are sitting in the sanctuary in case they are needed. These adults are responsible for any diaper needs. The children will be given apple juice and a snack. Toys, games and stories will be provided.

Amanda Donahue is chairwoman for this Sisterhood sponsored offering.

Slonim-Shemtov holding baked goods sale to benefit Israeli widows

Chaya Slonim-Shemtov, a local home baker, will offer round challahs and apple honeycake for purchase with a portion of the proceeds being donated to widows in Israel whose husbands were killed since October 7. "Ahead of Rosh Hashanah, as we all prepare for the Jewish New Year cooking our brisket, chicken soup and sweet round challah, our hearts and minds are still reeling from the horrific reality our people face since October 7 of last year," said Slonim-Shemtov, explaining her reason for the fund-raiser.

The baked goods are kosher *pareve* (*Pas Yisroel*) and prepared in a kitchen with oversight by Rabbi Aaron Slonim.

On offer will be the traditional round braided challah with choices of plain (\$7.99 each), golden raisin (\$8.50 each) and sweet crumble toppings (\$8.50 each). The apple honey cake will cost \$18 for one 9" round bundt cake. A discounted rate of five challahs for \$36 is available.

Orders must be placed by Sunday, September 29, at noon, for pick-up on Tuesday, October 1, after 1 pm, at Chabad Center. For more information or to place an order, visit <https://bit.ly/bingchallah>, or call or text Slonim-Shemtov at 607-651-6758.

Holiday service schedules

September-October holiday service schedules can be found starting on page 6 of the September 6-19 issue and on *The Reporter's* website at www.thereporter.org/local-news/high-holiday-services-at-area-synagogues-2024. Contact information can be found in the congregational notes on page 18 of this issue.

TC Sisterhood Super Kiddush

The annual Temple Concord Sisterhood-sponsored Rosh Hashanah Super Kiddush will be held on Thursday, October 3, following Rosh Hashanah services. It will be in the Kilmer Mansion dining room, 9 Riverside Dr., Binghamton.

"Sweets for a sweet New Year plus other snacks will be available for everyone - children and adults," said organizers of the event. "Sisterhood hopes all will come to enjoy friendship, plus the goodies."

The Sisterhood committee, which organizes the Super Kiddush, includes Babs Putzel-Bischoff, chairwoman, and committee members Barbara Dickman, Tracy Putzel-Bischoff, Gayle Klein and Marsha Luks.



On the Jewish food scene

Fish heads and the New Year

RABBI RACHEL ESSERMAN

In my chaplaincy, I've been introducing the individuals (and staff) to Jewish foods connected to our many holidays. We made latkes for Hanukkah last year, hamantashen (most of which didn't hold their shapes) for Purim, a version of matzah brei for Passover (served with the traditional Ashkenazic charoset I brought in from home), and surprisingly good homemade blintzes for Shavuot (with store-bought cheesecake in case the blintzes bombed, which they did not).

This will be the first High Holiday season since we began this particular practice at the day program and I decided to research possibilities for what we might make. When Broome Developmental Center was open, we had

apples and honey, along with a variety of cookies, to wish everyone a sweet new year. (Side note: one of the staff so liked the apples and honey, that he told me that he started bringing them to parties.) This led me to think about other traditions, including one that was never done by my family and which I am not going to suggest to those I work with: eating fish heads. (OK, I might suggest it as a joke, but, hmm, I doubt anyone will want to take me up on it.)

Of course, I became curious about how the custom began, although finding a satisfactory answer was not easy. One reason - which made sense to me from knowing about See "Fish" on page 9



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

Michael, Susan, & Kerry Wright

As we celebrate a New Year, we wish the entire community Shana Tovah.

Rabbi Barry and Jill Baron

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

Suzanne Holwitt and Family

Have a sweet, happy & healthy New Year!

The Coker Family

Shana Tovah

from Shari & Rob Neuberger

לשנה טובה תכתבו

Wishing you and your family a very Happy New Year. May you be blessed with life, health, prosperity and nachat.

Rabbi Zev and Judy Silber and family.

L'Shanah Tovah

Rabbi Rachel Esserman

L'Shanah Tovah

Marilyn Bell & Family

Happy New Year from Steven, Gail, Michael, Emily, Milo & Eli Feuer of Otego, NY

For a New Year as sweet as honey

Merri & Tony Linka, Alexander, Anna, Maya, Dora, Ari, Max & Samuel Preus

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

Shelley, Mark, Josh & Rae Hubal

Happy Rosh Hashanah

A sweet 5785 to a somber Jewish people

By Ethel G. Hofman

(JNS) – On the eve of Wednesday, October 2, Jews the world over will celebrate Rosh Hashanah, the Jewish New Year. Sweet dishes will be served to welcome in 5785 with wishes for a sweet year ahead. And for peace. After a year like this one, the Jewish people need some resolution. They need the estimated 100 hostages returned from nearly a year of captivity in the Gaza Strip after the Hamas terrorist attacks and atrocities in southern Israel last October. They need calm in Israel’s north and the country’s borders to be secure. They need the world to stop protesting – to put away their signs and their anger, and to focus on resolving regional ills. For far too long, the Middle East has been a maelstrom.

Shani Feinstein, who lives in the Philadelphia suburbs, knows that firsthand. Vivid memories remain of her last Rosh Hashanah in Tehran in 1979. She had just graduated college and was settled in a job. She recalls that “demonstrations against the Shah had started in June, but we didn’t pay much attention. Then, before Rosh Hashanah, floods of angry people – men and women – spilled into the streets. They became more intimidating. The ayatollah made empty promises. Women had to cover Western clothing and wear a *chador* – a full, body-length black garment – or face punishment. It was the end of freedom under the Shah’s regime.”



Shani Feinstein measured saffron for a holiday dish. (Photo by Bruce Feinstein)

The Jewish community – between 70,000 and 80,000 people in all and one of the oldest in the Diaspora – aid low so as not to draw attention to themselves of the holiday. Before going to *shul*, Sion, her father, would wrap his *tallit* bag in a newspaper. Shopping at the market for all the holiday foods, Shani’s mother, Tuba, wore a *chador* and stayed to herself. That year, Rosh Hashanah was celebrated quietly with family.

The political atmosphere grew darker in the country. Most Jews lived in Tehran, with lesser concentrations in Shiraz, Kermanshah and Isfahan. Shani recounts that “the Shah had left, and the ayatollah returned and replaced the government.” She told her mother that she didn’t want to live in such an environment. But where to go? Communication with Israel had been cut off. In February 1980, word spread that the Chabad-Lubavitch movement was ready to take young people out of Iran to New York. The fear was of another Holocaust. Shani went to the passport office every day for two months until she received her passport.

“It was the happiest day of my life,” she says.

Eventually, the rest of her family came over, save for one sister. Shani went on to marry and have three children.

Shani carries on the Sephardic culinary traditions she grew up with, reminiscent of a home she can no longer see. There are no Western-style meal courses in Iran. No soups, no challah, no honey or apple cake, as in Ashkenazi holiday meals and tradition. Rather, a sumptuous array of Rosh Hashanah dishes is set out on a long table, buffet-style. Symbolic foods consist of flatbreads, pomegranate seeds, pumpkin, red beans, leeks and dates – for a sweet year and for the eradication of enemies.

A simple salad reflects the Iranian use of just a few fresh ingredients. Alongside, a tray of assorted fresh herbs like fresh tarragon, watercress, radishes and green onions is typically served to dinner guests. Dessert comes in the form of baklava, accompanied by a platter of seasonal fruits and nuts.

Shana tovah umetukah: A good and sweet New Year to all!

Persian Salad (*pareve*)

Serves 4-6

Cook’s tips:

- ◆ May substitute any fresh herb such as mint, watercress or parsley for the cilantro.
 - ◆ Two to three limes, depending on size, yield ¼ cup lime juice.
 - ◆ Limes and lemons yield more juice at room temperature.
- 3 to 4 Persian cucumbers cut into ½-inch pieces
 2 to 3 medium tomatoes, cut into wedges
 ¼ Vidalia onion, finely chopped
 3 Tbsp. chopped cilantro
- Dressing:
 ¼ cup freshly squeezed lime juice
 3Tbsp. extra-virgin olive oil
 Pinch of salt and 3 to 4 grinds freshly ground black pepper
 Place all ingredients into a serving bowl. Set aside.
 In a small bowl, whisk together the dressing ingredients.
 Pour over the vegetables in a bowl.
 Serve chilled or at room temperature.

Rice With Candied Orange Peel (*pareve*)

Makes 6-8 servings

Cook’s tips:

- ◆ Use store-bought shredded carrots.
 - ◆ Slivered orange peel by the company Sadaf is available online. If preparing at home, make sure no white pith remains on the peel.
- 1 cup slivered orange peel
 4 cups water, divided
 1 cup carrots, cut into thin strips
 2 Tbsp. vegetable oil
 1 cup sugar
 ½ tsp. saffron dissolved in 2 Tbsp. hot water

3 to 4 cups hot cooked rice
 In a medium saucepan, place orange peel and 3 cups water. Bring to a boil over high heat.

Cook for 10 minutes. Drain. Rinse with cold water and set aside.

In a small skillet, sauté the carrots in oil over medium heat for 5 minutes. Set aside.

In a separate saucepan, place the orange peel, carrots, sugar and 1 cup water. Bring to a boil over high heat.

Reduce heat. Simmer over medium heat for 10 minutes. Remove from heat and stir in the saffron.

Transfer to a bowl. Drizzle this mixture over rice and serve.

Chicken With Pomegranate Paste (meat)

Serves 4-6

Cook’s tips:

- ◆ Pomegranate molasses is a Middle Eastern condiment made from boiled-down pomegranate juice. It’s available online from Sadaf.
 - ◆ Turmeric is a flowering plant of the ginger family, ground and used as a spice.
- 1 medium onion, thinly sliced
 3 to 4 Tbsp. vegetable oil
 1 tsp. turmeric
 ½ tsp. salt
 ¼ tsp. pepper
 1 large (4 to 5 lbs.) chicken, cut into 8 pieces
 ¼ cup pomegranate molasses dissolved in ¾ cup warm water
 10 pitted prunes
 8 pitted dates
 ¼ cup honey
 Pomegranate seeds and fresh parsley (optional)
- In a large skillet, sauté the onion in oil over medium-high heat until golden brown.
 Add turmeric, salt and pepper. Add the chicken and fry on each side for 5 minutes.
 Add the dissolved pomegranate molasses, prunes, dates and honey. Cover and cook on medium heat for 10 to 15 minutes.
 Reduce heat, cover, and continue cooking for 30 to 40 minutes longer.
 Arrange the chicken pieces on a platter. Drizzle the sauce over top.
 Decorate with pomegranate seeds and parsley, if using.

Roasted Stuffed Chicken (meat)

Serves 4-6

Cook’s tips:

- ◆ Substitute 1½ teaspoons bottled minced garlic for 3 garlic cloves.
- See “Sweet” on page 13



Candied orange peel. (Photo by Bruce Feinstein)

New Year Greetings

L'SHANAH TOVAH

Rhona & Richard Esserman

Have a sweet and happy New Year!

Rebecca Kahn & Richard Birchard

לשנה טובה תכתבו

MAY YOU BE INSCRIBED FOR A GOOD YEAR

Susan and Ben Kasper

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

Harold & Toby Kohn and Family

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

Shelley Goldman Black

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

Arieh Ullmann & Rhonda Levine

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

Ann C. Brillant

וכתבנו בספר החיים

Happy Rosh Hashanah!

Linda & Dennis Robi and Family

Cornell professor, who called Oct. 7 “energizing,” back after “voluntary leave”

By JNS staff

(JNS)—Russell Rickford, an associate history professor at Cornell University, is back at the Ivy League school in Ithaca after a “voluntary leave” following his reference to the Hamas terrorist attacks in southern Israel on October 7 terror as “energizing” and “exhilarating.” Rickford is teaching socialism in American and African-American visions of Africa, according to the private university’s website.

On October 17 last year, Cornell’s President Martha Pollack and its board chairman, Kraig Kayser, stated that they had learned the day beforehand of Rickford’s comments “at an off-campus rally where he described the Hamas terrorist attacks as ‘exhilarating.’” (Pollack stepped down from her role over the summer.)

“This is a reprehensible comment that demonstrates no

regard whatsoever for humanity. As we said in yesterday’s statement, endorsed by senior leadership of the board of trustees, any members of our community who have made such statements do not speak for Cornell,” the duo added. “In fact, they speak in direct opposition to all we stand for at Cornell.”

Rickford subsequently apologized. Cornell told the *New York Post* “that the university did not discipline Rickford for his hateful remarks,” the *Post* reported. “It would not say whether Rickford was paid while on leave.”

“He found the October 7 massacre, rape and torture of 1,200 civilians as ‘exhilarating.’ Unsurprisingly, he was welcomed back,” stated Sen. John Fetterman (D-PA). “This is the personification of elite educational rot and antisemitism at the core of so many anti-Israel campus protests.”

Rep. Claudia Tenney (R-NY) told the *Post* that she plans to send a letter to Cornell’s interim president stating that she is “deeply disgusted by Cornell’s decision to continue employing Mr. Rickford after his horrific statements that celebrated the murder of innocent people and incited violence.”

“Regardless of one’s views on the Israeli-Palestinian conflict, the loss of human life – especially the lives of women, children and the elderly, including Holocaust survivors – should never be referred to as ‘energizing’ or ‘exhilarating,’” she plans to write. “By perpetuating these abhorrent views, professor Rickford has not only violated his ethical responsibility as an educator, but has also jeopardized the safety of the Jewish community and tarnished Cornell.”

Study: One in five non-Jewish collegians don’t want to befriend Zionists

By JNS staff

(JNS)—Research funded by the Jim Joseph Foundation, based on multiple years of surveys, suggests that a sizable cohort of students oppose the Jewish state and seek to socially ostracize their peers who disagree with them. The 65-page report “A Year of Campus Conflict and Growth: An Over-Time Study of the Impact of the Israel-Hamas War on U.S. College Students,” released on September 3, analyzes Jewish students’ experiences on campus in comparison to non-Jewish students. College Pulse, a survey research and analytics company, conducted the surveys, which included hour-long focus group sessions with dozens of students.

The study uses survey responses from the same group of students in April 2022; November and December 2023; and in March and April 2024. It found that one in five non-Jewish respondents did not want

to be friends with supporters of Israel. The report also showed recognition of this trend with more than half of Jewish students saying those openly supporting Israel would pay a social price.

“This study, conducted over three years, reveals extraordinary detail about the experience of American college students during a historic period of tensions on campus,” said co-author Eitan Hersh, a political science professor

Eitan Hersh at Tufts University and College Pulse.

Hersh said the study’s focus groups “give voice to students from wildly different backgrounds about what they think of Jewish students, Israel, and the protest movements at their schools.”

He added that “the survey analysis shows how differently Jewish and non-Jewish students experienced the last year on campus and hints at what can be expected in the future.”

Piaker Continued from page 3

on earth, as well as the course she has charted for herself since his death,” organizers continued. “In her pre-October 7 life, Haim, a nurse with a sub-specialty in palliative care, was deeply involved in supporting families during the end of life processes of their loved ones, with a particular emphasis on dementia.”

“My father, Philip M. Piaker, started this series in memory of my mother, Pauline, who passed away in 1995,” explained Alan Piaker who along with his sister, Susan Kasper, and brother, Matthew, sponsor the event each year. “We have continued this event after the death of our father in 2003. The world has changed since the horrific massacre on October 7, 2023. Iris will share her perspective on the events that have unfolded after that black day. Please join us for what will be a sad, but compelling and uplifting, talk. It is important for all of us to come together, and find as much positive and unifying energy as we can muster. I think Iris is the kind of speaker who can help us do just that.”

“It is an honor to partner with Chabad for what will be a meaningful event,” said Shelley Hubal, executive director of the Jewish Federation of Greater Binghamton. “Since October 7, the global Jewish community has been grieving, and nobody has suffered more than the families of the hostages and the fallen soldiers. Iris’ message of hope will bring healing to our community. I hope everyone will participate.”

Fish Continued from page 7

other food customs – was offered by the website Flavor of Diaspora, which noted that “in a historical context, we probably picked up this tradition from pagan and Christian neighbors in Europe and the Middle East in the early, pre-Islamic Middle Ages. Many food traditions then (and now) were iconographic: people ate in a way that imitated what was commemorated. Another culture probably had a fish head tradition, and we adopted it.”

A more religious explanation for eating fish heads on Rosh Hashanah is based on a play on words. Rosh means head, so Rosh Hashanah is the head – meaning the beginning – of the new year. People began to eat fish heads as a symbol of this and, before eating, would say, “May we be heads, not tails,” meaning leaders not followers. Why fish heads? I couldn’t find any information on that either, although I did discover that some Sephardic communities have a custom of eating a sheep’s head, rather than a fish head. The reason given is that it’s in memory of the ram who was sacrificed instead of Isaac in the *Akedah* (the binding of Isaac), one of the Torah readings for Rosh Hashanah. According to one article, Persian communities eat tongue,

which I like on a deli sandwich, but not so much when my mother cooked a cow’s tongue and served it years ago. (It looked too much like a large-sized human tongue.)

People who want to keep the custom, but don’t want to serve fish heads as a separate dish, will roast a whole fish so its head can be eaten. Some will cut off the tail as a reminder that we are supposed to be leaders (heads), rather than followers (tails). I read several articles that talked about the importance of the custom as a reminder of how we are supposed to behave. They suggested that it is especially important in contemporary times, although I’d bet similar lectures have been given over the centuries.

Whatever you decide to eat for Rosh Hashanah, I want to wish you a happy, healthy, sweet New Year. *Shanah tovah!*

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Federation kicked off Campaign 2025 on Sept. 8



Around 60 people attended the Jewish Federation of Greater Binghamton's Super Sunday brunch on September 8. The event kicked off Campaign 2024.



L-r: Author Joan Leegant, who spoke at the event; Suzanne Holwitt, president of the Jewish Federation of Greater Binghamton; Shelley Hubal, Federation executive director; Merri Pell-Preus, who introduced the speaker; and Campaign Chairwoman Marilyn Bell.



Joan Leegant talked about her book "Displaced Persons" and read short selections from her book to illustrate points in her talk.



People enjoyed the brunch before the program began.



People had a chance to catch up with friends before the brunch began.



After the program, attendees were able to purchase copies of Joan Leegant's book of short stories, "Displaced Persons." (To read The Reporter's review of the book, visit www.thereportergroup.org/book-reviews/off-the-shelf-israelis-and-americans.)

Jewish kitchenware unearthed in ancient drainage channel

By JNS staff

(JNS) – The secrets of the Jewish kitchen dating back two millennia to the time of the Biblical Second Temple are being uncovered in Jerusalem's ancient drainage channel, the Israel Antiquities Authority announced recently.

Items such as expensive oils, grape seeds and 2,000-year-old eggshells were unearthed during an excavation – outside the Old City walls – in the drainage channel that ran under Jerusalem's main street during the Second Temple period.

The ancient drainage channel ran under the colorful markets of Jerusalem at the foot of the Temple Mount, and along the entire length of the City of David.

"Into the channel's mouth were swept the detritus of the life above Jerusalem's main street; where they remained preserved between the walls just as they were at the moment of the city's destruction," explained Ayala Zilberstein, excavation director on behalf of the IAA, which is carrying out the dig with funding from the City of David. "Small finds tell us a big story, from Jerusalem's heyday of prosperity and splendor when its streets bustled with life, until the city's ebbing moments during the rebellion against the Romans, and its total abandonment following the Temple and city's destruction."



Finds from the ancient drainage channel (Photo by Emil Aladjem/Israel Antiquities Authority)

In the upper layers of the soil, the excavators discovered remains from the days of the city's destruction in 70 C.E., including complete pottery lamps from the Second Temple period. The soot preserved on their rims remains as a sign of the fire that once burned inside them.

As the archaeologists dug deeper, they uncovered finds indicative of Jerusalem's splendor and wealth during the Second Temple period, the years during which the city hummed with never-ending activity, the IAA said.

"Through this large variety of pots and dishes that accumulated in the drainage channel, we encounter nearly the complete tableware set of Jerusalem's residents," See "Ancient" on page 15

Annual Campaign 2025

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Jewish Federations security network to collaborate more with federal intel agencies

By David Swindle

(JNS) – The leading nonprofit promoting enhanced safety for Jewish communities in North America will expand its resources by joining as one of the first two charities in a program usually reserved for Fortune 500 companies, the Public-Private Analytic Exchange Program led by the Office of the Director of National Intelligence. The Secure Community Network announced its participation in the group, which also features the FBI, NSA, Amazon, Meta, Disney and Citibank. The exchange program includes 60

government participants and representation from 64 private sector entities.

Ezra Weinberger, the group’s communications and marketing manager, told JNS that in 2023, the organization had recorded 5,404 threats and referred 1,619 for reporting to law enforcement. “This direct access to intelligence and best practices is crucial given the sharp rise in threats,” he said.

“We are honored to join this distinguished group of security professionals across government and the private as well as nonprofit sectors,” said Michael Masters, national

director and CEO of the Secure Community Network, in a statement. “SCN’s involvement is a testament to the gold-standard intelligence and information-sharing efforts, and the outstanding network of security professionals and experts supporting Jewish communities across the country.”

He added that “the chance to collaborate with our partner members in the AEP not only expands SCN’s network and capacity but lends our unique lens and expertise through our efforts to protect the Jewish community, and our work with the broader faith-based community.”

New Year Greetings from these Community Institutions

Wishing the community
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Rabbi Micah Friedman,
Executive Board & Trustees,
and the entire congregation of Temple Israel

**Norwich
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wishes the
community



*a Happy and Healthy
New Year!*

Pew: Jews likeliest of major religious groups to have migrated

By Menachem Wecker

(JNS) – Although Jews make up about 0.2 percent of the global population, they account for 1 percent of migrants worldwide – five times their expected proportion, according to a new analysis from the Pew Research Center.

“Israel is the most frequent origin country among Jewish migrants and also their top destination,” Pew found. “Of the major religious groups, Jews are by far the likeliest to have migrated. One-in-five Jews reside outside of their country of birth, compared with smaller shares of Christians (6 percent), Muslims (4 percent), Hindus (1 percent), Buddhists (4 percent) and the religiously unaffiliated (2 percent).”

Christians made up the largest number (about 47 percent) of those living outside their country of birth as of 2020, according to the Pew analysis, which drew upon data from the United Nations and 270 surveys and censuses. Muslims were the next largest group (29 percent), followed by Hindus (5 percent), Buddhists (4 percent) and then Jews.

Nearly half (47 percent) of Jewish migrants were born in Europe, followed by the Middle East and North Africa (26 percent) – largely in Israel and Morocco. Smaller percentages of Jewish migrants were born in Asia-Pacific (8 percent), Latin America and the Caribbean (8 percent), North America (7 percent) and Sub-Saharan Africa (4 percent).

Today, most (54 percent) Jewish migrants live in the Middle East and North Africa, largely in Israel. More than one-in-five (21 percent) now live in Europe, followed by North America (16 percent), Latin America and the Caribbean (6 percent), Asia-Pacific (4 percent) and Sub-Saharan Africa (less than 0.5 percent).

Israel was “far and away the top destination for Jewish migrants,” with 51 percent of the three million Jewish migrants (1.5 million) residing in the Jewish state as of 2020, per Pew’s analysis. Some of the largest numbers of Jewish migrants who made *aliyah* were from Ukraine (170,000), Morocco (160,000) and Russia (150,000), according to the analysis.

Some 14 percent of Jewish migrants (400,000) live in the United States, while 4 percent (120,000) live in the United Kingdom, and 3 percent (100,000 each) live in Australia, Russia, Germany and France. As of 2020, some 50,000 Jewish migrants now live in Judea and Samaria, per the analysis, which considers someone who moves from Israel to Judea and Samaria to have migrated.

Some 110,000 Jews moved from Israel to the United States, per the analysis, compared with 70,000 American Jews who had made *aliyah*.

“The global stock, or total number of Jews living outside their countries of birth, grew from an estimated 2.3 million in 1990 to 3 million in 2020 (up 28 percent),” per the analysis. “Jews had the smallest increase among the religious groups in this analysis, smaller than the rise among Hindus (48 percent) and the religiously unaffiliated (67 percent).”

“The foreign-born Jewish population in Israel grew from 1.3 to 1.5 million (up 14 percent), and in the U.S. it increased from 290,000 to 400,000 (up 41 percent),” it added.

Paris.Continued from page 6

At the Paris Olympics, Fox was an Australian flag bearer at the opening ceremonies. Then, she went to claim first in the 2024 C1 and K1 kayak slalom competition. With six medals over four games (2012, 2016, 2020 and 2024), she is, at age 30, the winningest slalom canoeist of either gender in Olympic history. Adding to Fox family laurels, her sister Noemie temporarily took the spotlight from big sister Jessica, winning the gold for the inaugural kayak cross in Paris.

Amidst celebration of Jewish Olympic standard bearers, it is important to recognize the danger of encouraging our young to so overspecialize in pursuit of a narrow range of athletic excellence that essential competencies and satisfactions in other areas atrophy. Nonetheless, kudos to the Jewish Olympians who model pride and courage during a time when resurgent antisemitism poses existential threats.

Rosh Hashanah Greetings
from
**THE
REPORTER
GROUP**

Israeli Rabbinate's mandate voided, prompting renewal push

By Canaan Lidor

(JNS) – Roughly two months after the expiration of the mandate of both of Israel's chief rabbis, their acting replacement is also out of a title as of September 16, along with the rest of the Chief Rabbinate Council. The result of a political power struggle between the Rabbinate and the High Court of Justice over women's representation and the clergy's independence, this development may affect kosher certification and several other areas of life in Israel unless it's addressed soon, according to both critics and advocates of the Rabbinate.

Beyond its practical implications, the temporary breakdown within the Chief Rabbinate underlines growing tensions between an interventionist judiciary that critics say is excessively liberal, and state-employed clerics who opponents say are too rigid and inattentive to the needs of the public.

On September 16, the government submitted a bill that would extend the mandate of the Chief Rabbinate's Council, the Rabbinate's governing body, until December

31. Separately, elections for chief rabbis are scheduled to be held in late September.

The Council lost its legal mandate because of the rabbinate's refusal to hold elections under the terms dictated in January by the High Court of Justice. Ruling on a petition by a feminist group, the court cited equality grounds in ordering the Rabbinate to consider appointing women to an elections-related position that the Rabbinate designates for rabbis only. Women cannot serve as rabbis in Orthodox Judaism.

The Rabbinate declined to hold elections under those terms, leading to the expiration of the mandate of the Sephardic and Ashkenazi chief rabbis on July 1 without successors. The court appeared to back down from this demand, facilitating the scheduling of elections for later this month. Meanwhile, though, the mandate of the Council, whose makeup is also determined in the elections, expired on September 16, voiding the authority of its chair from continuing to fulfill the duties of the chief rabbis.

The bill extending the Council's mandate will ensure the saga's resolution, Yehuda Avidan, the director-general of the Religious Services Ministry, told JNS on September 17. He blamed the "overzealous court" for the impasse and added that the Rabbinate's handling of the situation blocked judicial encroachment without compromising people in need of the institution's services.

At stake are important areas of life entrusted to the Rabbinate, which in Israel is a state organ. It regulates kosher

certification, conversion to Judaism, and family and marital issues for Jews through the rabbinical court system, which is part of the judiciary and functions as a family court.

Kosher meat certification will not be affected because certification crews are already overseeing the production abroad (Israel imports most of its meat), according to a source within the Rabbinate. The crews will complete their missions, and the Council will have regained its mandate by the time they return, the source assured JNS.

Ritual circumcision, or *milah*, as well as divorces and marriages, are handled by religious councils, which are local municipal branches of the Rabbinate, the source added. The expiration of the Council's mandate does not affect the local branches' work, but it does prevent the appointment of new staff, according to the source.

"In essence, you have a small gap that will be resolved quickly and remain unnoticeable to those who rely on the Rabbinate's services," said Avidan.

Rabbi Seth Farber, founder of the Jerusalem-based ITIM nonprofit, which has been a longtime critic of the Rabbinate, said in a statement that the crisis "shows we need a profound change in the religious establishment so it would be better connected and more diverse, but we have to begin by making it compliant to the law."

Avidan dismissed Farber's criticism and defended the decision not to hold elections in the Chief Rabbinate under terms dictated by the court. "It was a classic slippery See "Mandate" on page 15

Sweet. . . . Continued from page 8

◆ If there is extra stuffing, wrap in foil and bake alongside the bird.

½ cup water
7 to 8 Tbsp. olive oil, divided

½ cup basmati rice
1 large onion, chopped
3 garlic cloves, minced
5 dried apricots, chopped
5 pitted prunes, chopped
2 Tbsp. raisins
¾ cup fresh mixed herbs such as chopped parsley, dill, coriander

1½ tsp. turmeric
½ tsp. saffron dissolved in 2 tablespoons hot water
1 tsp. each salt and pepper
1 (4 to 5 lb.) roasting chicken
1 Tbsp. paprika
Parsley sprigs to garnish

In a medium saucepan, bring ½ cup water and 2 tablespoons oil to a boil.

Rinse the rice in cold water, drain and add to the boiling water. Cover and simmer for about 10 minutes until the water is absorbed. The rice will be half-cooked.

Preheat oven to 350°F.

In a medium skillet, sauté the onion and garlic in 3 tablespoons olive oil over medium heat until the onion begins to brown.

In a large bowl, mix the rice, onion, garlic, dried fruit and herbs, turmeric, salt and pepper. Fill the chicken cavity with the mixture. Seal by sewing or trussing the bird.

Brush the remaining olive oil over the bird. Sprinkle with paprika.

Roast in preheated oven for 1 hour or until juices run clear when pricked in the thigh.

Transfer to a platter and garnish with parsley.

Persian Baklava (pareve)

Makes 18-20 pieces

Cook's tips:

◆ Traditionally uses filo dough. Shani's shortcut: puff pastry.

◆ Ground almonds, cardamom and rose water may be bought from a spice shop.

For the syrup: 2 cups sugar, 1 cup water, 6 Tbsp. rose water

For the filling: 2½ cups ground almonds, 1½ cups confectioners' sugar, 3 Tbsp. ground cardamom

1 (17-oz.) package puff pastry, thawed

¾ cup margarine, melted

Ground pistachios (optional)

Preheat oven to 350°F.

Prepare the syrup: Mix the sugar and water in a medium saucepan. Stir to dissolve the sugar. Bring to a boil over a medium-high heat. Add the rose water. Set aside.

Prepare the filling: In a bowl, combine the almonds, sugar and cardamom. Set aside.

To assemble: On a rimmed cookie sheet, spread one sheet of pastry. Brush generously with melted margarine. Sprinkle the almond filling over top, spreading evenly to cover. Top with a second pastry sheet. Brush with remaining melted margarine. With a sharp knife, cut the baklava into small squares. Bake in a preheated oven for 20 to 25 minutes. If not golden brown, place under the broiler for 3 minutes. Watch carefully! Remove from broiler or oven. Pour the syrup over top. Garnish with ground pistachios. Arrange on a platter. Serve warm or at room temperature.

Ethel G. Hofman is a syndicated American Jewish food and travel columnist, author and culinary consultant.



Stuffing for roasted chicken. (Photo by Bruce Feinstein)

Photo by Bruce Feinstein



New Year Greetings from these Community Institutions



We wish everyone
in the community
אשנה טובה תצטקו
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May the sound of the shofar
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well-being, of healing and
connectedness, of respect,
appreciation, and understanding!

Happy New Year!
Temple Concord



The
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Center



Wishes the entire community a *Happy,
Healthy and Prosperous New Year.*

אשנה טובה תצטקו

Jewish online resources

By Reporter staff

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

◆ My Jewish Learning is offering “a unique journey through High Holidays prep.” To sign up for the e-mail series that “will guide you through holiday rituals, prayers, foods, and more,” visit www.myjewishlearning.com/take-a-unique-journey-through-high-holidays-prep/.

◆ Siegal Lifelong Learning will hold the hybrid “First Lady of Laughs: The Forgotten Story of Jean Carroll, America’s First Jewish Woman Stand-up Comedian” on Tuesday, November 26, from 10:30 am–noon. The cost to attend the lecture remotely is \$10. It will discuss the story of Jean Carroll, the first Jewish woman to become a star in stand-up comedy. For more information or to register, visit <https://continuededucation.case.edu/search/publicCourseSearchDetails.do?method=load&courseId=2792445>.

◆ The Hebrew Union College will hold the hybrid program “Friends or Foes? Belonging in Biblical Narrative” on Thursday, November 7, at 12:30 pm. The lecture will examine the biblical portrayal of the ancient Israelites’ relationships with their neighbors through the stories of Rahab, Samson, and David. For more information or to register, visit <https://huc.edu/event/friends-or-foes-belonging-in-biblical-narrative/>.

◆ The Lower East Side Jewish Conservancy will hold the virtual event “The Village – Sites, Stories, and Synagogues Zoom Tour” on Wednesday, October 9, from 7-9 pm. Urban historian and educator Bradley Shaw will look at Jewish connections to Greenwich Village. The cost to attend is \$15. For more information or to register, visit <https://lesjc.squarespace.com/event-log/the-village-sites-stories-and-synagogues-zoom-tour>.

◆ Weitzman National Museum of American Jewish History will hold the hybrid event “Echoes of 1929 in a Post-October 7th World | ‘Ghosts of a Holy War’ Book Release” on Sunday, October 20, at 1 pm. The cost to livestream is \$15. Yardena Schwartz will discuss her new book, “Ghosts of a Holy War, with editor-in-chief of the Forward, Jodi Rudoren. For more information or to register, visit <https://theweitzman.org/events/ghosts-of-a-holy-war/>.

◆ The Temple Emanu-El Streicker Center will hold the hybrid event “Call Me Back Live” with Dan Senor featuring Amir Tibon on the launch of his new book “The Gates of Gaza” on Tuesday, September 24, at 7:30 pm. The cost to attend is \$36. For more information or to register, visit <https://streicker.nyc/events/tibon-senor>.

◆ The American Jewish University will hold the virtual program “October 7th: A Year of War on the Battlefield and in the Media” on Monday, October 7, at 4 pm. Former IDF Spokesperson Jonathan Conricus will reflect on October 7, the future of Israel’s war in the region, and global

public opinion. For more information or to register, visit <https://open.aju.edu/event/october-7th-a-year-of-war-on-the-battlefield-and-in-the-media/>.

◆ Siegal Lifelong Learning will hold the virtual lecture “Woman in Gold” on Wednesday November 6, from 7-8:30 pm. Randy Schoenberg, the attorney who represented Maria Altmann, will talk about her journey to retrieve family possessions seized by the Nazis, among them Klimt’s famous painting “Portrait of Adele Bloch-Bauer.” For information or to register, visit <https://case.edu/lifelonglearning/lectures/gold>.

◆ The American Jewish University will hold the virtual program “Being Jewish Today with Author Rabbi Elliot Cosgrove” on Tuesday, October 22, at 3 pm. Cosgrove will discuss his new book “For Such a Time as This: On Being Jewish Today,” which explores questions of Jewish identity and resilience. For more information or to register, visit <https://open.aju.edu/event/being-jewish-today-with-author-rabbi-elliott-cosgrove>.

◆ Roundtable will hold the virtual three-part course “Write Like a Man: Jewish Masculinity and the New York Intellectuals” on Tuesday, October 15-29, from 2-3 pm. The cost to attend is \$132. Ronnie Grinberg draws on her recent book that highlights the mid-century New Yorkers who shaped American intellectual life: Lionel Trilling, Irving Howe, Alfred Kazin and more. For more information or to register, visit <https://roundtable.org/live-courses/history/write-like-a-man-jewish-masculinity-and-the-new-york-intellectuals>.

◆ The Temple Emanu-El Streicker Center will hold the virtual event “Women on the Move: Lisa Barr” on Tuesday, November 12, at 11:30 am. Barr will talk about her new novel “Goddess of Warsaw.” For more information or to register, visit <https://streicker.nyc/events/wotm-barr>.

◆ Siegal Lifelong Learning will hold the hybrid lecture “I’ve Always Been a Jew”: Religion, Race, and Sammy Davis Jr.” on Thursday December 12, from 7-8:30 pm. The cost to attend is \$10. The lecture will explore Sammy Davis Jr.’s “quest for spiritual belonging amid a transnational debate over race, religion, and identity.” For more information or to register, visit <https://case.edu/lifelonglearning/lectures/ive-always-been-jew-religion-race-and-sammy-davis-jr-hybrid>.

◆ The Museum at Eldridge Street will hold a virtual talk “Meditative Spaces” with Tobi Kahn on Tuesday, October 1, from 6-7 pm. The cost is pay what you wish. Kahn will discuss places that offer “contemplation and commemoration.” To register for the event, visit <https://fareharbor.com/embeds/book/eldridgestreet/items/565602/availability/1520572899/book/?full-items=yes>.

◆ Lilith Magazine will hold the virtual “Unlocking Your Memories: A Lilith Writing Workshop” on September 26, from 8-9:30 pm. Author Lesléa Newman will work the attendees on “using observation, memory and imagination to unlock those memories and explore the emotional truths of our lives. Open to all and appropriate for writers of any

level of experience from beginning to advanced.” For more information or to register, visit <https://lilith.org/event/unlocking-your-memories-a-lilith-writing-workshop/>.

◆ The Temple Emanu-El Streicker Center will hold the hybrid event “Judaism and Science: Schism or Synergy?” with Dr. Rochelle Walensky, Rabbi David Wolpe, Dr. Brian Greene and Abigail Pogrebin on Tuesday, November 12, at 6:30 pm. They will discuss “the interplay between science and meaning, and the relationship between religion and science in our society.” For more information or to register, visit <https://streicker.nyc/events/judaism-and-science>.

◆ ALEPH will hold the virtual course “Ancestors & Ghosts, Reincarnating Souls & Spirit Guides: Jewish Afterlife Traditions Throughout the Ages” on Tuesdays, October 29, November 12, 19 and 26, from 8-9:30 pm. The cost to attend is \$54. Dr. Simcha Raphael will explore Jewish afterlife texts spanning more than 3,000 years of Jewish history. For more information or to register, visit <https://aleph.org/civircrm/event/register/?reset=1&id=567>.

◆ The Hadassah-Brandeis Institute will hold several virtual events this fall: “Sandra Seltzer Silberman HBI Conversations Series Featuring Francine Klagsbrun, author of ‘Henrietta Szold: Hadassah and the Zionist Dream’ on Monday, September 30, at 12:30 pm; ‘Israeli Women’s Midrashim after October 7th’ on Monday, October 28, at 10:30 am; ‘Sandra Seltzer Silberman HBI Conversations Series: ‘Songs for the Brokenhearted’ by Ayelet Tsabari’ on Wednesday, November 13, at 12:30 pm; and ‘Sandra Seltzer Silberman HBI Conversations Series: ‘Loving Strangers: A Camphorwood Chest, A Legacy, A Son Returns’ by Jay Prosser’ on Wednesday, December 11, at 12:30 pm. For more information or to register, visit www.brandeis.edu/hbi/events/index.html.

◆ Tablet has published an interactive version of an economic study set inside the gates of the Lodz Ghetto to mark the 80th anniversary of its liquidation. The timeline can be personalized and “is refracted through dozens of firsthand diary entries, speeches, photos, and letters.” For more information or to view the timeline, visit www.tabletmag.com/ghettomoney.

◆ The Union of Reform Judaism will hold the virtual program “In Memory and in Hope – A Global Reform Movement Commemoration of October 7th” on Sunday, September 29, at 1 pm. The gathering will offer “a space for connection and solidarity, featuring content and texts that you may also use during the upcoming month of holidays and remembrance.” For more information or to register, visit <https://urj.tfaforms.net/1572>.

◆ Qesher will hold the following upcoming talks: “Names and Heritage: The origins of Ashkenazi Surnames” on Thursday, September 26, at 3 pm (<https://www.qesher.com/origins-of-ashkenazi-surnames/>); and “Jewish New York Through the Decades: A Photographic Journey” on Sunday, October 6, at 3 pm (www.qesher.com/jewish-new-york-photographic-journey/). General admission to the lectures is \$18. See “Resources” on page 17

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New Tel Aviv U. research enables biofuel production from wet organic waste

By JNS staff

(JNS) – An innovative development by a team of researchers at Tel Aviv University allows for the conversion of the wet raw waste thrown in the trash into liquid and solid biofuels without the need to dry the waste. The researchers assess that fuels produced from organic waste can meet about a third of Israel’s marine fuel consumption.

The study was published in October in the journal *Energy Conversion and Management*: X.

Israel’s waste problem is escalating. In 2019, the country generated 5.8 million tons of municipal waste, averaging about 1.76 kilograms (almost four pounds) of waste per person per day – about 30 percent more than the European average. This figure increases every year by about 2.6 percent. Currently, about 80 percent of household waste in Israel ends up in landfills.

Organic waste presents a significant challenge, harming the environment through greenhouse gas emissions, leachate formation and the pollution of air, water and soil, often accompanied by unpleasant odors.

“Organic waste emits methane, which is a greenhouse gas, and also contaminates groundwater,” says Professor Alexander Golberg of TAU’s Porter School of Environment and Earth Sciences, who led the study. “The treatment of waste is a critical issue. Landfill sites in Israel are reaching capacity, and despite the desire to reduce landfill to a minimum, we are forced to open new sites because there is no other solution. The major advantage of our proposal is that we will reduce the need for so many landfill sites. Municipalities invest considerable funds on waste transportation and treatment, and our solution has the potential to significantly cut those expenses.”

To assess the potential of municipal waste, the researchers analyzed the results of a groundbreaking 2018 survey conducted by E. Elimelech et al. from the University of Haifa. The survey examined the composition of the garbage produced by 190 households in the city of Haifa for a week. The findings revealed that measurable organic waste constitutes about 36.4 percent of food waste and about 16.4 percent of total household waste. In general, this organic waste contains around 80 percent water.

“The results of this survey formed the basis for the waste model in our study,” says Golberg. “We built a continuous



Solid waste treatment facility “Arrow Ecology” at the foot of the Hiriya landfill near Tel Aviv (Photo by Chen Leopold/Flash90)

reactor, which will eventually be adaptable for solar energy usage, to heat the waste to 280 degrees Celsius [536 degrees Fahrenheit], and we were able to significantly reduce the amount of water and oxygen in the biofuel.”

He continued, explaining that “we found cost-effective catalysts that make it possible to control the ratio between the liquid and solid fuel products. Solid fuel can be used as biochar, effectively sequestering carbon dioxide for ex-

tended periods. The biochar can be burned in power plants like regular coal, and liquid biofuels, after upgrading, can power planes, trucks and ships.”

Using the representative model of the measured organic waste, the TAU researchers successfully produced liquid biofuel with a yield of up to 29.3 percent by weight and solid fuel with a yield of up to 40.7 percent based on dry raw material. This process is versatile and suitable for treating any wet organic waste or residue – for example, organic waste from food factories, institutional kitchens and hospitals.

“The production of biofuels from organic waste components can significantly reduce the volume of municipal waste sent to landfills, thereby decreasing environmental pollution of soil, water and air,” the researchers conclude. “Moreover, reducing landfilling will lower greenhouse gas emissions and decrease reliance on oil and coal. Converting waste into energy also offers a local solution for Israel’s energy independence and security.”

The research was conducted by Ph.D. candidate Maya Mosseri in collaboration with engineer Michael Epstein; Professor Michael Gozin of the School of Chemistry at TAU’s Raymond and Beverly Sackler Faculty of Exact Sciences; and Professor Avraham Kribus of TAU’s Iby and Aladar Fleischman Faculty of Engineering. They acknowledge the support of the chief scientist of the Israeli Ministry of Energy and the company Noga.

Belgian AI-training co. works to identify online hate speech

By JNS staff

(JNS) – In an interview in July with *The Brussels Times*, Guy De Pauw, CEO of the company Textgain, described efforts to develop artificial intelligence capable of analyzing hate speech. He explained how current AI programs, such as ChatGPT and Google Translate, have rejected efforts to review toxic language online.

“In our commercial projects, we were early adopters of [large language model] technology. But we noticed that for hate-speech detection, we couldn’t really use them,” he said. “You’ve probably had that experience yourself – as soon as you send anything toxic to ChatGPT, it will refuse to handle it.”

He says a team of 12 seeks to create a model that can recognize context in bigoted language.

De Pauw, who anticipated that his company’s final product could be worth millions of euros, said the program aims to “identify toxic messages and also find out what exactly they are about, who is being targeted and understand deeper patterns that are a lot more complex.”

While the Belgian company had spent nearly a decade developing its AI, De Pauw said “people are finally understanding what the technology can do for them. It was always something we had to explain, but now people know, and that makes a big difference.”

He said that contrary to other open-source models for AI, the company would not release its program since “if you release something like this open source, then bad actors will use it to start producing hate speech at scale, which is not the intention.”

Ancient. . . .Continued from page 10

Zilberstein said. “In contrast to the limited set of vessels generally found when excavating a single household kitchen, the channel assemblage is drawn from many houses, and from different streets in town, thus presenting us with examples of almost all wares the city’s merchants had to offer.”

“In these days, when the word ‘destruction’ takes on more relevance than usual, there is great value, and it is important to look back into our past to remember where we came from and what we went through, to connect with our history, and thus gain a broader view of our life here in Israel,” said IAA Director Eli Escusido. “The great wealth of finds reveals to us a magnificent city full of life, which by its nature emphasizes the magnitude of the destruction and engenders our understanding of what was lost.”

Mandate. . . .Continued from page 13

slope. The court’s demand that women be appointed to a position reserved for rabbis would have created a precedent that before long would lead to new demands to appoint women city rabbis and ultimately women chief rabbis. We value women and respect them, but this does not comply with Jewish tradition, whose preservation the Rabbinat is entrusted to maintain,” Avidan told JNS.

The Rabbinat this month agreed to hold elections on September 29 in Jerusalem. The decision to hold elections followed a High Court of Justice ruling on August 8 that effectively lifted the court’s previous requirement that women be considered to serve under the title of “rabbi” on the Chief Rabbinat’s electing assembly of 150 people.

In the context of a 1980 law regulating the Chief Rabbinat’s work, the designation of “rabbi” may apply also to women versed in Jewish law, the court ruled in January. The Rabbinat must therefore consider appointing women to a category of 10 rabbis whom chief rabbis may by law appoint to the electing assembly, according to the ruling. Its August 8 ruling cleared the path for scrapping the entire category of 10 appointed rabbis and allowed an election with only 140 delegates.

Half of the remaining 140 delegates comprise 70 municipal rabbis affiliated with the Chief Rabbinat, who are all men. The other half is made up of delegates who are not rabbis, including mayors, lawmakers, cabinet ministers, and other public representatives, some of whom are women.

“The court eventually realized it could not coerce the Rabbinat to declare women as rabbis or consider them for rabbinical positions, opening the road to an election. Better late than never,” said Avidan.



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

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Tikatevu



Teen trip to Poland, Israel puts young leaders face to face with Jewish history

By JNS staff

(JNS) – Twenty-five Jewish teens from around the world traveled through Poland and Israel this summer as part of a CTeen Heritage Quest designed to connect young Jews with their history and traditions. The group visited significant Jewish sites, including the Warsaw Ghetto, Auschwitz and the historic synagogues of Krakow.

For 16-year-old Jesse Goldberg of Chicago, the experience was eye-opening. “I grew up hearing stories from Holocaust survivors in Chicago, but they were just stories. This trip showed us the harsh reality unfiltered,” he said.

He explained that his motivation to join the trip stemmed from a drive to understand his roots. His great-grandfather, “Zaide Goodman,” was born in Germany before fleeing to Belgium for safety. Eventually, as the Nazis invaded Belgium in 1940, family members scattered – one joined the French

resistance, while others went into hiding. Many survived, some finding work in a Porsche factory.

Rabbi Mendy Lepkivker, CTeen Summer coordinator, said that “one of the most pivotal moments of the trip is flying from Poland, with the horrors of the Holocaust fresh in participants’ minds, straight to Israel, where the first stop is not the hotel, but the *Kotel*” – the Western Wall in Jerusalem. “Going straight to the holiest place in the world brings home this message viscerally.”

In addition to requisite sight-seeing, this year’s Heritage Quest culminated in a mission to Israel with a schedule that included volunteering; packing meals for Israelis in need at Colel Chabad, Israel’s oldest charity, established in 1788; connecting with Israeli soldiers on the front lines; and working at a greenhouse in southern Israel, the region most affected by the current war.



A group of 25 Jewish teens toured Poland and Israel in August to learn about Jewish history and traditions, and past and present antisemitism. (Photo by Isaac Mintz)



A group of 25 Jewish teens toured Poland and Israel in August to learn about Jewish history and traditions, and past and present antisemitism. (Photo by Isaac Mintz)

“This trip hasn’t changed my perspective on my Jewish heritage, it’s only strengthened what I already knew. I saw where my great-uncles and aunts suffered in Auschwitz, and their memorial plaques in Yad Vashem,” said Goldberg.

“I saw the destruction caused by our current enemies,” he added. “And yet I stand here with my new brothers, proudly in Israel, because the Jewish people and goodness will always prevail. *Am Yisrael chai.*”

Words Continued from page 2

a hero – whether or not the dramatic war story surrounding his death was true.

We moved on to Rambam Hospital, where many of the wounded were being treated. There we met other soldiers whose stories might have been less dramatic than Ro’i’s, yet no less heroic. There was the soldier who had dragged his injured buddy over a wall to safety. There he had encountered fire and been badly injured himself. The buddy did not make it, but as his family had concluded *shiva*, they went immediately to the hospital to visit and thank the surviving soldier for trying to save their dear son.

There was the soldier who was first on the scene of his battle and the first to be injured. The bullet entered the front of his face, shattering his jaw, and exited the side of his head, taking along part of his ear. The bandaging around his head and the unfamiliarity of his new Swiss titanium jawbone muffled his speech. Yet he clearly expressed a common sentiment: this is an important battle, and he wants to go right back up and finish the job. One commander we met there told us that as soon as he learned that the bullet had been removed from his head, he had pulled out his IV lines in an effort to get back to his men. The nurses had to tie him down to keep him from leaving the hospital and rejoining his unit.

And then there was the kid. He looked 14, but we knew he must have been older than that to be serving in the army. He greeted us warmly, despite his leg injuries. His father was at his side, also radiating warmth. This was a special boy, you could tell immediately. They told us that when he was brought in, before he would allow them to operate and remove the shrapnel from his body, he insisted on borrowing a cell phone from the nurse. He called his parents to tell them he had been injured, but that he would be OK. He wanted the dreaded call to come from him so he could reassure them, rather than from some anonymous army officer whose call would only plunge them into a nightmare of uncertainty and fear.

This sweet, considerate young soldier had not heard the prime minister’s address, so he hadn’t heard the story of Ro’i Klein. He hadn’t heard it, but he knew it. He had lived it. He was the radioman. His was the life spared by the life sacrificed.

We asked what had happened and he told us the story. How the grenade had been tossed in front of them. How Ro’i had pounced upon it. How his dying words were the words of *Shema*, uttered, as he said: “*b’kavanah gedolah*,” with the greatest feeling and intent. Every word of the story was true.

I might debate the propriety of publicizing Ro’i’s story, in deference to the wishes

of his family. But it’s not only now a matter of public record; it’s a matter of national pride. A Jewish soldier dying *al Kiddush Hashem* with the words of our faith on his lips being carried heavenward. It’s a story that should be told. That must be told.

The smell. Familiar Hebrew Word Number Three is not really a word at all. It’s a smell. And where the first two words might forever scar my positive associations with their earlier meanings, this one will, I pray, always sweeten a previously pungent odor. Let me explain.

After the official mission was over, each of us was left with the spiritual aftershock of our efforts. There was still more to do, and we were inspired to find meaningful and productive avenues for our emotions. I was told of a soup kitchen near Machaneh Yehuda that needed volunteers to help prepare meals for Jerusalem’s needy. Friday morning, the morning after Tisha B’Av, I headed to Chazon Yeshaya Soup Kitchen. I arrived at the converted schoolhouse, and was shown into the kitchen. There I met Tamir, the amiable tall Israeli who seemed to be running the show. At that time, fairly early in the day, there were only a few of us.

“What can I do?” I asked. Tamir showed me some zucchini that needed to be peeled and cut. Some? Actually, he showed me 10 cases of zucchini! I got started. In the course of the next couple of hours more volunteers showed up, and I was lucky enough to be reassigned to such various tasks as schlepping hundreds of pounds of rice, peeling dozens of potatoes, counting 200 pitas, dividing cases of fishcakes and helping serve countless ravenous-yet-boisterous Yerushalmis. We helped prepare 200 Shabbos meals to be shipped up to the war-torn North, to families whose supermarkets were either bare or simply shuttered.

When I left, I tossed the gloves I had worn in the trash and rolled up my disposable apron, stowing it in my pocket as a prized souvenir of a deeply rewarding day.

Then I smelled my hands. They had the familiar sour smell of medical gloves. It was an odor that had always been the stench of sickness. Perhaps even of death. It was a smell that, even hours and multiple hand-washings later, seemed to linger.

Only now this smell had mutated into something holy. It had become the aroma of kindness. Of feeding the hungry. Of doing for others in need.

So many transformations. From sukkahs to mourning. From pomegranates to grenades. I only hope that the overwhelming transformation for myself and for all of Israel is that the smell of death be forever replaced with the sweet, lingering bouquet of loving-kindness.



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Chabad of Poland hosts retreat for Ukrainian refugees

By JNS staff

(JNS) – As the war in Ukraine continues into its third summer, Chabad of Poland hosted more than 200 Jewish Ukrainians, hailing from five communities, for a two-week summer experience focused on allowing children and their parents a break from life in a warzone. The retreat began on August 15 and ran through August 27.

The camp included specialized activities and psycho-trauma counseling designed to support attendees as they navigate their challenging circumstances. Daily activities ranged from field trips and arts-and-crafts projects to music and baking classes, all within “a spiritually enriching” environment. The program was staffed by educational and recreational staff fluent in Ukrainian. Participants came

from Kamianske, Sumy, Kremenchuk, Dniiproand and Kyiv.

“Growing up, summer was our chance to escape the routine of the rest of the year, and dive into sports, fun and lasting friendships. For our children, summer offers a special opportunity to engage in informal education that emphasizes Jewish identity, heritage, values and customs in a more engaging and comprehensive way,” said Rabbi Sholom Ber Stambler, director of Chabad of Poland.

One-third of this year’s program was funded by Mosaic United, a global nonprofit that supports initiatives to strengthen the connections of young Jews to their identities and Israel, in partnership with Israel’s Ministry of Diaspora Affairs. Chabad of Poland covered the remaining two-thirds of the costs through its network of partners.



Field trips, like this one to the Mandoria Adventure Park, were part of a summer experience in Poland for 200 Jewish Ukrainians. (Photo by R. Vilenskyi/Chabad of Poland)



Women and girls lit candles before Shabbat as part of a summer experience in Poland. (Photo by R. Vilenskyi/Chabad of Poland)



At right: The youngest set in a class offered as part of a summer experience in Poland for 200 Jewish Ukrainians. (Photo by R. Vilenskyi/Chabad of Poland)

Resources.

- ◆ The Tenement Museum will hold the virtual tour and concert “High Holidays in the Tenements” on Tuesday, September 24, from 6:30-8 pm on YouTube Live. There will be a discussion of “the way in which immigrant Jews used the marketplace to bring High Holidays into the tenement districts, attracting the attention of the entire city.” The discussion will be followed by a concert. For more information or to register, visit www.tenement.org/events/virtual-tenement-tour-concert-high-holidays-in-the-tenements/.
- ◆ Tikvah will hold the online class “The Book of Job: Power, Justice, and Divine Ethics” with Dr. Micah Goodman. The class includes five online prerecorded classes. For more information or to register, visit <https://lp.tikvahfund.org/job>.
- ◆ Wisdom Without Walls will hold several 90-minute discussions this fall, including Mark Oppenheimer on “Six Years On: The Tree of Life Massacre, and Antisemitism Since,” on Tuesday, October 29, from 7-8:30 pm (<https://wisdomwithoutwalls.org/mark-oppenheimer/>); and Rabbi David Wolpe on “Faith Even in God’s Apparent Absence” on Wednesday, November 6, from 7-8:30 pm (<https://wisdomwithoutwalls.org/david-wolpe/>).
- ◆ Torat Imecha Halacha, a project of the OU Women’s Initiative, allows people to learn “two halachot every day in a manner that is simple, easy to read, understand and remember.” People may sign up to receive the material via e-mail or WhatsApp. For more information or to sign up, visit <https://ouwomen.org/halacha/>.
- ◆ The Biblical Archaeology Society will hold the virtual lecture “Women of Prominence and Power in First Temple Period Hebrew Inscriptions” with Dr. Chris Rollston, George Washington University, on Sunday, December 8, from 3-4 pm. The cost to attend is \$10. For more information or to register, visit www.biblicalarchaeology.org/travel-study/bas-scholars-series-with-chris-rollston.
- ◆ Reconstructing Judaism will hold the virtual program “What Can Each of Us Do to Preserve Democracy?” on Tuesday, October 1, at 1 pm. Rabbi Deborah Waxman and Rabbi William Plevan will reflect on the recently published Evolve symposium, “Personal Practices to Defend Democracy.” For more information or to register, visit www.reconstructingjudaism.org/event/what-can-each-of-us-do-to-preserve-democracy/.
- ◆ The Temple Emanu-El Streicker Center will hold the hybrid event Rabbi Elliot Cosgrove speaking “The New Reality of American Jewry” on Thursday, December 5, at 6:30 pm. Cosgrove will discuss his new book “For Such a Time As This,” which looks at “what it means to be Jewish today and the challenging questions embedded in the soul of contemporary Jewry.” For more information or to register, visit <https://streicker.nyc/events/cosgrove>.
- ◆ The Yiddish Book Center will hold the virtual talk “The Siege of Sidney Street: The East End of London’s Most Sensational Shootout” with Andrew Whitehead on Thursday, September 26, from 7-8 pm. Whitehead will explore what the siege

- “revealed about London’s Jewish East End and the remarkable strength of its Yiddish-speaking anarchist movement at the time.” For more information or to register, visit https://support.yiddishbookcenter.org/site/Ticketing?view=Tickets&id=10925&s_src=Event&s_subsrc=-seigesidneystreet.
 - ◆ The Forward and Sixth & I will hold the hybrid book talk about “10/7: 100 Human Stories” by Lee Yaron on Monday, October 7, at 7 pm. Yaron will be in conversation with Jodi Rudoren about his book, which is an “account of the day Hamas launched an unprecedented terrorist assault on Israel, told through the stories of its victims and the communities they called home.” Admission is free, but a donation of \$18 is requested. For more information or to register, visit www.sixthandi.org/event/lee-yaron/.
 - ◆ The Tenement Museum will hold the virtual talk “The Rise and Fall of an American Organized-Crime Boss” on Thursday, October 17, from 6:30-7:30 pm on YouTube Live. Author Margalit Fox will talk about her book “The Talented Mrs. Mandelbaum” with Tenement President Annie Polland. For more information or to register, visit www.tenement.org/events/virtual-tenement-talk-american-crime-boss/.
 - ◆ One Book, One Hadassah will hold a virtual discussion with Lihi Lapid about her novel “On Her Own” on Wednesday, October 30, at 12:30 pm. Lapid will also talk about her advocacy work, feminism in Israel and what it is like to publish a novel in the middle of a war. For more information or to register, visit www.hadassahmagazine.org/2023/10/29/one-book-one-hadassah-on-her-own-by-lihi-lapid/.
 - ◆ ALEPH will hold the virtual “Love at the Center: App Launch” with Rabbi Shefa Gold on Monday, October 21, at 8 pm. The app was created to guide people on the Path of Love, offering “a weekly reading from the Song of Songs, commentary, practices that help unlock the power of the holy text, questions to contemplate, a bridge to the Torah portion of the week, and many resources that can help us put Love at the Center.” To register, visit <https://aleph.org/civcrm/event/register/?reset=1&id=566>.
 - ◆ Tikvah and the Lobel Center are offering a two-year podcast called “The Pillars,” which is an exploration of Jerusalem, Athens, and the Western Mind. Rabbi Dr. Mitchell Rocklin will release two 40-minute episodes a week that examine many of the great thinkers, key texts, important leaders and crucial moments that define Western civilization. To sign up for episodes that will be delivered to inboxes, visit <https://tikvah.tfaforms.net/5136279/>.
 - ◆ The Weitzman National Museum of American Jewish History will hold the hybrid program “Zahav Home: Book Launch” with Mike Solomonov, Steve Cook and Howie Roseman on Thursday, September 26, at 7 pm. The cost to livestream the program is \$15. For more information or to register, visit <https://theweitzman.org/events/zahav-home/>.
- For additional resources, see previous issues of The Reporter on its website, www.thereportergroup.org/jewish-online-resources.

New Year Greetings from these Healthcare Professionals

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Ki Tavo, Deuteronomy 21:10-25:19

First fruits

RABBI ZALMAN CHEIN, DIRECTOR OF EDUCATION AND RITUAL, CHABAD OF BINGHAMTON

This week's Torah portion is Ki Tavo, which discusses some *mitzvot* associated with showing and expressing our gratitude to God for freeing us from slavery in Egypt and bringing us to the land of Israel.

The opening mitzvah is regarding *bikurim* (first fruit): Identifying, setting aside, dedicating and bringing the first fruits that ripen to the Temple, and thanking God for it. As the verse states: "And it will be, when you come into the land which the Lord, your God, gives you for an inheritance, and you possess it and settle in it, that you shall take of the first of all the fruit of the ground, which you will bring from your land, which the Lord, your God, is giving you. And you shall put [them] into a basket and go to the

place which the Lord, your God, will choose to have His Name dwell there. And now, behold, I have brought the first of the fruit of the ground which you, O Lord, have given to me. Then, you shall lay it before the Lord, your God, and prostrate yourself before the Lord, your God." (Deuteronomy 26: 1-2, 10)

The Mishnah describes the process of taking these fruits: "A man goes down into his field and sees a fig that has ripened. He winds a reed around it for a sign and declares: 'This is the first fruit.'" (Bikkurim 3:1) Once the fruits ripened, they were ceremoniously brought to the Temple in Jerusalem and given to the Kohanim.

This commandment was only able to be fulfilled while

the Temple stood in Jerusalem.

Our sages teach us that the Torah and all of its commandments are eternal and even *mitzvot* that can no longer be performed have a spiritual application and message relevant to us today.

I would like to share one message with you: Fruit are the product of the tree. The farmer puts a lot of work planting and caring for the tree, and bringing it to the point of yielding fruit. Taking the first fruit, the "pride and glory" of all the hard work invested and saying, "I recognize, that it is all a blessing from God," is a very strong declaration of the farmers belief in God.

See "Fruits" on page 19

Congregational Notes

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Phone: 607-723-7461 and 607-231-3746
Office hours: Mon.-Thurs., 8:30 am-3:30 pm; Fri., 8 am-3 pm
E-mail: office@templeisraelvestal.org
Website: www.templeisraelvestal.org
Service schedule: Tues., 5:30 pm; Fri., 5:30 pm; Sat., 9:30 am

On Fridays and Tuesdays at 5:30 pm, services will be led by Rabbi Micah Friedman via Zoom and in-person.

On Saturday, September 21, Shacharit services will be held at 9:30 am via Zoom and in-person. The Torah portion is Deuteronomy 26:1-29:8 and the haftarah is Isaiah 60:1-22. A Zoom Havdalah service will take place at 7:45 pm.

On Saturday, September 28, Shacharit services will be held at 9:45 am via Zoom and in-person. The Torah portion is Deuteronomy 29:9-31:30 and the haftarah is Isaiah 61:10-63:9. A Zoom Havdalah service will take place at 7:45 pm.

On Tuesday, September 24, at 7 pm, there will be an Intersisterhood event at Temple Israel. (For more information about the program, see the article on page 5.)

On Wednesday, September 25, a pre-High Holiday class, "Making More out of Mahzor on the High Holidays," with Rabbi Micah Friedman will be held at 7 pm.

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.

Congregation Tikkun v'Or

Affiliation: Union for Reform Judaism
Address: PO Box 3981, Ithaca, NY 14852; 2550 Triphammer Rd. (corner of Triphammer and Burdick Hill), Lansing, NY
Phone: 607-256-1471
Website: www.tikkunvor.org, E-mail: info@tikkunvor.org
Presidents: Martha Armstrong and Mitch Grossman, presidents_22@tikkunvor.org
Education Director/Admin. Coordinator: Naomi Wilensky
Bnai Mitzvah Coordinator: Michael Margolin
Services: All services currently on Zoom. E-mail info@tikkunvor.org for the times and links. Contemplative morning services every Tuesday from 8:30-9:30 am. Saturday mornings, Gan Shabbat and other special services at least once a month. Call for the weekly schedule. Jewish Learning Experiences (JLE) for second through seventh grade classes meet on Sunday mornings. Sixth and seventh grades also meet on Wednesday afternoons. Family programs for kindergarten and first grade held monthly. Adult Education: Offered regularly throughout the year. Check the website for details.

Temple Beth-El of Ithaca

Affiliation: United Synagogue of Conservative Judaism
Rabbi: Caleb Brommer
Rabbi Emeritus: Scott L. Glass
Address: 402 North Tioga St. (the corner of Court and Tioga streets), Ithaca, NY 14850-4292
Phone: 273-5775
E-mail: president@tbeithaca.org, secretary@tbeithaca.org
Website: www.tbeithaca.org
Presidents: Melanie Kalman and Alexis Siemon
Sisterhood President: Gail Zussman
Director of Education: Calle Schueler
Services: Friday 8 pm; Saturday 10 am, unless otherwise announced. Weekday morning minyan 7:30 am (9 am on Sundays and legal holidays). Religious School/Education: September-May: Classes meet on Sunday, 9 am-12:30 pm and Wednesday afternoons, 3:45-5:45 pm. The teen No'ar program meets twice per month (every other Sunday from 5-7 pm) and is designed with the flexibility to accommodate busy student schedules. Adult Ed.: Numerous weekly courses, several semester-long courses and a variety of mini-courses and lectures are offered throughout the year. Call the temple office for more details.

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

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

Beth David Synagogue

Affiliation: Orthodox Union
Rabbi: Zev Silber
Address: 39 Riverside Dr., Binghamton, NY 13905
Phone: 607-722-1793, Rabbi's Office: 607-722-7514
Fax: 607-722-7121
Office hours: Tues. 10 am-1 pm; Thurs. 9 am-1 pm
Beth David e-mail address: bethdavid@stny.rr.com
Rabbi's e-mail: rabbisilber@stny.rr.com
Website: www.bethdavid.org
Facebook: www.facebook.com/bethdavidbinghamton
Classes: Rabbi Zev Silber will hold his weekly Talmud class every Tuesday evening after services.

Rohr Chabad Center

Affiliation: Chabad-Lubavitch
Rabbi Aaron and Rivkah Slonim, Directors
E-mail: aslonim@binghamton.edu
rslonim@chabadofbinghamton.com
Address: 420 Murray Hill Rd., Vestal, NY 13850
Phone: 607-797-0015, Fax: 607-797-0095
Website: www.Chabadofbinghamton.com
Rabbi Zalman and Rochel Chein, Education
E-mail: zchein@Jewishbu.com, rchein@Jewishbu.com
Rabbi Levi and Hadasa Slonim, Downtown and Development
Chabad Downtown Center: 60 Henry St., Binghamton
E-mail: lslonim@Jewishbu.com, hslonim@Jewishbu.com
Rabbi Yisroel and Goldie Ohana, Programming
E-mail: yohana@Jewishbu.com, gohana@Jewishbu.com
Regular service times: Daily 7:30 am, Friday evening 6 pm, Shabbat morning 9:30 am, Maariv and Havdalah one hour after candle-lighting time, Sundays 9:30 am.
To join the mailing list, for up-to-date information on adult education offerings or to arrange for a private tutorial, for details concerning the Judaica shop and resource center, or for assistance through the Piaker Free Loan Society or Raff Maasim Tovim Foundation, call Chabad's office at 797-0015.

Chabad will be holding pre-Shabbat virtual programs. For more information, visit www.JewishBU.com/S2020Partnership.

Temple Brith Sholom

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

Services and programs are held by Zoom on the first and second Fridays of the month.

Friday, September 20, light candles before 6:45 pm
Shabbat ends Saturday, September 21 7:44 pm
Friday, September 27, light candles before 6:33 pm
Shabbat ends Saturday, September 28 7:31 pm
Wednesday, October 2, light candles before 6:24 pm
Thursday, October 3, light candles after 7:22 pm
Friday, October 4, light candles before 6:21 pm
Shabbat ends Saturday, October 5 7:19 pm
Friday, October 11, light candles before 6:09 pm
Shabbat ends Saturday, October 12 7:08 pm

Temple Concord

Affiliation: Union for Reform Judaism
Rabbi: Leah Moser
Address: 9 Riverside Dr., Binghamton, NY 13905
Office hours: Tues.-Fri., 10 am-2 pm
Phone: 607-723-7355
Fax: 607-723-0785
Office e-mail: TempleConcordbinghamton@gmail.com
Website: www.templeconcord.com
Regular service times: Fri., 7:30 pm; Sat., 10:35 am, when religious school is in session.
Hebrew school: Hebrew school meets at 4:15 pm and 5:15 pm on Tues. and Thurs. during the school year unless otherwise noted.

Some services and programs are online only.
Friday, September 20: At 7:30 pm, Shabbat service with Rabbi Leah Moser. Join via Zoom at <https://bit.ly/3hRmW2Y>, meeting ID 869 9699 8146 and passcode 826330, or on Facebook at www.facebook.com/templeconcord/.

Saturday, September 21: At 9 am, Shabbat school; and at 9:15 am, Torah study in person and on Zoom at <https://bit.ly/3z3oSl5>, meeting ID 825 1226 2831 and passcode 743892.

Tuesday, September 24: At 7 pm, "Reconstructing the High Holidays" Intersisterhood event at Temple Israel. See page 5 for article and RSVP information.

Wednesday, September 25: From 6:30-9:30 pm, Sisterhood to co-sponsor a defibrillator and CPR program at the JCC. See page 5 for article and RSVP information.

Friday, September 27: At 7:30 pm, Shabbat service with Rabbi Leah Moser. Join via Zoom at <https://bit.ly/3hRmW2Y>, meeting ID 869 9699 8146 and passcode 826330, or on Facebook at www.facebook.com/templeconcord/.

Saturday, September 28: At 9 am, Shabbat school; and at 9:15 am, Torah study in person and on Zoom at <https://bit.ly/3z3oSl5>, meeting ID 825 1226 2831 and passcode 743892. At 9 pm, the Tikkun Leil Selichot joint service with Temple Israel will be held at Temple Concord with Rabbi Micah Friedman and Rabbi Leah Moser, and musical selections from Ross Mattio. Join via Zoom at <https://us02web.zoom.us/j/7836288415?pwd=bDFxZ0U0dX-dCQVIR0dtR3paWDgrQT09&omn=82114509655>, meeting ID 783 628 8415 and passcode 999461.

Tuesday, October 1: At 10:30 am, the Tuesday Morning Book Club will discuss "The Village Idiot: A Novel" by Steve Stern. For more information, contact Merri Pell-Preus at 607-222-2875 or e-mail merrypell.preus@gmail.com. Join via Zoom at <https://bit.ly/3CXVd9b>, meeting ID 881 6469 4206 and passcode 653272.

Thursday, October 3: From 10:30 am-12:30 pm, the Religious School's Rosh Hashanah program will take place.

Norwich Jewish Center

Orientation: Inclusive
Address: 72 South Broad St., Norwich, NY 13815
Phone: 334-2691
E-mail: fertigj@roadrunner.com
Contact: Guilia Greenberg, 373-5087
Purpose: To maintain a Jewish identity and meet the needs of the Jewish community in the area.
Adult Ed.: Call ahead, text or e-mail to confirm dates.

Temple Beth El of Oneonta

Affiliation: United Synagogue of Conservative Judaism
Cantor: David Green
Address: 83 Chestnut St., Oneonta, NY 13820
Mailing address: P.O. Box 383, Oneonta, NY 13820
Phone: 607-432-5522
E-mail: TBEOneonta@gmail.com
Regular service times: Contact the temple for days of services and times.
Religious School/Education: Religious School, for grades kindergarten through bar/bat mitzvah, meets Sunday mornings.
For the schedule of services, classes and events, contact the temple.

Weizmann Institute, Hebrew U, Technion among world's top 100 schools

By Noam Dvir

(Israel Hayom via JNS) – Israeli universities have once again demonstrated their world-class caliber with three institutions ranking among the top 100 academic institutions globally. The Weizmann Institute of Science in Rehovot, the Hebrew University of Jerusalem and the Technion-Israel Institute of Technology in Haifa have all clinched positions in the 2024 Shanghai Ranking, regarded as one of the most authoritative global university rankings.

Leading the Israeli contingent, the Weizmann Institute secured the 69th spot worldwide, slipping one place from last year's ranking. The Weizmann Institute exclusively offers graduate programs, setting it apart from its peers.

The Hebrew University made significant strides over the past year, climbing to 81st place in the ranking. This advancement crowns it as the highest-ranked Israeli institution offering undergraduate degrees. Last year, the Hebrew University stood at 86th place, trailing behind the Technion in the rankings.

This year, the Technion holds the 85th position on the list, down from 79th place last year. However, it maintains a strong 11th place among the world's leading technological universities.

The top three spots were claimed by U.S. powerhouses: Harvard University, Stanford University and the Massachusetts Institute of Technology.

Published annually, the Shanghai Ranking evaluates the quality of research at academic institutions based on indicators including the number of faculty members



Researchers at the Weizmann Institute of Science in Rehovot on January 5, 2011. (Photo by Doron Horowitz/Flash90)

and graduates who have won Nobel Prizes and Fields Medals, as well as the scope and quality of publications in leading journals. The ranking covers approximately 2,500 universities.

Among the top 100 institutions, 38 hail from the United States, 14 from China, eight from the United Kingdom, five from Australia, four each from France and Germany, three from Canada, and, as highlighted, three from Israel.

Professor Asher Cohen, president of the Hebrew University, celebrated the achievement while also voicing concerns about the state of Israeli academia. Cohen spoke against a backdrop of strained relations with Yoav Kisch, education minister and chair of the Council for Higher Education,

and looming budget cuts. “The presence of three Israeli universities in the list of the world’s top 100 universities is an extraordinary feat, especially in such a challenging and complex year. The Hebrew University’s rise to 81st place in the most prestigious international ranking is a testament to our unwavering commitment to groundbreaking research and pursuit of excellence,” Cohen said.

He added, “We’re immensely proud of and grateful to our researchers and administrative staff. Their dedication to advancing excellent research persists daily, despite internal and external challenges, in an era where some segments of society view scientific truth and human progress as arbitrary occurrences.

“We remain steadfast in our role as the pre-eminent civilian institution for Jerusalem, a cornerstone for the state of Israel, and a source of international pride,” Cohen said.

Professor Uri Sivan, president of the Technion, echoed these sentiments: “Our consistent standing in the Shanghai Ranking reaffirms the Technion’s position among the world’s finest technological universities. “The Technion, like its Israeli counterparts, competes on the global stage with universities that are often older, larger and better-funded. Our success, even in this latest index summarizing 2023 – one of our most challenging years – is remarkable.

“The inclusion of three Israeli academic institutions in the world’s top 100 universities list is a resounding endorsement of Israeli science and academia, and a source of national pride,” Sivan said.

Originally published by Israel Hayom.

Lawsuit on Jew-hate in California’s ethnic-studies curriculum amended with more evidence

By JNS staff

(JNS)—The discovery process has yielded new evidence about a lawsuit filed in September against the Santa Ana Unified School District by the Anti-Defamation League, the Louis D. Brandeis Center for Human Rights Under Law, the American Jewish Committee and Covington & Burling. The organizations announced that they had filed a motion

on August 26 to add evidence to its case, which charges that the district violated California’s open meetings law to hide the antisemitic nature of its ethnic-studies curriculum.

A release highlighted examples uncovered through discovery, including Ethnic Studies Steering Committee officials suggesting using Jewish holidays to approve courses at the board level to make it difficult or impossible for

Jews to attend. The committee also hired a consultant who had posted on social media about Israel as a “settler-colonial” entity and wrote that “the Zionist CA Jewish Caucus hijacked ethnic studies.”

James Pasch, the ADL’s senior director of national litigation, stated that “open meetings are required by law specifically to prevent this type of situation.” He said evidence shows that “the district intentionally hid information from the public to try to get away with teaching antisemitic lies to the next generation in Santa Ana. The antisemitism that infected this process sent a clear message to Jewish students and families that their voices are not welcomed, and that they were intentionally excluded.”

Endangered whale shark spotted off Eilat coast

By Ronit Zilberstein

(Israel Hayom via JNS) – A massive whale shark stretching nearly 20 feet in length was spotted gliding through the waters of Eilat’s coral reserve recently. Local driving instructor Sagi David Kabra, who captured the sighting, said, “I was leading a freediving session in the coral reserve when I suddenly spotted the whale shark. It was an incredibly moving experience. “Over the past five years, I’ve been fortunate to have many such encounters in the gulf, but it had been about six months since my last sighting. I’d been eagerly waiting to see one again. This magical moment lasted about three and a half minutes.”

During one such sighting, Kabra saw the adult whale shark accompanied by two baby sharks. According to Kabra, these massive fish often venture close to the shore in search of food, which is why he cautioned to “let them move freely and avoid touching them. There’s also a strict prohibition against harming them with any watercraft.”

As the largest fish in the world, the whale shark cuts an impressive figure, but poses no threat to humans. In Israel, these gentle giants are a protected species, reflecting their global status as endangered. The International Union for Conservation of Nature has listed them in its Red List of threatened species.

To put their size into perspective, the largest accurately measured whale shark was a staggering 41.5 feet long and tipped the scales at more than 47,400 pounds.

Many divers are drawn to these peaceful creatures, often swimming alongside them and even hitching short rides. Whale sharks have been spotted in various locations worldwide, including the Red Sea. However, their popu-



A whale shark near the Red Sea resort city of Eilat (Photo by Sagi David Kabra/Freedive Eilat)

lation is facing a worrying decline due to commercial and recreational hunting practices.

The whale shark’s story in modern science began in April 1828 when it was first identified off the coast of South Africa. Its name is a nod to both its impressive size and unusual feeding technique – filtering tiny organisms from the water, much like the largest mammals of the sea, whales.

Originally published by Israel Hayom.

Moving any time soon?

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Fruits •Continued from page 18

We may not be farmers, but we have “first fruit.” We can dedicate our first burst of energy in the morning to thanking God for returning our soul to us and enabling us to be here another day. And before partaking in food that we have made, we can say a blessing, acknowledging that God gives us our food. Or we can set aside some of our earnings for charity.

Recognizing God in this matter will help us all prepare for the day that our prophets describe that “God will be One and His name will be One” with the coming of Moshiach now!

National Library of Israel receives gift of original David Moss Haggadah

By JNS staff

(JNS) – The National Library of Israel has received the original version of a modern masterpiece of Hebrew manuscript illumination: the Moss Haggadah. Created by renowned Judaica artist David Moss, it is a large-format, handwritten and hand-illuminated rendition of the classical Passover seder liturgy in a traditional style.

The original manuscript includes calligraphy, micrography, numerous painted miniatures and designs using gouaches, acrylics, egg tempera, inlaid mirrors, parchment cuts and burnished pure gold leaf on parchment sheets. Because Moss did not intend for the manuscript to be reproduced, the original

has features produced using handcrafted techniques such as lacy cut-outs incised with a surgical scalpel.

The Moss Haggadah was presented as a gift by donors Trudy Elbaum Gottesman and Robert Gottesman at an August 6 ceremony at the library.

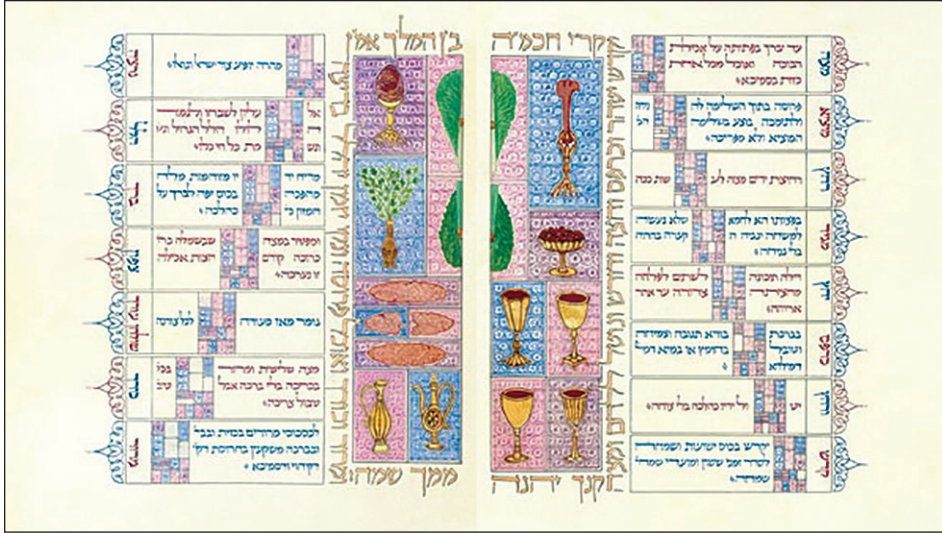
Moss devoted three years on three continents in the 1980s to full-time work researching, conceiving and executing a commissioned haggadah. In 1992, Moss was awarded the Israel Museum's Jesselson Prize for Contemporary Judaica for, among other works, his haggadah.

The Moss Haggadah has been exhibited at the New York Public Library, Yeshiva University Museum, Harvard University Libraries and the Library of Congress. Facsimiles have been exhibited or acquired for the permanent collections of major museums, universities and galleries in North America, the United Kingdom and Israel.

A copy was presented by President Ronald Reagan to Israeli President Chaim Herzog in 1987 as the official gift on the occasion of the first state visit of an Israeli president to the United States.

At the ceremony, Moss said, "I began my

haggadah manuscript in 1980 with months of research in Jerusalem's rich libraries. On completion, it was delivered abroad and reproduced in several beautifully printed editions. I'm exceptionally grateful the original is finally 'coming home' to Jerusalem and its rightful place at the National Library, where it will be reunited with its sources, preserved, studied, and, I hope, enjoyed for generations."



"Seder" (Photo by David Moss, courtesy of Bet Alpha Editions)



"Or LeHametz" (Photo by David Moss, courtesy of Bet Alpha Editions)

Books.....

Continued from page 4

times receives a special box from her dying grandmother. Opening that box changes her view of the world and the future.

The drawings complement the tales, although the darker colors sometimes make

the writing difficult for older eyes to read. Although "Courage to Dream" has been marketed for younger adults, older readers who enjoy graphic novels featuring fantasy will also enjoy these tales.



Above, left and right: Pages from Neal Shusterman's graphic novel "Courage to Dream: Tales of Hope in the Holocaust" with illustrations by Andrés Vera Martínez (Text copyright © 2023 by Neal Shusterman, art copyright © 2023 by Andrés Vera Martínez. All rights reserved. Published by Graphix, an imprint of Scholastic Inc., publishers since 1920.)

◆ "One Small Spark"

Some picture books are great examples of how words and drawings can enhance each other. That's true for "One Small Spark: A Tikkun Olam Story" written by Ruth Spiro and illustrated by Victoria Tentler-Krylov (Penguin/Dial Books for Young Readers). Following a young girl during her daily activities, it notes that young readers can change the world in which they live by the choices they make. This includes small things that might at first not seem important. It not only teaches that readers can do their part, but that it's also OK for them to ask for help when needed.

The drawings offer ways to make a difference, showing actions that are not explicitly mentioned in the text. Each page contains ways that people can make a difference – from fixing a swing on the playground, to helping a friend in a classroom, to putting books on a shelf in a free little library, to cleaning a park together – to portray ways to make the world a better place by performing acts of tikkun olam (repair of the world). The drawings are well done and I especially like the use of colorful birds to represent some of the different actions.

Parents will want not just to read "One Small Spark" to their children, but to look at and discuss the pictures with them. The book is an excellent way to teach a difficult concept in a simple and graphic way.

◆ "When We Flew Away"

Did you ever read a book that you know that some people will love, but which did not resonate with you? It's not that Alice Hoffman's "When We Flew Away" (Scholastic Press) is poorly written. In fact, her story about Anne Frank and her family in Amsterdam before they went into hiding features easy-to-read poetic prose. Unfortunately, it felt as if Hoffman was telling me about the characters, rather than showing me their lives. It doesn't help that Anne seemed far too wise for her 11 years. The almost constant foreshadowing undermined any suspense there might be, even though most readers know what is coming. The changes in tense of past, present and future – sometimes all within the same paragraph – were also unsettling. As for action, not much happens in the novel's 270-plus pages.

There were several times I was tempted to stop reading "When We Flew Away," but I know there is an audience for the novel since it received excellent reviews from the School Library Journal, Kirkus Reviews and Publisher's Weekly. The work was published with coordination of the Anne Frank House, so that organization must have felt Hoffman was telling an important story. I agree with that, but not with its execution. Readers are free to disagree with me. If you do, please write to me telling me why you liked it.

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Above and below: Pages from "One Small Spark: A Tikkun Olam Story" written by Ruth Spiro and illustrated by Victoria Tentler-Krylov. (Used with permission of Penguin/Dial Books for Young Readers)



We're all on one team, each a string, like a rope made of strands, holding hands.

Woven. Connected. Stronger.