

THE REPORTER

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BINGHAMTON, NEW YORK

Annual Community Hanukkah Celebration at JCC set for Dec. 6

The annual Community Hanukkah Celebration, which is being co-sponsored by the Jewish Community Center and the Jewish Federation, will take place at the JCC on Thursday, December 6 from 5:15-7 pm.

The evening will begin with the Hanukkah torch walk, during which children and teens from the community will lead a procession of lights from the entrance to Temple Israel's parking lot, ending at the front of the JCC. There will be a brief ceremony with music and recitations, after which there will be performances by the JCC Early Childhood Center and Hillel



JCC ECC children performed at the 2017 Community Hanukkah Celebration.

Academy and a showing of the annual community Hanukkah video in the JCC's Auditorium.

The torch walk will take place from 5:15-5:30 pm, followed by entertainment from 5:30-6 pm, at which time the food buffet will open. Food tickets will be sold for \$8 per person, \$6 for seniors and children, with a family maximum of \$28. There will be games, face painting, and arts and crafts, as well as dreidels and chocolate gelt while they last.

Reservations are appreciated and can be made by calling the JCC office at 724-2417.

TC Hanukkah House Museum opens on Nov. 27

The 22nd annual Hanukkah House Museum at Temple Concord will open on Tuesday, November 27, at 5 pm, and close on Thursday, December 27. The museum will be open Tuesdays, Saturdays and Sundays from noon-4 pm, and Thursdays from 4-8 pm. This seasonal teaching museum is housed in the Kilmer Mansion, 9 Riverside Dr., Binghamton.

The Judaic Gift Shop featuring a wide selection of Judaica for Hanukkah needs and other life cycle celebrations will be open during museum hours except on Saturdays.

The theme for the 2018 museum is celebrating Israel's 70th anniversary. Israel's history, changing borders and famous sites will be highlighted.

Also, information from the 2014 exhibit on the Kilmer Mansion and family will be on display. The mansion was purchased shortly after Temple Concord was established in 1950. The Kilmer Mansion was designed and built in 1898 by local architect Edward Vosbury in the Italian Renaissance and Queen Anne style.

Other Hanukkah House Museum exhibits will give students and visitors a sense of the historic aspect of the Hanukkah story with tableaus and models, descriptive information and a sense of how the holiday is celebrated around the world. Also returning is a miniature recreation of life on the Lower East Side of New York City at the turn of the century

The story of Hanukkah is told in different mediums in the museum: fabric, written words, movies, diorama and hands-on activities. There are displays of antique oil burning menorahs, as well as traditional and contemporary menorahs.

"Displays of dreidels, menorahs and yarmulkes are quite impressive," organizers say. "The hands-on activities are sure

to delight guests of all ages."

Kids' Place will have hands-on learning games, books and puzzles for kids of all ages. Bobbie King's dollhouses will return again this season.

Club advisors, leaders and teachers who are looking for an activity may schedule a field trip to the museum. Groups of all sizes are welcome. Tours can be scheduled

mornings, afternoons or evenings any day of the week. Dates and times fill up quickly, so schedule early by calling Carol Herz at 222-7144 for tours.

There is no admission fee to visit Hanukkah House Museum. A non-perishable food donation to CHOW would be appreciated.

Questions may be sent to Hanukkah.House.Museum@gmail.com.

JCC participating in Scholastic Pajama Drive

By Paige Bartholomew

The Jewish Community Center will be participating in the 10th Annual Scholastic Pajama Drive. Sponsored by Scholastic Book Clubs, the annual drive collects brand new pajamas, in both child and adult sizes, and matches every pair of pajamas donated with a brand new book. The pajamas and books are then distributed to families living in shelters to help give every child "a cozy and reassuring bedtime."

The JCC is now accepting donations of new pajamas in infant, child and adult sizes. The pajamas must be in complete sets, or nightgowns, in order to be accepted. Child sized pajamas must be manufactured and labeled as pajamas to ensure that they are

flame-retardant and safe. Boxes will be placed throughout the JCC to collect any donations as they come in. Donations must be dropped off no later than Wednesday, December 12.

Last year, the JCC's first year of participation, the organization collected 226 pairs of pajamas through the Early Childhood Center. In total, Scholastic Book Clubs received 129,353 pairs of pajamas to donate to families in need.

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

At right: The JCC collected 226 pairs of pajamas for the 2017 drive.



Temple Beth-El Ithaca to host Hanukkah festival and book fair on Dec. 2

Temple Beth-El will once again open its doors to the Ithaca community in celebration of Hanukkah, the Festival of Lights. The holiday begins this year on the evening of Sunday, December 2. The festival will be held on December 2 from 11 am-3 pm. The temple is located at the corner of Court and Tioga streets in downtown Ithaca.

Organizers invite the community to "drop in and find a lively indoor market where the scents of savory potato latkes and sweet apple fritters mingle with the melodies

of a special holiday concert and the beauty of handmade gifts for sale. New this year will be a book fair of gently used books of Jewish interest. The prices will be great."

There will be demos, workshops and a concert. At noon, a Maccabee swordplay demonstration for all ages will be followed by two swordplay workshops for children ages 9 and above (pre-registration



Carmel Tadmor Kaminer

required at www.tbethaca.org). From 12:30-1:30 pm, Paper Snowflake Art will run a workshop for all ages in the art of paper cutting. A family crafts program will run from 1:30-3 pm.

The highlight of this year's festival will be a concert at 2 pm by Carmel Tadmor Kaminer titled "From Jerusalem of Gold to Hallelujah." Kaminer has an international career,

combining concert repertoire, theater music, Hebrew songs and folk songs. She has performed as a solo singer with many different music groups, such as the Haifa Symphony, and for organizations such as the Rotary, Bnei-Brith, the Haifa Foundation and the municipality of Haifa. Her performances, which she says seek to promote love, acceptance and peace, have led her from Israel to the U.S., France, Germany and Bulgaria.

The event is free and open to the public. For further information, call 257-9924.

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Opinion

From the Desk of the Federation Executive Director

Hello, it's Sima

SIMA AUERBACH

As the executive director of the Jewish Federation of Greater Binghamton, a large part of my job is to ensure that we raise enough money to support the Jewish organizations of this community, which, after almost 12 years living here, I find to still be a unique and welcoming place to live. With all that said, I want to make sure that you are all aware of the tax changes and how to maximize the change for both you and the Federation.

Did you know?

Did you know that, if you are 70½ years old, you can donate directly to a charity from your IRA? This may benefit

your tax planning if you itemize deductions.

If you have your IRA administrator make direct charitable contributions for you, then the amount contributed does not count as income and, hence, is not subject to income taxes and won't be used for calculating Social Security taxation. Naturally, you cannot declare this as a deduction, but it could be more favorable. Note that these contributions do count as part of the required distributions.

Your IRA administrator can provide more detailed information on this process. Note: 401k and 403b

accounts are not eligible for this.

Edy update

Edy carries around a big doll and dances with her doll to rap music. I think that has been the source of her endlessly talking.

She and Nicky just went to the OB/GYN. She heard her brother's heartbeat and started dancing in the doctor's office. How do I know? Nicky took a picture – one of 10,000 in the cloud. I suggested that she eliminate a few thousand before child number two appears. I will keep you posted on my grandson's birth.

How synagogues and day schools are failing people with disabilities

By Rabbi Julie Schonfeld

(JTA) – Diversity and inclusion have become watchwords in our Jewish community, and rightly so. In the past few decades, we have considered how our congregations and institutions can better serve the needs of various populations, among them women, LGBTQ people, Jews of color and interfaith couples.

Now, a new survey from the nonprofit advocacy group RespectAbility shows – as we suspected – we have made progress, but we still have much work to do in how we create more space in our communal life for people with disabilities.

The poll, funded by the Genesis Prize Foundation and others, surveyed thousands of Jewish respondents, some who self-identify as disabled and others who do not. While fully one in four adults has a disability, only 12 percent of Jewish respondents report knowing any clergy member or staffer at a Jewish institution with a disability. Less than a fifth of respondents say that our institutions are doing “extremely well” or “very well” at including those with disabilities in communal activities.

Fully one-third of the respondents say that the biggest barrier to more inclusion of Jews with disabilities results from stigma or unacknowledged prejudice. A plurality say that synagogues have to take the lead in encouraging the participation of disabled people in our communal life.

Respondents who point to synagogues as the first line of defense against ostracism of the disabled reflect a struggle that synagogues face on many fronts. A synagogue's visible presence in the community and central role in the

Jewish psyche mean that we all bring many, and sometimes sweeping, expectations to those institutions. At the same time, religious institutions are ineligible for most of the public funds available to make institutions compliant with the Americans with Disabilities Act, or ADA.

Accessibility is also overlooked by Jewish philanthropists who prefer to fund what they perceive as new and fresh ideas. This makes certain accommodations, especially much-needed but expensive brick-and-mortar renovations for accessibility, that much harder to achieve.

But addressing these issues can only come through concrete steps. Disabilities advocates suggest we give disabled people a more visible, active role in religious life. They remind us of the mantra “nothing about us without us” – that is, people with disabilities need to be at the table from the beginning of any planning process. They want to work with institutions to solve issues and make the Jewish community open and welcoming to all.

Creating a more representative and inclusive community means recruiting more disabled people for committees and boards, as well as for professional positions. It might mean asking someone with an intellectual disability to volunteer as an usher at Shabbat services, or offering an *aliyah* to someone who uses a wheelchair. There are ample resources that rabbis and other faith leaders can use to learn more about disability inclusion, including specialized toolkits for the synagogue.

Our community's focus on achievement can seem praiseworthy, but it can also be very damaging to people, especially the young, who are experiencing depression,

anxiety and mental illness in increasing numbers. The RespectAbility poll finds mental health issues affect Jewish families in numbers similar to national averages: 21 percent of respondents report that either they or a member of their household is grappling with a mental health challenge. Particularly when it comes to mental illness, which is often invisible, the Jewish community ought to investigate how our focus on achievement and even perfection, combined with unspoken stigma and biases, are affecting our kids.

This becomes a particularly important issue in day schools. Our religious day schools are exempt from the ADA and the Individuals with Disabilities Education Act. This near-total freedom from secular legal obligations has significantly impaired a robust and creative response to inclusion. Many Jewish families' affiliation with day schools ends when schools are unable to accommodate their child's disability, and when families are told that the student would better be served elsewhere.

Concrete steps also include advocacy. Fifty percent of disabled respondents to the RespectAbility poll cite as their top priorities the preservation of safety net programs such as Medicaid, disability insurance and other forms of health care access. Another quarter of respondents with disabilities said their greatest concern is the expansion of educational and employment opportunities. And more than two-thirds of disabled respondents say that it is “extremely important” or “somewhat important” for them to hold down a job.

See “How” on page 5

In My Own Words

Gun lovers: stop freaking out

RABBI RACHEL ESSERMAN, EXECUTIVE EDITOR

I believe we need some clarification on the issue of gun control so those who own guns will stop freaking out about the issue. Just to be clear: gun control does not mean people will not be able to own guns. Let me say that in a different way because people don't seem to get it: gun control does not equal no guns. To make it extra clear for hunters who are worried about their rifles: gun control does not mean that you won't be able to use your gun to hunt animals. It also doesn't mean that you won't be able to own a hand gun or collect antique guns or... I'm hoping by now everyone gets the idea. Oh, and since you will be able to own a gun, gun control doesn't mean that only bad guys will own guns because gun control doesn't mean that no one else will be able to own a gun.

I know the saying “guns don't kill people, people kill people.” That's true. However, people with guns can kill far more people at one time that a person with a knife or an axe can. While one or two people might die if someone

attacks a group with a knife, the majority can flee before the killer reaches them. A rapid firing weapon, such as an AK-47 or AR-15, can kill large groups in a short period of time. They are military weapons that only belong in the hands of soldiers. I've read of police officers who support gun control for these weapons because they are almost always used for mass shootings. They are *not* hunting weapons or protect-your-home weapons. If you think you'll need an AK-47 or AR-15 to protect yourself if we are invaded by a foreign army, it would probably be more effective to request increased funding for our armed forces – people who are paid to protect us and actually know how to fight.

There is another reason some members of the police force are for gun control. If a police officer walks into a room and everyone has a gun, how does he/she know who is the bad guy? If you think that problems like this don't occur, then you haven't heard the recent news about

a black security guard who was killed by police because he had his weapon drawn. The security guard was detaining a shooter when police arrived and the wrong man was shot. (The question of institutionalized racism – a black man with a gun must be the bad guy – may have added to the problem.) The fact that the security guard was holding a gun when police came is what caused the police officer to shoot.

I'll be blunt: guns make me nervous. I don't like being around them and really don't want one in my house, except... well, if I ever was threatened by a stalker or made a target for other reasons, then, yes, I might buy a gun. But that doesn't mean I have the right to own a gun – any gun – if I've been threatening to kill people. Nor should I have the right to own rapid firing guns, such as AK-47s or AR-15s. We need to calm down and get serious about how to stop the mass murders that are occurring far too often in our country.



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

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BD luncheon on Dec. 8: "Judaism and the Greeks: Perspectives on Hanukkah, Diaspora and Beyond"

Beth David's Saturday, December 8, luncheon speaker will be Gina Santiago. "Hanukkah will be in full swing," organizers say, "and Gina's talk relates perfectly to the discussions often raised by this holiday." Santiago will focus on the relationship between Jews and Greek culture during the Maccabean period. Her talk will be based on an examination of traditional sources as well as modern scholarship in order to understand the extent to which Jews engaged in Greek culture. Santiago plans to tie her talk to the discussion currently going on, especially among Orthodox Jews, about Judaism's past and present encounters with other cultures, and attendant issues about reinforcement of Jewish identity in the Diaspora.

Santiago grew up in Philadelphia and then moved to Rhode Island, where she obtained her B.A. in philosophy and sociology. She earned her master's degree in philosophy at Binghamton University, where she is currently pursuing her doctorate in philosophy, with a specialization in ancient Greek and political philosophy. In the BU Philosophy Department, she has taught her own courses, and has also worked as an advising associate at Harpur College. While completing her Ph.D., Santiago is working as an administrator at Hillel Academy.



Gina Santiago

Beth David's luncheon speaker series takes place the second Saturday of the month after Shabbat

morning services, and is open to the community. There is no charge for the luncheon, but Beth David welcomes and appreciates donations to the Luncheon Fund in order to keep the program going. Donations can be made in honor of or in memory of someone, or to mark a special occasion. Those wishing an acknowledgment to be sent to the person being honored or to the family of someone being remembered can indicate that, along with the necessary information. Donations may be sent to Beth David Synagogue, 39 Riverside Dr., Binghamton, NY 13905, Attention: Luncheon Fund.

"Making of a Mensch" at TC Sisterhood on Dec. 9

Temple Concord Sisterhood will present "The Making of a Mensch," a short film followed by a discussion of the subject, on Sunday, December 9, at 11 am, at Temple

Concord, 9 Riverside Dr., Binghamton.

This is a Sisterhood adult education program organized by Sisterhood Adult Education Co-chairwomen Lani

Dunthorn and Phyllis Kellenberger. "Mensch" in German means a person of integrity and honor.

Reservations should be made by Sunday, December 2, by e-mailing Dunthorn at lani.dunthorn@yahoo.com or by phoning her at 238-1102 or 348-4099.

The program is free and open to all Sisterhood members. This event will also provide an opportunity to pay Sisterhood dues of \$30 for 2018-2019 if they aren't already paid. Light refreshments will be served.

Temple Israel honored veterans at Shabbat service

On November 9, in recognition of Veterans Day, the Temple Israel Sisterhood prepared a pre-Shabbat social hour followed by a *Kabbalat Shabbat* and *Maariv* service



At left: TI Sisterhood member Wendy Wolff helped prepare some of the refreshments prior to the event.

that included supplemental liturgy meant to honor active and former members of the armed forces. The congregation also heard some anecdotal comments from Ben Kasper regarding his experiences in the U.S. Army.

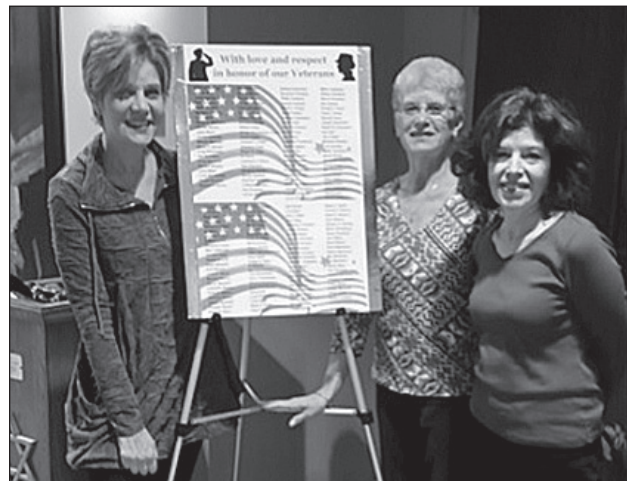
The committee responsible for the event included Sisterhood members Mimi Bartschi, Betty Warner and Wendy Wolff, who set up the arrangements and readied the refreshments well in advance of the arrival of Shabbat.

The Jewish Community wishes to express its sympathy to Elliot Brodsky on the death of his wife,
Rhoda Gilinsky-Brodsky

TC held dalet class service



Students in the Temple Concord dalet class led Shabbat services on November 10. Their teachers include (l-r, top row) Karen Hammer and Rabbi Barbara Goldman-Wartell.



L-r: Wendy Wolff, Mimi Bartschi and Betty Warner placed a poster early Friday afternoon in the temple lobby, providing recognition to service veterans – both past and present – in the congregation.

Community Hanukkah Celebration

Co-sponsored by The JCC and The Jewish Federation of Greater Binghamton

Thursday, December 6 • 5:15-7pm
5:15pm - OUTDOOR CANDLE LIGHTING

5:30pm - ENTERTAINMENT

JCC Preschool • Hillel Academy • Community Hanukkah Video!

6pm DINNER
Latkes, Applesauce, Tuna, Rolls and Dessert

6-7pm ACTIVITIES
Dreidles, Gelt, games and crafts



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PATIENTS of Dr. Marianne Davis at Women's OB/GYN Associates

It has been my pleasure to take care of my patients for the last six years. However, my last day in the office at Women's OB/GYN will be Friday, November 30, 2018.

I have taken a new position in the area in a non-office based job that will allow me to spend more time with my family. In order to ensure a seamless transition, Dr. Carol Miller and her nurse practitioners are happy to assume your care.

If you are pregnant and are currently scheduled for OB care, your OB appointments will be transferred automatically to Dr. Carol Miller's schedule effective Monday, December 3, 2018.

Should you have any questions regarding this transition, please feel free to call the office at 607.754.9870

Women's OB/GYN Associates
401 Main Street, 1st Fl. • Johnson City, NY 13790
607.754.9870 • www.womensobgynassociates.com

Calling all 2-6 year olds!

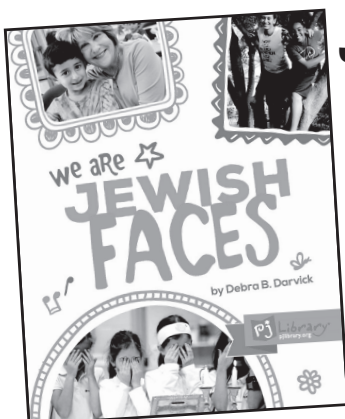
Come join PJ Library for story time & a craft!

Sunday, December 2 • 11am-1pm

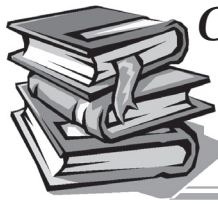
JCC, 500 Clubhouse Road, Vestal, NY 13850

We'll be reading *We Are Jewish Faces* by Debra B. Darvick, an October PJ Library book, and making our own faces with arts & crafts. All the faces will be displayed in the JCC Lobby!

For information or to RSVP, call 724-2332 or email Cherie at clitvin1@binghamton.edu or Sima at dirjfb@gmail.com



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Off the Shelf

Mystical ideas of Torah

RABBI RACHEL ESSERMAN

Perhaps the two most famous Torah commentators from the medieval period are Rashi and Maimonides (also known as Rambam). However, there were many other religious commentators during that time and, in his latest work, "Nachmanides: An Unusual Thinker" (Gefen Publishing House), Rabbi Israel Drazin, Ph.D., offers contemporary readers a look at the way one of them – Nachmanides – differed and/or agreed with his contemporaries. Drazin also notes how many modern readers may find Nachmanides' biblical interpretations and thoughts about Judaism very different from their own.

While Drazin's prose is easy to read, the subject matter he discusses is more difficult for the casual reader. In order to understand Nachmanides' interpretations of the biblical text, one needs to be familiar with the translated text on which he based many of his thoughts: the Targum Onkeles, an Aramaic version of the Bible that proposes to be a literal translation, but, according to Drazin, is not. The author also expects readers to have an in-depth knowledge of the biblical text, for example, discussing how commentators' ideas differ about a particular verse without including the original verse. Those who are not scholars will need a copy of the Torah beside them when they read. In addition, when discussing Nachmanides' ideas, Drazin often compares them to those of Maimonides; readers who are not familiar with Maimonidian thought may need to learn about his ideas before they can understand the difference.

Drazin divides his work into three parts: First, he discusses Nachmanides in general before looking at

the Targum Onkelos. Then he explores the ways he feels that Nachmanides "misunderstands" the Onkelos. This latter section includes an almost verse by verse look at when Drazin feels Nachmanides went astray in his commentary. For those unfamiliar with Nachmanides, the first section of the book will be of the greatest interest.

For example, Drazin notes that "Nachmanides frequently ignores the text's plain meaning and selects a mystical interpretation, and the logic he uses to prove his analysis does not appear to be reasonable." For example, Nachmanides does not accept what we would call the laws of nature. Drazin writes that Nachmanides believes "God is constantly and directly involved in every human act and thought and frequently interferes and even controls them. He calls these divine manipulations 'hidden miracles.'" The author notes that this differs from Maimonides, who downplayed miracles and God's interactions in the world.

Nachmanides doesn't seem to have a high opinion of women, particularly menstruating women. Drazin notes that Nachmanides believes people should distance themselves from women who are menstruating and quotes from Nachmanides' writings: "She contaminates even the earth upon which she steps. One should not benefit from her. Even otherwise innocuous speech from such a woman is impure. A proper person does not even speak about such a woman or even ask about her health. Her contamination radiates from her: if she looks in a mirror for some time, red blood-spots

appear in the glass." The idea that menstruation is a natural function of a woman's body does not seem to be acknowledged by, or interest, Nachmanides.

Nachmanides also accepts the existence of supernatural creatures outside of God; Drazin writes that Nachmanides believes "that people living outside the land of Drazin are under the influence and power of these supernatural beings and even if they try to worship God it is as if they have no God." His interpretation seems to limit God's power to affect people outside the land, something he might not state so boldly. Similarly, Nachmanides believed in magic and divination, and treated astrology as a working science.

These ideas are just some of the reasons why Drazin suggests that contemporary Jews would have difficulty with Nachmanides' interpretations. His book is filled with so much detail that it's impossible to discuss even a small part of it. My main difficulty with "Nachmanides: An Unusual Thinker" can be understood by comparing this work with three others of Drazin's – "Who Was the Real Biblical David?," "The Tragedies of King David" and "The Authentic King Solomon" – I read recently. (To see *The Reporter* review of these books, visit <http://thereporter.org/Article.aspx?aID=4937>.) What I enjoyed about those works were Drazin's interpretations of the text. His in-depth discussion of individual verses as commented on by Nachmanides simply weren't as interesting to me. However, those interested in this commentator – because they already know of his work or are intrigued by these ideas – should enjoy this work.

LEGAL NOTICE

Notice of Formation of Broome Forward, LLC. Arts. of Org. filed with Secy. of State of NY (SSNY) on 09/21/18. Office location: Broome County. SSNY designated as agent of LLC upon whom process against it may be served. SSNY shall mail process to: c/o Levene Gouldin & Thompson, LLP, 450 Plaza Dr., Vestal, NY 13850. Purpose: any lawful activities.

Notice of Formation of KASSIS DEVELOPMENT, LLC. Arts. of Org. filed with Secy. of State of NY (SSNY) on 08/25/15. Office location: Broome County. SSNY designated as agent of LLC upon whom process against it may be served. SSNY shall mail process to: Iskandar I. Kassis, 3113 Sally Dr., Vestal, NY 13850. Purpose: any lawful activities.

Notice of Formation of SONGO, LLC. Arts. of Org. filed with Secy. of State of NY (SSNY) on 09/26/18. Office location: Broome County. SSNY designated as agent of LLC upon whom process against it may be served. SSNY shall mail process to: 2316 Vestal Pkwy. East, Vestal, NY 13850. Purpose: any lawful activities.

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

1. The name of the limited liability company ("LLC") is LT Tech Solutions, LLC.
2. The date of filing of the Articles of Organization with Secretary of State is October 9, 2018.
3. The County with the State of New York in which the principal office of the LLC is located is Broome.
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1. The name of the limited liability company ("LLC") is D Squared Home Improvements, LLC.
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A black, Orthodox rabbi's novel addresses racism in the Jewish community

By Josefín Dolsten

NEW YORK (JTA) – When Shais Rishon thinks of American Jewish literature, virtually no Jews of color come to mind – as characters or authors. “We’re invisible, pretty much,” he told JTA. As an African-American Orthodox rabbi, Rishon hopes to change that.

He recently published a semi-autobiographical novel titled “Ariel Samson: Freelance Rabbi,” under his pen name, MaNishtana. The main character, Ariel, is a 20-something black rabbi navigating life and work in the New York Jewish community while attempting to reconcile his identities.

Rishon, 36, says many of the racist experiences Ariel faces within the Jewish community are either based on his own life or stories told to him by other Jews of color. One episode, in which Ariel confronts an Orthodox New York assemblyman over wearing a blackface costume on Purim, is a “verbatim” recollection of a conversation that Rishon had with a real local politician who did that.

(Rishon did not reveal the politician’s true identity in his interview with JTA, but based on the description, the book is almost certainly referring to Dov Hikind, who was widely criticized for wearing a blackface costume in 2013 and whom Rishon addressed in an open letter.)

Rishon grew up in Brooklyn in a black-Jewish family affiliated with the Chabad-Lubavitch movement, though today he identifies simply as Orthodox. His mother’s ancestors have been practicing Judaism since the 1780s, he says.

The author and educator, who has written about racism in the Jewish community for years for publications like the *Forward* and *Tablet*, hopes his book, which he self-published in September, can challenge wide-held notions about the traditional American Jewish experience.

Often, he says, works by black-Jewish authors and artists are seen as reflecting only the African-American experience and not the Jewish one. “There’s a weird dichotomy that happens, where you can have people who are black Jewish authors, but they are never considered part of Jewish American literature,” Rishon said. “James McBride is considered an African-American author, not a Jewish author. Daveed Diggs, when he talks about his experiences, [people say,] ‘Oh, this is an African-American experience.’”

The book also shows the questioning that many Jews of color continually face about their backgrounds. In the novel, a man at a Shabbat dinner asks Ariel intrusive questions, including if he is a convert and Ethiopian.

Rishon hopes to show why such lines of questioning

are hurtful. “When you see somebody with one arm, do you ask them ‘Hey, what’s up with your arm?’” he wonders. “It’s just the basic courtesy of getting to know someone.”

Rishon says he has received threatening and angry messages in response to his writing about racism in the Jewish community. He uses a pseudonym in order to shield his family and friends from the backlash. The name is a reference to the *Ma Nishtana* reading sung on Passover asking why the seder dinner differs from a regular meal. “Instead of ‘What makes this night so different from other nights?’ it’s ‘What makes this Jew so different from other Jews?’” he explains.

Outside of his writing, Rishon works full time as a content manager for Bend the Arc, a progressive Jewish social justice organiza-



Shais Rishon’s latest book, “Ariel Samson: Freelance Rabbi,” tells the story of a 20-something black rabbi. (Courtesy of Rishon)

tion. Rishon also serves as the rabbi for an Orthodox prayer group in New City, a town an hour from Manhattan where he lives with his wife and 5-year-old daughter. He is pursuing a second rabbinic ordination; he was previously ordained privately.

In recent years, Jewish organizations have increasingly focused on embracing and highlighting diversity within their own communities, but Rishon says plenty remains to be done. “I would say it’s just now starting to move in baby steps away from tokenization,” he says.

Rishon sees his novel as one step in that direction. “I’m so excited to write this, so there is no confusion,” he says. “I’m an African-American author, yes, and a Jewish-American author, yes – both. To put the Jew of color entry into Jewish American fiction.”

Claude Lanzmann’s posthumous “Shoah” sequel “Four Sisters” is sadly relevant

By Curt Schleier

(JTA) – Before Steven Spielberg, there was Claude Lanzmann.

Prior to the birth of what is now the USC Shoah Foundation – Spielberg’s Holocaust testimony archive, which was funded originally by the Oscar-winning director’s share of his “Schindler’s List” profits in 1994 – Lanzmann’s landmark 1985 documentary “Shoah” provided an earlier opportunity for survivors to share their World War II testimonies, as well as to document the mass extermination of Jews.

Over the course of its nine-plus hours, “Shoah” conveyed the horrors to a world that didn’t believe – or didn’t want to. Six million dead is unimaginable, but the words of one person at a time are more difficult to ignore. Like politics, genocide is local.

In the more than three decades since “Shoah,” Lanzmann – who passed away in July at 92 – released a series of ancillary films with footage not used in the original, such as “A Visitor From the Living” and “Sobibor, October 14, 1943, 4 p.m.”

The latest installments, “The Four Sisters,” is about four



Paula Biren shown in “Baluty.” Claude Lanzmann’s original “Shoah” film largely involved male testimonies. (Photo by Cohen Media Group)

women who aren’t related by blood, just by their wartime experiences. The series of four separate films opened recently in New York and Los Angeles, and was to be followed by a national release. All four films will be available in theaters, and moviegoers can see two of them per ticket.

Lanzmann’s approach here is different in format from the original. In “Shoah,” he used many voices to tell the larger story, splicing in interviews with survivors and perpetrators. With this project, he has given each “sister” her own film – her own opportunity

to tell her “horrifying and powerful story.” They vary in length from 52 to 89 minutes.

Another difference: “Four Sisters” involves female perspectives, which were largely missing from the original “Shoah.” But like “Shoah,” the “Four Sisters” films are difficult to watch. In “Baluty,” Paula Biren, originally of Lodz, Poland, tells Lanzmann that she hoped England or France would have stepped in to help after the German invasion. “Poland had pacts with both countries,” she notes. See “Sequel” on page 11

How Continued from page 2

Securing these opportunities for Jews with disabilities – and all Americans – is a task that, like the fight for Medicaid, has to engage our community’s advocates not only in Washington and in state capitals everywhere, but also in our community’s own agencies and institutions.

We should consider how we can be more connected and compassionate members of our Jewish and human family. RespectAbility’s findings can help spur a renewed and more precise focus on the needs and narratives of Jews with disabilities.

Rabbi Julie Schonfeld is CEO of the Rabbinical Assembly, the worldwide organization of Conservative/Masorti rabbis.

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On the Jewish food scene

As pickles conquer the mainstream, are they still a Jewish food?

By Stephen Silver

PHILADELPHIA (JTA) – When many folks of a certain age and demographic think of pickles, their thoughts likely drift back to memories of the pickle bar at their favorite deli, or of talkative vendors on New York City’s Lower East Side. That’s largely thanks to the Jewish immigrants living in New York at the end of the 19th century, who made the dill pickle we know and love today – with plenty of garlic, dill and salt brine – so popular.

But today, pickles and pickle flavors can be found in places they didn’t used to be – from beer to ice cream to restaurant delicacies. The lifestyle and culture site Refinery29 recently described the current age as “peak pickle” and dubbed pickles “2018’s hottest food trend.” The research firm Technavio sees the global pickle market reaching \$12.74 billion in 2020, with more than half of that in the United States. We now have National Pickle

Day (November 14) and International Pickle Week (after Memorial Day).

The frenzy has even reached Hollywood: Seth Rogen is reportedly set to star in a movie about a pickle factory worker named Herschel Greenbaum, who falls into a vat of pickles in 1918 and re-emerges intact 100 years later.

One could say on the whole that pickles are having a moment in America.

As picklemania continues to grow, Jews may be asking: Do pickles still have a Jewish identity? Did they ever? Are they solely seen as an American food these days, if anything?

The pickle craze was encapsulated recently at the latest urban pickle festival: the first Pickledelphia, which was held at the Schmidt Commons in Philadelphia’s Northern Liberties neighborhood. The crowd of more than 1,500 enjoyed wares from some two dozen vendors.

They could sample the traditional pickled cucumbers, but much more, including everything from “drinkable pickle brine” to pickle-flavored beer and liquor. There were accents on traditional Philadelphia foods, such as a pretzel wrapped around a pickle from Philly Pretzel Factory, and pickle-flavored chips from Herr’s. There was live music and a caricaturist who drew people in pickle form. Of course, there was a pickle-eating contest.

Many on hand wore green, even though the Super Bowl champion Eagles weren’t playing that Sunday, and others sported shirts emblazoned with Pickle Rick, a character from the cult animated series “Rick and Morty.” (When I reached out to the organizers for press credentials, the e-mail back came from Pickle Rick.)

If anything, the event was too successful, which led to some social media grumbling about long lines, overcrowding and how some vendors ran out of pickles.

Pickledelphia was the brainchild of Michael Wink, a partner in Digital Force Agency, an events and digital marketing agency in Philadelphia that had staged the Philadelphia Beard Festival. Philly has recently hosted festival-type events based around other foods, such as burgers, cheesesteaks and pizza. So naturally it was time for pickles to have their turn.

“Everybody loves pickles,” Wink said at the event. “My sisters, cousins – everyone goes nuts over pickles. I’d say on Thanksgiving, you could have the best spread out there, and my sisters and cousins were still raiding the fridge for the pickles. So I know there was a love of pickles there, and I started seeing things.”

While there was nothing outwardly Jewish about the festival, the connection between Jews and pickles goes back almost to the beginning. Cucumbers are mentioned in the Torah: Numbers 11:5 says, “We remember the fish which we used to eat free in Egypt, the cucumbers and the melons and the leeks and the onions and the garlic.” And later, in the book of Isaiah: “The daughter of Zion is left



A view of the Pickledelphia festival in Philadelphia’s Northern Liberties neighborhood on October 14. (Photo by Stephen Silver)

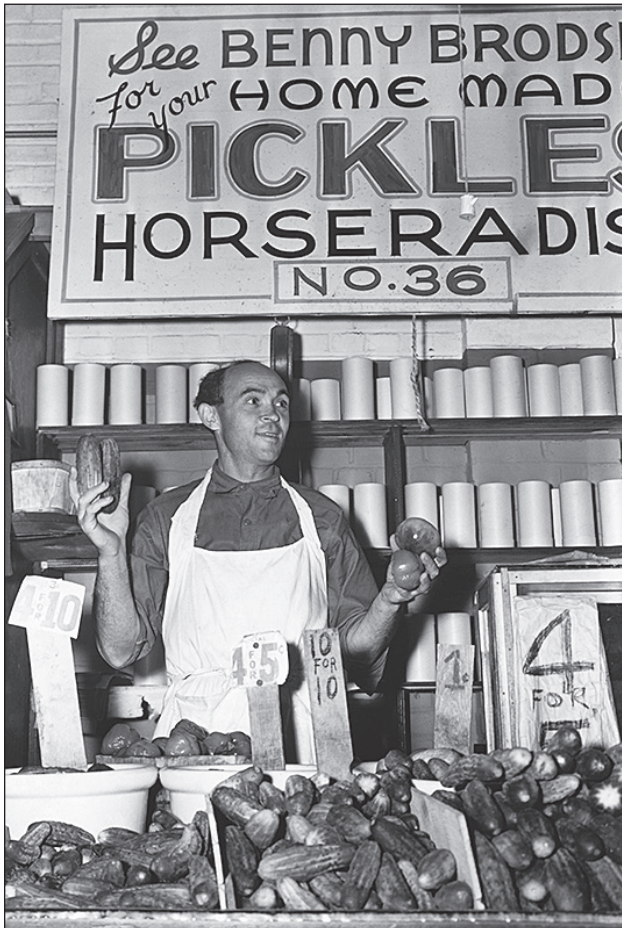
like a shelter in a vineyard, Like a watchman’s hut in a cucumber field, like a besieged city.” Jews from communities of old in Eastern Europe and Iran enjoyed pickled vegetables as staples, and some even believed the food could cure disease.

According to the YIVO Encyclopedia of Jews in Eastern Europe, Jews in Yiddish-speaking lands specialized in the cultivation of cucumbers, and would pickle them over the harsh winters and serve them starting just before Passover. “Lactofermentation in salt pickling enhances the nutritional value of vegetables by preserving vitamin C, among other benefits,” YIVO explains, “which was important during long winters without fresh green vegetables.”

But experts say that while pickles have always been important to Jews, no one has ever quite had a monopoly on them. “You ask a big question, but I’m curious first as to whether pickles are ‘Jewish’ to begin with,” said Roger Horowitz, a food historian and author of the book “Kosher USA: How Coke Became Kosher and Other Tales of Modern Food.” “They are just cucumbers preserved in a brine solution, a method with wide historical roots and practiced by many cultures.”

There were some kosher pickle companies at Pickledelphia, including the Teaneck, NJ-based Pickle Licious, and the Philadelphia company Zayda’s. The co-founder of the latter, Steven Slutsky, is a local character who performs comedy in Philadelphia as The Pickle Man. (He is known for traveling around town on a rickshaw-style tricycle with a toilet for a seat.)

But the event had more of a multicultural flavor, and Wink noted that at least three vendors fused American pickles with Asian cuisine. One of them, a Chinatown-based Japanese See “Pickles” on page 11



Pickles have long been associated with old-time New York City, and its Lower East Side neighborhood, which once teemed with Jewish immigrant vendors. (Photo by Buyenlarge/Getty Images)

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On the Jewish food scene

This woman combines Jewish and Japanese cuisines, from gyoza kreplach soup to mochi latkes

By Josefina Dolsten

(JTA) – Kristin Eriko Posner recalls feeling torn right before she finalized her conversion to Judaism. Though she felt an affinity to the religion from a young age and was eager to embrace the faith of her now husband, she worried that converting would negate another important part of her identity. “I got really scared that if I became Jewish, it would overshadow the Japanese parts of myself, and I felt a lot of guilt about that,” recalled the San Francisco-based home cook, whose mother was born in Japan and father is the descendant of immigrants from there.



Kristin Eriko Posner
(Photo courtesy of Posner)

But her rabbi encouraged her to continue to explore her Japanese roots and, in the end, becoming Jewish did just the opposite of what she had feared: The journey inspired Posner to create a lifestyle brand that serves as a resource for others who share her background. “I feel like becoming Jewish has enriched my Japanese life,” Posner, 33, told JTA in a phone interview in October.

Last year, she founded Nourish, a web-based community and lifestyle brand that celebrates Jewish and Japanese culture as well as fusions of other cultures. The site is home to a collection of recipes – all created by Posner – that meld Jewish and Japanese cuisines.

Among the dishes, many of which are tied to Jewish holiday celebrations, are gyoza kreplach soup, mochi latkes and fish cakes that are inspired both by gefilte fish and a similar Japanese patty.

Nourish has other components as well, including an online newsletter and Facebook group. Posner is also planning to sell ritual and household items made by Israeli and Japanese artisans through the site.

Posner’s mother immigrated from Japan, and her father is a third-generation Japanese-American. During her childhood in Los Angeles, Posner remembers growing up with Japanese culture and visiting the country every few summers. But as she grew older, she resented feeling different from her classmates and felt embarrassed by the traditional Japanese food her mom would pack in her lunch box. “I would beg her to make me sandwiches like the other kids, and I was just really painfully uncomfortable in my own skin and turned away from my heritage for a while,” Posner said.

But after graduating from college and working for a few years in public relations, Posner felt she didn’t know enough about her Japanese background. So she spent two years teaching English in Nichinan, a city in the south of Japan, before returning to California. While studying and later working in interior design, Posner met her now-husband, Bryan, a secular Jew.

As she got to know him, she sought to learn more about Judaism, a religion she had felt connected to ever since attending Hanukkah parties at a neighbor’s house as a child. “I was super curious about his family and their traditions, and I had to dig a little bit because they didn’t do some of them anymore,” she said.

As their relationship became serious, Posner realized that much of the responsibility of building a Jewish home would rest on her. “I knew I would be the person who would really need to learn about his family’s heritage and traditions, and kind of be the person who does them for our family and for our future children,” she said. In 2015, she became a Jew by choice, and the couple married the following year.

Posner found that food served as one way for her to connect to both Jewish and Japanese traditions. She now incorporates Japanese influences into her observance of Jewish holidays, such as at a Passover seder dinner last year when she served matzah ball soup with Japanese chicken meatballs, brisket with Japanese barbecue sauce and cherry blossom malabi.

The couple belong to Congregation Emanu-El, a Reform synagogue in San Francisco. Though Posner says the community is “very welcoming,” she sometimes feels self-conscious as one of



These Japanese fish cakes are also inspired by gefilte fish. (Photo courtesy of Posner)

the few people of color. “There’s definitely this slight insecurity about that and wanting to make sure that I do things correctly, or being afraid that I stand out and people are watching, so if I mess up it’s really obvious,” she said.

That feeling has motivated Posner to continue engaging in Jewish learning, including by becoming a bat mitzvah this spring. She calls the experience “awesome.”

Posner hopes that with Nourish she can provide a home for others who may share similar insecurities or feel pulled between cultures. Though most of the recipes on the site fuse Jewish and Japanese culture, she has received messages from couples in which the partners are navigating

various cultural backgrounds. “I’m really just doing what I do best, which is Japanese and Jewish,” she said, “but if I can inspire other people, then that’s amazing.”

At right: Kristin Eriko Posner serves this gyoza kreplach soup for Sukkot. (Photo courtesy of Posner)



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Nazis' aerial photography is helping map and preserve Jewish cemeteries

By Cnaan Liphshiz

LUBLIN, Poland (JTA)—When German air force pilots took aerial photographs of western Ukraine in 1941, they did it to help Nazi Germany defeat the Soviet Union in a war that saw the genocide of six million Jews. But in a twist of fate, the German government has recently started funding an effort that uses the photographs to identify and preserve Jewish cemeteries.

The effort, in which the Luftwaffe archives are only one of several ingenious tools, began in 2015 with the establishment of an organization called the European Jewish Cemeteries Initiative, or ESJF. The largest-ever international project of its kind, ESJF has since fenced more than 100 Jewish cemeteries in seven countries on a modest annual budget of approximately \$1 million.

And in Eastern Europe, fencing Jewish cemeteries is “not as straightforward as it may sound,” according to Philip Carmel, a

British former journalist, the organization’s CEO since its creation. Even determining the location of such graveyards can be challenging in towns with entire Jewish populations that were murdered and cemeteries plundered for construction material and then stolen for development.

That’s where the Luftwaffe aerial photographs enter the picture, Carmel said. “Obviously they were taken to help the German war effort,” Carmel said of the prints and negatives that he pulled from German state archives. “But they were accurate enough to help us identify some Jewish cemeteries right before the destruction.”

In the western Ukrainian town of Buchach — the birthplace of Jewish Nobel Prize laureate Shmuel Yosef Agnon and Nazi hunter Simon Wiesenthal — Jews for generations buried their dead atop a mound that in 1941 stood on the town’s northern margins. But after the murder of the area’s

10,000 Jews during the Holocaust, the forest adjacent to the cemetery was allowed to swallow it up, leaving exposed only a few dozen headstones. Fragments of others used to lie in piles on the shoulders of the potholed asphalt road that snakes along Buchach’s Torgova Street.

The forest’s progression and the destruction caused to the headstones — locals throughout Eastern Europe steal them to use as sharpening stones or building material — complicated efforts to map the cemetery. The Luftwaffe aerials show its borders clearly, explained Carmel, who last year oversaw its demarcation. It is now set for fencing later this year, complete with retaining walls.

ESJF recently began using engineering drones that can map a Jewish cemetery in a fraction of the time and cost that a team of surveyors would require.

Fencing is crucial, Carmel said, because it prevents further damage. While it neither helps restore damage nor prevent people who are determined to get in from climbing the fence, “It shows ownership, it indicates interest and it vastly reduces the chance of vandalism,” he said.

Jewish communities in Eastern Europe

are struggling to maintain crumbling heritage sites from an era when the local Jewish population was many times greater than it is today, as are activists working to preserve Jewish cemeteries. But ESJF is the best-funded and first international effort of its kind, active in an area with well over 10,000 Jewish cemeteries in various degrees of risk. And it is by far the most transparent, as per stringent reporting demands by the German treasury.

Whereas the bulk of the damage to Jewish cemeteries happened during World War II and under communism, they are still being degraded today at an alarming rate due to unregulated construction and vandalism. Early in October, the construction of a state-funded sports complex in the town of Klimontow, Poland, was completed atop what activists say was a disused Jewish cemetery. Last year, a judge in Belarus cleared the way for the construction of apartments atop two former Jewish cemeteries in Gomel. And in Lithuania, the government is ignoring an international outcry over its plan to build a conference center on what used to be one Vilnius’ largest cemeteries, which the communists razed.

See “Aerial” on page 9

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At right: Jewish communities in Eastern Europe are struggling to maintain crumbling heritage sites from the prewar era. (Photo by ESJF)



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CHANUKAH Greetings

Deadlines: November 29 (Dec. 7 Health Care Greetings issue)

Once again this year, *The Reporter* is inviting its readers and local organizations to extend Chanukah greetings to the community by purchasing a Chanukah greeting ad, which will appear in our December 7 issue (Deadlines: Nov. 29). You may choose from the designs, messages and sizes shown here - more are available. You may also choose your own message, as long as it fits into the space of the greeting you select. (Custom designs available upon request.) The price of the small greeting is \$18 (styles E & F), the larger one is \$36 (styles A, & D) and the largest one (style G, not shown) is \$68.

To ensure that your greeting is published, please contact Bonnie Rozen at 724-2360, ext. 244 or bonnie@thereporter.org. Checks can be made payable to *The Reporter* and sent to: *The Reporter*, 500 Clubhouse Rd., Vestal, NY 13850.

Wishing you a Happy Chanukah
light • peace • love



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Style A - \$36 • Actual Size: 3.22" x 1.975"

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NEWS IN BRIEF

From JNS.org

Canadian billionaire joins initiative to land first Israeli spacecraft on the moon

Israeli-Canadian Jewish billionaire and businessman Sylvan Adams has joined the drive to land first Israeli spacecraft on the moon as he contributed \$5 million to SpaceIL, the company announced on Nov. 19. "This contribution to strengthening the Israeli space program, and encouraging education for excellence and innovation among the younger generation in Israel, is the best gift I could have asked for," Adams said while celebrating his 60th birthday on Nov. 19. "I believe that sending the first Israeli spacecraft to the moon will inspire Israeli school children to take up STEM studies and think about space exploration, and especially to believe that everything is possible," he added. SpaceIL president Morris Kahn, who donated \$27 million toward the project, expressed his appreciation towards Adams. "I want to thank Sylvan Adams for his generous contribution to our effort," he said. "He joins an amazing group of donors with a common vision: to land the first Israeli spacecraft on the moon. We are in the final stretch, and I believe that his joining will help us raise the remaining money to complete our ambitious mission." "We are in the final stretch before the launch and preparations are at full power," said SpaceIL CEO Ido Anteby. "The teams of SpaceIL and IAI [Israel Aerospace Industries] are making great progress in a series of tests and trials being carried out at IAI's space facility." He added, "At the same time, we are stepping up activities to promote scientific and technological education in the State of Israel, ahead of launch. We thank Mr. Sylvan Adams for his contribution."

Israelis discover new treatment for aggressive brain tumors

(Israel21c via JNS) – A new treatment for aggressive brain tumors (glioblastoma) shows great promise, according to a report by Israeli scientists that was published recently in the journal Nucleic Acids Research. Glioblastoma is a serious and incurable brain cancer. Patients receiving this diagnosis typically have 11 to 20 months to live. One of the main difficulties in treating this cancer is that its cells quickly build up a resistance to chemotherapy. A team headed by Professor Rotem Karni and Ph.D. student Maxim Mogilevsky at Hebrew University's Institute for Medical Research-Israel Canada designed a molecule that inhibits glioblastoma tumor growth by regulating the proteins it produces. Karni explained that the MKNK2 gene produces two different protein products through a process called "RNA alternative splicing." These proteins have two opposing functions: MNK2a inhibits cancer growth, whereas MNK2b supports cancer growth. Karni's new molecule shifts the splicing of MKNK2 so that production of the tumor-stimulating protein decreases, while production of the tumor-suppressing protein increases. As a result, cancerous tumors decrease or die. "Not only can this breakthrough molecule kill tumor cells on its own, it has the power to help former chemotherapy-resistant cells become chemotherapy-sensitive once again," said Karni. In the study, lab mice were injected with human glioblastoma tumor cells and developed tumors. In those mice that were treated with the new molecule, tumors shrank or died off completely, as opposed to the control mice treated with an inactive molecule. "Our research presents a novel approach for glioblastoma treatment. In the future, we'll be able to tailor treatments for patients based on the amount of cancer-inhibiting proteins that their tumors produce," said Karni. A patent for this technology has been registered and granted in the United States and Europe through Yissum, Hebrew University's technology-transfer company. Also participating in the "Modulation of MKNK2 alternative splicing by splice-switching oligonucleotides as a novel approach for glioblastoma treatment" research were Adi Mogilevsky of IMRIC; Odelia Shimshon and Eylon Yavin of the Hebrew University Pharmacy School's Institute for Drug Research; Saran Kumar and Eli Keshet of the university's Department of Developmental Biology and Cancer Research;

AerialContinued from page 8

About a quarter of all Jewish cemeteries in Eastern Europe were destroyed during the Nazi and Soviet periods, according to Rabbi Isaac Schapira, the Israel-based founder and chairman of the ESJF board. "Most of those that have remained lie neglected principally because their communities were wiped out in the Holocaust," he said.

This is also the reason the German government decided to bankroll ESJF, according to Carmel. As a rule, ESJF does not get involved in cemeteries featuring a legal or territorial dispute, like the ones in Klimontow, Gomel or Vilnius. "Our objective is to fence as many Jewish cemeteries as possible in as little time as possible for the lowest cost," Carmel said.

Instead of duking it out with local authorities and developers, ESJF tries to find compromises. On a recent project, ESJF even purchased a small and cheap plot of land in a small Ukrainian town so it could serve as a Christian cemetery. It was the simplest way of getting the local Orthodox church, which did not want to bury Seventh-day Adventists in its Christian cemetery, to stop burying them atop older graves at a disused Jewish cemetery, Carmel said.

When it comes to *halachah*, or Jewish law, ESJF is strict in observing its rules on burial, Carmel said. But whenever possible,

he said, the organization tries to compromise, keeping with its view that local partnerships are the only guarantee for the organization's long-lasting impact. "The cemeteries we fence, they are not being guarded," Carmel said. "Ultimately, the only way of making sure these places don't get destroyed is to get the local population to think of their local Jewish cemetery as part of their own heritage."

One success has been in Frampol, Poland, where dozens of schoolchildren joined ESJF's fencing and cleanup of the local Jewish cemetery. Another is the story of Katy Kryvko, a 17-year-old high school student from the Ukraine village of Derazhne, located about 100 miles north of Buchach. Two years ago Kryvko, who is not Jewish, contacted ESJF about a Jewish cemetery behind her home that the local children used as a playground.

"I was shocked when I realized that kids are playing literally at the cemetery," she told JTA. "I didn't understand why it was neglected and nobody cared about it."

Her interest in the cemetery led Kryvko to study the tragic history of the region's Jewish population, and to ESJF, which cleaned it up and fenced it last year. "It's so important for me because I know that I'm the only one person who can save the cemetery," she said. "I mean, who can take care of it."

At right: Photographers captured a ceremony at a Jewish cemetery in Frampol, Poland. (Photo by ESJF)



and Florian Heyd of the Institute of Chemistry and Biochemistry's Laboratory of RNA Biochemistry at Freie Universität Berlin. Funding came from the German-Israel Foundation, Israel Innovation Authority, Israel Science Foundation, Israel Cancer Research Fund, Israel Cancer Association, Henry and Marilyn Taub Foundation and the Carol Epstein Foundation.



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Weekly Parasha

Vayishlach, Genesis 32:4-36:43

Emissaries: risks and transformation

RABBI SCOTT GLASS, TEMPLE BETH-EL, ITHACA

One of the first things that comes to mind when I think of this week's Torah portion, *Parashat Vayishlach*, is the idea of emissaries. Jacob sends emissaries to his brother Esau to lay the groundwork for their reunion. There is reason to believe that Jacob and his messengers understood that their mission was fraught with danger. How could it not be? These men [let's assume they were men rather than angels, which are also called *malakhim*] represented someone who had deceived his brother and cheated him out of his rightful inheritance. Esau's stated intention was to kill Jacob. Yet, Jacob decided to return and face the consequences of his actions. As I wrote that line, it dawned on me how courageous Jacob really was, though even in this reading we see a measure of his fear.

So, one could posit that part of the message is that

serving as an emissary comes with some risks. Of course, one could say it depends on whose emissary one is, but the messenger may never know how those receiving his/her message may react.

In the Jewish world there are all kinds of emissaries. When someone travels, particularly to Israel, we make them *shlichei mitzvah*, messengers entrusted with a mitzvah to perform in order to provide protection for our friends and family. When we need to arrange for a *get* to be delivered, often this is done by means of an emissary representing the husband delivering the *get* to the wife. These are just two common examples of those who serve to represent us.

Do you ever think of yourself as an emissary of the Jewish community? Would you die for that community? It sounds like a choice, but maybe it isn't. In our world, today,

it doesn't seem like it is a choice. When I heard about the attack in Pittsburgh, all I could think of was that anyone could be a target. Think about who you might represent in the eyes of someone else: You could be seen as a representative of America, capitalism, imperialism, the Jewish community, Israel... It is often not up to us to choose who/what we represent to someone else, some crazed gunman who knows only hate when he sees someone different.

So, this week, when we read about Jacob's emissaries, we should be mindful of the potential danger of their mission – whether they were aware of it or not. For we know that one may not be aware of the danger that lurks just around the bend.

The second theme that came to mind when I read the *parasha* was the theme of transformation. We see here shades See "Risks" on page 11

Congregational Notes

Beth David Synagogue

Affiliation: Orthodox Union
 Rabbi: Zev Silber
 Address: 39 Riverside Dr., Binghamton, NY 13905
 Phone: 722-1793
 Rabbi's Office: 722-7514
 Fax: 722-7121
 Office hours: Mon. closed; Tues. 10 am-1 pm; Wed. closed; Thurs. 9 am-1 pm; Fri. 10 am-1 pm
 Beth David e-mail address: bethdavid@stny.rr.com
 Rabbi's e-mail: rabbisilber@stny.rr.com
 Website: www.bethdavid.org
 Facebook: www.facebook.com/bethdavidbinghamton
 Shabbat Services:
 Fri., Nov. 23.....4:20 pm
 Shabbat, Nov.24.....9 am
 Mincha after the kiddush
Maariv 5:40 pm
 Weekday Services:
 Mornings:
 Sun., Nov. 25.....8:30 am
 Mon.-Fri., Nov 26-30.....7 am
 Evenings:
 Sun., Nov. 25.....4:20 pm
 Mon.-Thurs., Nov. 26-29.....7 pm
 Fri., Nov. 30.....4:15 pm
 Classes: Rabbi Zev Silber will hold his weekly Talmud class every Tuesday evening after services.

Temple Beth-El of Ithaca

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

On Saturday, December 1, Tot Shabbat will be held at 11:15 am.

All Friday evening services December 7 through January 11 will be held at 6:15 pm.

On Saturday, December 8, at 11:15 am, there will be a Shabbat Hanukkah Kids' Theme Service.

Rohr Chabad Center

Affiliation: Chabad-Lubavitch
 Rabbi: Aaron Slonim
 E-mail: aslonim@binghamton.edu
 Address: 420 Murray Hill Rd., Vestal, NY 13850
 Phone: 797-0015, Fax: 797-0095
 Website: www.Chabadofbinghamton.com
 Chabad on the West Side
 Rabbi: Zalman Chein
 E-mail: zchein@JewishBU.com
 Address: 27 Bennet Ave., Binghamton, NY 13905
 Phone: 722-3252
 Regular service times: Daily 7:30 am, Friday evening 6 pm, Shabbat morning 9:30 am, Maariv and Havdalah one hour after candle-lighting time, Sundays 9:30 am.
 Linking Hearts for youngsters with special needs: This program connects Jewish special-needs children and teenagers, ages 5-14, who have mental, physical and/or functional disabilities, with student volunteers who will visit participating youngsters weekly in their homes.

To join the mailing list, for up-to-date information on adult education offerings or to arrange for a private tutorial, for details concerning the Judaica shop and resource center, or for assistance through the Piaker Free Loan Society or Raff Maasim Tovim Foundation, call Chabad's office at 797-0015.

Temple Concord

Affiliation: Union for Reform Judaism
 Rabbi: Barbara Goldman-Wartell
 Address: 9 Riverside Dr., Binghamton, NY 13905
 Office hours: Tues.-Fri., 10 am-2 pm
 Phone: 723-7355
 Fax: 723-0785
 Office e-mail: TempleConcordbinghamton@gmail.com
 Website: www.templeconcord.com
 Regular service times: Friday, 8 pm; Saturday, 10:35 am, when religious school is in session.
 Hebrew school: Hebrew school meets at 5:15 pm on Tuesdays and Thursdays during the school year unless otherwise noted.

On Friday, November 23, the office will be closed; at 8 pm, there will be Shabbat services led by Rabbi Rachel Esserman and the oneg will be sponsored by Sisterhood.

On Saturday, November 24, there will be no religious school, Torah study or service due to the Thanksgiving break.

On Tuesday, November 27, at 4:15 and 5:15 pm, there will be Hebrew school and, at 5 pm, Hanukkah House will open.

On Wednesday, November 28, at 7 pm, representatives of the New York State Police will lead a "Surviving an Active Shooter" program in the social hall. RSVP to the temple office.

On Thursday, November 29, at 4:15 and 5:15 pm, there will be Hebrew school; at 5-7 pm, the CHOW pantry will be open; and, from 4-7 pm, Hanukkah House will be open.

On Friday, November 30, at 8 pm, Shabbat evening services will be led by Rabbi Barbara Goldman-Wartell and the oneg will be sponsored by Sisterhood.

On Saturday, December 1, at 9 am, there will be religious school; at 9:15 am, there will be Torah study; at 10:35 am, there will be Shabbat family services; and, from 12-4 pm, Hanukkah House will be open.

Temple Brith Sholom

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

Kol Haverim

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

Friday, November 23, light candles 4:18 pm
 Shabbat ends Saturday, November 24..... 5:18 pm
 Friday, November 30, light candles 4:15 pm
 Shabbat ends Saturday, December 1 5:15 pm

Temple Israel

Orientation: Conservative
 Rabbi: Geoffrey Brown
 Address: 4737 Deerfield Pl., Vestal, NY 13850
 Phone: 723-7461 and 231-3746
 Office hours: Mon.-Thurs. 8:30 am-4 pm; Fri. 8 am-3 pm
 E-mail: titammy@stny.twcbc.com
 Website: www.templeisraelvestal.org
 Service Schedule: Tuesday, 5:30 pm; Friday, 5:30 pm; Saturday, 9:30 am

On Saturday, November 24, at 9:30 am, services will be led by Rabbi Geoffrey Brown. The Torah portion will be Genesis 32:4-36:43. The haftarah will be Obadiah 1:1-21. Laurence and Edyce Wyman will sponsor the kiddush following services.

On Friday, November 30, at 6:30 pm, there will be Shabbat on the Road at Brookdale Senior Living.

On Tuesday, December 4, at 7 pm, there will be an Executive Board meeting.

On Saturday, December 8, at 5 pm, there will be a Family Hanukkah Pot Luck Dinner.

On Sunday, December 9, from 4-5 pm, there will be a meeting for those interested in a Temple Israel trip to Israel for active adults.

Norwich Jewish Center

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

Congregation Tikkun v'Or

Affiliation: Union for Reform Judaism
 Address: PO Box 3981, Ithaca, NY 14852; 2550 Triphammer Rd. (corner of Triphammer and Burdick Hill), Lansing, NY
 Phone: 607-256-1471
 E-mail: info@tikunvor.org
 Website: www.tikunvor.org
 Presidents: Miranda Phillips and Shawn Murphy
 Rabbi: Brian Walt
 Religious School Director/Admin. Coordinator: Naomi Wilensky
 Services: Fridays at 7:30 pm unless otherwise noted. Family services and Tot Shabbat once a month at 6:30 pm. Call for weekly schedules.
 Religious School: Preschool through seventh-grade classes meet on Sunday mornings. Sixth-grade Hebrew and seventh-grade b'nai mitzvah classes meet on Wednesday afternoons.
 Adult Ed: Mini courses throughout the year. Adult Hebrew offered regularly. Call the office for details.

Penn-York Jewish Community

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

Temple Beth El of Oneonta

Affiliation: United Synagogue of Conservative Judaism
 Rabbi: Molly Karp
 Address: 83 Chestnut St., Oneonta, NY 13820
 Mailing address: P.O. Box 383, Oneonta, NY 13820
 Phone: 607-432-5522
 Website: www.templebetheloneonta.org
 E-mail: TBEOneonta@gmail.com
 Regular service times: visit the temple website for days of services and times
 Religious School/Education: Religious School, for grades kindergarten through bar/bat mitzvah, meets Sunday mornings. Rabbi Karp conducts services and holds classes in Torah, beginning Hebrew and Maimonides.
 For the schedule of services, classes and events, see the website.

NEWS IN BRIEF

From JNS.org

Bill fining parents who don't vaccinate children gets ministerial approval

Parents who refuse to vaccinate their kids could be fined \$540.06 if a measure approved by the Israeli Ministerial Committee for Legislation on Nov. 18 is enacted into law. The bill would allow the Health Ministry to prevent unvaccinated children from attending school if there is a concern of an outbreak and would require it to monitor that pupils have been immunized in accordance with ministry recommendations, along with sending a warning to those who don't get their children the necessary shots. "Now we will be able to implement the national vaccination policy ... which balances protecting public health with freedom," said Zionist Union minister Yoel Hasson, who introduced the bill with Jewish Home minister Shuli Moallem-Refaeli. "I am happy to initiate a long-term solution that will protect our children's health." More than 1,000 measles cases have been reported in Israel in 2018 with 90 percent of them from unvaccinated people or those who have contact with those who have not gotten the necessary shots. Earlier in November, a Jerusalem toddler with Down syndrome died measles, though he had experienced a heart irregularity. Due to the latest political turmoil, the bill is unlikely to get a final vote before the Knesset is recessed. However, if it passes a first reading, the government will be required to resume working on it after the 2019 election.

Sequel Continued from page 5

The two powers did declare war on Germany, but there were no large-scale military actions for months. All the city's Jews were transferred to the infamous Lodz Ghetto. However, the Nazi-appointed head of the Jewish community, Chaim Rumkowski, made a deal with the Germans – to forestall deportation to the camps, Jews would engage in hard slave labor. It was a Faustian bargain: Some 45,000 Jews died of starvation or other causes in the ghetto.

When the Nazis said they were going to send every child younger than 9 to a special camp, Paula describes how one mother pulled her daughter back. An SS officer grabbed the mother by the neck, turned her around and shot her in front of her daughter. But because of the deal, Paula attended a special high school and later was recruited to become a police officer. Upon realizing that she had unwittingly become complicit in sending black market merchants she had arrested to their deaths, Biren quit. But her guilt lingered.

Over the years, the guilt has transformed to anger. "I felt then I had no choice," she says. The world "should feel guilty for what was done to me."

Ruth Elias, given the spotlight in "The Hippocratic Oath," was 19 when the Nazis invaded the small town where her family lived for generations. Soon afterward, her father was barred from the sausage factory he owned – by workers he had employed for years. Ruth eventually was deported to Theresienstadt, where she witnessed drunken SS soldiers invade the women's block and rape whomever they wanted. When it was discovered she was pregnant, Josef Mengele – the Nazi physician who performed horrific experiments on prisoners and became known as the "Angel of Death" – took over her care. After she delivered her child, Mengele had her breasts strapped so she could not nurse the baby. He wanted to learn how long a newborn could survive without food. A Jewish camp doctor gave her medication that allowed her to kill her own child so she wouldn't have to watch it suffer.

In "Noah's Ark," Hanna Marton, like Paula, is guilt-ridden because she realizes that her survival was purchased at the expense of the 450,000 Hungarian Jews murdered in the late stages of the war. Her husband worked with Rudolf Kasztner, who had negotiated a deal with Adolf Eichmann that rescued nearly 1,700 Jews for a fee of \$1,000 each.



"The Merry Flea" tells the story of Ada Lichtman, one of only three women selected to work at Sobibor "Four Sisters." (Photo by Cohen Media Group)

Their job was to clean and refurbish the dolls stolen from Jewish children before they were sent to Germany. Dolls became constant reminders of what she went through.

In an essay from 1981, Lanzmann wrote, "Like the indestructible phoenix, antisemitism is arising virtually everywhere from its own ashes." He probably could have written the same essay today.

In an ironic twist, "Four Sisters" was released in Europe on July 4 and Lanzmann died the next day. It was as if he recognized his job was done, or that he had done all he could. The job continues.

Jewish Community Center

Family Movie Night at JCC to feature "Incredibles 2" on Dec. 1

The Jewish Community Center will hold a Family Movie Night on Saturday, December 1, at 6 pm. The cost is \$2 per person, with a \$10 maximum per family. The entire community is welcome.

The featured movie will be Disney and Pixar's "Incredibles 2." Attendees are asked to bring a blanket, pillow or

chair to use during the movie. The first 25 children to attend will receive a free popcorn cup, and other light refreshments will be available. All proceeds generated from the event will go to benefit Camp JCC in the upcoming summer.

For more information about the movie night, Camp JCC or the JCC, contact the JCC office at 724-2417.

JCC Friendship Club

The JCC Friendship Club met on November 14, one hour earlier than usual. The group was invited to join the JCC ECC for the Thanksgiving lunch. It was delicious. It included turkey, stuffing, cranberry sauce and pumpkin pie. Thanks to Marcia Brownlow for calling Sue Herzog and inviting us. Thanks to Ann Brillant for saying the *Motzi* prayer before the meal.

After that, we went to our meeting room in the library and saw the end of the film "Fly Away Home." We picked up the story when Amy is learning to fly the glider. Her glider looks like a goose with feathers on the wings, a long neck and goose head on the front and goose feathers like a tail on the back. We saw how one goose played with the lock of the cage till it opened and all of them flew out and followed Amy, except one. She named that goose Igor. He was injured and had trouble flying. When he finally got off the ground, he flew into the front of Amy's glider and lost a few feathers.

Then we saw Amy's father, friends and family mapping out the route. It would take them four days to reach a bird sanctuary. They had to be there by a certain time or the land would go to a builder for development. The first part of the trip took them from Canada over the Great Lakes. They ran out of fuel and landed at a secret air base. It

caused an upset with the officers, but the reporters came and it was in all the news reports. When they proceeded with their trip they got mixed in with a flock of wild geese with hunters shooting at them. Amy and her father landed on private property and the geese followed her. A woman came out with a shot gun to chase them away. She recognized them from the news and they spent the night at her house. When Amy and the geese arrived on time many people and reporters were waiting and cheered. The man in the bulldozer mouthed the words, "I can't believe it." In the end, all 16 geese returned to Amy's back porch in the spring. It seemed so real until you read that the story is a work of fiction, based on experiments to help migrating birds. A big thanks to Bruce Orden for showing this film.

The meeting was called to order by Sylvia Diamond. Sue gave the treasurer's report. We want to wish everyone a Happy Thanksgiving. We will meet the following Wednesday, November 28, to hear Roz Antoun tell us about her trip to two places in Italy. We were informed that on Monday, December 24, the Red Cross will hold a blood drive from 1-6 pm at the JCC. Come join us on Wednesday at 1:30 pm at the JCC.

Sylvia Diamond
President

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restaurant called Hi-Kori, offered different flavors of fried pickles at one of the highest-trafficked booths. (Pickled vegetables aren't exactly foreign to all Asian cultures – Korean cuisine often includes other pickled items on the menu beyond kimchi, for instance.)

"Pickles are very much a part of Jewish deli culture," said Rabbi Lance Sussman, who is both senior rabbi at Reform Congregation Keneseth Israel outside Philadelphia and a scholar of American Jewish history. "The cucumber was probably originally from India, but there is a tradition of a pickled dish (turnip?) in the Talmud. Jewish delis continue to serve free pickles with meals and sometimes have pickle bars, too. [But] of course, pickles are not unique to the Jewish community."

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of a different Jacob as he prepares to confront the world he left. There are some echoes of the man he once was – the deception, the clever trickery, even if only in the way he sets up his camp to meet his brother Esau and his minions. But of much greater significance is that Jacob is preparing to, as one friend once said, "live his truth," to come to terms with who he really is and what he's done. The challenge of doing such a thing, with grappling with who one really is, is represented by the late night wrestling match Jacob has.

With whom does Jacob strive? The commentators have different views – an angel, a strange man, the spirit of Esau, Jacob struggled with his inner self. For me, the latter always felt like the right answer. The new name, Israel, bestowed on him by the mysterious stranger, is of less importance to me than the struggle itself. Of course, in the long run, "Israel" carries enormous importance for future generations – representing our struggle to survive and, perhaps more importantly, our striving with God – our grappling with the world as we see it and our religious belief. But for Jacob, for this week's *parasha*, for us personally, the idea of finding the courage to face ourselves and our lives honestly is a very powerful message with far-reaching implications. As the Torah indicates, it is a fearful task, requiring great courage and determination, but brings great rewards.

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Note: 401k and 403b accounts are not eligible for this.

NEWS IN BRIEF

From JTA

Netanyahu "confident" coalition partners won't topple gov't

Israeli Prime Minister Benjamin Netanyahu said on Nov. 16 that he is confident his coalition partners would not topple his government. Netanyahu's office issued a statement amid early election talk within the Jewish Home party, which can force Israel to go to the ballots a year earlier than planned by leaving the country's governing coalition. The prime minister "has confidence in the sense of responsibility of Cabinet ministers not to make the historic error of toppling a right-wing government," the statement said, the Israel Broadcasting Corp. reported. Jewish Home's leader, Naftali Bennett, has demanded that Netanyahu make him or someone else in the pro-settler party defense minister following the resignation of Avigdor Liberman, whose Yisrael Beiteinu party has pulled out of the coalition. Liberman stepped down as defense minister in protest of Israel agreeing to a cease-fire on Nov. 13 with Hamas after the Palestinian terrorist group and others fired hundreds of rockets into southern Israel that week. Liberman argued that Israel should have crippled or toppled Hamas. Netanyahu took over the post, adding to the foreign minister portfolio he holds along with the premiership. With Yisrael Beiteinu's departure, the coalition in the Knesset, Israel's parliament of 120 lawmakers, dropped to a bare majority of 61 seats. Jewish Home, with its eight seats, could topple the government by leaving and force an early election. Stopping short of explicitly threatening to quit the coalition unless Jewish Home receives the defense portfolio, senior party leaders did suggest that Netanyahu's choice could determine whether an early election takes place. "This week will decide whether we're headed to elections or whether the Cabinet will continue until November 2019," Justice Minister Ayelet Shaked, also a member of Jewish Home, said in a speech the week of Nov. 16.

Palestinian shunned for selling land to Jews to be buried in Jewish cemetery

A chief rabbi of Jerusalem allowed a Palestinian man to be buried in a Jewish cemetery following his body's exclusion by imams over his sale of real estate to Jews. Aryeh Stern, the Ashkenazi chief rabbi of Israel's capital, ruled the week of Nov. 16 as a rabbinical judge that Alah Kirsh may be buried at a Jewish cemetery as an exception because he was a "righteous Gentile," Ynet reported. Kirsh and five others were killed in a traffic accident on Nov. 4. His family sought to bury his body at their Muslim cemetery in eastern Jerusalem,

but the imams turned them away because he had been accused of selling real estate in that part of the capital to Jews several years ago. The family was not allowed to bring Kirsh's body to the Al Aqsa mosque and was forbidden to pitch a mourner's tent and receive guests there, as is the Muslim custom. Ekrima Said Sabri, the grand mufti of Jerusalem, cited a 1935 fatwa, or religious Muslim edict, issued by his predecessor, Amin al-Husseini, who wrote that "anyone who sells a home or land to Jews will not receive a Muslim burial." Basing a new fatwa on the old one, Sabri wrote: "Whoever sells to the Jews in Jerusalem is not a member of the Muslim nation, we will not accept his repentance and he will not be buried in the Muslim's cemetery." Kirsh's body was placed temporarily outside a Muslim cemetery in Nabi Salih, a village near Ramallah. Stern ruled that he may be buried at a section of the Jewish cemetery at Har Hamenuhot reserved for people without religion. "Since the Muslims will not bury him, we must correct the distortion of justice that results in unjust humiliation of a man whose only sin was being prepared to sell land to Jews," Stern wrote. "It is incumbent on us to honor a righteous Gentile, and in this case a person who showed good will and was willing to take risks for the Jewish settlement." The case was brought to Stern's attention by Im Tirtzu, a right-leaning pro-Israel advocacy group.

Stabber shot by Dutch police was seeking Jewish and Christian victims, prosecutors say

A Syrian asylum seeker shot by police officers in The Hague after stabbing three people was looking for Jewish or Christian victims, prosecutors said. On Nov. 14, prosecutors said the officers lawfully and justifiably discharged their weapons in the May 5 shooting of the man who has been identified in the Dutch media as Malek F., the De Telegraaf daily reported. Detectives found that Malek F., 31, who was initially declared insane but then charged with a terrorist assault, was on the lookout for "Christian and Jewish kuffars," the Arabic word for non-believer in Allah. He had said that kuffars were akin to "animals or retarded people," the prosecution's report quoted him as saying. He was shot while stabbing people in the Schilderswijk, one of the most heavily Muslim neighborhoods in the Netherlands. One of his victims, whom he seriously injured, was Muslim. Malek F. was moderately injured in the incident and faces three counts of attempted murder. Two days earlier, Malek F. told detectives, he had brought a knife to a church in The Hague but left after no one opened the door when he knocked.

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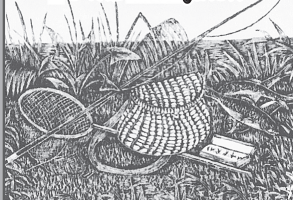
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