



## Opinion

## Point/counterpoint

## Why liberal Jewish women are demanding more from Women's March

By Guila Franklin Siegel

(JTA) – On the heels of actress and activist Alyssa Milano's remarkable statement indicating that she plans to boycott the upcoming 2019 Women's March because of its leaders' persistent antisemitic behavior, there has been a backlash in our own Jewish feminist ranks. Jewish women are being urged not to abandon the national Women's March, lest we empower white supremacists, who are more dangerous to Jews and to women, and are only too delighted to sow divisiveness among social justice activists. In effect, the argument goes, to raise a fuss about antisemitism among Women's March leaders or other progressive activists is to be a tool of the far right.

It is condescending to presume that Jews who call out people like Linda Sarsour and Tamika Mallory are being manipulated and duped. We know antisemitism when we see it. In fact, Sarsour recently hit a new low by invoking on Twitter the pernicious "dual loyalty" canard that has been the basis of persecution of Jews for centuries by accusing progressive Jews of caring more about Israel than they do about preserving American values and ideals.

Like almost every other issue these days, the fight against antisemitism is becoming increasingly politicized, pitting right against left in a meaningless debate about the identity of the worst antisemites in our midst. But there is no "antisemitism Olympics," where we crown David Duke and Richard Spencer's team with the gold medal as the far more dangerous, authentic antisemites, while Louis Farrakhan and the Nation of Islam come in a distant second and have to settle for the silver. All antisemitism emanates from the same age-old tropes

of the sinister, untrustworthy, greedy, repulsive Jew. Peddlers of this evil all need to be fought with the same conviction and vigor, regardless of where they are on the political spectrum and how their messages are packaged.

For decades, and for very ethical, laudable reasons, many Jewish activists have condemned Farrakhan while taking care to keep the lines of dialogue and communication open with his supporters. Efforts to share mutual narratives, collaborate on a huge range of public policy initiatives and nurture deep interfaith bonds have all strengthened connections between Jews and other minority groups in our local communities, and benefitted society as a whole.

Yet, despite all of these noble efforts, a gulf remains. Farrakhan and his loopy yet heinous conspiracy theories are becoming more normalized within some minority communities, and many progressive Jews have begun to feel unwelcome in the very movements that their forebears helped to create and grow.

With a nearly 60 percent increase in antisemitic incidents nationwide over the last two years even prior to the horror at the Tree of Life synagogue, American Jews no longer have the luxury of looking the other way or tolerating moral equivocation. At the interfaith solidarity service for the greater Washington, DC, community following Pittsburgh, District of Columbia Mayor Muriel Bowser declared that America had failed its Jewish population that awful weekend.

"It is not the job of the Jewish community to solve antisemitism," she said. Nor, I would add, are we obliged to passively See "Liberal" on page 6

## Women's March is the wrong target in the fight against antisemitism

By Daniel Sieradski

(JTA) – The same Jewish liberals who gave in to efforts by the Jewish right to divide the black and Jewish communities in the '70s are back again to divide Jews from their would-be allies, and this time they're dead set on being the breach in the dam that lets the Nazis through.

Not three weeks after the worst massacre of Jews by a white supremacist in American history, Jewish liberals and conservatives alike have found a target for their wrath, and it's none other than Palestinian-American activist Linda Sarsour.

Here's why I'm fuming: Any day now the president of the United States can sign an executive order, as he has threatened to do, that will strip citizenship from those who were born in America to parents that were here illegally. Forgive me if I take this personally, as the son of a septuagenarian mother who was born to two Holocaust survivors who sneaked into the country by overstaying their tourist visas.

While this possibility simmers in the background, undocumented and documented immigrants are being rounded up, thrown in cages, having their kids taken from them and sent halfway across the country, and are then deported without their children. These kids, who when they are are lucky enough to be reunited with their parents, suffer from severe emotional and psychological trauma from which they may never recover.

In light of this and the administration's attacks on the rights of transgender men and women, women's right to choose, the rights of workers to organize in their workplaces and the right of black people to vote, it becomes clear that everything this administration stands for will result in the destruction of all that we as Jewish people

of conscience purport to care about.

So when, inspired by a president who openly blames prominent liberal Jews for that which white nationalists refer to as "white genocide," a neo-Nazi walks into a *shul* and kills a bunch of liberal Jews, you'd think that our energy would stay focused on the existential threat in the White House – something actually leading to Jews being killed.

Instead, the dishonorable Minister Louis Farrakhan says something abhorrent, and suddenly all of the energy and anger after Pittsburgh has been shifted away from the president and onto Farrakhan and the left that supposedly embraces him.

Farrakhan, as is well known, is not a leftist, but a right-wing conservative religious fundamentalist who once said, "I like what I see" in Donald Trump after Trump told the Republican Jewish Coalition that they won't support him because they "can't buy" him. (As is usually the case, Trump was wrong on both counts.)

Farrakhan is also a virtual nobody with virtually no power in the broader American context, who has no hope of ever being in public office let alone president of the United States. He will never have the sway or influence the president has to inspire acts of antisemitic violence. And while Farrakhan may boast tens of thousands of supporters, Trump has tens of millions. Unlike President Trump and his white supremacist base, Farrakhan is not an existential threat to Jewish people.

Of course, Linda Sarsour has denounced Farrakhan's rhetoric and the Women's March has repeatedly issued statements saying that they find his views reprehensible and incompatible with their movement. See "Target" on page 14

### In My Own Words

## Miscellaneous updates

RABBI RACHEL ESSERMAN, EXECUTIVE EDITOR

So much has been going on politically in our country that I haven't had a chance to write about anything personal for several weeks. Below are some thoughts that might be of interest.

### Syracuse ear surgeon and audiologist

At the end of October, I had my yearly check-up for my cochlear implant. The surgeon gave me a clean bill of health and the audiologist made only one very minor change. My hearing is still not perfect. However, while I do get aggravated about the things I can't hear, I'm more amazed at what I can hear. Although it can be tempting to take the changes for granted, I frequently remind myself how lucky I am to have the CI.

Being able to hear music is one very important way that the CI has improved my life. Yes, there are still many voices that don't sound like I remember and new music whose melody escapes me, but the fact that I can listen to music at all astounds me. When my hearing was at its worst, I used to daydream about what I would do if given a 24-hour period to hear music normally again. That hasn't

come true, but, even with the little music I can hear, I find myself humming and singing like I haven't done since my hearing loss almost two decades ago. Music so lifts my spirits that any music at all feels like a blessing.

### If it's not one thing...

This section could have also been called "the joys of getting older." Sometimes it seems like there is always a new problem to deal with. For example, the doctor recently diagnosed the pain in my right foot as a bunion complicated by arthritis. The bunion was not a surprise: I have one on my left foot and have worn orthotics and special shoes for the past few years because the pain in the big toe on my left foot was so bad I thought I might no longer be able to go for walks (the only exercise I can do because of a back injury). I'm waiting for new orthotics, which I'm hoping will solve the problem with my right foot.

To complicate matters, though, I twisted my right knee, just by moving it the wrong way. I've been told I have a torn meniscus, but, fortunately, it doesn't hurt too badly. However, if I hold my knee in the way that feels best, then

my foot starts to hurt. It's actually kind of funny – well, funny in a painful kind of way. I'll be happy when everything gets back to normal. Of course, at my age, normal is no longer what is was.

### Biting off more than I can....

If it's the end of November, then it's time for me to pick out the books I'll be reading for the Temple Concord Sisterhood book review. You'll have to wait for the first article for the big reveal of those works. However, after sending in the information to the Sisterhood PR person, I'm starting to wonder if I've bitten off more than I can chew. To give you a hint, two of the three books are literary novels, which are more 500 pages each. The third book is a young adult novel, a first for the Sisterhood review; that one, at least, should be easier to read.

The review is taking place a week early this year (Sunday, January 13), so I have even less time than normal. However, it's always good to challenge oneself (at least, that's what I'm telling myself) and I am certainly doing that this year.



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# Federation to hold PJ Library event on Dec. 2

By Reporter staff

The Jewish Federation of Greater Binghamton will hold a PJ Library event for children 2-6 years old on Sunday, December 2, from 11 am-1 pm, at the Jewish Community Center, 500 Clubhouse Rd., Vestal. There is no charge to attend the event. The event will include the reading of "We Are Jewish Faces" by Debra B. Darvick, which was the October PJ Library book. There will also be a craft activity, during which children will be able to make their own faces from arts and crafts material. All faces will later be displayed on a board in the JCC lobby.



The PJ Library book "We Are Jewish Faces" by Debra B. Darvick.

According to the PJ Library website, "From the moment they're born, children are fascinated by faces. Babies and toddlers spend so much of their day intently studying faces that by the time they turn 5, they're able to identify and label facial expressions with almost as much accuracy as adults. Given young children's passion for faces, the Book Selection

Committee was delighted to discover Debra B. Darvick's 'We Are Jewish Faces' (an adaptation of Darvick's earlier 2009 book titled 'I Love Jewish Faces')."

The committee noted that "The book overflows with clear, colorful images of faces of all ages and ethnicities dancing the hora at a wedding, hugging a Torah, eating matzah, blowing a shofar, lighting a menorah, hula hooping and playing musical instruments. Yemenite, Asian, African American and Caucasian faces giggle, smile, frown and celebrate joyous moments on the playful pages of this gentle rhyming book."

Sima Auerbach, executive director of the Federation, said she was so impressed with the book that she wanted to share it with even more readers. "Jewish faces do not come in only one color or shape," she said. "It's so wonderful to see a book that recognizes all types of Jewish faces and to make certain children realize that Judaism is inclusive of so many ethnicities and nationalities."

# 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 of Greater Binghamton, 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 of 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 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



Hillel Academy students performed at the 2017 Hanukkah celebration.

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.

## INSIDE THIS ISSUE

### Chanukah

Area Chanukah celebrations are announced; new kids' books; holiday memories; sharing the holiday with far away family; recipes; and more.

.....Pages 3, 5, 6, 8, 9, 11-13 and 18

### Israeli missile alert apps

Missile alert apps give real-time notification when missiles or rockets are fired into Israel, but may be increasing anxiety in users.

.....Page 7

### A new town in the Negev

A newly planned Negev town will integrate and aid families of children with severe medical and therapeutic needs into communal life.

.....Page 14

### Special Sections

Legal Notices .....	4
Book Review.....	4
Personal Greetings .....	8-9
Classifieds .....	17

The Jewish Community wishes to express its sympathy to Alan Gutman on the death of his brother,

**Mark S. Gutman**

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

**Michael Horowitz**

The Jewish Community wishes to express its sympathy to Seymour "Sy" Kliensky on the death of his wife,

**Carole Kliensky**

The Jewish Community wishes to express its sympathy to Suzanne Austenfeld on the death of her mother,

**Marlene Mendelson**

# T/TC Dec. 16 Adult Ed. speaker is Rabbi Marley Weiner



Rabbi Marley Weiner

The next Temple Israel/ Temple Concord Adult Education program will be held on Sunday, December 16, at 10 am, at Temple Concord. Rabbi Marley Weiner will discuss "Twenty to Work and Thirty to Full Power: Jewish Innovation by Millennials and Gen Z."

Five years ago, the Pew Research Center revealed that young Jewish Americans were engaging with their Judaism in "startlingly new and different ways." But what are those ways, and how can they

revitalize modern Jewish life from all angles? Everything from democratization of serious text study to new Jewish melodies are "ripe for the taking" in this session about the next generation of Jewish engagement.

Weiner is in her second year as the senior Jewish educator at Hillel at Binghamton, and is a member of the 2017 graduating class of the Reconstructionist Rabbinical College. She is also a member of independent *minyanim*, a lover of Limmud NY and a Jewish music enthusiast.

Brunch is included in the \$5 entrance fee and all are welcome. Reservations are appreciated and can be made by calling the Temple Concord office at 723-7355.

*Happy Chanukah from*

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Happy Chanukah

from

**Town of Vestal Councilwoman Patty Fitzgerald**

## Community Hanukkah Celebration

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

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Off the Shelf

# Russia and grandmothers

RABBI RACHEL ESSERMAN

The beauty of fiction is that authors can write in wildly different ways about similar topics. For example, two recent novels – “A Terrible Country” by Keith Gessen (Viking) and “Nothing is Forgotten” by Peter Golden (Atria Books) – feature young men who visit Russia because of their grandmothers. However, their plots couldn’t be more different: Gessen’s work, which takes place in 2008, focuses on everyday existence in Putin’s Russia, while Golden offers a thriller that occurs during the Cold War (the late 1950s through the ‘60s).

In “A Terrible Country,” narrator Andrei Kaplan’s family immigrated to the United States in 1981, when Andrei was 6 and his older brother, Dima, was 16. Only their grandmother, Seva, who is now in her late 80s, remained behind. Andrei notes that, while he became an American, his brother did not, which explained Dima’s return to Russia after the fall of the Soviet Union. However, Dima has now run into some legal difficulties and recruits Andrei to take care of Seva, who is suffering from dementia and a variety of physical ailments. Andrei is initially not eager to leave the U.S., but, with his career as an academic looking bleak and his personal life disappearing, he agrees to live with his grandmother until Dima can return to Moscow.

Life in Russia feels both similar and dissimilar to Andrei. It is certainly more expensive than he expected and much harder to make friends or even find a pick-up hockey game. Seva is not quite sure whom Andrei is, although she’s glad

for his company. She calls Russia “a terrible country,” no matter what the government is or was – tzarist, communist or capitalist. What hasn’t changed is antisemitism – something which surprises Andrei. When he becomes friends with leftists who oppose Putin’s rule, he not only learns more about the reality of life in Russia, but about his own naivete when it comes to politics.

Andrei is an engaging character because he comes to understand himself, his family and the differences between America and Russia over the course of the novel. “A Terrible Country” is not heavily plotted until its end. Most of the book shows the struggles of everyday life – from finding a decent cup of coffee for a reasonable price to discovering where Internet service is available. Andrei struggles to become a better, less self-absorbed person, even though he’s forced to admit he’s not always successful.

While Andrei’s grandmother remained in Russia, the same was not true for Michael Daniels, the narrator of “Nothing is Forgotten.” His father’s mother, Emma, immigrated to the United States years after her ex-husband and son arrived in the country. Emma and Michael become very close, especially after his parents are killed in an accident. Rather than go to college like many of his friends, Michael becomes a DJ for an underground radio station, in addition to working in his grandmother’s store. To his surprise, his satires of Nikita Khrushchev, the current leader of the U.S.S.R., are a hit with listeners in the Soviet Union.

However, when something happens to his grandmother, Michael discovers there was far more to Emma’s life than he knew – and some of her secrets are placing his life in danger. With help from the U.S. government, Michael finds himself hiding in the U.S.S.R., where he begins to uncover what happened to Emma during World War II. He is joined in this search by Yuri Kosoy, a war orphan working for a smuggler who knows more about Emma than he reveals. What seems ancient history to Michael – events that occurred during World War II – is very alive for many people across the globe. What Michael learns will surprise and intrigue readers.

The characters in “Nothing is Forgotten” are appealing and the action is fast-paced, although parts of the plot are heart-breaking. One line in particular stood out as relevant not only for World War II, but contemporary times: A person working for the United States government speaks to Michael about how people are afraid when they look at photos of concentration camps. He speaks not just about the victims, but of the killers, “the ordinary faces of the killers. Decent people look at them and somewhere, deep inside, they say to themselves, ‘That could be me. I’ve hated that much. I’ve felt that murderous.’ Such thoughts frighten most of us, and we should be grateful that no Hitler has come along to provide us with permission to act.” That chilling thought resonates long after the last page of the novel is turned.

## Learning about, and eating, exotic animals of the Bible

By Elizabeth Kratz

(JNS) – It has always been considered important for Jews to write down recipes from their mothers and grandmothers, and serve those precious treats to their own children. Jewish foods are part of the Jewish *mesorah*, the historic oral tradition – according to some, as holy, often, as the Torah itself.

Now let’s take it a step further. How do Jews know what meats are part of their *mesorah*, which animals and which breeds are considered kosher, and how do they know the steps to slaughtering them all in a kosher manner? It’s not all written down in the Jewish holy books, as the laws of *shechita* (ritual slaughter), like the Talmud, must be passed down by people as well. There must be an unbroken line from one *shochet* (ritual slaughterer) to the next, one generation to another. Otherwise, the *mesorah* could be lost forever.

Rabbi Dr. Natan Slifkin, an Israel-based rabbi/zoologist and author known as “the Zoo Rabbi,” is the creator of a now 4-year-old Biblical Museum of Natural History in Beit Shemesh that celebrates the animals mentioned in the Bible, displaying many of them as well. (Slifkin is also a blogger focusing on rationalism and creation. Some of his books have been banned by *haredi* communities, who cited his work as heretical due to his references to evolutionary biology, his suggesting that the six days of creation were not literal days and his offering of scientific conclusions that override the words of Jewish sages.)

The museum, however, now a part of Israel’s cultural landscape, caters to every type of visitor to Israel, and



Max Schachter, age 11, showed off his empty plate of quail (he ate every bit of it) at the Biblical Museum of Natural History’s Biblical Feast of Birds and Beasts. His father and brother said they were also thrilled with the experience. (Photo by Elizabeth Kratz)

in fact welcomes many from the ultra-Orthodox world. In fact, it’s part-zoo, part-natural history museum and part-educational center. Slifkin is committed primarily to providing Jewish education regarding the natural world and to show that Judaism is a living religion, as vibrant today as it was in the days of Abraham and Sarah, all the way down to their living ancestors: ourselves.

While it may not be one of his primary motivations,

Slifkin’s hosting of high-priced “exotic animal dinners,” of which he has three rotating menus (biblical, non-biblical and legends from the sea), have generated “quite a bit of excitement” around, and interest in, his museum.

Curiosity abounds. It seems that many people are interested, for a wide array of reasons, in keeping alive the treasure of the *mesorah* of more exotic kosher animals – those that are kosher but have either become less available or fallen out of favor, for one reason or another. Some of these foods were eaten at the “Biblical Feast of Birds and Beasts” in Teaneck, NJ, recently, which welcomed a packed group of 70 diners, with many paying as much as \$500 a plate. “Biblical food is a totally new aspect of Jewish identity,” said Slifkin, commenting on the wide variety of guests attending, whether they were there as museum supporters, kosher foodies or those who had just come for the spectacle.

Rabbi Daniel Senter, the rabbinic administrator for the Kof-K kosher supervisory agency, personally supervised the meal, which was prepared by WKosher Catering, based in the Five Towns. Senter explained that his role, in this case, involved sourcing exotic animals for the dinner, and noted that everything served at the meal, however unusual it sounded, had an unbroken history of *shechita*.

Those who came to the October 21 meal expecting to eat giraffe or locusts, however, were destined to go home disappointed. But isn’t there an issue about where on the neck to *shocht* the giraffe? “That’s a myth,” Slifkin told See “Animals” on page 17

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# 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.tbeithaca.org](http://www.tbeithaca.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.

## BD Dec. 8 luncheon talk on “Judaism and the Greeks: Perspectives on Hanukkah, Diaspora and Beyond”

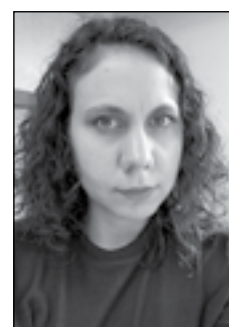
Beth David’s December Saturday luncheon will take place on December 8. The speaker will be Gina Santiago, who will focus on a Hanukkah-related topic, since it

deals with the Maccabean period. Santiago will examine the relationship between Jews and Greek culture during that period. She has examined traditional sources as well

as modern scholarship on this topic. She will share different Jewish perspectives on the extent to which Jews engaged in Greek culture and what effect it had on their identity as Jews.

“I have been fascinated by recent analyses, such as those by Gruen’s ‘Heritage and Hellenism,’” says Santiago, “as well as a volume edited by Rabbi J.J. Schacter, titled ‘Judaism’s Encounter with Other Cultures: Rejections or Integration.’” Santiago plans to connect her talk on Jews and Greek culture to current ongoing discussions, particularly prevalent among Orthodox Jews, about Judaism’s past and present encounters with other cultures.

“We are in for an absolutely thought-provoking, timely talk,” organizers say, “and look forward to a spirited discussion.”



Gina Santiago

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.

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 See “BD” on page 6

## TE Hanukkah House Museum now open

The 22<sup>nd</sup> annual Hanukkah House Museum at Temple Concord opened on November 27 and will 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 70<sup>th</sup> 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.

The Jewish Federation and Jewish Family Service will once again be coordinating OPERATION BROTHERHOOD – delivering meals on December 25 through the Bandera Family Free Christmas Dinner Project.



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# Beth David Sisterhood to host Hanukkah party on Dec. 5

Beth David Sisterhood will host a Hanukkah party on Wednesday, December 5, at 6:30 pm, at the synagogue. There will be light refreshments, games and music from Rabbi/Cantor Moshe Shmaryahu and former opera singer Mary Lou Muratori.

Shmaryahu has sung with the Israel Philharmonic Orchestra and serves as cantor for the High Holidays at Beth David Synagogue and in Prague during Passover, as well as at other official events. Currently, he teaches at Hillel Academy of Broome County where he is the head of Judaic studies.

Muratori is a former soprano opera singer. She sang with the Tri-Cities Opera and participated in a selection of performances such as Puccini's "La Bohem," Donizetti's "Lucia di Lammermoor" and Mozart's "Die Zauberflote." Muratori is a vocal teacher and coach who teaches singers in opera, operetta, art songs, oratorio, musical theater and pop from her Binghamton studio. Shmaryahu is one of her new students.

"This year, Beth David Sisterhood is breaking with tradition in order to observe an even older one," said organizers

of the celebration. "Beth David Sisterhood meetings are usually held on the second Wednesday of the month, but this year, in order to change our 'we know Hanukkah ended three days ago, but we are still going to celebrate party' to a 'yes, we are having a real live Hanukkah party,' we changed the meeting to the first Wednesday of the month.

"Bring your friends to light the menorah and join the celebration," organizers added. "RSVPs to Marlene Serkin at 729-3235 will be appreciated, but you can still show up if you make a last minute decision to join us."

# "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](mailto: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.

## BD Sisterhood paid-up dinner held



Above: Beth David Sisterhood members shared conversation and a dairy dinner following their November 14 meeting.



At right: Susan Hubal served dinner to Marcy Yonaty, Lillian Zodikoff and Cathy Velenchik.

# Liberal.....Continued from page 2

enable antisemitism because of misplaced guilt or a sincere, values-driven desire to build bridges and heal our fractured world.

A palpable impatience and anger is beginning to grip many liberal Jewish women, especially since Pittsburgh. Many of the most loyal, passionate feminist soldiers in the Women's March - having devoted significant time, energy and money to a movement in which they now feel disregarded and even perhaps unsafe - are simply walking away, at least for now.

The fight for the soul of the women's movement cannot be waged "halfway," nor can it be waged only by Jews. Alyssa Milano understood that, which is why she courageously refused to speak at the upcoming march unless these issues are thoroughly and honestly addressed. The Women's March does not have a monopoly on feminist activism. Just ask the many state and local Women's March affiliates that have broken off from the national organization precisely because they find the current national leadership antithetical to the principles for which they stand. These are the women with whom we should be working in common cause, day in and day out.

To be sure, there are highly respected progressive Jewish organizations and individuals who for legitimate reasons will continue to work with the national Women's March leadership, even as many of us choose not to associate with

the movement at this moment. For those of us in the latter camp, the imperative is to take a firm, clear stand - and to support and encourage our true allies to join us in rejecting Mallory, Sarsour and their ilk.

In the end, can we ask of ourselves any less than Alyssa Milano, a non-Jew, demanded of herself? Hillel's exhortation calls out to us at this challenging inflection point: "If I am not for myself, who will be for me? And if not now, when?"

*Guila Franklin Siegel is the associate director of the Jewish Community Relations Council of Greater Washington.*

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

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 This year's holiday cover was designed by Jenn DePersis, production coordinator of *The Reporter*.

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**BD.....Continued from page 5**  
 the luncheon, however, Beth David welcomes donations to the Luncheon Fund in order to keep the program going. Donations can be made in honor of or in memory of someone, or to mark a special occasion. Those wishing an acknowledgment to be sent to the person being honored or to the family of someone being remembered can indicate that, along with the necessary information. Donations may be sent to Beth David Synagogue, 39 Riverside Dr., Binghamton, NY 13905, Attention: Luncheon Fund.

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# In Israel, missile alert apps save lives -- and spread anxiety

By Sam Sokol

JERUSALEM (JTA) – Four years ago, on the eve of the Israeli military’s Gaza operation known as Protective Edge, a private developer created the Red Alert app providing real-time notification when missiles or rockets were fired into Israel. Since then, Red Alert and smartphone apps like it have become tools for saving lives, social media sites in their own right – a portable source of anxiety for Israelis already living in a state of high alert.

As Hamas and other terrorist groups again fired hundreds of rockets at cities and towns in Israel’s south recently, alert apps were again pinging and buzzing their way into the Israeli psyche. When a reporter asked on Facebook if they made users anxious, Israelis were quick to agree.

“I had to turn it off,” Izzy Berkson said. “It was stressing me out a lot more than it should’ve.”

Aviva Adler said she had turned off notifications because “it was just too nerve-wracking.”

Inside the areas most likely to be targeted, the apps have become essential. But even those living at a distance from Gaza say they want to know when the missiles are incoming, often as a way of showing solidarity with their fellow Israelis.

“I use it, so that each time there is a siren anywhere, I pray for the people there to have strength and be safe,” said Chana Shields Rosenfelder of Beit Shemesh, a central Israeli city located between Jerusalem and Tel Aviv.

Barbara Freedman of Jerusalem echoed



Israeli apps alert users whenever a missile is headed into the country. (Photo by Sam Sokol)

that feeling. “I put on an app so that I am aware of the suffering of our brothers and sisters in the south, and so my life is not ‘business as usual,’” she said.

That impulse is felt even thousands of miles away. Shmuel Katz, an American immigrant living in Beit Shemesh, recalled how his son, who had moved back to the United States, had gotten in trouble at work because his phone wouldn’t stop buzzing. The son had to explain to a stunned supervisor that dozens of rockets were being launched at Israeli citizens, and that he had installed Red Alert in order to “keep up and make sure that his family here was safe.”

Paul Frosh, a professor of communications at Hebrew University, says the apps are in a tradition of more humble technologies, including church bells and sirens, that have been used not only to signal specific events, but to “connect people to each other across space and time.” Like the Muslim call to prayer or the Shabbat siren that sounds in Jerusalem, he said they enable people to “feel part of the community at the same time.”

However, unlike those previous methods, users of the modern-day alert apps opt in and are “deliberately making themselves the subject of an emergency broadcast,” Frosh said. “That’s a very powerful opt-in medium of social solidarity and cohesion.”

Asked if he believes that the use of such apps contributes to the spread of anxiety among the population, Frosh replied that it very well might do so. But what he finds even more interesting is why people would choose to subject themselves to that.

“It’s almost as if people are saying ‘I should be anxious, I live in a community with these people, even if they are strangers,’ and it’s almost as if I have a moral [imperative] to experience their anxiety,” he said. “They may not benefit from their anxiety, but my being part of this emergency system is a sign of solidarity and makes me feel closer to them.”

For other users, the apps fill a more practical need, even if the government and military don’t always approve. During the Israel-Hamas conflict in 2014, Daniel Tal-



Smoke rose from a fallen rocket fired from Gaza in a field in southern Israel near the border on November 13. (Hadas Parush/Flash90)

Or, who lives in Efrat, near Jerusalem, was having issues with Israel’s official air raid notification system. “My wife is hearing impaired, and we had problems with the sirens not reaching everyone” in our town, he recalled. “In situations like this, it’s very important that you have a backup.”

With missiles from Gaza again raining down on Israel, Tal-Or created his own take on Red Alert. Sitting in front of his computer, he cobbled together a bot that would warn members of his family’s chat channel on the communications app Discord when a rocket threatened their location.

Tal-Or explained that he used data from the IDF Homefront Command’s website in programming his bot. “It’s tolerated but

not officially endorsed,” he said. “I suspect most of the apps are using this.”

According to Jameel, the pseudonymous author of the Muqata blog, who also included rocket alert capabilities in his app, “not only is the Homefront Command not helpful, but the apps go against what [it] wants. They do *not* want precision reports because Hamas uses it to align and improve their rockets against us.”

This, however, has not stopped programmers from developing these apps or users from installing them. Yedidya Kennard, who developed one of the first such apps on Android during Operation Protective Edge, said even those who are not under fire want to “keep in touch and feel connected.”

## Community Calendar

The Community Calendar can be found on the Jewish Federation of Greater Binghamton’s website, [www.jfjb.org](http://www.jfjb.org), by clicking on “calendar.” Updates or additions of events for the calendar can be made by contacting the Federation through its website (click on “calendar” and then “click here to request a change to the calendar”) or by calling 724-2332.

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# Menorahs, memories, magic: Hanukkah conjures up some startling senior moments

By Deborah Fineblum

(JNS) – The menorah’s candles illuminating the dark outside never truly burn out. The latkes sizzling in the pan still give off their heavenly perfume, and the dreidel of youth spins on and on, preserving forever the wonder of long-ago Hanukkahs. So even the sound of the Hanukkah blessings and “I Had a Little Dreidel,” or if you are Sephardic, quite possibly “Chanarot Hallalu” (“This Candle”), even the sight of a menorah ablaze or a child’s chubby fingers prying open the gold foil hiding chocolate *gelt* can awaken the memories from their slumber, suddenly as clear as those starry December nights more than a half-century ago. Here are nine seniors’ memories to savor, one for each candle:

**First Candle:** For Sarah Devorah Henning, the holiday’s sights, smells and flavors are set against the backdrop of her grandparents’ apartment in Washington, DC, populated by endless aunts, uncles and cousins. There are dancing candles in the menorah, a mountainous platter of latkes topped with cinnamon applesauce, a brisket, chocolate coins and little gifts for all of the children. Also locked in her memory are the smells and sounds of “the men folk smoking cigars and playing pinochle, and the ladies cooking and chatting.” And, since the highlight of the evening was the lively dreidel game, the kids went straight to the special drawer in the buffet, where their grandparents stashed their dreidel collection, and took over the coffee table in the living room for a game that lasted hours. While Henning has traveled far over the years – now 67, she makes her home in Ramat Beit Shemesh, Israel – “there are so many warm memories,” she says six decades after the last latke was eaten and the last dreidel put back in the drawer. “Hanukkah was always a special time.”

**Second Candle:** Besides the traditional spinning of the dreidel, the Goldstein family of Brooklyn, NY, developed its own Hanukkah version of the game “Hide-and-Go-Seek.” Jacob (“Jack”) Goldstein, 85, of East Northport, NY, relates that “we’d find Judaic items throughout the house: *tallis*, *mezuzah*, a Star of David on a chain and, of course, the



Margery B. Sterns (right), 96, a longtime resident of San Francisco, lit the menorah with her daughter, Sandra. She recalls her Russian immigrant parents lighting the menorah as one of her top memories of Hanukkah. (Photo courtesy of the Sterns family)

menorah.” Because money was tight for his dad, a tailor, the holiday was an opportunity to stock up on new shoes, pants and maybe a winter coat when their old ones got too snug. “But that didn’t matter to us. We each got to light a candle, starting with the oldest on down,” he recalls. “Our father sang the blessings while our mother made the latkes, and they were absolutely delicious.”

**Third Candle:** Back in the 1980s – when Miriam Kitrossky was still known as Marina and living with her husband, Levi, and their small daughter in Moscow – Jewish observance was risky business, including lighting the Hanukkah candles. “I remember when we began keeping the holidays in 1979,” recalls Kitrossky, a *refusenik* granted permission to leave the former Soviet Union eight years later with their three children, destination Israel. But before they were released, they would attend an underground Jewish school in Moscow, where Hanukkah meant performances, celebrations and menorah-lighting. “We weren’t allowed to have Jewish

schools at the time, so if you were found attending one, you were called in for interrogation, or you’d find your house has been searched.” One friend who was printing Jewish holiday books for children in his home received a warning from the government: “If you continue doing this, there will be trouble.” Another school organizer was imprisoned. “But we still went. In Russia, Hanukkah was powerful for people needing Judaism, but not yet able to keep Shabbat or *kashrut*,” says Kitrossky, who at 60 now lives with her husband in the Jerusalem suburb of Ma’ale Adumim, and is the mother of seven and a grandmother many times over. “Here in Israel, our grandchildren celebrate Hanukkah in school, but in a way, it was more special in Moscow. In Moscow, you had to really want it, and it was something great.”

**Fourth Candle:** For Esther Hasser, Hanukkah will always be remembered as a mountain of dirt alight with dozens of candles. Each of the children in the neighborhood would bring a candle, and her parents would stick them in the ground like a giant menorah. “We’d each get to light one, and we’d sing songs and dance around them,” says Hasser who was born in 1949, the first of 12 siblings to be a native Israeli, when the country was a mere year old. Her parents and three older siblings were part of the tidal wave of immigration from Yemen and other Arab lands in the 1950s, and were given a plot of land in Pardes Hanna and told to build a home on it. The home her father built, stone by stone, consisting of a kitchen and a second room, housed the family of 14 for years. “This was a small village then with more clementine orchards [*pardes*] than houses,” she recalls. Now each Hanukkah, Hasser gathers her six children, 15 grandchildren and her little great-granddaughter for a boisterous celebration. “My son sings the blessings with the old Yemenite melody,” says Hasser who still lives on the same block she was born on. “It’s a happy time.”

**Fifth Candle:** Potatoes did double Hanukkah duty for the family of Marty (“Mayer”) Weiss, one of nine children growing up in the small Czechoslovakian town of Polana. “We had no menorah, and there were no candles back then.” So his mother cut a potato in half, dug out nine holes, and filled each one with oil and a wick she made by twisting cotton balls. “It worked,” says Weiss, now 89 and living in suburban Washington, DC. The kids got out of *cheder* (Jewish school) earlier than the usual 8 pm, rushing home with great excitement. “We were allowed to eat many latkes and doughnuts with homemade preserves, spin dreidels my brother carved out of wood and play cards way past our bedtime,” says Weiss, who regularly speaks with school groups for the U.S. Holocaust Memorial Museum. All this halted abruptly in 1944 when the family was taken to the ghetto, eventually landing the teenaged Weiss in Auschwitz. “For me, there were no holidays in the camp,” he says. “We were too tired and too hungry to even think about that.” Only Weiss and his sister survived Auschwitz, and they, along with a brother who’d lived through forced labor in Russia, were the family’s sole survivors. As for Hanukkah, his own four grandkids “really know how to celebrate,” he says. “I’m the only one of my family who lived long enough to have *nachas* from grandchildren, so I’m not going to miss this opportunity to celebrate with them.”

**Sixth Candle:** Growing up in Ethiopia, Bracha Emees recalls a special kind of *sufganiyot* as the treat for Hanukkah. But unlike in other locales, the traditional holiday doughnuts contained no filling, she insists through her daughter, who translates. Instead, the miracle of this Hanukkah was in the dough – so yeasty that it exploded in the bowl to heights that amazed the children. Then she’d watch fascinated as, while the candles burned in the menorah, her mother boiled the *sufganiyot* in a huge pot. Now that Emees, 60, and her six children are in Israel, arriving among the influx of Ethiopian Jews during the 1980s and early ‘90s, Hanukkah is a more lively, communal holiday, enjoyed keenly by her seven grandchildren. “It is good to be here because there are Jews here,” she says with a smile. “In Ethiopia, there were almost none.”

**Seventh Candle:** Shlomo Berlinger can still recall every detail of the Hanukkah ceremony in Sweden. It was the only childhood home he remembers since his family escaped Germany in 1931 when he was just 3 years old. “Hanukkah was a magical time [that] my two sisters and I looked forward to for weeks,” he recalls. On the first night, his rabbi father would collect the family and ceremoniously light the candles and intone the blessings. “Then my father would open the door to the next room where there were three small tables, each holding a gift for one of us – toys and other things that would make us happy – with one standout: an elaborate carved chess set with a clock set in it.” They were also given “treats we had at no other time,” says Berlinger, who now lives with his wife, Rut, in a senior home in Jerusalem not far from their daughter and four grandchildren. “It was a very great moment.”

See “Moments” on page 9

## Chanukah Greetings

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Maria & Bob Kutz wish all their friends a Happy Chanukah

Happy Chanukah from Linda & Dennis Robi and Family

# The Hanukkah connection: Sharing the light with far-away family

By Deborah Fineblum

(JNS)—For generations, lighting the Hanukkah candles together has been the stuff lifelong memories are made of. But today's far-flung families are increasingly challenged to share the sight of the candles aglow, the sound of the blessings and traditional songs sung by old and young alike, the feel of a perfect dreidel spin, and the smell and taste of latkes fresh from the pan.

Long-distance offspring may be away at college, on a gap-year program, studying in a seminary or yeshivah, a lone soldier serving in the Israel Defense Forces, or working and living in another town, with or without kids of their own. Leaving today's parents (and grandparents, too) called upon to apply ingenuity, creativity, flexibility and some basic technical know-how to successfully span the miles with Hanukkah spirit.

In fact, says "The Red Tent" author Anita Diamant, who's also generated a library of guidebooks on modern Jewish life, including "How to Raise a Jewish Child: A Practical Handbook for Family Life," "my family enjoys Hanukkah kitsch so much we keep it going over the miles."

When her daughter was a college student, Diamant would send a box of "Hanukkah stuff as counterweight to the Christmas decorations." The "stuff" — menorah, *gelt*, candles (flame-free ones for those in dorms) can include modest (think: socks) gifts for each of the eight nights, she says, including notice that a donation was made in their name to a nonprofit organization that's meaningful to them.

Indeed, many find that Hanukkah invites us to shelve our refined sensibilities for eight days. There's no such thing as bad taste when it comes to Hanukkah — the tackier, the better, according to some.

And here is where technology can be a parent's best friend. Diamant recommends sending long-distance kids a "light-hearted, light-themed" text or e-mail on each night complete with a holiday story and a link to a Hanukkah song, "plus a video of you lighting your *chanukiah* at home."

Whatever form it takes, college students receiving Hanukkah love from home is never more appreciated than in these days of anti-Israel — and often, outright antisemitic — influences on many North American campuses.

"Even celebrating a happy Jewish holiday like Hanukkah can get tricky on campuses today," says Tammi Rossman-Benjamin of AMCHA Initiative, a watchdog organization monitoring North American campuses. "And yet, the Hanukkah story — about the few against the many — has so much to say about the threats that Jewish students face today. We know what happened thousands of years ago on this small piece of land, which the anti-Israel forces are telling us we have no historical right to. It reminds students that, even more basic than the latkes and *sufganiyot*, is that this awesome story and this ancient land truly belong to them."

Lone soldiers are reliving that story daily as they protect the land and its citizens. But it's not always easy on

their parents multiple zones away. "Hanukkah is when I miss them the absolute most and, when we light, I usually cry," says Hadassah Sabo Milner, a mom of three IDF lone soldiers (one of whom just completed his service) who lives with her youngest son and husband in New York. "On Hanukkah, we were always singing 'Maoz Tzur' ('Rock of Ages') really badly together. And even though I'm not the kind of mom who needs to talk to my kids every day — they need to live their lives without having to check in all the time — when we light here, it's the middle of the night in Israel, and I can't just pick up the phone and call."

But at least college students and IDF soldiers have built-in communities to celebrate Hanukkah with. For young adults working and living far from their families, it can be a lonely existence. That's why Rabbi Rachael Klein Miller makes it a point to host events designed just for young adults at Temple Emanu-El, a Reform congregation in Atlanta.

"It might be tough to be away from home because they haven't quite mastered the latke recipe, they're putting together a makeshift menorah, or they simply miss the sounds of parents telling them to 'Be careful! Watch the flame! Don't let the wax drip!'" says Miller. "But being away from home also means that they've started to pave their own path; it's a chance to share traditions from home and begin new traditions all their own."

And when they pose for a group candle-lighting photo to post on Facebook or Instagram, "there's a glimpse of peoplehood — of feeling connected to the Jewish community and loving the chance to share that pride with the digital world."

Whereas young adults are celebrating beloved traditions from childhood, young children are busy forming their memories, and grandparents want to be part of that happy process. Even when she can't be with them on the holiday, Ann Wanetik, who lives in the Detroit area, takes advantage of her visits to her eight grandchildren, all of whom happen to live in one small country in the Middle East. "Whenever I'm in Israel in the fall, I take each one out separately and let them choose what they want for Hanukkah," she says. "It's an opportunity to have some time alone with each one, focus on what that child enjoys most and buy them something special they pick out themselves."

For Boston-area grandmother Ruth Nemzoff, technology shrinks the miles between her and her long-distance grandkids. "You've got to get with the program," she says.

So Nemzoff, author of "Don't Roll Your Eyes: Making In-Laws Into Family," and known as "Mama Ruth" to her 11 grands ages 8 months to 18 years, has developed a full program of Hanukkah connections with those on the West Coast and in Washington, DC. "No matter what, when you live at a distance you have to be resourceful in creating Hanukkah with your grandchildren, but with interfaith ones, it's even more important," says Nemzoff, who serves as a board member at InterfaithFamily.

"I'm not big on materialism, and the goal is not to compete with the gifts under the tree, but I do want to share this special tradition with them," she adds.

The Internet makes much of this possible, she maintains. She uses it to send her younger grandkids "Shalom Sesame" DVDs and the older ones Hanukkah songs, including Maccabees Hanukkah tunes. She'll send small gifts and, in this Skype-able world, arrange to light the candles, open gifts and even make latkes "together" (doable with her West Coast family three hours away on Pacific Standard Time). "Sometimes, I also e-mail them a picture of the gift they'll get the next time we visit."

With interfaith families, it's important to be both sensitive and honest, says Nemzoff. "You need to talk to the parents first so they won't feel you are converting the kids or competing, but [it's important to] share your family's traditions, your early memories of Hanukkah and your heritage since it also belongs to them."

Sometimes, even with the best of distance-spanners, it's hard to beat the appeal of a sloppy *sufganiyot*-flavored kiss. "We usually just get on a plane," says Baltimore *bubbe* Belle Libber with a sigh. Be it to the grandkids in Milwaukee, Atlanta or Israel (one daughter and family live nearby), Libber and her husband Jonathan have racked up the frequent-flyer miles. "There's nothing like being right there with them," she says.

When that isn't possible, love itself can travel at the speed of light — namely, the light of the Hanukkah menorah, says Rabbi Yisroel Gordon, principal of Machon Los Angeles, a high school for girls. "One reason Hanukkah makes a lot of people really homesick is the power of the menorah light itself, the only remnant we still have of the priests' service in the holy temple," he says. "Hanukkah reminds us of the importance of family since it was one courageous Jewish family, Matisyahu and his five sons, who created this miracle and saved the Jewish people."

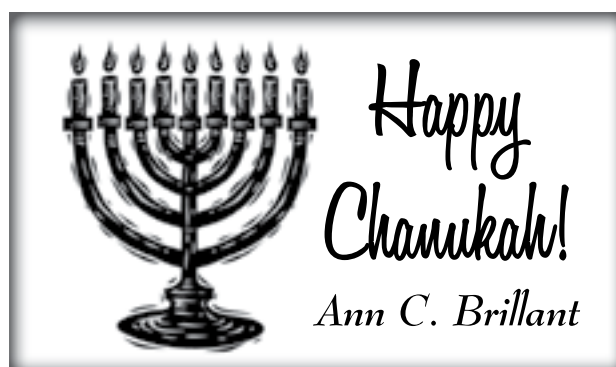
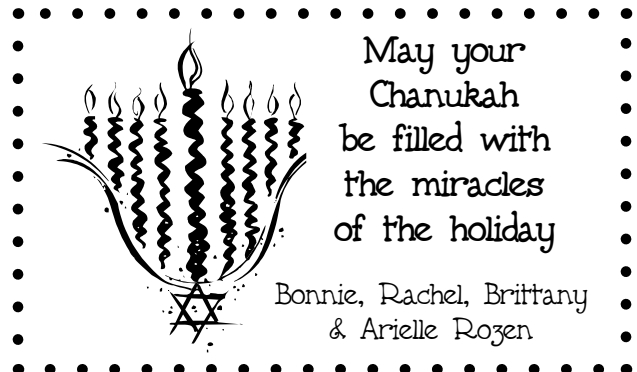
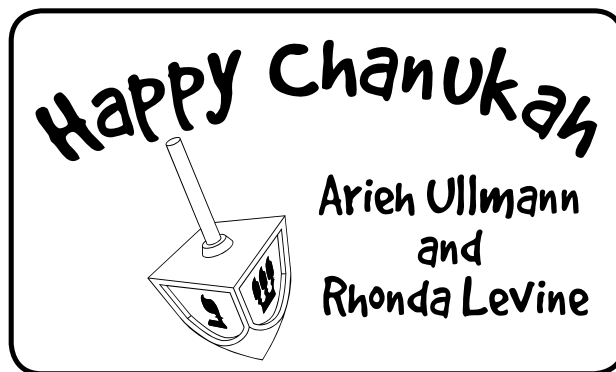
"If I were a mystic," he adds, "I'd say that, gazing at the lights, you can feel that wherever they are, your child is gazing at the same lights along with you."

## Moments...Continued from page 8

**Eighth Candle:** Growing up in a small town in Michigan, Leah Golan knew next to nothing about Hanukkah, or for that matter, Judaism, until she was 14. Soon after the Six-Day War, their father called her, and her 14 brothers and sisters, together to announce that the family would be Catholics no longer, but Jews. "They gave the five oldest kids the choice of whether or not to become Jewish, but the rest of us were automatically included in the family conversion," recalls Golan. And suddenly, since there were few Jews in their town, they were now outsiders. "Gone was the tree; my parents put up a wreath in the shape of a Magen David, my dad picked up a menorah at the closest Judaica shop, and pretty soon, our relatives stopped visiting. My parents said it was just a price we had to pay to be Jews," she recalls. Now 64 and a longtime resident of Kibbutz Hama'apil with her husband (five of the 15 siblings live in Israel), Hanukkah is something that her three children and grandchildren have as a birthright. "They grew up with no doubt that this tradition belongs to them," says Golan. "It's a wonderful thing."

**Ninth Candle:** Margery B. Sterns can recall perfectly the look on her mother's face when she blessed the Hanukkah candles. "She covered her face and became very quiet in that same old-fashioned way as when she lit the Shabbos candles," says Sterns, who, at 96, is a longtime resident of San Francisco. But as the fifth of six children of Russian immigrants to Grand Forks, SD, the family was one of only six families in the town's tiny synagogue. Sterns says she also clearly recalls her father praying his own prayers over the candles. "Sometimes, he was so moved by his *davening*, he would cry," she recalls. "I believed that my father knew everything about Hanukkah and everything about life. Ours was a beautiful Jewish home, just a beautiful way to grow up."

## Chanukah Greetings



# The tragic tale of Superman's Jewish creators, told in graphic novel form

By Gabe Friedman

(JTA) – When Joe Shuster and Jerry Siegel created the Superman character in the early 1930s, they were still living at their parents' homes. Of course, the character and his story – the arrival from another planet, his dual identities as mild-mannered reporter and flying, bulletproof crime fighter – would go on to change the comics industry in several ways and pave the way for the super-heroization of our popular culture.

But Siegel and Shuster originally just

wanted to make a little income to support themselves and their families, who had both immigrated from Eastern Europe not long before. They had bonded and began collaborating in high school in Cleveland and, although they were ambitious, they could not have conceived of how influential and popular the character would become. Sadly, they signed over the rights to the Man of Steel early on, dooming themselves to careers full of frustration and misfortune.

The story of these two Jewish comic book

legends – Shuster the quiet, reserved artist, and Siegel the earnest, competitive writer – is considered dramatic and heartbreaking in its own right, and it's now chronicled in a graphic novel titled "The Joe Shuster Story: The Artist Behind Superman," written by Julian Voloj and illustrated by Thomas Campi. (Voloj, who is Jewish, is also the author of the graphic novel "Ghetto Brother: Warrior to Peacemaker," a Jewish and Puerto Rican gang leader in the Bronx.)

JTA spoke with Voloj about the project and Jewish comic book history just before the recent New York Comic Con. (Voloj's wife, Lisa Keys, is an editor with 70 Faces Media, JTA's parent company.)

This interview has been edited and condensed for clarity.

JTA: So Jerry and Joe are both nerdy outsiders, and that's how they meet at school. But was their shared Jewish immigrant background also a big part of their coming together? As in, they weren't just nerds, they also weren't as assimilated as the other kids?

Voloj: They definitely shared a very similar identity, both born to Eastern European Jewish immigrants – Jerry in Cleveland, Joe in Toronto – but their identity was also the identity of Glensville, the neighborhood they grew up in.

In the 1920s and '30s, the Cleveland neighborhood was like New York's Bronx during that time. All their neighbors were Jewish, they were surrounded by dozens of synagogues, kosher groceries, etc. If you look at their high school yearbook, nearly every student seems to have a Jewish name. Even if they were from more assimilated

backgrounds, they grew up in a very Jewish environment, so without a doubt, Superman has Jewish roots.

JTA: Jewish identity in America before and after World War II is a recurring theme in the story, but it also feels like 99 percent of the characters in the book are Jewish (from the businessmen to other artists like Stan Lee and so on). Could you give an idea of how Jewish the comic book industry was throughout those early decades and why that might have been?

Voloj: It's a history with many parallels to the beginning of the American film industry. Jews were discriminated against on the job market. If you were a writer or illustrator, not many jobs were available if you could be identified as Jewish. Some Jews changed their name and hid their identity in order to seek employment. Jewish artists such as Jakob Kurtzberg or Stanley Lieber became Jack Kirby and Stan Lee [respectively], even if they often claimed that their name change had nothing to do with them trying to hide their Jewish background.

When, thanks to Superman, comics became a lucrative industry, job recruitment in this new market happened by word-of-mouth. Friends and family were hired. That's why, for instance, many comic book pioneers came from even the same high school, such as DeWitt Clinton in the Bronx, where pioneers such as Will Eisner, Stan Lee or Bill Finger, to name but a few, had been students.

Given that also the publishers were Jewish – I think Siegel and Shuster didn't

See "Tale" on page 12



Joe Shuster's Jewish heritage is referenced throughout the book. (Photo by Super Genius)



The graphic novel tells the story of Joe Shuster and his writing partner Jerry Siegel: how they grew up, collaborated and navigated the complex comic book industry. (Photo by Super Genius)

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*Chanukah Greetings*

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# What's new for kids to read at Hanukkah?

By Penny Schwartz

(JTA) – Ella, Henny, Sarah, Charlotte and Gertie. The names of the five fictional sisters bring a smile to generations of Jewish Americans who grew up reading “All-of-a-Kind Family,” the classic mid-century chapter book series by Sydney Taylor that followed the day-to-day doings and adventures of a Jewish-American immigrant family on New York’s Lower East Side.

The trailblazing series marked the first time that a children’s book about a Jewish-American family found an audience in both Jewish and non-Jewish American homes. Now the beloved family comes to life in “All-of-a-Kind Family Hanukkah,” the first fully illustrated picture book based on the series, by Emily Jenkins and Paul O. Zelinsky. The dynamic writer-illustrator team will charm young readers with this delightful story that reflects the warmth and spirited character of the original and creates a new chapter for this generation.

It’s among eight new outstanding and engaging children’s books for Hanukkah, the eight-day Festival of Light that begins this year on Sunday evening, December 2.

**“All-of-a-Kind Family Hanukkah”** by Emily Jenkins and Paul O. Zelinsky (Schwartz and Wade Books; ages 3 to 8)

Emily Jenkins, an award-winning author, grew up reading the “All-of-a-Kind” classics – over and over, she told JTA. “As an only child, I adored books about big families and their escapades,” she wrote in an e-mail. Jenkins read the books to her children, who were just as smitten.

For this illustrated book, set on the eve of Hanukkah in 1912, Jenkins focused on Gertie, the spunky 4-year-old, as the family gets ready to celebrate the holiday. Adults familiar with the chapter books will spot various references to the original – such as the ginger snaps hidden in the bed, Ella’s favorite hymn and a special library book, Jenkins revealed.

Zelinsky said illustrating the Taylor classic was a chance to reconnect with the books his daughters adored. In a phone conversation, the Brooklynite, whose recognition for excellence includes the Caldecott Award for “Rapunzel,” said he immersed himself in the “All-of-a-Kind” world, down to the details of what the storybook family’s New York apartment looked like.

Zelinsky stepped away from his well-known finer, more detailed style and embraced bolder, less polished illustrations that he said matched Gertie’s passion and reflect the soul of the stories. In one spectacular double-page spread, kids get a cutaway view of the family apartment: In the bedroom, Gertie is hiding under the bed after a tantrum while Mama and her sisters are in the adjacent kitchen joyfully preparing potato latkes. The back pages include notes from Jenkins and Zelinsky that fill in details about Taylor and the creation of this new book.

**“Dreidel Day”** by Amalia Hoffman (Kar-Ben; ages 1-4)

Young kids will spin, bounce and tumble their way through Hanukkah along with a lively kitty in this delightful board book that glows like the colors of a box of holiday candles. Little ones can count out loud with each double-page spread that features one word and one number and discover the corresponding number of colorful dreidels.

**“My Family Celebrates Hanukkah”** by Lisa Bullard; illustrated by Constanza Basaluzzo (Lerner Publications; ages 4-8)

This easy-to-follow illustrated story is perfect for families and classrooms. Kids learn about the Hanukkah tale and the miracle of how a small amount of oil lasted eight days. Families celebrate, light candles, play dreidel, and receive chocolate and coins as gifts. The book’s end pages explain the holiday and pose reading-based questions helpful for educators.

**“Light the Menorah! A Hanukkah Handbook”** by Jacqueline Jules; illustrated by Kristina Swarner (Kar-Ben; ages 4-10)

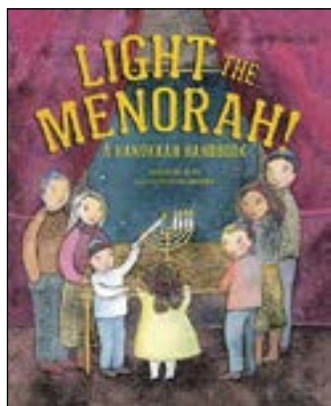
In this contemporary guide to Hanukkah, families discover unique ways to celebrate Hanukkah that give deeper meaning to the ritual of lighting the menorah, as well as



“All-of-a-Kind Family Hanukkah” (Photo courtesy of Schwartz and Wade Books)



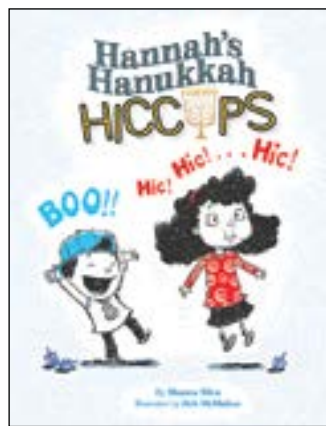
“My Family Celebrates Hanukkah” (Photo courtesy of Lerner Publications)



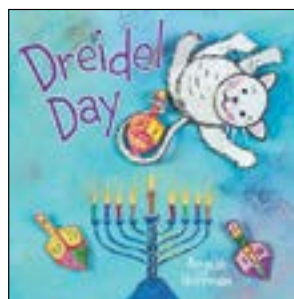
“Light the Menorah! A Hanukkah Handbook” (Photo courtesy of Kar-Ben)



“How It's Made: Hanukkah Menorah” (Photo courtesy of Apples and Honey Press)



“Hannah's Hanukkah Hiccups” (Photo courtesy of Apples and Honey Press)



“Dreidel Day” (Photo courtesy of Kar-Ben)

easy to understand explanations of the holiday. Jules, an award-winning author, offers a short verse for each of the eight nights that can be read after lighting the menorah. They reflect the holiday’s themes of religious freedom, courage and miracles.

Swarner’s illustrations and border designs add warmth and glow. Songs, rules for playing dreidel and instructions for simple crafts such as a homemade coupon gift book make this book a welcome resource.

**“Hannah’s Hanukkah Hiccups”** by Shanna Silva; illustrated by Bob McMahon (Apples and Honey Press; ages 4-8)

Uh, oh. Or make that Uh-hic-oh! Hannah Hope Hartman, a spunky young girl who lives in a brownstone on Hester Street, is practicing for her religious school’s Hanukkah program when she suddenly gets a case of the hiccups – and they just won’t go away! Her brother Henry tries to cure her by making funny faces. The building’s diverse neighbors offer their own customs: drinking pickle juice backwards; a Mexican red string cure and cardamom cookies. Kids will relate to Hannah, who doesn’t want to

be in the school program with the hiccups and finds a creative solution.

Silva’s heartwarming story – and the play on words that begin with the letter ‘h’ – is perfectly paired with McMahon’s cartoon-like illustrations in this lively, laugh-out-loud yarn that shines with the light of a family’s Hanukkah celebration.

**“How It’s Made: Hanukkah Menorah”** by Allison Ofanansky; Photographs by Eliyahu Alpern (Apples and Honey Press; ages 7-12)

Family members of all ages will gather round this engaging book, which shines a light on all things menorah. The 32 pages of Ofanansky’s text, brought to life by Alpern’s vibrant photographs, explain the holiday and explore the many types of menorahs – from antiques to creative whimsical versions. Kids go behind the scenes with menorah-making artists.

A fun fact reveals that one Israeli bakery fries and bakes 2,000 doughnuts for each day of Hanukkah. Gifts, songs and blessings in Hebrew, English and transliterated from Hebrew are also included along with instructions for making candles, olive oil and latkes.

**“The Story of Hanukkah”** by David A. Adler, illustrated by Jill Weber (Holiday House; Board book, ages 2-4)

In this vibrantly illustrated board book, the award-winning David Adler retells the story of Hanukkah in simple, straightforward prose for young readers, paired with richly colored bold illustrations by Weber, the team that wrote the original (2011) version for older kids. The end depicts a modern family celebrating Hanukkah.

**“Light the Menorah: A Playful Action Rhyme”** by Tova Gitty Broide; illustrated by Patti Argoff (Hachai Publishing; ages 1-4)

This lively rhyming book features two young brothers and a sister from a *haredi* Orthodox family joyfully celebrating Hanukkah, with latkes hopping in the frying pan and the sister spinning like a dreidel.

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# Know these Hanukkah fire safety tips before you light the menorah

By Lior Zaltzman

(Kveller via JTA) – While Hanukkah is a favorite on the Jewish calendar, there is no holiday as dangerous with its open flames, boiling oil and sharp graters for making latkes. So we've compiled these helpful tips to help you minimize the risks and have a safe and bright Festival of Lights.

**Menorah safety tips:**

Don't leave your menorahs unattended. Never leave a room where a menorah is lit. Either wait for the candles to go out, or put them out yourself if you need to leave the room or house.

Put your menorahs on a nonflammable surface. If you're putting your menorah on a wooden window sill or any other wooden surface, make sure to lay down aluminum foil or another nonflammable material. An even better idea is to put your menorah on a stone or marble counter. Glass and metal surfaces also work.

Put your menorahs on a sturdy surface. Is your dining room table a bit wobbly? Don't put your menorah there! Any piece of furniture with wheels is also a bad idea. Opt for a sturdy, safe surface.

Keep your menorahs away from pets. This might be easier said than done, especially with adventurous cats around, but it's better not to put that menorah anywhere your pets are known to reach.

Keep your menorahs out of reach of little kids. It may be obvious, but make sure your menorahs are away from edges and are high enough.

Don't walk around with a lit candle. No running with scissors, no walking with fire are some basic rules to live by. Keep your candles in a contained space.

Take precautions when letting children light the menorah. Make sure they are standing on a sturdy surface, and are close enough and high enough to safely light it – a stable stool is good, so they can see what they're doing. Have an adult present there for support and intervention.

Keep decorations, papers and fabrics away from your menorah. Put decorations far from where you'll be lighting your menorah. If you're putting your menorah by the window, make sure there's no way for the flame to touch the curtains. Keep any papers (including paper towels) away from where the menorah is placed, and out of your hands when you're lighting candles. And when you're lighting candles, make sure they are far from your clothing and hair.

Don't light your kid's arts and crafts menorah unless you're 100 percent sure it isn't flammable. These handmade menorahs may be super cute, but they can also be fire hazards. Make sure to only light menorahs you are certain are nonflammable. Keep the ones you're not sure about away from the lit menorahs, and instead consider using electric candles with them.

**Frying safety tips:**

Make sure your fire and carbon monoxide detectors are working. This is pretty self-explanatory but easy to forget. Do this a week before the festivities to have peace of mind.

Never fill your pan with too much oil, and keep it from getting too hot. Being burned with splashing oil really,



Minimize the risks of fire, and have a safe and bright Festival of Lights. (Photo by Gil Dekel/Wikimedia Commons)

really stinks. Make sure your oil doesn't get too hot. It's a good idea to use an oil with a high burning point, like canola oil or olive oil.

Keep your pan and pot handles facing the inside of the stove. It's a good way to keep them from getting knocked over. You *do not* want that boiling pan falling on the floor.

Keep young children away from the stove. Total Family Care suggests "creating a three-foot safety zone around the stove when the latkes are frying" or using "the further burners so children cannot reach the flames."

Keep flammable materials away from the flames. Keep your hair and shirtsleeves pulled up and away from the flame. Make sure you keep paper towels away from the flames, too.

Never try to extinguish a fire with water, and keep water away from your frying pan. In case of a grease fire, turn off the stove and use a pot lid or a baking pan to extinguish a grease fire. If that doesn't work, you can douse it with lots of baking soda.

Keep a good burn cream around and treat any burn right away. Accidents happen. If you do get burned, run your burn under cold water right away.

Dispose of your oil properly. Don't throw that oil down the drain! It will clog your pipes. Instead, let it cool and put it in a closed container that you can throw away.

Lior Zaltzman is the social media editor for 70 Faces Media, Kveller's parent company. She is also an award-winning cartoonist and illustrator.

Kveller is a community of women and parents who convene online to share, celebrate and commiserate their experiences of raising kids through a Jewish lens. Visit Kveller.com.

## Mailbox Shorts

### Israeli artist exhibit

Yeshiva University Museum in New York City will hold the exhibit "Hey, Wow! The Art of Oded Halahmy" until December 16. The exhibition features the mixed-media work of New York and Jaffa-based artist Oded Halahmy, an international artist with roots in Iraq and Israel. Halahmy's sculptures span from expressive abstraction to simple figuration. His work is said to reflect the complex history of Jewish heritage in Babylonia and celebrate the notion of homeland. "Hey, Wow!" explores themes originating in a Hebrew song written in Iraq. The artist riffs on Hebrew letter forms, blending the languages of modern artistic practice and of his ancient culture heritage.

For more information, visit [www.yumuseum.org/exhibitions](http://www.yumuseum.org/exhibitions) or contact the museum at [info@yum.cjh.org](mailto:info@yum.cjh.org) or 212-294-8330.

## Tale . . . . . Continued from page 10

imagine that they would, as fellow Jews, screw them over. Here, by the way, is an interesting parallel to the garment industry, where factory owners exploited workers even though both came from the same shtetl backgrounds.

JTA: Was it an easy decision to tell the story from Joe's perspective? Was it solely because he's just a more likable character than Jerry was?

Voloj: When starting my research, the plan was to write about both of them from a third-person perspective, but then Joe became the protagonist by chance. In 2014, I learned that Columbia University had just received a donation of letters and documents that were either written or once belonged to Joe Shuster. I contacted Karen Green, who oversees Columbia's comic collection, and even before the documents were cataloged, I got access to these letters, legal papers, bills, etc.

It was fascinating to read about Joe's problems in his own words. Most of the documents were from the late 1960s, during a time when [he was under] the threat of eviction, had doctor bills piling up, etc. – while at the same time preparations were made for a multimillion-dollar Superman movie.

It also became apparent how Jewish he was. For instance, he wrote about the *tzedakah* he gave during the good years and how ashamed he felt that now he needed help from the Jewish community to pay his own bills.

Jerry had always been the dominant figure of the creative duo, with Joe being the silent partner following his lead.

Making him the narrator puts, for the first time, the spotlight on him, a late recognition of his role in creating the first superhero.

JTA: Were there other Jewish comic book artists and writers who dealt with similar losses of rights to their creations? Batman co-creator Bill Finger seems to be one? Or were Shuster and Siegel really the worst case?

Voloj: I'm not sure if it is really the worst case, but I would rather call it the original sin.

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Many stated that Siegel and Shuster were naive to sign the first Superman contract, but as we show in the book, there was no precedent. Comics were not big business and most work was work-for-hire, transferring rights to publishers.

And then Superman changed everything. No one expected this success – neither the creators nor the publishers – and for sure no one expected the success to last.

Like Superman becoming the blueprint for the genre, Siegel and Shuster's contract became the blueprint for other contracts.

Many pioneers experienced similar fates. Batman co-creator Bill Finger [who was Jewish], subject of a future graphic novel project I'm currently working on with the Israeli artist Erez Zadok, is another tragic story that only recently had a posthumous happy ending thanks to the efforts of comic historian Marc Tyler Nobleman.

And unfortunately, these stories are not necessarily stories of the past. Earlier this year, I read about Bill Messner-Loebs, who once worked for DC Comics and was even credited in the "Wonder Woman" movie, but now was homeless in Detroit.

JTA: People have called Superman, who is sent away from his home planet just before it is destroyed, as the ultimate immigrant character. Was this definitely part of Siegel's thought process in creating him? And can Superman more specifically be compared to a Jewish refugee fleeing a burning Europe?

Voloj: Superman's Jewish identity is a recurrent theme. I once read that his origin story is an allegory to the Kindertransport, but this is, of course, a post-Holocaust analysis.

Both their parents escaped poverty and pogroms in Eastern Europe, so this could have influenced the story, which some see as a kind of modernized Moses tale.

I'm neutral when it comes to these interpretations. Superman's origin story, which we see developing throughout the graphic novel, had many roots for sure, as did the plot. The double identity came from Zorro.

What made Superman a success was that Siegel and Shuster understood the zeitgeist, took elements from contemporary pop culture and created something totally new, something that even today, 80 years after its debut, remains a global success.

Happy Chanukah!

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Director

# Keepin' Hanukkah with traditional Scottish "keepin' cakes"

By Ethel G. Hofman

(JNS)—Get ready to light the first Hanukkah candle, sing songs, play dreidel games, and, of course, eat. (Hanukkah takes place this year starting on the evening of Sunday, December 2, and lasting through the evening of Monday, December 10.) But are we ready to indulge in all the rich holiday dishes in honor of Judith the Jewish heroine?

Diet, be damned! I'll bake, serve and savor every morsel of my mother's buttery cakes. Memories, unbidden, flash through my mind; I'm transported to my mother's Shetland Island kitchen. For Jean Greenwald, Hanukkah was more than latkes, though she fried up dozens every night, only to be devoured by me and my brothers as soon as they were cool enough to eat.

But it was her Hanukkah cakes that spring to mind all these years later. "Keepin' cakes," she called them. She was probably influenced by the extensive make-ahead baking that Scots do in preparation of Hogmanay (the Scottish New Year's Eve celebration). Rich, buttery (and a different oil of sorts), and studded with dried fruits and spices, they were baked in advance, and tightly wrapped and stored.

The highlight for the first night of Hanukkah was Whisky Fruit Cake. Forget the tough, tasteless, shamefully "lacquered" fruitcake that appears every winter in stores throughout our nation. My mother's version was baked six weeks earlier. The whisky-infused cake was crowned with a layer of marzipan, toasted and again wrapped in whisky-soaked cheesecloth before storing in an airtight container. Unwrapped, each slice was moist, rich and aromatic with a kick. What else when it had been doused with Dad's best single-malt whisky?

These "keepin' cakes" won my mother the highest compliment: "a superb baker." On our island home, doors were never locked. Friends and neighbors would drop in unannounced, especially during the eight days of Hanukkah. They were sure of a welcoming pot of tea, kept warm under a padded tea "cosy" (cover) and a luscious variety of Jean Greenwald's "keepin' cakes." Tea, cakes and gossip, repeated every afternoon in our bright, warm kitchen.

At these tea times, my mother never failed to tell the story of the biblical Judith, who fed Holofernes, the enemy general, enormous quantities of cheese (possibly a smooth rich ricotta or cream cheese that slips down easily), then plied him with copious drafts of heavy red wine to quench his resulting thirst. As planned, he fell into a stupor so deep that he was quickly beheaded by Judith. Without their leader, the enemy fled, and Judith's town was saved. Her bravery is said to have inspired Judah Maccabee and his followers to clean and re-dedicate the sacred Temple in the second century B.C.E.

Not only at Hanukkah, but year-round, Roly-Poly was hands-on favorite. A cross between cake and cookie, it's a catchall for the last spoonful of jam left in the jar, any variety of dried fruits and candied peel, or even a diced apple. My mother made her own flaky pastry – a laborious job. No need these days. We can pick up frozen puff pastry at the market, thawed and ready to use. I can still smell the spicy sweet aromas greeting me when I came home from school on cold winter days. Half a dozen cakes, including Glazed Cherry Loaf, Caraway-Seed Cake, Coconut Coffee Cake and that star – Whisky Fruit Cake – resting on wire racks with several more still in the oven. When the cakes were completely cooled, I helped wrap each one tightly in grease-proof paper (the British version of our wax paper), sealed with adhesive tape and tied with string.

Although my mother's "keepin' cake" custom originated many years ago, the bake and store-ahead method fits in admirably well with contemporary frantic schedules. Other

than the Whisky Fruit Cake, these desserts – all rich in butter – can be stored three to four days before serving. Wrap and store in a cool, dry place; the day of serving, bring to room temperature. All of these cakes may be frozen; remove from the freezer about four to six hours before serving.

Ingredient lists are simple, and you probably have most of them in the house, such as eggs, sugar, butter and flour. A list of ingredients to buy and cook's tips are included with each recipe.

Happy Hanukkah from the Shetland Islands!

## General tips and tricks:

- ◆ No need to use a heavy Mixmaster, which I've relegated to the basement (just in case one far-off day I should need it.) A hand-held electric mixer does the job and it's easy to clean.
- ◆ For fail-safe turnout, line the bottom of baking pans with wax paper after spraying with nonstick baking spray.
- ◆ To soften butter, cut into six or seven pieces. Leave in a covered bowl at room temperature overnight.

## Glacé Cherry Loaf (Dairy)

Serves 10-12.

Cook's tips:

1. Cut cherries in halves with kitchen scissors.
2. Toss with 2 teaspoons flour to avoid sticking and dropping to bottom of cake.

3. In a pinch, use vanilla extract instead of almond.

Buy: Glacé cherries, almond extract

- 1 cup glacé cherries, halved
- 2 cups all-purpose flour
- 1 3/4 sticks (7 ounces) butter, softened
- 1/2 cup sugar
- 1 tsp. almond extract
- 4 large eggs
- 1 tsp. baking powder
- 1/4 tsp. allspice or nutmeg

Preheat oven to 325°F. Line the bottom of a medium-size loaf pan (8 1/2 x 4 1/2 x 2 1/2 inch) with wax paper. Spray bottom and sides of pan with nonstick cooking spray with flour. Toss the cherries with 2 teaspoons of the flour. Set aside.

In a medium bowl, beat the butter, sugar and almond extract until pale, 1-2 minutes. Add the eggs, one at a time, along with about 1/4 cup of the flour. Mix well.

Add the baking powder, allspice or nutmeg, and the remaining flour, gradually mixing to blend. Using a wooden spoon, fold in the cherries. Transfer mixture to prepared loaf pan, smoothing the top with a spoon.

Bake in preheated oven for 50 minutes or until risen, golden and a toothpick comes out clean when inserted in center. Cool completely before wrapping.

## Coconut Coffee Cake (Dairy)

Serves 10-12. Instant coffee for wake-up flavor; unsweetened coconut gives crunch.

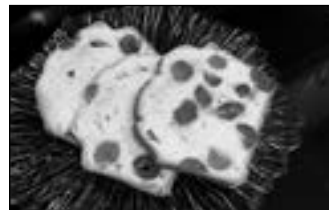
Cook's tip: If using sweetened coconut, omit the honey.

To buy: Unsweetened shredded coconut

- 1 1/2 sticks (6 ounces) unsalted butter, softened
- 3/4 cup, plus 2 Tbsp. sugar
- 3 large eggs
- 1 1/2 cups all-purpose flour
- 1 1/4 tsp. baking powder
- 2 tsp. instant coffee granules
- 2 Tbsp. honey, warmed
- 1 cup unsweetened shredded coconut

Shredded coconut to sprinkle

Preheat oven to 350°F.



Glacé Cherry Loaf. (Photo by Ethel G. Hofman)

Line the bottom of an 8-inch square baking pan with wax paper to fit. Spray with nonstick cooking spray with flour. Set aside.

Cut the butter into 6 pieces. In a medium bowl, beat the butter and sugar until pale and fluffy (about 1-2 minutes).

Add the eggs, one at a time, along with about 1/4 cup flour. Beat in the remaining flour, baking powder, coffee and honey. Stir in the coconut. Transfer to prepared baking dish.

Bake in preheated oven for 40-45 minutes, or until a toothpick inserted in center comes out clean. Cool on a wire rack for 10 minutes before removing from pan to cool completely. Cut into squares to serve.

## Caraway-Seed Cake (Dairy)

Serves 10-12.

In the fall, armed with a tin cup, I was sent to gather the pungent seeds of the caraway plants that grew wild by the roadside. Caraway is a popular Scottish (and Jewish) flavoring. If you love seeded rye bread, then this is your cake!

Cook's tips:

1. Substitute frozen orange-juice concentrate with 2 tablespoons orange juice and 1/2 teaspoon orange extract.
2. Buy caraway seeds and spices from a general spice store or natural-foods market, where you can measure exactly what you need. It's much fresher and cheaper than buying premium glass jars of seeds at the supermarket.

To buy: Caraway seeds, frozen orange-juice concentrate or orange juice and orange extract

3/4 cup (1 1/2 sticks) unsalted butter, softened

3/4 cup sugar

3 large eggs

1 1/2 cups all-purpose flour

1 Tbsp. frozen orange-juice concentrate, thawed

1 1/2 tsp. baking powder

2 Tbsp. caraway seeds

Preheat oven to 350°F.

Line bottom of 1 1/2 quart cake pan, ovenproof soufflé dish or 9x5x3-inch loaf pan with wax paper cut to fit. Spray with nonstick cooking spray with flour.

In a medium bowl, cream butter and sugar until pale (about 1-2 minutes). Beat in eggs, one at a time, with about 1/4 cup flour. If curdling occurs, don't panic! Add 2-3 tablespoons flour and whisk on. Cake will not be compromised.

Add the orange-juice concentrate, or orange juice and orange extract. Mix well. Add in remaining flour and baking powder, about 1/4 cup at a time, mixing well after each addition. Stir in the caraway seeds. Turn into prepared pan, smoothing top with a spoon.

Bake in preheated oven 45-55 minutes, or until a toothpick inserted in center comes out clean. Cool slightly. Loosen edges with a round bladed knife before turning onto a wire rack to cool completely.

See "Cakes" on page 16

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# Negev town to aid families of children with medical and therapeutic needs

By Josh Hasten

(JNS) – The Israeli government gave its stamp of approval in September on the establishment of an inclusive new town within the Merhavim Regional Council in Israel’s Western Negev Desert. The construction of the new community, which will be named “Daniel,” is being built in collaboration with Merhavim; the Israeli Ministry of Construction and Housing; and ALEH, Israel’s network of care for children with severe complex disabilities. The targeted completion date is within the next two years. ALEH currently runs four residential facilities providing more than 750 of Israel’s most vulnerable children with high-level medical and rehabilitative care.

The name “Daniel” was chosen in memory of 4-year-old Daniel Tragerman, who was killed in a mortar attack launched by terrorists at communities near the Gaza border



An ALEH volunteer spent time with a child with disabilities. (Photo courtesy ALEH: Advancement and Rehabilitation of Children with Complex Disabilities)

in 2014, just two days before the end of the Israel Defense Forces’ “Operation Protective Edge” against Hamas. Daniel’s mother, Gila, is the spokeswoman for the Merhavim Regional Council.

Set for construction just west of Ofakim and adjacent to ALEH Negev-Nahalat Eran – the network’s southern-based rehabilitative village – Daniel will integrate residents with severe complex disabilities as part of the communal fabric and provide housing for medical professionals who will find employment at ALEH’s new Neuro-Orthopedic Rehabilitation Hospital, slated to open on the ALEH Negev-Nahalat Eran campus in early 2019.

Former Knesset member Avi Wortzman, who serves as director general of ALEH Negev-Nahalat Eran, explained the concept of the new town to JNS. “The idea was to build a See “Negev” on page 16

## Target

But because Sarsour and her co-organizers won’t outright condemn him – due to the mostly positive role his organization is seen as playing in the black community and, in turn, how that may alienate a great deal of black people from their movement – they are seen as being on par with the likes of white supremacist Richard Spencer.

Never mind that Sarsour, even after being vilified and called a terrorist and all manner of degrading racist and Islamophobic insults by a significant portion of self-identified liberal Jews, continues to stand up against antisemitism and white supremacy. Never mind that she raised \$150,000 to help with the funeral expenses of the Pittsburgh victims and organized a rally in front of the White House the day after the attack to call out our president for inspiring it. The real threat to American Jewry isn’t the guy in the White House inspiring neo-Nazi murders, it’s the woman in the hijab protesting him.

This is precisely what the right wing wants: For minorities to be at each other’s throats and demonize one another so that we never unify against them and they can continue on with their agenda unopposed.

Liberal Jews have unfortunately been all too eager to estrange themselves from those on the left who offer even the slightest expression of solidarity with Palestinians. In just the last decade and a half, liberal Jews have abandoned not only their fellow Jews who have come to embrace the Palestinian-led BDS movement, but most major progressive movements, including the anti-war movement, Occupy Wall Street, Black Lives Matter, the Dyke March, the Bernie Sanders campaign and now the Women’s March, each for unapologetically defending the rights of Palestinians.

(Some may recall that the original objection to the leadership of the Women’s March was not Tamika Mallory’s association with Farrakhan, but Sarsour’s interview with The Nation wherein she said that a true feminist cannot overlook the suffering of Palestinian women, which was clickbaitingly and misleadingly titled “Can You Be a Zionist Feminist? Linda Sarsour Says No.”)

This increasingly universal support for Palestinians on the left has been turned into a wedge by those on the right, used to vilify and demonize the left as antisemitic and an unsafe home for Jews. But the left isn’t violently attacking Jews – it’s making Zionists feel uncomfortable, which is probably how you should feel if you are providing tacit support for the denial of another people’s human and civil rights going on half a century.

Yes, there is antisemitic violence that transpires in the name of solidarity with Palestinians, but that violence is generally committed out of ethnic or religious hatred, not as an expression of leftism – unlike white supremacist violence, which is firmly rooted in the ideology of the right. It is not left-wing anti-Zionists who have hopped into bed with Donald Trump and fascist leaders around the world, emboldening antisemites like Viktor Orban, or who sought to downplay the threat of far-right antisemitism after the Pittsburgh attacks. It is the right-wing government of the state of Israel that has done this. It was Israel’s Diaspora Minister Naftali Bennett and Ambassador to the United States Ron Dermer who told mourning congregants at Pittsburgh’s Tree of Life synagogue that Trump was not to blame for inspiring the massacre of their friends and loved ones, but rather laid fault with the nonviolent BDS movement and their own complacency as American Jews.

Like Louis Farrakhan, members of Benjamin Netanyahu’s administration are spotlight-seeking religious conservatives and ethnonationalists with a long history of racist vituperations, and whose offenses are overlooked by their communities out of tribal loyalty. Some are even outspoken admirers of the late Meir Kahane, the Brooklyn rabbi who established a political movement in Israel that was ultimately banned for its open advocacy of anti-Arab violence and placed on the U.S. terror watchlist. Yet somehow this doesn’t stop liberal Jews from associating with individuals and institutions that fete obnoxious and racist Israeli politicians, be it their local elected officials, Jewish Federations or Hillel chapters.

Indeed, when such repugnant and polarizing figures appear on American college campuses and are met with vibrant protest, liberal Jews wring their hands over the “hostile environment created for Jewish students.”

We shouldn’t have a double standard for people who fraternize with bigots, whether inside or outside of our community. Neither Trump, nor Farrakhan, nor a member of Knesset’s hate should be tolerated, and the rules should apply equally, just as many liberal Jews have asserted in op-ed upon op-ed.

But while that may be ideal, it also completely ignores that the rules never apply equally to black people and other marginalized communities because the rules were written to disenfranchise them. One needn’t infantilize minorities, rob them of agency nor lower one’s expectations to recognize the disparities in power. The Torah says to judge rich and poor by the same measure, but our society has entirely different measures for black and white, male and female, gay and straight, cis and trans, and above all rich and poor. How can you demand we hold the disenfranchised to the same standards as the wholly enfranchised, empowered and in-control? And how can you demand they do that which you’re unwilling to do in your own community?

Jewish liberals insist that their Zionism be accepted and not be held to account for the offensive associations or troubling policies of other Zionists. But they’re not willing to extend the same courtesy to their would-be allies.

It’s a cliché, but people are human beings and they have warts. If we expect purity and perfection from everyone all the time, we’ll never get anywhere. That doesn’t ever mean accepting bigotry from anyone. But it does mean forgiving people for having complicated relationships to things that sometimes have ugly sides to them – particularly when you’re asking for the same forgiveness.

The day my mom’s birthright citizenship is called into doubt, I know that Linda Sarsour will be there to have my back and to stand with me and my family against the full power of the state, because Linda Sarsour is my ally and committed to all minorities coming together as one united front against white supremacy, no matter what intemperate thing she has to say about Israel nor how receptive she is to the Nation of Islam.

Sadly, I have zero confidence that liberal Jews will be there alongside us.

Daniel Sieradski is a writer, activist and web technologist with more than 20 years of experience working with Jewish organizations on their websites and content strategies. He is the former director of digital media for JTA.

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

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# European deal will cement Israeli rabbis' "monopoly" over conversion, say critics

By Cnaan Liphshiz

(JTA) – In a move that could affect thousands of European converts to Judaism, Israel's Chief Rabbinate has agreed to stop sending Israeli rabbis to perform conversions in Europe. Instead, the Chief Rabbinate will recognize the Conference of European Rabbis, an Orthodox umbrella group, as the sole authority over Jewish conversion in Europe.

In return, European Orthodox rabbis will not recognize conversions performed each year in Israel in private courts that the Chief Rabbinate does not recognize.

The deal, whose existence was exposed in an article published on November 26

by *Israel Hayom*, led to protests by advocates for a less restrictive conversion policy in Israel.

With the deal, the Chief Rabbinate is "attempting both to cement its monopoly over conversion in Israel, and to expand its influence in Europe," Seth Farber, director of the Itim group in Israel, wrote in a letter to the Israel attorney general asking him to block the deal.

Israel sees about 4,000 conversions annually that are recognized by the *haredi* Orthodox Chief Rabbinate, according to a report on conversions in the Jewish state commissioned last year by Prime Minister Benjamin Netanyahu. Itim represents con-

verts to Judaism who are not recognized by the Chief Rabbinate.

The agreement between the European group and the Chief Rabbinate follows a period of uncertainty regarding the Chief Rabbinate's recognition of conversions performed abroad, said the European group's president, Rabbi Pinchas Goldschmidt. In recent years, institutions of the Chief Rabbinate have not recognized some Orthodox conversions performed abroad by prominent Orthodox rabbis.

Under the new agreement, "Israeli rabbis will no longer set up a rabbinical court for conversions in a European country, independently to that community's existing

Jewish community," Goldschmidt said.

Goldschmidt argued that the deal means that the "Rabbinate's influence in Europe will diminish." He also said that "few converts will be affected" by the agreement, which he said is not designed to change reality on the ground, but to "formalize jurisdictions."

In addition to unaffiliated Orthodox conversion authorities, Israel also has Reform and Masorti, or Conservative, programs. But those programs' converts "rarely seek to have their conversion recognized by the Rabbinate," which does not recognize them, according to the report commissioned by Netanyahu.

## NEWS IN BRIEF

From JTA

### Man tries to run down Jews leaving L.A. synagogue

Los Angeles police arrested a man who allegedly attempted to run over two people outside of an area synagogue. Police are investigating the incident the night of Nov. 23 as a possible hate crime, the NBC Los Angeles affiliate reported. A security camera video shows the driver trying to run down the two men leaving the Bais Yehuda Shul, and then reversing and trying to hit them again, CBS LA reported. The victims wore clothing typically worn by Orthodox Jews on Shabbat. The driver also reportedly shouted antisemitic epithets at them. He was stopped when his car ran a stop sign and slammed into another vehicle. "Why he chose us? Probably because of the yarmulkes on our heads," one of the victims told CBS. The alleged attacker has been identified as Mohammed Mohammed, 32. He was held on \$55,000 bail and charged with assault with a deadly weapon with a vehicle.

### U.S. not delaying peace plan over Israeli gov't turmoil, ambassador to Israel says

The U.S. ambassador to Israel, David Friedman, denied reports that the Trump administration is delaying the rollout of its peace plan due to the recent upheaval in Israel's government. Friedman also called reports about a high-level meeting the week of Nov. 23 that included President Donald Trump to discuss the timing of the peace plan "wildly inaccurate" in a recently released statement that was posted to the U.S. Embassy in Israel's website. Those in attendance at the Oval Office meeting the week of Nov. 23 with Trump included Friedman, Jared Kushner and Jason Greenblatt – the administration's team assembling the peace plan – as well as Vice President Mike Pence, Secretary of State Mike Pompeo and National Security Adviser John Bolton, according to the statement. Friedman called it a "very productive meeting. ... I would like to reaffirm that the United States remains committed to sharing its vision for peace with Israel, the Palestinians and other regional and international stakeholders at the appropriate time," Friedman said in the statement. "Our timing, our strategy and our messaging is and will be entirely our own. We intend to release the president's vision when the administration concludes that we have maximized its potential for acceptance, execution and implementation." U.S. officials are said to be concerned about releasing a peace plan during an election season in Israel. Prime Minister Benjamin Netanyahu's government coalition currently has a narrow one-seat majority following the defection of the Yisrael Beiteinu party led by Avigdor Liberman, who stepped down as defense minister over a cease-fire with Palestinian terrorist groups firing rockets into southern Israel. Friedman said he, Kushner and Greenblatt "are of one mind in terms of how best to proceed. ... Those anonymous 'experts' who purport to speak for the administration on this issue are ill informed and mistaken," he said. The Trump administration has never given a hard date for the announcement of the peace plan, though Trump said earlier this year that he hoped to release it early next year. The Palestinians have already said they would reject the plan, though no details about it have been made publicly available.

### Soros' foundation pulls out of Turkey after criticism from Erdogan

The foundation financed by Jewish billionaire philanthropist George Soros is pulling out of Turkey, days after the country's president accused Soros of trying to "divide and tear up nations." The Open Society Foundations announced on Nov. 26 it would cease operations in Turkey, saying that the "baseless claims" against it made it impossible to continue its work promoting democracy. On Nov. 21, Turkish President Recep Tayyip Erdogan accused Soros of providing assistance to jailed Turkish activist Osman Kavala, who is charged with attempts to overthrow the government. In his speech to local officials, Erdogan referred to him as "the famous Hungarian Jew Soros," and said that he "sends people across the world to divide and tear up nations and uses the large amount of money he possesses to this effect." Soros' support for liberal and pro-democracy forces has led to accusations that he is working to undermine elected governments in his native Hungary and is the force behind grassroots protests in the United States, his adopted country. Many observers say the criticism of Soros often plays on classic antisemitic tropes of secretive global control. The Hungarian government launched an ad campaign against Soros last year, which also prompted concerns about antisemitism. The foundation pulled out of Hungary earlier this year.

### President of Chad makes historic visit to Israel

The president of the African nation of Chad arrived in Israel on Nov. 25, marking the first time a president from the Muslim-majority country has made an official visit to the Jewish state. President Idriss Deby said he is ready to restore ties between Chad and Israel, who severed diplomatic ties in 1972. Israeli Prime Minister Benjamin Netanyahu called the visit historic in comments to his Cabinet hours before Deby's arrival. "The relations between our countries were cut in 1972 for specific historic reasons, but our special relations continued all the time," Deby said. "The current visit to your beautiful country expresses our desire to take the relations that existed all the time and make them stronger." Netanyahu said during the statements by the two leaders to the media that Deby is "paving the way" for many other African nations to renew ties with Israel. Deby added: "The resumption of diplomatic relations with your country, which I desire, does not make us ignore the Palestinian issue. My country is profoundly attached to the peace process and has shaped the Arab peace initiative, the Madrid principles and existing agreements." Deby has served as president of Chad since 1990.

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# Negev . . . . . Continued from page 14

new community near ALEH Negev so that families who have kids with special needs will be able to get treatment close by. At the same time, this will be an ideal housing option for the medical personnel and therapists who work at ALEH," he says.

Wortzman believes that within five years, an estimated 1,000 employees will have found work at ALEH Negev, including at the rehabilitation village and within the new hospital. He envisions another 1,000 volunteers serving within the organization and its various projects.

Israel is already in the midst of a severe housing crisis, and ALEH views this new community, which will include 500 units when completed, as a solution toward easing that burden. But most importantly, Wortzman notes, the

## NEWS IN BRIEF

From JNS.org

### Israel, Cyprus, Greece and Italy agree on longest underwater gas pipeline

(The Tower via JNS) – Israel, Cyprus, Greece and Italy have reached an agreement on the world's longest underwater gas pipeline, estimated to cost nearly \$7 billion, the financial website Globes reported on Nov. 25. After signing a memorandum of understanding late last year, the four countries have negotiated the details of the deal. It is expected that the deal, which calls for the laying of the pipeline with the capacity of 10 to 20 billion cubic meters of gas and will traverse 2,100 kilometers (1,300 miles), will be signed in February of next year. The European Union, which backs the deal, has spent \$100 million performing feasibility studies, which have produced positive results. According to current estimates, it will take about a year to arrange the financing for the pipeline and five years to place it. If all goes according to plan, the pipeline could be operational as soon as 2025. Minister of National Infrastructures, Energy and Water Resources Yuval Steinitz originally proposed the pipeline two years ago in Abu Dhabi. The project is expected to cost NIS 25 billion (\$6.7 billion) and be financed by private enterprise. Investors are expected to recoup their outlays by charging for the conveyance of the gas through the pipeline. Although priority will be given for the export of gas from Israel and Cyprus through the pipeline to Europe, other countries will be allowed to access the pipeline if they reach an agreement with the four partners. While questions had been raised about the economics of the pipeline, the rising price of gas in Europe has quieted some of the criticism. "The agreement that we have drawn up will enable Israel to become an energy supplier to Europe, and that has both economic and political importance. This will be the first time ever that Israel has joined with the EU on any major infrastructure project," said Steinitz. The discovery of natural gas fields in Israeli coastal waters and plans to sell the resource to Europe have drawn Israel, Greece and Cyprus closer together diplomatically. In May, leaders of the three nations held their fourth trilateral summit over the past two-and-a-half years.

new town will offer "a high-standard of living and feature facilities that can accommodate and will be accessible for people with disabilities."

He adds that the community will be a model of integration to which the rest of the country can turn to as an example. "I see this as a utopia where children with disabilities and others will be able to live together and interact with each other," he says.

According to Wortzman, "over the past few years, Israelis have gotten much better when it comes to the inclusion of people with disabilities – whether accepting them into their communities or making facilities wheelchair- [and handicapped-] accessible – but we still have a long way to go."

He says he is proud of a current project ALEH is running for 13,000 ninth grade students in Israel in collaboration with the Ministry of Education called "Repairing the World, Together," in which the children study from a curriculum that teaches them how to accept others with disabilities. It is paralleled by time volunteering within ALEH's facilities.

Head of the Merhavim Regional Council Shay Hajaje views the construction of Daniel in the Negev as a "remarkable Zionist" endeavor. "Building this town is just amazing. This is a core principle in Zionism," he tells JNS, adding that "this new unique town has the potential of assisting so many people." He adds that naming the town "Daniel"

after his spokesman's son gives the project so much more meaning: "This is a big privilege to be a part of."

Wortzman, who lives in the city of Beersheva, known as "the capital of the Negev," notes that he turned down an opportunity to serve for a second term in the Knesset in order to remain at the helm of ALEH's southern branch. "Being an MK is important, but going to work every day and knowing I can enhance people's lives, this is very fulfilling. Now with the construction of the hospital and the new construction of Daniel, it's [even more of] an honor to be a part of the future of building the Negev."

According to the Ministry of Construction and Housing, there is already a high demand to live in Daniel, as it will draw a wide variety of people, including ALEH-affiliated families and health providers, as well as young couples from the region looking for a new community, and career IDF soldiers who serve in the area. "The establishment of new towns in the south will bring more people from Israel's center, strengthening its economy and increasing the safety of the overall area," said Minister of Construction and Housing Yoav Gallant in a statement.

"And by partnering with ALEH, we will not only be creating jobs and impacting the bottom line," he said, "but emphasizing social aspects like caring for those with disabilities and special needs."

# Cakes . . . . . Continued from page 13

## Roly-Poly (Dairy)

Serves 8-10.

Cook's tips:

1. Purchase puff-pastry sheets from the supermarket in the frozen-food case.
2. Any dried fruits or a mixture of them, such as raisins, currants or chopped apricots, may be used.
3. Use up jam/preserves at the bottom of the jar. If crystallized, microwave 12-15 seconds until melted.
4. Instead of ricotta cheese, a mild grated cheese like Muenster or white cheddar may be used.
5. No chocolate chips? Grate any chocolate you may have on hand.
6. Keep cinnamon-sugar on hand. Mix 3 tablespoons of granulated sugar with 2-3 teaspoons cinnamon. Store in a tightly lidded container in the kitchen cupboard. Use as needed.

To buy: frozen puff-pastry sheets, ricotta (or other) cheese, mixed dried fruits, chocolate chips

- 1 sheet (about 8 ounces) frozen puff pastry, thawed
  - 1-2 Tbsp. preserves
  - 3 Tbsp. ricotta cheese
  - ½ cup mixed dried fruits
  - ¼ cup chocolate chips or grated chocolate
  - 1 tsp. cinnamon sugar
- Preheat oven to 410°F.  
Line a baking sheet with foil. Spray with nonstick baking spray with flour.

Unroll the pastry sheet and lay on a flat surface. Spread with preserves to within ½ inch of edges. Repeat with ricotta cheese. Sprinkle dried fruits and chocolate over top.

Brush the top edge with a little water. Roll up loosely, and press ends and top edge to seal. Place sealed-side down on a prepared baking sheet. Prick all over surface, about 10 times, with a fork.

Bake in a preheated oven 25-30 minutes, until risen and nicely browned. It should be firm to the touch. Cool slightly on a wire tray. Slice 1-inch thick. Serve warm or at room temperature.

## Whisky Fruit Cake (Dairy)

Serves 15-20.

Don't be put off by the long ingredient list! After all, it's a once-a-year holiday. To help it along, measure everything out the night beforehand. Put dry ingredients in one bowl, and fruits and nuts in another. Then mix and bake.

Cook's tips:

1. May substitute brandy for whisky.
2. Marzipan or almond paste is available in spice shops and supermarkets. Do not refrigerate.

To buy: Ground almonds, brown sugar, currants, raisins, chopped walnuts, diced candied orange peel, glacé cherries, marzipan (optional)

- 1½ sticks unsalted butter, softened
  - ¾ cup light-brown sugar
  - 4 large eggs
  - 2 cups all-purpose flour
  - 1¼ tsp. baking powder
  - 3 Tbsp. finely ground almonds
  - 1 tsp. nutmeg
  - 2 tsp. fresh ground pepper
  - 1 cup currants
  - 1 cup raisins
  - 1 cup chopped walnuts
  - 1 cup glacé cherries
  - ½ cup diced candied orange peel
  - 3-4 Tbsp. whisky, plus whisky for infusing weekly
- Optional topping: 2 Tbsp. apricot jam, melted; 10 ounces prepared marzipan, softened  
Preheat oven to 325°F.

Line bottom of a 9-inch springform pan with wax paper to fit. Spray bottom and sides with nonstick cooking spray with flour. Set aside.

Cream softened butter and sugar in a large bowl (about 1-2 minutes). Add eggs, one at a time, with ¼ cup of the flour. Add the baking powder and remaining flour gradually, about ¼ cup at a time, mixing well. Stir in all the remaining ingredients. Mixture will be stiff and sticky.

Transfer mixture to prepared baking pan, smoothing top with a spoon. Bake in preheated oven for 1 to 1¼ hours, or until a toothpick comes out clean when inserted in center. If cake seems to brown too quickly, cover loosely with foil. Cool slightly before removing from pan.

While still warm, prick the cake all over the top with a metal skewer. Use a teaspoon to pour in the whisky. Allow to soak in thoroughly. Cool and wrap in cheesecloth, then in foil. Store in an airtight container in a cool dry place, though not in the refrigerator.

For optional topping: Turn cake upside-down so that the top is flat. Brush top and sides with melted jam. Set aside. Roll the marzipan on a lightly sugared board in a circle large enough to cover the top of the cake. Place on cake, pressing lightly. (Don't worry if some of the marzipan hangs down onto the sides of the cake.) Mark the marzipan with a metal skewer in a diamond pattern. Place under a preheated broiler just until beginning to brown. Watch carefully; this takes only seconds! Cool and wrap as above.



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**NEWS IN BRIEF**

From JNS.org

**House to vote on bipartisan bill to stop use of human shields**

The U.S. House of Representatives is soon expected to pass a bipartisan bill that would enact sanctions on those who use human shields in war. The Senate unanimously passed its version in October. Introduced by Rep. Mike Gallagher (R-WI) and Rep. Tom Suozzi (D-NY), and co-sponsored by 25 representatives, the Sanctioning the Use of Civilians as Defenseless Shields Act would officially condemn the U.S.-designated terrorist group Hezbollah's use of human shields "as a gross violation of internationally recognized human rights." It also calls for the United States to introduce a resolution at the U.N. Security Council to clinch backing for a resolution slapping sanctions on Hezbollah for the use of humans as military shield. The bill mandates the president to impose sanctions on any foreign state government agency that "knowingly and materially supports, orders, controls, directs or otherwise engages in" the exercise of human shields by the terrorist organizations Hezbollah and Hamas. The president may waive sanctions for up to 120 days if he or she reports to Congress saying that a waiver is crucial to national-security interests. U.S. President Donald Trump signed the bipartisan Hezbollah International Financing Prevention Amendments Act in October that expands and strengthens the limits of economic sanctions against Hezbollah. It enables sanctions against not just foreign governments, per the 2015 version with the same title, but also against foreign individuals and companies aiding the group's fundraising or recruitment activities, including backing its media outlets.

**Animals. . . . . Continued from page 4**

the group. "Giraffe is kosher. We don't eat them because they're an endangered species. People would get very upset."

The foods served were not so much endangered as out of fashion, or economically unviable, for kosher consumers. So rarely, Slifkin explained, was venison suitable for kosher *shechita* (they have to be captured, not shot), that there was only one such supplier available for this gathering, in upstate New York. At one point, the supplier decided not to sell his deer to Slifkin, but to a regular customer instead (though he relented after he was offered an extra \$100 per animal). Slifkin also shared that some of the goats he was going to serve ended up coughing, and on inspection, were discovered to have unclean lungs (not kosher), so he had to find others.

He also told the assembled that he dearly wanted to serve locusts, as he had at a prior dinner he hosted with a similar menu in Beit Shemesh (they're *pareve*, like fish), but he couldn't because they're not certified kosher according to the Kof-K. Instead, he replaced them with molded "chocolate locusts" on the dessert plates – making the distinction that they were not, in fact, "chocolate-covered locusts."

After an appetizer of matzah with za'atar (Bible hyssop) and focaccia studded with olives, Slifkin explained that matzah in the Bible was not the hard Manischewitz cracker so many American Jews are used to, but a soft, pillowy bread similar to pita or laffa. The hors d'oeuvres included a roasted slice of goose with a citrus glaze and a whole grilled quail, paired with a subtle pomegranate sauce. Diners said the quail – tender, delicate and smaller than can be believed – was beautifully prepared and sauced. Slifkin introduced the group to a remaining live feathered bird as he introduced the course.

Max Schachter, 11, who came to the meal with his father and older brother, picked up the tiny bird in his hands, like many of the other diners, and left just a pile of feather-weight bones on his plate. Another diner confided that he had eaten the bones – and found them delicious.

"These quails have lived better lives than any chicken you've ever eaten," Slifkin told me, noting the disparaging conditions of today's slaughterhouses. "Chickens are

basically bred to be so large they can't even support their own weight."

Next up was the savory and delicate "dove" soup, which tasted to some like turkey or duck. "Rabbi Slifkin said he would tell us a little more about the soup after we ate it," said Elan Kornblum, a longtime kosher-restaurant magazine editor and creator of "Great Kosher Restaurant Foodies," a Facebook page with more than 48,000 followers. "He then let us on to a secret that what we ate wasn't exactly dove, but pigeon, which he said was essentially the same bird and easier to get. It had the consistency of liver, but tasted a little like duck. It was interesting."

The main course included goat ragout with a fresh, homemade, flat tagliatelle-style pasta with red sauce. This was the gamiest-tasting meat of the night, and the most grisly. Some at the table said they understood why it was served most often with strongly flavored jerk seasoning in Jamaican and other ethnic dishes, to perhaps break down the meat's connective tissues and cover its distinctive flavor. The tomato sauce was considered somewhat effective in this regard, but did allow the flavor to come through.

The goat was served alongside a delicate venison, prepared and served like a medium-rare steak. It tasted quite a bit like one, as well. For many, the venison was the best bite of the night.

"All in all, it was a very classy dinner, where everyone enjoyed learning about the animals, the biblical history and more about the museum, which is trying to raise funds to open in a new, bigger location," said Kornblum. To continue raising funds – and to continue on his mission of education in biblical foods – Slifkin will be putting on another such dinner in March in Los Angeles.

"Simply put, the building has many limitations, especially with regard to capacity," said Slifkin, noting that during school holidays, the museum ceases doing publicity and has to turn away customers due to space constraints, adding that the museum just welcomed its 50,000<sup>th</sup> visitor. "In 2019, we are moving to a new, beautiful and vastly larger home... We will display more and superior exhibits, and there will also be classrooms and opportunities for a variety of additional programs."



Rabbi Natan Slifkin (left) welcomed guests to the biblical feast, with hosts Hayley and Jeff Mark. (Photo courtesy of Biblical Museum of Natural History.)

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# Joseph's plan

RABBI PEG KERSHENBAUM, CONGREGATION B'NAI HARIM, POCONO PINES

Let me start with a story. If you've heard it before, well, you'll hear it again! Maybe soon we'll all realize its value.

One day, a farmer's donkey fell into an abandoned well. The animal brayed piteously for hours as the farmer tried to figure out what to do. Finally, he decided the animal was old and the well needed to be covered up anyway; so it just wasn't worth it to try to retrieve the donkey.

He invited all his neighbors to come over and help him. They each grabbed a shovel and began to shovel dirt into the well. Realizing what was happening, the donkey at first heed-and-hawed horribly. Then, a few shovelfuls later, he quieted down completely.

The farmer peered down into the well, and was astounded by what he saw. With every shovelful of dirt that hit his back, the donkey shook off and took a step up on the new layer of

dirt. As the farmer's neighbors continued to shovel dirt on top of the animal, he'd shake it off and take a step up. Pretty soon, the donkey stepped up over the edge of the well and trotted off, to the shock and astonishment of all the neighbors.

Life is going to shovel dirt on you, all kinds of dirt. The trick to getting out of the well is to not let it bury you, but to shake it off and take a step up.

A few weeks ago, we left poor Joseph in the bottom of a well. He wasn't as lucky as the donkey. His brothers didn't shovel dirt on him; they sold him into slavery. The donkey of our story developed a plan as the dirt hit him. What was Joseph's plan? As far as we know, he didn't have one. But, like the donkey, he seemed able to deal with adversity after adversity and still take a step up.

Remember, he was at first the most trusted servant of

Potiphar, put in charge of his entire household except for Mrs. Potiphar. This didn't suit Mrs. P at all! She longed to seduce the good-looking slave and tried all her wiles without success. Joseph was shocked at her suggestions and told her he'd consider such a betrayal of his master as a sin against God. This, by the way, is the first time we get a glimpse of the positive side of Joseph's character. Bear this in mind for a bit; we'll return to it.

Just as the brothers did before her, Mrs. Potiphar rips off Joseph's garment and then uses it to deceive. Potiphar was left with no choice but to throw Joseph in another pit – this time the dungeon that held Pharaoh's prisoners. What was Joseph's plan? As far as we know, he didn't have one. But, like the donkey, he still took this in stride on his way to the top. See "Plan" on page 19

## Congregational Notes

### Beth David Synagogue

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 Rabbi: Zev Silber  
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 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  
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 Fri., Nov. 30..... 4:15 pm  
 Shabbat, Dec. 1..... 9 am  
 ..... Mincha after the kiddush  
 ..... Maariv 5:35 pm  
 Weekday Services:  
 Mornings:  
 Sun., Dec. 2..... 8:30 am  
 Mon.-Fri., Dec. 3-7..... 7 am  
 Evenings:  
 Sun., Dec. 2..... 4:20 pm  
 Mon.-Thurs., Dec. 3-6..... 7 pm  
 Fri., Dec. 7..... 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  
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 Chabad on the West Side  
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 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 Israel

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 Rabbi: Geoffrey Brown  
 Address: 4737 Deerfield Pl., Vestal, NY 13850  
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 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, December 1, at 9:30 am, services will be led by Rabbi Geoffrey Brown. The Torah portion will be Genesis 37:1-40:23. The haftarah will be Amos 2:6-3:8. Al Lavker 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.

### Norwich Jewish Center

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

### Temple 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 30, light candles ..... 4:15 pm  
 Shabbat ends Saturday, December 1 ..... 5:15 pm  
 Friday, December 7, light candles ..... 4:13 pm  
 Shabbat ends Saturday, December 8 ..... 5:14 pm

### Temple Concord

Affiliation: Union for Reform Judaism  
 Rabbi: Barbara Goldman-Wartell  
 Address: 9 Riverside Dr., Binghamton, NY 13905  
 Office hours: Tues.-Fri., 10 am-2 pm  
 Phone: 723-7355  
 Fax: 723-0785  
 Office e-mail: TempleConcordbinghamton@gmail.com  
 Website: www.templeconcord.com  
 Regular service times: Friday, 8 pm; Saturday, 10:35 am, when religious school is in session.  
 Hebrew school: Hebrew school meets at 5:15 pm on Tuesdays and Thursdays during the school year unless otherwise noted.  
 On Friday, 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.  
 On Sunday, December 2, at 10 am, there will be a Temple Concord Sisterhood rummage sale.  
 On Tuesday, December 4, at 10:30 am, the Temple Concord Book Club will meet; at 4:15 and 5:15 pm, there will be Hebrew school; and, from 12-4 pm, Hanukkah House will be open.  
 On Wednesday, December 5, at 7 pm, there will be a Temple Concord Sisterhood meeting.  
 On Thursday, December 6, at 4:15 and 5:15 pm, there will be Hebrew school; from 5-7 pm, the CHOW pantry will be open; from 4-8 pm, Hanukkah House will be open; and, from 5:15-7 pm, there will be a community Hanukkah celebration at the Jewish Community Center.  
 On Friday, December 7, at 6:30 pm, there will be a Shabbat Hanukkah potluck dinner.

### Congregation Tikkun v'Or

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

### 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.

# Jewish Community Center

## JCC participating in Scholastic Pajama Drive

By Paige Bartholomew

The Jewish Community Center will be participating in the 10<sup>th</sup> 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: JCC preschoolers showed off some of the 226 pairs of pajamas that were donated for the 2017 drive.



### Plan.....Continued from page 18

The dungeon master in turn took a shine to Joseph and put him in charge of the other prisoners. Among them he interpreted dreams, asking only to be remembered to Pharaoh when the chief butler’s dream came true. But, the Torah goes out of its way to tell us, the butler forgot him for a good long while. However, God didn’t forget Joseph. Although Joseph is the only one of the major characters in Genesis with whom God does *not* speak directly, the divine presence is strongly felt in the many repetitions of God’s name during the incidents in Joseph’s life in Egypt and in Joseph’s attitude. He may not have a plan, but he has a clear awareness of the presence of God in his times of adversity. Every step up that he takes, he acknowledges this supportive presence. He doesn’t need his own plan. God seems to be taking care of all that.

There are times in our lives when the world seems to dump dirt on us and our itineraries. Someone takes a backhoe to our backups and a rake to our contingency plans. Depending on what these were, we can laugh it off or rush for the nearest chocolate bar. After all, isn’t “stressed” “desserts” spelled backwards?

How do you handle your disappointments? Does stress and frustration lock you down or fire you up? No one likes to wake up to a phone call that changes a lazy day into one demanding immediate action, complicated logistics and hospitals. No one likes to be so busy running around that promises get broken and appointments go unkept. Oy! The mess that is left by a sudden illness or an accident or a power outage or outrageous weather!

But, if the call comes or the power goes out or the creek rises or the twister carries us off to Oz, I pray that we feel God’s presence as strongly as Joseph did.

Sometimes we plan and things go so smoothly! How marvelous, really! We may not even notice how amazing it is for everything to line up just as we wanted, because we’re busy enjoying the results we planned for and banked on. But let the world or chance or the weather throw a monkey wrench into the works and watch what happens! Can we shake it off and step out of the hole into which we were thrust?

Many of us have traveled, some quite widely. I marvel at the planning that goes into your trips. Not only do you deal with finding flights and hotels, you book tours half-way or more around the world. You pack all the things you’ll need for comfort and for health. You study people, places and things to do and off you go, cool as cucumbers. And back you come with stories and pictures and wonderful mementos! I hope that you take the opportunity at each step of your planned journeys to thank God for speeding you on your way. And, if something goes awry, I hope you feel the confidence that comes from a sense that there is divine support for you even if there doesn’t seem to be the same support for your plans!

Sometimes that support doesn’t seem to be divine so much as human. Friends and strangers, even government agencies seem just to pop up at the right time. I think that even these less-than-divine helpers are part of something bigger than just the same randomness that wrecked our plans in the first place. Something inspires people to go that extra mile to help someone in distress. Why should they? Why should your stress or need cause them to set aside their plans and their comfort?

We belong to something bigger than ourselves. Our plans are set forth on a super highway of plans rushing this way and that. If we could see all those plans zipping along at high speed, we’d probably never make any again! There are no merge lanes, no yield signs, nothing! We jump in and go. Until we don’t.

What was Joseph’s plan? As far as we know, he didn’t have one. But, like the donkey, he seemed able to deal with adversity after adversity and still take a step up.

Part of why that worked was, I believe, because he acknowledged the Divine presence working for him through times of adversity and times of success. The next time you’re feeling dumped on, try to shake off the dirt and take a step up. But also, try to feel the presence of God around you as you climb.

## JCC Family Movie Night 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.

### NEWS IN BRIEF

From JNS.org

#### MD court rules university Chabad center razed due to compliance

A Maryland circuit court ruled the week of Nov. 23 that the recently built, \$1 million Chabad Center at Towson University and Goucher College must be demolished by Dec. 21, citing a violation of property law. Baltimore County Circuit Court Judge Kathleen Cox said on Nov. 21 that Chabad failed to comply with a setback covenant. “It is clear as day to me that no matter what I rule, there will be an appeal,” Cox said. “You all are locked in this battle that I think, procedurally, is in a posture that doesn’t serve either side well.” It is currently unknown if the ruling will be appealed. “The court has ordered that the Chabad Center of Towson be bulldozed. It’s time for us to stand up,” Chabad of Towson wrote on the Chabad Lubavitch Community News Service. “We cannot let this heartless injustice occur.” The Chabad of Towson also wrote about how its couple, Rabbi Mendy and Sheiny Rivkin, has influenced the Jewish community since moving there in 2008 and needing to expand their space. “Plans were tweaked and public hearings were attended to ensure that everything and everyone was toeing the line,” wrote Chabad of Towson. “Chabad went above and beyond the legal requirements in order to make certain that everyone was satisfied. ...As construction progressed on the new Chabad House, a neighbors’ association focused their efforts on preventing Jewish students from having a home on Aighburth Road,” they added. “Not having any legal recourse, the neighbors and their attorneys, seemingly fueled by prejudice, combed through old documents until a covenant that neither side had been aware of was unearthed.” “Neighbors want Hasidic Jewish organization, Friends of Lubavitch, which runs the Jewish outreach program, Chabad, to raze the building,” according to *The Baltimore Sun*. “But the Jewish outreach group proposed moving it backward 62 feet instead.” That request was denied by the court.

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Instructor Zorano Tubo  
**PICKLEBALL**  
**AT THE JCC**  
**Pickleball Clinics:**  
 December 12  
 Beginners: 5-6:30 pm  
 Intermediate: 6:30-8 pm  
 Advanced: 8-9:30 pm  
 \$10 M / \$20 NM  
**Open Pickleball:**  
 December 19  
 Open Pickleball will be held 5-8 pm. Participants can come for the entire 3 hours or for parts of it. Free for JCC Members/\$8 NM  
 For more information or to register, contact the JCC Office at 607-2417 or [BrendanD@binghamtonjcc.org](mailto:BrendanD@binghamtonjcc.org)  
 www.binghamtonjcc.org

★ FAMILY MOVIE NIGHT ★  
**INCREDIBLES 2**  
 Saturday, December 1 • 6pm  
 Bring a blanket, chair or pillow and come relax with family and friends as we watch a fun movie!  
 Plus, enjoy free popcorn!  
 Free souvenir cup for first 25 kids!  
 \$2 per person/\$10 family max  
  
 500 Clubhouse Rd., Vestal, NY 13850  
 (607)724-2417  
 www.binghamtonjcc.org

**HAPPY CHANUKAH**  
 “On this Festival of Lights, we pray for light and peace for mankind.”  
  
 The Lord Bless you and keep you!  
 The Lord let His face shine upon you,  
 And be gracious to you.  
 The Lord look upon you kindly and give you Peace!  
 From the staff and management of  
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 Hours: Sun. 12PM-9PM • Mon. 11:30AM-10PM • Tue. Closed  
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Manischewitz  
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25.4 ounce

**2 FOR \$6**



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Elite Chocolate  
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3 or 3.5 ounce

**4 FOR \$5**



Osem  
Falafel Mix  
6.3 ounce

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Selected Streit's  
Egg noodles  
12 ounce

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4.09 ounce

**2 FOR \$3**



Savion  
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6 ounce

**2 FOR \$5**

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