

THE REPORTER

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Federation announces “gift matched”

By Reporter staff

In November, an anonymous donor offered to match up to \$10,000 of increased or new gifts committed to the 2019 Campaign of the Jewish Federation of Greater Binghamton. The Federation announced that the gift has been matched.

“This is fabulous,” said Sima Auerbach, executive director of the Federation. “Not only am I thrilled that someone offered the matching gift, but that our community came through by increasing their pledges so we could reach the \$10,000 goal.”

Auerbach noted, “The theme of the 2019 Campaign is ‘The Front Porch’ and the Federation serves as the front porch of our Jewish home in Broome County. It’s the place where many of the organizations

you care about work together and meet to better our community, and where people come to share and talk. So I knew this com-

An anonymous donor’s offer to match up to \$10,000 of increased or new gifts committed to the Federation’s 2019 Campaign has been matched.

munity would match this gift because that’s the type of wonderful community we are.”

Auerbach also acknowledged how grateful she is to the anonymous donor who offered to match increased and new gifts.

“This wonderful person called me, saying, ‘The Federation is the heart of our community’ and proved that by offering the matching gift,”

she said. “The community owes this person thanks for helping us to raise funds that allow our community organizations to continue the wonderful work they do.”

Although the matching gift offer expired on November 30, the Campaign continues. “Anyone who has not made a gift to the Campaign can still do so,” Auerbach added. To make a donation to the Federation, call the Federation office at 724-2332. Donations can also be mailed to the Jewish Federation of Greater Binghamton, 500 Clubhouse Rd., Vestal, NY 13850.

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,” orga-

nizers say, “and look forward to a spirited discussion.”

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



Gina Santiago

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 See “Talk” on page 6

TC Hanukkah House Museum now open

The 22nd 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 4-7 pm. This seasonal teaching museum is housed in the Kilmer Mansion, 9 Riverside Dr., Binghamton.

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

The theme for the 2018 museum is celebrating Israel’s 70th anniversary. Israel’s

history, changing borders and famous sites will be highlighted.

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

Other Hanukkah House Museum exhibits will give students and visitors a sense of the historic aspect of the Hanukkah story with tableaus and models, descriptive

information and a sense of how the holiday is celebrated around the world. Also returning is a miniature recreation of life on the Lower East Side of New York City at the turn of the century.

The story of Hanukkah is told in different mediums in the museum: fabric, written words, movies, diorama and hands-on

activities. There are displays of antique oil burning menorahs, as well as traditional and contemporary menorahs.

“Displays of dreidels, menorahs and yarmulkes are quite impressive,” organizers say. “The hands-on activities are sure to delight guests of all ages.”

See “Museum” on page 11

Rabbi Marley Weiner to speak at TI/TC program

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



Rabbi Marley Weiner

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 Hanukkah



L-r: Anna Grills, Charlotte Coker and Jackson Ratterree perused the Hanukkah House Museum exhibits designed by Linda Green (not pictured). (See more photos on page 5.)

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Opinion

Stan Lee gave comic books permission to be more Jewish

By Arie Kaplan

(JTA) – When Stan Lee died on November 12 at 95, he left behind a vast legacy. Between 1961 and 1969, his greatest sustained burst of creative activity, he co-created a vast array of iconic characters, including Spider-Man, the Fantastic Four, the X-Men, the Avengers, the Incredible Hulk, Thor, Iron Man, Black Panther, Daredevil, Nick Fury, Doctor Strange and Falcon.

Lee raised the bar for superhero storytelling. He created characters who had godlike powers, but who were painfully human nonetheless. They were relatable because of their flaws and foibles. They squabbled and gave in to petty jealousies, a rarity at the time. Lee's skill at writing clever dialogue and witty one-liners ensured that his characters came off as charming and lovable, if also plagued by self-doubt. By setting many of his stories in New York City rather than a fictional venue like Metropolis, he kept his tall tales grounded in the real world. Or if not the real world, something very much like it.

But Lee did more than that. He also gave American comic books permission to be more Jewish.

One of Lee's innovations as a comic book writer was his ability to imbue each of his characters with a well-defined, unique personality. Spider-Man, alias Peter Parker, was neurotic. A superhero nebbish was a novel idea back in 1962, when the character was first created. But this doesn't make the character Jewish per se, and Jews don't have a monopoly on neuroses.

However, Lee injected something very unique into the character's DNA: Jewish humor. When Spider-Man fights his foes, he usually makes jokes and quips to cut the tension. In *Amazing Spider-Man #40*, published in 1966, the web-head is fighting the Green Goblin, and our hero climbs up on the ceiling. His nemesis yells, "The Goblin has ways of bringing you down!" Spidey replies, "But it's so nice and cozy up here!"

Superheroes often quipped in the middle of action sequences in those days. But when most superheroes made jokes, the jokes were so... generic. On the other hand, consider Spider-Man's line: "But it's so nice and cozy up here!" It sounds like something a Borscht Belt comedian would say.

Did Lee purposefully intend to put Borscht Belt-style jokes in Spider-Man's mouth? Not likely. However, there was an interesting thing happening to American comedy in the 1960s. Television shows like "The Ed Sullivan

Show" and "The Tonight Show" would frequently book comedians who cut their teeth at the Catskills resorts, like Henny Youngman, Jackie Mason or Jack E. Leonard. All of America was being exposed to their distinct brand of Jewish humor. American humor was, in effect, becoming more Jewish.

And Stan Lee, born Stanley Martin Lieber, the son of Romanian Jewish immigrants, grew up in New York City in the 1920s and 1930s. He must have been familiar with Borscht Belt humor.

But why did he include those kinds of jokes in Spidey's dialogue? Perhaps he couldn't help it. Maybe it's the sort of comedic voice he was most comfortable using. But there's definitely a sense of Yiddishkeit that comes through in the webslinger's one-liners. And since Lee stopped writing Spider-Man comics in 1972, no other Spidey writer has deviated from this template. These types of jokes have always been a popular part of the character's repertoire. And no matter how dark a Spider-Man story is, Peter Parker never loses his sense of humor.

Lee's stories were more than just yarns about earnest (yet conflicted) do-gooders. Thanks to visionary artists like Jack Kirby and Steve Ditko, the 1960s Marvel titles were stunningly delineated dramas bursting with emotional angst and stuffed to the gills with pulse-pounding action sequences. But thanks to Lee, sometimes they also had a layer of sharp social commentary baked in.

Take, for example, the X-Men as initially created by Lee and Kirby in 1963. The titular supergroup was a band of mutants, people who were more than people, their bodies having evolved to contain a superhuman ability. One mutant boasted animal-like strength and agility. Another had sprouted wings and could fly. Their mutant powers were triggered during their teenage years, just as their readers' bodies "mutated" during adolescence. The entire premise of the X-Men was an unobvious metaphor for puberty.

However, in issue 14 of X-Men (published in 1965), Lee and Kirby discarded that rather obvious metaphor in favor of another, more socially relevant one – that of the mutant as a persecuted minority. In this story, titled "Among Us Stalk... The Sentinels," an anthropologist named Bolivar Trask builds an army of giant killer robots programmed to detect and hunt down people with mutant DNA.

Toward the beginning of the story, the X-Men's leader, Professor Charles Xavier, worriedly scans a newspaper article about Trask. "So, it has finally begun," he frowns.

"The one thing I always feared – a witch hunt for mutants!"

The newspaper features an artist's interpretation of a mutant in a chariot being ferried around by human slaves. The caption above the drawing reads, "Dr. Trask warns that the superior abilities and supernatural powers of the hidden mutants will enable them to enslave the human race, replacing our civilization with their own."

By today's standards, this dialogue is more than a bit cheesy. But for a comic book designed for children in the 1960s, this was heady stuff; a superhero tale designed to warn kids about the dangers of prejudice. In the story, mutants are clearly a substitute for any oppressed minority. Even the newspaper caption might sound eerily familiar with the line about mutants "replacing our civilization with their own." It's the sort of thing that bigots in 1963 would say about Jews, African-Americans or other minority groups. It's exactly the thing white nationalists in Charlottesville, VA, said last year, when they marched while chanting "Jews will not replace us!"

X-Men #14 kicked off a three-part story arc with the "mutants as minority" allegory. With their intolerance for anyone different, Trask's robots, dubbed the Sentinels, are clearly a metaphor for real-life hate groups such as the Ku Klux Klan or the SS death squads of Nazi Germany. By rerouting the trajectory of the X-Men series and making it about a group of persecuted outsiders, Lee and Kirby opened the door for other writers and artists down the road to make the X-Men a more diverse, inclusive superhero group.

And that's exactly what happened. After floundering during the late 1960s, the X-Men title was rebooted in the mid-1970s under the stewardship of writers like Len Wein and Chris Claremont, who teamed with artists like Dave Cockrum. For the first time, people of color, such as Storm (who hailed from Kenya), were a part of the group. So were Jewish characters, like Chicago teenager Kitty Pryde. The backstory of the X-Men's archfoe Magneto was even tweaked, revealing that he was a Jewish Holocaust survivor.

Whereas Stan Lee's X-Men was a Rod Serling-style allegory for antisemitism, the later incarnation of the group featured actual Jews as superheroes. This was unthinkable when Lee was the primary scripter on the title. In the 1960s, he did co-create a Jewish character: Izzy Cohen, one of Sgt. Nick Fury's multicultural group of soldiers known as the Howling Commandos. But Cohen is a mere supporting character in someone else's story. It would take another

See "Lee" on page 3

In My Own Words

What not to pay attention to

RABBI RACHEL ESSERMAN, EXECUTIVE EDITOR

With Facebook posts and Twitter tweets and masses of other information blasted over the television and Internet, it's easy to get overwhelmed by the sheer amount of material. It's also far too easy to focus on the unimportant things, which distract us from the real problems to which we should be paying attention. Below are some of the things we should ignore. Writing about them is fun, though, which explains why so many people can't stop talking about them.

Ivanka Trump's e-mail

Some people feel like this is the best joke in the universe. After President Donald Trump declared over and over again when he was on the campaign trail that Hillary Clinton's use of a private e-mail server was illegal, it turns out that his daughter has been using her private e-mail address for government business. Perhaps Ivanka Trump didn't listen to her father during his campaign, when he frequently condemned Clinton and led people in chanting that Clinton should be arrested and jailed. Ivanka claims she was unaware of the rules, which makes this even funnier because, again, Clinton's e-mail use still plays a role in many rallies led by her father. Well, in the grand scheme of what the Trump administration is doing to our country, it's

really not worth our time and effort to get worked up about this. Two congressional committees are looking into this and a decision will be made without our input. However, every Clinton supporter can (in private) have one moment of fun by chanting, "Lock her up!" OK, now it's time to move on and let government officials do their job.

Red trees

Twitter was agog last week over the latest White House Christmas decorations. The private quarters of the White House have been decorated with two rows of dark red trees with no decorations on them. Twitter users have been having a ball calling the trees "blood red" and making really nasty comments about them. I've written before how Melania Trump is not an elected official and her personal life should be her own. The interesting thing is that if an avant-garde artist had done this as an installation, critics might be praising it as biting commentary on the current administration. I don't think that Mrs. Trump is trying to comment on our society, though. I'm guessing that she likes this look. Really, though, who cares about her decorating style? She's the one who has to live with the trees and, if they make her happy, it's none of our business. If you don't

like them, fine. But unless you want the public commenting on your holiday decorations (or lack of them), it's time to think about something else.

Birthright citizenship

President Trump has said several times recently that he wants to end birthright citizenship and plans to do so through an executive order. This is contrary to the 14th amendment to the United States Constitution that says, "All persons born or naturalized in the United States, and subject to the jurisdiction thereof, are citizens of the United States and of the state wherein they reside." An executive order can't override the Constitution. In fact, adding a new amendment to the Constitution is a long and arduous process. Even if Trump issues his order (which is debatable), the court system would declare it unconstitutional. If a court says that the president can add or discard parts of the U.S. Constitution at will, then we have far greater things to worry about since this would undermine the basic structure of our government. What I think Trump's statement does is distract us from the many real changes his government has made about who can enter our country. That's something to which we should be paying attention.



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

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“Making of a Mensch” at TC Sisterhood on Dec. 9

Temple Concord Sisterhood will present “The Making of a Mensch,” a short film followed by a discussion of the subject, on Sunday, December 9, at 11 am, at Temple Concord, 9 Riverside Dr., Binghamton.

This is a Sisterhood adult education program organized

by Sisterhood Adult Education Co-chairwomen Lani Dunthorn and Phyllis Kellenberger. “Mensch” in German means a person of integrity and honor.

Reservations should be made by Sunday, December 2, by e-mailing Dunthorn at lani.dunthorn@yahoo.com or

by phoning her at 238-1102 or 348-4099.

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

In teaching English to Hebrew-speaking kids, educators learn their own lessons

By Shiryn Ghermezian

(JNS) – A teaching program dedicated to tackling the achievement gap in Israel is helping Israeli students learn English and recent college graduates make stronger connections to the country. The program, Masa Israel Teaching Fellows, is a 10-month fellowship that offers college students from English-speaking countries, mainly North America, the opportunity to teach English as aides to current English teachers in public schools throughout Israel. Participants, also known as fellows, develop skills as educators and leaders while impacting the lives of Israeli students, who are mostly in elementary school.

Two or three fellows are placed in each school, where they volunteer 25 to 30 hours per week, taking small groups of students out of their regular English classes to give them personal attention and work with them on concepts like vocabulary, grammar, reading comprehension and spelling. The fellows partake in Hebrew classes two days per week throughout the year, live in the city where they work, and are also involved in a community volunteer project.

MITF, which runs from late August to June each year, began in 2011 and is a partnership of Masa Israel Journey and Israel’s Ministry of Education. It was created to address the achievement gap in Israel’s public-education system.

In 2013, Israel’s Central Bureau of Statistics estimated that the country will be short 5,300 English teachers by 2019, according to *The Jerusalem Post*. That same year, a poll revealed that only 18 percent of English teachers in Israel spoke the language at the same level as a native-speaker, *The Times of Israel* reported.

Liran Avisar Ben-Horin, CEO of Masa Israel Journey, echoed the same sentiments about there not being enough native English-speaking teachers in Israel, adding that “sometimes, you’ll even have a history teacher who is teaching English because it’s needed, and they don’t have enough native English teachers.”

MITF works in cities where students are in some ways underprivileged, she explained. Fellows lend a hand in areas



A Masa Israel Teaching Fellow examined artwork from Israeli students. (Photo courtesy of Masa Israel Journey)

such as Ramleh – a city in central Israel where English is the third language because of the area’s Arab-Israeli population – or cities with high immigrant populations where again, English is the third language for the students, resulting in poor knowledge of the language.

About the students that MITF helps, Avisar Ben-Horin said “one of the biggest challenges is they don’t have self-confidence. They have some kind of wall that you have to break. They are afraid to speak [English]. The Ministry [of Education] was really looking how to encourage young students in the periphery to break those walls, to speak English, and to feel more freely and confident about the language... It’s unbelievable how those kids feel about English after the year they spend with a fellow.”

She added that considering Israel’s expansive and growing international business market, the need for English speakers in the country is “huge.”

After school, the fellows will even go to a student’s home to continue working with them. The majority of fellows are not fluent in Hebrew before joining MITF, and that sometimes makes the Israeli students more comfortable in speaking English with them: the students correct the Hebrew of the fellows, and the fellows correct the English of the students.

Some fellows and Israeli students bond during the 10 months they spend together, often developing close

relationships. The fellows become like “heroes,” or big brothers and big sisters to the students, according to Avisar Ben-Horin, and are greeted like “rock stars” when they walk into the school.

“You have 15 students running and trying to give you hugs. It’s very sweet,” said Caroline Spikner, 23, a current See “Educators” on page 6



A Masa Israel Teaching Fellow practiced the alphabet with Israeli students. (Photo courtesy of Masa Israel Journey)

Lee.Continued from page 2

decade for Jewish characters to become more prominent in comics, and even then it would be under someone else’s direction. But it took Stan Lee to carve the path that his successors would follow.

Author and public speaker Arie Kaplan interviewed Stan Lee for his award-winning nonfiction book “From Krakow to Krypton: Jews and Comic Books.” He has written scores of comic book stories and graphic novels featuring everyone from Superman to Speed Racer. Follow Kaplan on Twitter @ariekaplan.

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.

The Jewish Community wishes to express its sympathy to the family of **Ron Gordon**

The Jewish Community wishes to express its sympathy to Alan Mittleman on the death of his wife, **Patti Mittleman**

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Did you know?

Did you know that, if you are 70 1/2 years old, you can donate directly to a charity from your IRA? This may benefit your tax planning if you itemize deductions. If you have your IRA administrator make direct charitable contributions for you, then the amount contributed does not count as income, and hence, is not subject to income taxes and won’t be used for calculating Social Security taxation. Naturally, you cannot declare this as a deduction, but it could be more favorable. Note that these contributions do count as part of the required distributions. Your IRA administrator can provide more detailed information on this process.

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

Happy Chanukah

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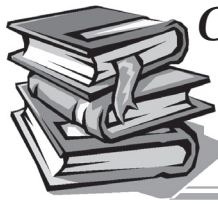
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Off the Shelf

Facing life's challenges

RABBI RACHEL ESSERMAN

Biographies and autobiographies come in many formats. Take, for example, the recent works by Madeleine May Kunin and Ken Krimstein. While Kunin writes prose and poetry to tell of her personal experience with aging in "Coming of Age: My Journey to the Eighties" (Green Writers Press), Krimstein uses the graphic format to focus on major events in the life of Hannah Arendt in "The Three Escapes of Hannah Arendt: A Tyranny of Truth" (Bloomsbury Publishers).

Kunin is best known for her political achievements: she was the first woman elected governor of Vermont, the U.S. ambassador to Switzerland and a U.S. deputy secretary of education. Her new work talks about her latest challenge: aging, particularly how it has affected her and her husband. While doing so, she also looks back on earlier parts of her life: her parents' escape from Europe and the difficulties she faced as a woman running for office and as a government official. Interspersed with her recollections are poems, which offer a different angle to her thoughts.

The most affecting section deals with the changes that come with aging. Kunin and her husband decide to downsize, but she finds it extremely difficult to decide what to discard and what to keep. Some objects that no one wants come with memories of her late relatives, for example, the two sets of silver tea services, one that belonged to her mother and the other to her aunt. Since her extended family was scattered after World War II, Kunin's idea of home

is found in the objects that surround her. Yet, when other boxes are distributed – whether to the synagogue, goodwill or friends and relatives – she feels relieved and lighter.

Harder to face, though, are her husband's health problems. This is a second marriage for Kunin, one that occurred when she thought she would never again marry. Her love shines through the sections she writes about him, and that love helps make their relationship continue when he is confined to a wheelchair and then when they can no longer share living space. Kunin also writes about her own fears of physical and mental losses. Yet, she remains open to the joys – large and small – that are still possible.

"Coming of Age" is a slender work, less than 200 pages. However, Kunin fills it with warm memories and hopes for the future – even as she realistically looks at what life may bring during her remaining years.

While Kunin's work looks of her own life, Krimstein tries to imagine the inner life of Arendt, particularly her philosophical search for truth. The author creates a work that feels more memoir than biography by writing as if Arendt herself was speaking. He portrays her escapes from the Nazis during World War II, her relationship to other philosophers, her controversial work "The Origins of Totalitarianism" and her relationship to Martin Heidegger, a Nazi sympathizer who was once her lover.

The work is an interesting mix. Some sections focus on action, particularly those that tell of Arendt's escapes

from the Nazis. The majority of the work, though, offers a look at her thoughts and relationships to other philosophers. These sections are filled with conversation, whether between Arendt, her fellow students and their teachers, or, even more interesting, when Arendt discusses ideas with herself. Krimstein emphasizes how her attempt to discover a solid philosophical idea of truth formed the core of her life's work – at least, until she came to a realization that there was something more important on which to focus.

"The Three Escapes of Hannah Arendt" tries to recreate the times in which Arendt lived, something difficult to do in graphic format. She met so many people – from actors to musicians to writers and scholars – that it's impossible for Krimstein to offer much detail about most of them. What information he does offer appears in footnotes – very small footnotes that were difficult to read, although they were worth looking at for the author's editorial comments. Krimstein's drawings are black and white with some green shading; their backgrounds are vague, showing few details of the places where Arendt lived or worked. People's faces are also not always complete, which emphasizes her interest in abstract thought, rather than the individuals she met. While it's nearly impossible to explain Arendt's philosophy in this format, Krimstein's introduction to her work was intriguing. He also makes readers feel that they've gained some insight into a complex, fascinating person.

New Yorker cartoonist Liana Finck draws on the light and shadows of her Jewish upbringing

By Josefín Dolsten

NEW YORK (JTA) – Liana Finck is in the eating area of a grocery store in Southampton, NY, and I've interrupted her beach excursion. Once a week, the Brooklyn-based illustrator rides a train to the east end of Long Island to channel her creative energy. She wakes up at 6:30 in the morning to catch that train and stays until the afternoon. Each year she picks a different beach. "I think of the big picture of what I'm working on, and it's for some reason the only time in the week when I get to really assess what I'm doing," Finck tells me over the phone.

Due to a miscommunication, this interview ends up being scheduled precisely on her beach day, so she's talking to me instead of working. I offer to reschedule several times, feeling guilty about impinging on her creative process, but she reassures me that it's fine.

Finck, 32, has risen to fame in recent years through her cartoons and illustrated "Dear Pepper" advice column – named after her childhood dog – in The New Yorker. Her drawings, which she also posts on Instagram, poke fun at everyday awkward moments and annoyances, such as trying to get an automatic faucet to turn on and only wanting to hang out with the people who don't actually want to hang out with you. Her drawing style is simple and disarming. With a few jagged strokes, she manages to capture a relatable feeling of discomfort in her character's faces.

Finck has been drawing ever since she can remember. "I was really shy, so drawing was how I expressed myself, and there was always a lot I wanted to say. I made fun of teachers and drew funny animals," she says.

As she grew older, something shifted. "I felt like I didn't deserve to draw unless I could make something that strangers wanted to pay money for and editors would like," she says. "So from the time I was a teenager, I started making things much more elaborate and polished, and with that came writer's block."

Apparently she has overcome her block. In addition to her frequent work for The New Yorker, Finck is the author, in 2014, of "A Bintel Brief: Love and Longing in Old New York," an adaptation of the Yiddish advice column that appeared in the *Forward*. The book dramatizes stories of recent immigrants from Eastern Europe who wrote *Forward* Editor Abraham Cahan asking for advice on how to live in their new country.

Her latest book, "Passing for Human," is more personal, a "graphic memoir" in which she focuses on the experiences of the women in her family. In the whimsical, yet serious, memoir, each woman is born with a shadow that guides her life. But as they age, they eventually lose the shadow. The book, published in September, features a main character, Leola, who looks for her own shadow and the shadows of her female relatives. "It's half about me and half about my mom, and the thing we have in common is that we are women and we are artists, so that's what it's about," she says.

In the book, Finck draws on plenty of Jewish inspiration



Liana Finck attended an event at the Milk Gallery in New York City on February 22. (SPhoto by ean Zanni/Getty Images for Moleskine)

– ancient and modern. At one point, she retells the biblical creation story, but her version features a female God and devil (who is good rather than evil). Though the Jewish immigration experience isn't central to "Passing for Human," the main character's great-grandmother is from Russia, but lost her shadow when she moved to the United States.

Finck grew up in Chester, a town in Orange County about an hour north of Manhattan. She attended a Conservative synagogue and a Solomon Schechter day school. As a teen, she says she was "a pretty weird and awkward person," and felt like an outsider at her Jewish school. "The school was pretty suburban and small, and even if some individual people were my kind of people, the overall culture was so strongly mall shopping and not intellectual and so not shy," she recalls.

She has yet to find a Jewish community that feels like home, but her faith continues to play a major role in her identity. "I didn't leave Judaism, but I did leave the community I grew up in," she says.

After high school, she studied fine art and graphic design at Cooper Union College and traveled to Belgium on a Fulbright fellowship. She received a Six Points Fellowship for Emerging Jewish Artists, and contributed to the *Forward* and *Tablet*.

See "Finck" on page 11

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Arts. of Org. filed with Secy. of State of NY (SSNY) on 10/19/2018. Office location: Broome Co. SSNY designated as agent of LLC upon whom process against it may be served. SSNY shall mail process to: The LLC, c/o Leasure, Gow, Munk & Rizzuto, 101 Jefferson Avenue, Endicott, NY 13760. Purpose: any lawful activities.

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TC held Holiday Marketplace



Temple Concord Sisterhood held its seventh annual Artisan Holiday Marketplace on November 18. Vendors featured clothing, jewelry, paintings, mosaics, woodwork and more. Marilyn Strosberg and Helene Philips were co-chairwomen for the marketplace, with Roz Antoun and Marsha Luks in charge of the bake sale.

NEWS IN BRIEF

From JTA

Antisemitic crimes rise by 60 percent in Canada

Hate crimes against Jews in Canada have spiked 60 percent since last year, making them the most targeted minority group in the country for the second straight year. Statistics Canada reported on Nov. 29 that the number of incidents reported to police rose to 360 in 2017 from 221 in 2016. The increase was attributed to nonviolent “mischief” hate crimes. The country’s main Jewish advocacy group said it was “alarmed” by the numbers. “It is disturbing to think an antisemitic hate crime takes place every 24 hours in our country,” Centre for Israel and Jewish Affairs CEO Shimon Koffler said. “History demonstrates that those who target Jews and other minorities pose a threat to society as a whole. All Canadians should be vigilant in standing against hate.” Overall, hate crimes in Canada jumped 47 percent in 2017. Statistics Canada reported a rise in hate crimes against the Muslim, black, Asian and LGBTQ communities.

Reform movement’s Kutz Camp is shutting down

Kutz Camp, the Union for Reform Judaism summer camp for teen leaders and an incubator for modern spiritual Jewish folk music, is closing. URJ President Rabbi Rick Jacob made the announcement in a statement on Nov. 28, citing competition from other programs. The camp celebrated its 50th anniversary on July 4, 2015. The summer 2019 session will be its last. A Facebook post shared by Camp Director Melissa Frey explained that Kutz, once the “only high-level leadership programming exclusively for teens,” faced competition from youth programs at other Reform camps. The statement said that “the ability to attract teens to Kutz has been in decline for over a decade.” Jacobs said the movement does not know yet what will become of the Kutz Camp facility located in Warwick, NY. The camp will sponsor a series of conference calls with campers, alumni and staff “to process this information together, and to begin thinking about what the future might look like.”

U.N. General Assembly OKs six anti-Israel resolutions

The United Nations General Assembly approved six anti-Israel resolutions, including two that reject Jewish ties to the Temple Mount and Jerusalem. The resolutions were passed on Nov. 30. The resolution on Jerusalem, which refers to the Temple Mount only by its Arab name of Haram al-Sharif and states that under Israeli administration of Jerusalem there is a lack of religious freedom, passed by a vote of 148 votes in favor, 11 against and 14 abstentions. Other resolutions dealt with “the Syrian Golan,” “Division for Palestinian Rights of the Secretariat,” and “Peaceful settlement of the question of Palestine,” among others. They passed by equally wide margins.

Saudi Arabia loses world chess tournament for refusing visas to Israeli players

For the second straight year, Saudi Arabia won’t let Israeli chess players in for a world tournament. This year the Arab country will be penalized. The World Blitz and Rapid Championships has been relocated to Russia after the Israelis were refused visas. The same thing happened to seven Israelis who were to participate in the tournament in December 2017 in Riyadh. Israeli chess grandmaster Ilya Smirin and former Israeli Chess Federation spokesman Lior Aizenberg, a pro-Israeli activist, wrote in November to the international chess governing body, the International Federation of Chess, or FIDE, seeking assurances that it would not allow host countries to discriminate against Israelis who want to compete. Their letter was sent with the assistance of the Lawfare Project, a nonprofit Jewish civil and human rights organization. It said that the Israeli players’ “inability to participate in this tournament was due to FIDE’s failure to secure entry visas to the Kingdom of Saudi Arabia for the Israeli nationals and, correspondingly, its failure to guarantee their equal treatment and to protect them against discrimination on the basis of their nationality.” On Dec. 2, FIDE said it would move the tournament, scheduled for Dec. 25-31, citing Saudi Arabia’s discriminatory visa policy. Israeli athletes have frequently had trouble getting visas to enter Arab countries hosting tournaments.

Hanukkah House Museum opens



Hanukkah House Museum officially opened for the season on November 27. Children from Temple Concord and Temple Israel took a break from their Hebrew classes to enjoy a few songs led by Shari Neuberger (far left) and Rabbi Barbara Goldman-Wartell (second from left).



Above and below: Temple Concord and Temple Israel Hebrew school students, along with community members, enjoyed the opening night of Hanukkah House Museum in Temple Concord’s Kilmer Mansion.



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.



Please call Roz Antoun at (607) 724-2332 for more information and to participate.

Hanukkah Greetings
from

The Staff and Editorial Board of

THE REPORTER

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A Brazilian Holocaust survivor's life gets memorialized in song

By Marcus M. Gilban

RIODEJANEIRO (JTA)—Freddy was 5 years old when he saw a paving stone shatter his dad's storefront in Berlin. Later, while his family watched, Nazis beat up his father. In 1933, Adolf Hitler had already made life unbearable for the Glatts, forcing them to scramble to Belgium.

"I was too young to remember with details, but I do remember my dad said 'Rush inside!' and so we ran. I felt terrified," he said of the attack on the store.

Eighty-five years later, Freddy Siegfried Glatt now serves as president of the Brazilian Association of Holocaust Survivors in Rio de Janeiro. His life story has just become a song that was composed and sung by the Brazilian-born grandson of his late first cousin Max, who at the age of 71 immigrated from Rio to Israel.

"Telling family stories about Nazism is extremely important to secure that the Holocaust never repeats again, with anyone," said Lazar Wall, the Yiddish pseudonym of Luis Waldmann, who decided to put Glatt's life story to music on the day in April when his elderly cousin published his memoirs, "They Stole My Childhood."



Freddy Glatt, right, with his brother Heinz in Brussels in 1941. (Photo courtesy of Freddy Glatt)

Wall, a 39-year-old musician who records as One Man Mambo, spent most Jewish holidays and family get-togethers with Glatt, whom he calls "uncle." He titled the song "101 Jerusalem" after the Brussels street address of one of the Glatts' last hiding places. "This is my first Jewish-themed song, which I showed to Glatt when it was ready as a surprise," Wall told JTA. "To me, it represents the resistance and unity of the Jewish people, despite the antisemitism that persists to this day."

With the move to Belgium, Glatt was enrolled in a public school and joined the Zionist youth movement Maccabi Hatzair. The German-speaking boy learned Flemish, Hebrew, Yiddish and French. Antisemitism existed there, too, and the kids were often sworn at, spat on and beaten. When the first air raid struck Antwerp in 1940, Belgium no longer felt protected from the war. The advance of Nazi Germany called for a new getaway and his "opa"—grandpa in German—Salomon booked four spots in the back of a dump truck heading to the French border. Glatt's two teenage brothers, Bubbi and Heinz, were to travel by bicycle and meet them. "The thousands of refugees along the way looked like the Hebrews fleeing Egypt," Glatt recalled. Shortly after crossing into France, the family boarded a



L-r: Lazar Wall wrote a song for Holocaust survivor Freddy Glatt. (Photo by Marcus Gilban)

train that was later targeted by two German Stuka fighter planes. Shrapnel struck Glatt's leg, which took months to heal. The family settled near Toulouse in Vichy France, but the two brothers never showed up. By that time, his parents See "Song" on page 11

Educators Continued from page 3

participant of MITF and a recent graduate of Northwestern University in Evanston, IL, where she studied film and dance. "They are definitely really enjoying having us there, and I think the fact that we don't speak Hebrew for the most part really forces them to work on their English as much as possible because they really do wanna try to communicate with us, even if that means they're just gonna speak Hebrew to us until we understand it. I'm very excited to see how they are at the end of the year."

Spikner works with second- through sixth-graders in a modern Orthodox school in Beersheva, where she either helps support the host teacher within the classroom or works with small groups of students outside of class. Describing the level of English knowledge that her students started off with at the beginning of the school year, Spikner said, "They're probably about similar to within the [United] States regarding how much Spanish you actually know by the time you graduate. It's a similar way of teaching, in where you have vocabulary and you learn specific things, but it's not necessarily conversational. If you ask a kid how you say 'apple' in English or what it means, they absolutely know, but that doesn't necessarily mean that when you say, 'Good morning, how are you?' they can respond."

So far, Spikner has said the program has taught a lot of "thinking on my feet" skills, and how to hold the attention of a group and make sure they are learning, but at the same time have fun. "The more time I spend with the students, the more inspired I am to consider ways of having education involved in what I do next," she said.

Matthew Callman, who participated in the program in the 2014-15 school year, said the Israeli students he worked with were excited and "really present" when it was their time to be with the fellows. They tried their best to speak English, "saw it as a privilege" to talk with the fellows and "were intrigued" to learn from them, even if it meant just having a conversation about what life is like in America.

Callman said MITF taught valuable leadership skills by challenging him to step outside of his comfort zone, speaking in public and running programs. The 26-year-

old also said it strengthened his Jewish identity and connection to Israel. "I made sure that I wasn't stuck in the English-speaking bubble. I went out of my way to try to make friends and to build friendships with native Israelis—to talk to them and learn what it's like to be an Israeli."

"I really couldn't have pictured a better year to have the opportunity to grow personally, professionally and Jewishly," he added.

Before starting work in the schools, fellows engage in an orientation comprised of seminars and discussions about educational methods, created and led by Israel's Ministry of Education, to help build their teaching skills and prepare them for interactions with the students.

MITF began seven years ago with around 15 fellows, and now has 250 college graduates working with 160 public schools across Israel, according to Avisar Ben-Horin. Municipalities in the program include Eilat, Bat Yam, Rehovot, Ashdod, Netanya, Petach Tikvah, Rishon Letzion, Beit She'an, Migdal Ha'Emek, Nazareth, Ramle and the Bedouin town of Rahat. MITF is in discussions with the Ministry of Education to grow next year to 350 participants working with 200 to 250 schools. It also offers fellows the opportunity to earn a certification to teach English in Israel, and last year the fellowship began a new track for certified teachers from English-speaking countries who will lead their own classrooms in Israel with English as a second-language curriculum.

Avisar Ben-Horin said motivation for learning in general is growing in schools where fellows are placed, creating a "halo effect" and a "circle of impact" on many levels, even among the Israeli teachers and American fellows, who become friends and learn from each other. She said that Masa Israel Journeys started the MITF program hoping to offer young Jews from English-speaking countries "an authentic, unmediated experience" where they can interact with the Israeli society in a meaningful way, build bonds with Israelis, and strengthen their Jewish identity and connection to Israel.

Some past participants of the MITF program have married Israelis and are currently living near the school they taught in during their stint in Israel, while others come often to visit former students at their homes. Some past fellows have even made efforts to connect the communities in Israel with those in the United States. Among last year's fellows was one college graduate who organized a fund-raiser in her community in Miami and used the money to open an English-language library in the Israeli school she volunteered in.

"It's unbelievable to see those projects that they initiate," said Avisar Ben-Horin. "They make it happen and for us. That's what we're hoping for at the end of the day: to build young leaders who care about Israel and care about their communities, and know how to bring those together. So while it's about achieving the very important impact of closing gaps within certain areas in the Israeli society, for us, it's also a way to grow those participants to be leaders that care about their communities, the state of Israel and its people."

BD Continued from page 1

is no charge for 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 Holland, one of the world's most expensive Hanukkah menorahs hides in plain sight

By Cnaan Liphshiz

AMSTERDAM (JTA) – Nothing about the appearance of object MB02280 at this city's Jewish Historical Museum suggests it is the capital's priciest Hanukkah menorah, worth more than the average local price of a duplex home. Shaped like the body of a violin, it is only 16 inches tall. Its base cradles eight detachable oil cups intended to function as candles on Hanukkah, when Jews light candles to commemorate a 167 B.C.E. revolt against the Greeks. They are set against the menorah's smooth, reflective surface, whose edges boast elaborate rococo reliefs.

But for all its charms, the Nieuwenhuys menorah – its creator was the non-Jewish silversmith Harmanus Nieuwenhuys – doesn't stand out from the other menorahs on display next to it at the museum. Far from the oldest one there, the menorah certainly doesn't look like it's worth its estimated price of \$450,000.

The Nieuwenhuys menorah can hide in plain sight because its worth owes "more to its story than to its physical characteristics," said Irene Faber, the museum's collections curator. Made in 1751 for an unidentified Jewish patron, the Nieuwenhuys menorah's story encapsulates the checkered history of Dutch Jewry. And it is tied to the country's royal family, as well as a Jewish war hero who gave his life for his country and his name to one of its most cherished tourist attractions.

The price tag of the Nieuwenhuys menorah, which does not have an official name, is roughly known because a very similar menorah made by the same silversmith fetched an unprecedented \$441,000 at a 2016 auction. A collector who remained anonymous clinched it at the end of an unexpected bidding war that made international news. It was initially expected to fetch no more than \$15,000.

Another reason for the more vigorous bidding: The menorah came from the collection of the Maduros, a well-known Portuguese Jewish family that produced one of Holland's most celebrated war heroes. The Nazis murdered George Maduro at the Dachau concentration camp after they caught him smuggling downed British pilots back home. In 1952, his parents built in his memory one of Holland's must-see tourist attractions: the Madurodam, a miniature city.

"I imagine the connection to the Maduro family drove up the price," said Nathan Bouscher, the director of the Corinthia Auctions house south of Amsterdam, which has handled items connected with famous Dutch Jews.

Besides the menorah on display at the Jewish Historical Museum, the Netherlands has another very expensive one in the Rintel Menorah: A 4-footer that the Jewish Historical Museum bought last year for a whopping \$563,000. Far more ostentatious than the modest-looking Nieuwenhuys menorah, the Rintel, from 1753, is made of pure silver and weighs several kilograms. It is currently on loan to the Kroller-Muller Museum 50 miles east of Amsterdam.

The Jewish Historical Museum has no intention of selling the Nieuwenhuys, Faber said, although it could attract even more spectacular bids owing to its provenance: It was bought by the late queen of the Netherlands, Wilhelmina, as a gift for her mother and given to the museum by her grandson, King Willem-Alexander.

"We don't know who commissioned the work, but from the reputation of the artist and the amount of labor it took, it was probably a wealthy Jewish family, perhaps of Sephardic descent," Faber told JTA at the museum recently.

At the center of the object is a round network of arabesque-like decorations "that probably contains the owner's initials in a monogram," Faber said, "but we haven't been able to decipher it. It's a riddle."

The monogram was one of several techniques that Nieuwenhuys and other Christian silversmiths in the Netherlands had developed for their rich Jewish clients. Before the 19th century, no Jews were allowed to smith silver in the Netherlands because they were excluded from the Dutch silversmiths guilds, which were abolished in the 1800s. "This exclusion was beneficial [to the guild] because it kept out competition, but it meant that Christian smiths needed to become experts at making Jewish religious artifacts like this menorah," Faber said.

Works like the menorah on display at the museum illustrate how some Jewish customers clearly were art lovers with sophisticated tastes. Whereas the Maduro menorah was symmetrical with Baroque highlights, the Nieuwenhuys is asymmetrical with rococo characteristics that were "pretty avant-garde for its time," Faber said. The smooth surfaces are "another bold choice, showing finesse," she added.

Whoever owned the menorah no longer possessed it by 1907, when Queen Wilhelmina bought it for an unknown price at an auction to give it as a gift to her mother, Princess Emma. This purchase may appear inconsequential to a contemporary observer, but its significance becomes evident when examined against the backdrop of institutionalized antisemitism among other European royal houses and governments.

See "Holland" on page 8

At right: Despite its humble appearance, the Amsterdam Jewish Historical Museum's Nieuwenhuys menorah costs more than many of the city's houses. (Photo courtesy of the the Amsterdam Jewish Historical Museum)



Chanukah Greetings

Happy Chanukah

Brenda Schlaen, Randy Friedman
Ellie, Mika and Zohar

May the candles on our menorahs light the way to world peace.

Charles & Paula Rubin and Family

Happy Chanukah

Michael, Wendy, Aaron, Emily & Melissa Wolff

From our family to yours,
Happy Chanukah!

Ronald Sacks & Ilene Pinsker

HAPPY CHANUKAH

Wishing Everyone a **Happy Chanukah**

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Wishing the community a **Happy Chanukah**

Bob & Helene, Seth, Kayla & Ari and Adam Philips

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A Happy Chanukah

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Betsie, Paul, Julia & Alex Feldman - NYC
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We wish you and all of your family
a year of blessings

Steven & Sandra Malkin and family



In countless wartime broadcasts, Queen Wilhelmina of the Netherlands mentioned Jews only three times. (Photo courtesy of the National Archive of the Netherlands)

Holland.Continued from page 7

The German Emperor Wilhelm II, a contemporary of Wilhelmina, was considered a passionate antisemite who once said in 1925 that "Jews and mosquitoes are a nuisance that humankind must get rid of some way or another," adding "I believe the best way is gas."

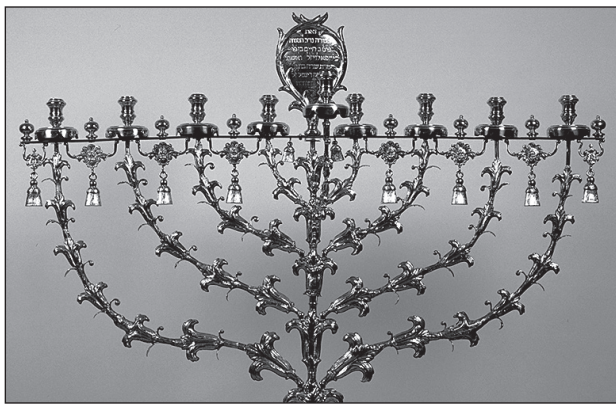
Belgium's King Leopold III was more politically correct, stating magnanimously in 1942 that he has "no personal animosity" toward Jews, but declaring them nonetheless "a danger" to his country. He raised no objections when the Germans and their collaborators began deporting Belgian Jews to their deaths.

But in the Netherlands, where thousands of Jews found haven after fleeing the Spanish and Portuguese Inquisition of the 16th century, royals not only refrained from such statements, but were genuinely "interested in other faiths, including the Jewish one," Faber said.

Wilhelmina's gifting of a menorah to her mother "isn't strange for her," Faber said. "I imagine she found it fun, something to talk about with her mother, to see together how it works." After all, "Jews have always been under the protection of the Royal House."

Except, that is, during the years 1940-45, when Queen Wilhelmina and the Royal House fled to the United Kingdom. Wilhelmina mentioned the suffering of her Jewish subjects only three times in her radio speeches to the Dutch people during five years of exile.

Whereas before the war "Jews always sought the Royal



The Rintel Menorah, which was sold for \$563,000, is Holland's priciest object of its kind. (Photo courtesy of the Amsterdam Jewish Historical Museum)

House," during and after "it appeared Wilhelmina didn't think too much about the Jews," Faber said. This was "a stain" on relations between Dutch Jews and the Royal House, which underwent a "rupture."

But this was gradually healed in the postwar years. The fact that King Willem-Alexander, Wilhelmina's great-grandson, in 2012 gave the Nieuwenhuys menorah on an open-ended loan to the Jewish museum on its 90th anniversary "symbolizes the healing of the rupture," Faber said.

Mailbox Shorts

Jewish book blog/podcast

The blog/podcast "The Book of Life: a podcast of the Jewish people and the books we read" can be found at <https://jewishbooks.blogspot.com>. The host is Heidi Rabinowitz, who is also the director of Feldman Children's Library, Congregation B'nai Israel, Boca Raton, FL, past president of the Association of Jewish Libraries, past chairwoman of the Sydney Taylor Book Award Committee and a reviewer for the School Library Journal.

Daniel Chimowitz exhibit

The Jewish Museum of Florida-FIU will hold the exhibit "Daniel Chimowitz: Walking Canvases" until February 3. Daniel Chimowitz is an internationally known artist and fashion designer. He creates walking canvases of painted images on hand-sewn, as well as up-cycled clothing, combining fine art with the fashion industry. In his textiles, colors are combined with the punk DIY fashion of London, studs from Spain, and the simplistic triangles and circles of the Tlingit.

For more information, visit <https://jmof.fiu.edu/> or contact the museum at 305-672-5044.

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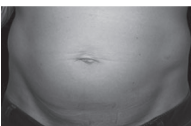

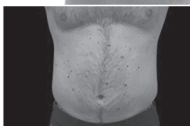

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Five kosher foods you'll be eating soon

By Josefin Dolsten

SECAUCUS, NJ (JTA) – Once a year, this swampy neighbor of New York City turns into kosher food heaven. Jews from across the country gather at the Meadowlands Exposition Center for the world's largest kosher food trade show, Koshersfest. There's plenty of noshing, Yiddish and *kippahs* to go around at an event where attendees skew Orthodox and male. Some 300 exhibitors showed their products on November 13-14 to an audience of some 5,000 food industry professionals, vendors and journalists. JTA has rounded up some of the more unusual products at the 2018 Koshersfest, from plantain croutons to dessert ravioli and a menorah-shaped ice cream cake.

Plantain croutons



Plantain croutons don't get soggy, their manufacturer says. (Photo by Josefin Dolsten)

Home cooks looking to spice up their salads need look no further. These plantain croutons, which are manufactured in Ecuador and won Koshersfest's award for the best new savory snack, pack a salty crunch and are gluten free. Feel free to pour on the dressing: The manufacturer claims they don't get soggy like the regular ones. Plantain croutons are available in supermarkets throughout the U.S. for around \$2.50 for a 5-ounce package. They are flavored with sea salt, but new flavors – including garlic, lemon and spicy – will hit stores soon.

"It's all natural," said Enrique Villacreses, general manager of TropicMax. "You can use it for soups, salads, and it always keeps crunchy."

Sweet cheese chocolate chip ravioli

Craving pasta, but also in the mood for something sweet? These ravioli may satisfy your craving. The pasta is breaded and stuffed with sweet ricotta cheese and chocolate chips. They are sold frozen and can be heated up in the oven at home. For those seeking a savory version, New



Sweet cheese chocolate chip ravioli from New York Pasta Authority – for when you can't decide between dinner and dessert. (Photo by Josefin Dolsten)



Koshersfest participants checked out the products at the Meadowlands Exposition Center in Secaucus, NJ, on November 13. (Photo by Josefin Dolsten)

York Pasta Authority also sells more traditional flavors, such as spinach cheese, mushroom and pizza ravioli. The raviolis retail for about \$5 for 12 ounces; the sweet variety will be available in about three months in kosher stores.

"It's special because people don't think that a ravioli would be dessert or sweet," said Chavi Katzman, who founded New York Pasta Authority with her husband, Moshe.

Menorah-shaped ice cream cake

Klein's Ice Cream gives *sufganiyot* a run for their money with a cake with slices that look like Hanukkah menorahs. The *pareve* (non-dairy) and vegan dessert is made of cherry and passion fruit-mango sorbet, and is topped with chocolate icing. The health-conscious can delight – or at least take solace – in the fact that the cake, which comes pre-sliced, is made with real fruit. (Another version has slices that look like candle flames.) The menorah cake is only sold around Hanukkah, but those looking for a cold treat can buy other varieties of Klein's Ice Cream year-round. A 12-slice log costs about \$30 and is available in kosher supermarkets.



Klein's Ice Cream offers a cake, center, with slices that look like Hanukkah menorahs. (Photo by Josefin Dolsten)

"If you buy it for your kids, your kids will love you," said Victor Klein, manager of Klein's Ice Cream.

Coconut-based butter substitute

Betterine positions itself as the perfect solution for consumers who are looking for a non-dairy and all-natural butter substitute. It is made from coconut oil and is vegan, organic and GMO-free. Betterine sticks look similar to butter, have a neutral taste and can replace butter or margarine in recipes. The product will be available in two months in kosher stores across the country at a cost of about \$5.80 for one pound.



Betterine, a non-dairy, all-natural butter substitute, is displayed at Koshersfest. (Photo by Josefin Dolsten)

"Most [butter substitutes] have chemical ingredients. The ones that don't taste horrible," said Akiva Stern, president of Amarlane Foods, which produces Betterine. "This doesn't have chemical ingredients and it tastes great, so it's the ultimate solution as far as we're concerned."

Gluten-free cheese sambusaks

These sambusaks taste just like the traditional Syrian savory meat- or cheese-stuffed dumpling – except they are gluten free. The idea for the dish came to Esther Anzaroot when her son started dating his now-wife, who follows a gluten-free diet. Anzaroot wanted to share her family's Syrian Jewish culture with her son's significant other, but found that many dishes contain gluten.



Gluten-free sambusaks and spinach tarts are available with a cheese or meat filling. (Photo by Josefin Dolsten)

"Syrian food is part of our culture, so I felt terrible that she couldn't embark and taste and share," Anzaroot said.

Her gluten-free sambusaks, which are sold under her brand GlutenFree.sy, beat out regular pastries to snag Koshersfest's new product award in the breads and baked goods category. They retail for \$13.50 per dozen at kosher markets in the New York-area and are available with a cheese or meat filling.

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Miketz, Genesis 41:1-44:17

Realizing our dreams, hopes and visions

RABBI BARBARA GOLDMAN-WARTELL, TEMPLE CONCORD, BINGHAMTON

Miketz is an important part of the ongoing story of Joseph and his brothers, of the relationships of the sons to their father Jacob, and of our sojourn in Egypt. Through insight and vision, Joseph interprets Pharaoh's dreams and is appointed to a high position in Egypt to prepare for the famine and administer the food resources for the region. Pharaoh also gives him Asenath as his wife. They have two sons, Manasseh and Ephraim. Shabbat Miketz falls during Hanukkah, so it begs our looking at the Torah portion in relation to Hanukkah. Judah Maccabee and his family lead the Israelites in fighting assimilation, to stay true to their religion and traditions against the pressures to be like the majority culture. They cleanse and rededicate the holy Temple and begin independent rule for Israel, which only lasts until 70 C.E. In contrast, Joseph serves

Pharaoh and is part of the Egyptian hierarchy. He marries an Egyptian woman, arranged by Pharaoh. Joseph seems to have absorbed much of the Egyptian culture. When his brothers come to him looking for food for their family, they don't recognize him. He speaks Egyptian and has no expectation that he understands them speaking in Hebrew. Joseph seems to have assimilated.

We learn something else from the names he selects for his sons, for while he may appear Egyptian, the names reveal his continued connection to God. He names his older son Menasseh, "For God has made me forget all the troubles I endured in my father's house" (Gen 41:51). It is clear that he has not forgotten his troubles, or he would not have used them to form the basis of his son's name. He remembers all of it, but is not burdened by it; the past

doesn't paralyze him, he is able to thrive in spite of the horrors he suffered when thrown into the pit and beyond. He seems to have put it in perspective. Ephraim, Joseph's second son, shows Joseph's progression. Genesis tells us the name Ephraim means "for God has made me fruitful in the land of my affliction." Joseph and Asenath's sons will become tribes of Israel through Jacob's blessing them, and children will be blessed in their names as well.

The portion continues with Joseph encountering his brothers for the first time and setting up the drama to lead to their reconciliation in next week's Torah portion. First identified as Jacob's sons when home with their father in chapter 42:1, the text identifies them as Joseph's brothers only two verses later when they are heading into Egypt. See "Dreams" on page 11

Congregational Notes

Temple Israel

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

On Saturday, December 8, at 9:30 am, services will be led by Rabbi Geoffrey Brown. The Torah portion will be Genesis 41:1-44:17. The haftarah will be Zechariah 2:14-4:7. Lois Levitt and Arthur Siegel will sponsor the kiddush following services.

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

On Sunday, December 9, at 10 am, there will be a Hebrew school Hanukkah party.

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

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.

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.

On Sunday, December 9, at 6 pm, the annual Latke Party will be held; reservations through the temple website must be made by Friday, December 7.

On Monday, December 10, a special congregation meeting will be held; call the temple office for time.

On Tuesday, December 11, there will be a religious school board meeting at 7:30 pm.

Rohr Chabad Center

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

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

Beth David Synagogue

Affiliation: Orthodox Union
 Rabbi: Zev Silber
 Address: 39 Riverside Dr., Binghamton, NY 13905
 Phone: 722-1793, Rabbi's Office: 722-7514
 Fax: 722-7121
 Office hours: Mon. closed; Tues. 10 am-1 pm; Wed. closed; Thurs. 9 am-1 pm; Fri. 10 am-1 pm
 Beth David e-mail address: bethdavid@stny.rr.com
 Rabbi's e-mail: rabbisilber@stny.rr.com
 Website: www.bethdavid.org
 Facebook: www.facebook.com/bethdavidbinghamton
 Shabbat Services:
 Fri., Dec. 74:15 pm
 Shabbat, Dec. 89 am
 Mincha after the kiddush
 Maariv 5:35 pm
 Weekday Services:
 Mornings:
 Sun., Dec. 98:30 am
 Mon.-Fri., Dec. 10-147 am
 Evenings:
 Sun., Dec. 94:15 pm
 Mon.-Thurs., Dec. 10-137 pm
 Fri., Dec. 144:15 pm
 Classes: Rabbi Zev Silber will hold his weekly Talmud class every Tuesday evening after services.

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, December 7, light candles 4:13 pm
 Shabbat ends Saturday, December 8 5:14 pm
 Friday, December 14, light candles 4:14 pm
 Shabbat ends Saturday, December 15 5:15 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, December 7, at 6:30 pm, there will be a Shabbat Hanukkah potluck dairy dinner and celebration with latkes, songs, stories and prayers. Those attending are asked to bring a hanukkah and seven candles.

On Saturday, December 8, at 9:15 am, there will be a Shabbat Hanukkah worship service and celebration with consecration of new religious school students, Hanukkah songs, stories, activity stations and Hanukkah foods; at 9:30 am, there will be Tot Shabbat; and from 12-4 pm, Hanukkah House will be open.

On Sunday, December 9, from 11 am-1 pm, there will be a Sisterhood Adult Ed. program "The Making of a Mensch"; from 2-4 pm, there will be confirmation class; and from 12-4 pm, Hanukkah House will be open.

On Tuesday, December 11, from 12-4 pm, Hanukkah House will be open; at 4:15 and 5:15 pm, there will be Hebrew school; at 6:30 pm, there will be an executive board meeting; and, at 7:30 pm, there will be a board meeting.

On Thursday, December 13, from 4-7 pm, Hanukkah House will be open; at 4:15 and 5:15 pm, there will be Hebrew school; and, from 5-7 pm, the CHOW pantry will be open.

Congregation Tikkun v'Or

Affiliation: Union for Reform Judaism
 Address: PO Box 3981, Ithaca, NY 14852; 2550 Triphammer Rd. (corner of Triphammer and Burdick Hill), Lansing, NY
 Phone: 607-256-1471
 E-mail: info@tikunvor.org
 Website: www.tikunvor.org
 Presidents: Miranda Phillips and Shawn Murphy
 Rabbi: Brian Wait
 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.

Song Continued from page 6

had divorced over his father's gambling habit, and his father had moved to Brazil. "They told me there were snakes walking in the street in Brazil," Glatt said with a loud laugh.

Incoming refugees and a newly arrived acquaintance shared reports that his brothers had driven an abandoned car back to Belgium, moved back to their family's home and reopened their grandfather's store. Ecstatic at the news, Salomon longed to depart. The plan was to retrieve his life savings still hidden in Antwerp and whisk the family out of Nazi Europe. They traversed Nazi-occupied France initially in a Belgian-built Minerva limousine with the help of a people smuggler, then on foot and by train. The family reunited in Antwerp. Salomon, whose savings were intact, started running his business again. But soon they'd be made to wear the yellow Star of David on their clothing.

A year later, the Jews of Antwerp were ordered to move to Heusden, a village near the border with Germany and Holland. Their deportation to the extermination camps was held up, though, as Germany was too busy transporting millions of Jews from Eastern Europe to their deaths.

At 13, Glatt couldn't have his bar mitzvah. "There was no rabbi, no *tallit*, no *teffilin* or Torah in Heusden," Wall said. "He had his bar mitzvah at the age of 85 in the Copacabana synagogue here in Rio."

The Glatts were allowed back to Antwerp, except for the older boys: Bubbi and Heinz were sent to work in a coal mine. In 1942, both were summoned to work on the Atlantic Wall, a fortification meant to contain an expected Allied advance. Once on the train, they instead were taken to Auschwitz.

Meanwhile, the Gestapo, helped by local spies such as the Flemish Hitler Youth, actively hunted the Jews who remained in Belgium. Glatt's grandparents Salomon and Chawa were found and deported to Auschwitz. Decades later, Glatt learned that Salomon, Chawa, Bubbi and Heinz were murdered in Auschwitz in 1942. "In a new effort to hide from the Nazis, Freddy and his mom moved again, now to a small apartment at 101 Jerusalem St. in Brussels' Schaarbeek district," Wall said. "The bathroom was tiny, meaning Freddy had to use a public shower, carefully hiding his circumcision."

At the age of 14, Glatt started working as an assistant to a newsstand owner. At night he worked in a clandestine battery factory, and between shifts would draw Mickey Mouse-themed cards for sale at a stationery store. He would also steal train tracks and sell them as scrap.

The money afforded him and his mom rare visits to the movie theater. The films were preceded by newsreels depicting Luftwaffe bombs raining down on London and Operation Barbarossa crushing the Soviet Union. Glatt often snuck into the Palais des Sports arena to watch wrestling, boxing and other sporting events.

As the war went on, persecution and scarcity worsened, and Glatt's mom, Rozalia, asked the chief rabbi of Belgium to find her son a safe place. With support from the Belgian and Jewish resistance, and from Elisabeth, the Queen Mother of Bavaria – whose efforts on behalf of hundreds of Jewish children earned her a designation as Righteous Among the Nations – Glatt set out for a school for Catholic boys.

From the playground there he could see hundreds of American B-17 bombers headed for Germany. The sight of maimed Nazis, repelled by American and British soldiers just in from Normandy, was another good omen.

When the Allies finally liberated Belgium in September 1944, Glatt reunited with his mom and both started frantically to look for the missing relatives, still unaware of their fate. In 1947, mother and son moved to Brazil. Glatt's dad was no longer addicted to card games, and the couple remarried in Rio de Janeiro.

Glatt has lived in Rio ever since. He married his wife, Betty, in 1954, and they have three children, six grandchildren and two great-grandchildren.

Wall's song, sung in English, tells the story in telegraphic images over an insistent, mournful beat, ending with both a taste of Glatt's freedom and a reminder of his brothers' grim fate. "Wall's song about Glatt translates the importance of this type of art as vehicle to transmit authoritarian historical periods and mainly show what intolerance, racism and prejudice are capable of generating," historian Silvia Rosa Nossek Lerner told JTA.

Born in Rio to Holocaust survivors who fled Germany in the late 1930s, Lerner is the author of a book in Portuguese titled "Music as a Memory of a Drama: The Holocaust," for which she translated Yiddish songs composed and sung in the ghettos and concentration camps. She said Wall's song is in the tradition of such songs. "They composed to occupy their time to sublimate feelings, which they could not understand and could not even answer," Lerner said. "These songs help us to understand a little of the suffering that the Jews spent in these years of German domination, showing hunger, longing, hope for better days, concern for the future of their children and proves that even in difficult times, one can produce art. Music has the power to unite feelings, review emotions, remember stories, coexistence, memories and losses, and translate expectations and hopes."

Wall hopes his song lives up to her praise. "If youths come to understand what the Holocaust was through this song, our goal will have been achieved," he said.

Jewish Community Center

JCC Friendship Club

The JCC Friendship Club met on November 28 and heard Roz Antoun talk about and show pictures of her trip to Italy. She started by showing a map of the country. It is shaped like a boot. It is long and narrow. Her tour started in Florence, went to Rome and then up the mountains to Tuscany and Umbria along long and narrow roads. The two big cities were as expected, nice fall weather, but it was colder in the mountains. Tuscany was mainly agricultural, but Umbria was wine country. They were served wine at every meal. Roz said that some people drank more than

others. Her comment was that they were well-preserved by the time they got home. She continued by saying there were cathedrals in all the towns. They were very ornate with art, inlaid mosaic and marble. In Italian they were called *duonimes*. Some of the structures and art were thousands of years old. Roz told us that she took art classes and learned to look at pictures not only as pretty, but also by the pigment and coloring. She showed a picture she drew that showed the vanishing point, or perspective. She showed us a picture of a row of houses that looked smaller the further away they were. She said that in ancient times all pictures were flat until someone figured out how to give a picture perspective. Now some drawings look three-dimensional. She showed many pictures that included flowers, trees, roofs, fountains and more. In one picture, she looked very comfortable sitting outside her hotel.

The meeting was called to order by Sylvia Diamond.

Finck Continued from page 4

Her current style, which she describes as "very messy, very quick," is a reaction against the more put-together style she adopted in her teens. "I make my stuff almost aggressively simple in order to trick the writer's block and the second guessing," Finck says.

There are other deliberate choices in her drawing, too. One recent cartoon labeled "default" shows a neutral face, no more than two dots for eyes and a line for a smile. Next to it is the same face, labeled "female," with long hair and lots of makeup. It's a comment on the kind of clichéd representations of women in drawing that Finck tries to avoid. "Most of my characters are female, and most of my characters aren't purely sexy because I don't feel that way, and I don't feel like my friends just exist to be sex symbols," she says.

As Finck has gained fans – her Instagram account has more than 200,000 followers – she finds that the people close to her are watching. "I do get a lot of people thinking the art is about them, and sometimes they're right and sometimes they're wildly wrong," she says.

Finck often takes inspiration from her real-life relationships, but alters the details to get at a specific feeling. "I'll try to refine it into its purest form and then put it into a drawing," she says.

She once drew a cartoon that featured a dachshund, and a man with whom she had gone on a date became convinced that it was inspired by him. He claimed that he had told her a story about the dog breed on their date, but Finck remembered no such thing. "I don't think it came from him, I really don't," she says.

As our conversation draws to a close, it's time for Finck to resume her creative time at the beach. She only has a few hours left before the last train back to New York, and I don't want to keep her away from her work. A week later, as I start working on this article, I find myself scanning her Instagram wondering if anything I said may have inspired a cartoon. There's one cartoon in which a woman talks on the phone with a robot – did I come across as too robotic?

But quickly I realize I'm becoming one of those people who study Finck's work too closely, hoping to see a trace of themselves in it. I close the browser and start writing.



Roz Antoun, director of Jewish Family Service, talked about and showed pictures of her trip to Italy.

After the Pledge of Allegiance, Ann Brillant said the blessing over the ice cream birthday cake that Sue Herzog brought. Then we sang "Happy Birthday" to Bruce Orden. His birthday was the next day. We want to wish Sue and her husband a bon voyage because they are going south for the winter. We won't see them again until the end of March. Join us on Wednesdays at 1:30 pm at the JCC and see how much fun we have at our meetings.

Sylvia Diamond
President

Dreams . . . Continued from page 10

looking for grain. Rashi suggests that the brothers "set their hearts on conducting themselves toward him as brothers." They seem to have done some looking back and acknowledged some of their mistakes, weaknesses and shortcomings. When Joseph tests his brothers, their feelings rise to the surface. They express some empathy for Joseph's experience 20 years before when they sold him into slavery. They are also compassionate toward Jacob when they return to Canaan, sparing him some of the details of their experience in Egypt. They seem to accept Jacob as he is, as a father who has favorites, and treat him with respect and dignity. We must wait until next week for reconciliation.

So, too, we are in the middle of Hanukkah, lighting one more light each night, increasing the light and more fully experiencing the full extent of the miracles of Hanukkah each night and day. If we follow the story of the miracle of the oil burning for eight nights, each day and night, the miracle celebrated takes on new dimensions. We can also appreciate and lift up the victory for religious freedom and autonomy each day and strengthen our resolve to fight for the freedom of all people to be free people. None of these are simple tasks but involve knowing who we are and working hard to realize our dreams, hopes and visions.

Museum . . . Continued from page 1

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.

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NEWS IN BRIEF

From JNS.org

Poll: Politics in Israel rises to top issue, tensions lessen between Arabs and Jews

Currently, the top conflict in Israel is between the political left and right, with the conflict between Jews and Arabs somewhat lessening, as has been the case for the past 16 years, according to 32 percent of respondents in an annual poll. The Arab-Jewish conflict as the main source of tension in Israel dropped to second in the Israel Democracy Index, released on Dec. 3. However, the poll, incorporating 1,041 respondents aged 18 and older, was administered in May, before months of weekly protests at the Gaza-Israel border that resulted in arson fires that have caused great damage to farms, fields and wildlife in Israel's south. According to the survey, 67 percent of Jews and Arabs believe that Israeli-Arabs want to be part of the Jewish state, while 46 percent of Israelis believe that democracy in Israel faces grave threats. "Unfortunately, the index shows clearly that there is a deepening polarization between left and right in Israel, the result of several negative campaigns that we have seen here in recent years," said Israeli President Reuven Rivlin. Additionally, 56 percent of Israelis oppose the notion of nullifying the Supreme Court's authority to strike down laws enacted by the Knesset. At the same time, 79 percent of Israelis see their influence on policy as minimal or nonexistent. Rivlin also said "it seems that politics, and sometimes the media, too, work overtime to hide the everyday, regular story that Arabs and Jews work together, right next to each other, in the biggest Israeli companies, in hospitals, in government ministries." The Israel Democracy Index is conducted by the Israel Democracy Institute's Guttman Center for Public Opinion and Policy Research.

Data shows increase in ultra-Orthodox IDF enlistment

Data obtained from the Knesset Research and Information Center by Israel's Ynet news organization revealed that 7,250 ultra-Orthodox soldiers have enlisted in the Israel Defense Forces since August 2017, keeping with a steady rise in the number of *haredi* draft-age men choosing to become part of Israel's military force. The report was commissioned by Yesh Atid chairman MK Ofer Shelah, who attempted to show that the army invests disproportionate amounts of funding in trying to obtain and support *haredi* soldiers – funding that could be used for other army populations or in upgrading army resources and training. In 2014, some 42,004 men received service exemptions and deferments. In 2017, that number dropped to 30,286. The report indicates that the number of *haredi* recruits has increased by 50 percent in recent years, with half of those serving in combat units. The data also showed that approximately one out of every three of these recruits identifies as a "lone soldier" – an IDF soldier who has no family support and requires monthly stipends. Lone soldiers are also eligible for special grants, vouchers, reduced utility bills and other support given that no one is providing for them, or providing them with food and shelter when they are released from base. "The IDF attaches great importance to the recruitment and integration of soldiers from the ultra-Orthodox community, and therefore, there are several special military-service tracks for these soldiers," said IDF Spokesperson's Office. "Regardless of the track chosen, any soldier facing financial hardships is entitled to benefits such as family stipends, housing benefits and more." Officials have also attempted to draft *haredim* into non-military national civic service, but the program has not drawn significant numbers.

Study of American, Israeli Jews shows differences in Hanukkah observance

A new study reveals that Hanukkah holds different levels of importance to Israeli Jews than American Jews, and highlights disparities in participation between Jews in the two countries. According to the newest Jewish People Policy Institute report, while just 38 percent of Israeli Jews consider Hanukkah to be "one of the three most important holidays" on the Jewish calendar, 73 percent say they light a menorah for all eight nights – 97 percent of people who call themselves "religious," 86 percent of those who say they are "traditional," and 71 percent of those who consider themselves "secular, but a little traditional." Among the 28 percent of Israelis who call themselves "completely secular," 44 percent still light candles on some night, while 40 percent say they still light the candles all eight nights. After the lights are lit, 64 percent distribute Hanukkah gifts and money, and 79 percent eat traditional Hanukkah foods like *sufganiyot* (doughnuts) or *latkes* (potato pancakes). In America, however, 68 percent say Hanukkah is one of the most important Jewish holidays, but just 60 percent light the menorah for the whole eight days of celebration. Shmuel Rosner and Camil Fuchs, in a new book called "#IsraeliJudaism: A Portrait of a Cultural Revolution," primarily studied Israeli practices and surveyed 3,000 Israeli Jews for the report.

Russian Prisoner of Zion Anatoly Altman dies at age 77

Former Prisoner of Zion Anatoly Altman, one of a group of Jews arrested by Soviet officials for attempting to hijack a plane to Israel, died on Nov. 29 in Haifa. He was 77 years old. Born in Ukraine, Altman was tried for "treason against the homeland" in 1970 after he and several other Russian Jews were arrested by the KGB at the Leningrad airport for "Operation Wedding," which was an attempt to commandeer a plane and fly it to Israel. "Today is a very difficult day, but I'm happy, too," Altman said at his trial. "Because today I started my way home [to Israel]. ... And I'm sure, maybe it may take years in prison, but I'm sure I'll get home to Israel, and from today until that time in the future, I say 'Shalom to Eretz Yisrael.'" Altman was found guilty in court and sentenced to 12 years of hard labor in a gulag, but was released in 1979, upon which he immigrated directly to Israel.

IDF starts new dept. for female soldiers: Army Kashrut

Women enlisting in the Israel Defense Forces will now have a new department available in which they can fulfill their years of service: Army Kashrut. For the first time, women will be able to fill positions as kosher food supervisors at IDF bases, according to Galei Tzahal on Nov. 29. The first group of applicants is expected to be put into position in two weeks. The decision to go ahead with the plan was given by head of the Personnel Directorate, Maj. Gen. I Moti Almoz, 14 years after the IDF initially decided to open the department to female soldiers. The military rabbinate had put the brakes on the move, but the Personnel Directorate has now ordered the military rabbinate to implement the decision and enlist recruits. The female supervisors will undergo a special military *kashrut* course for two-and-a-half weeks before taking up positions in kitchens and food-preparation facilities in numerous army units.

Life-size Noah's Ark may be heading to Israel

A Dutch man who spent four years and \$1.6 million to build an exact replica of Noah's Ark says he will sail the 2,500 ton seafaring vessel to Israel. Johan Huibers, 60, a Christian from the Netherlands, began constructing the ark in 2008 with the help of seven other assistants. He says he utilized the dimensions set forth in the Bible, in the Book of Genesis, Chapter 6, verse 15 – "three hundred cubits the length of the Ark, fifty cubits its width, and thirty cubits its height." That measurement translated into approximately 410 feet long, 95 feet wide, and 75.5 feet tall, and took 12,000 trees to build. Currently floating in the harbor of Dordecht in the Netherlands, Huibers even outfitted the ship with life-size models of animals, and opened his doors to the public. "We want to tell people about God," Huibers told AFP. "We wanted to build something that can help explain the Bible in real terms." When asked about what future plans are for the ark, Huibers said the natural next step was to sail the ark to Israel. "My preferred destination for the ark is Israel... this is a copy of God's ship. It only makes sense to take it to God's land," he said, noting that because his ark has no engine, it will likely be towed.