

THE REPORTER

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Discussion to be held Dec. 11

Binghamton Jewish Film Fest to hold virtual showing of "The Automat" in December

By Reporter staff

The Binghamton Jewish Film Fest will hold a virtual showing of the documentary film "The Automat" in December. The showing is sponsored by the Jewish Federation of Greater Binghamton in conjunction with the Ithaca Area United Jewish Community. Registration is required prior to Wednesday, December 7; the 72-hour link will be distributed to registrants in the afternoon of Thursday, December 8. A discussion with the film's director and producer, Lisa Hurwitz, will take place on Zoom on Sunday, December 11, at 5:30 pm, and be moderated by Dr. Elissa Sampson (see sidebar for more information). Registration is free, but donations are welcome.

"The Automat" tells the history of the restaurant chain Horn and Hardart, which served food to millions of New Yorkers and Philadelphians for more than a century. Found by Joseph Horn and Frank Hardart in 1888, it was said to have revolutionized the nation's restaurant scene "with comfortable interiors, quality food and state of the art technology for the early 20th century. The chain welcomed those who had been ignored, including immigrants, the working-class, Blacks and women, all of whom were often not welcome in restaurants."

According to the film's publicity, "Horn and Hardart's technology captured the public's imagination like nothing else in the 1900s – the customer put nickels into slots and little windows opened to reveal the customer's pick, be it a slice of pie, macaroni and cheese, or a Salisbury steak. The gleaming glass and stainless-steel windows looked 'sanitary' and like nothing else in existence. 'The Automat' illustrates how the company both served the public with great food and at the same time treated its employees with fairness and integrity."

The documentary's theme song – "(There Was Nothing Like The Coffee) At the Automat" – was composed by comedian and writer Mel Brooks, who used to eat at the automat. Brooks' composer Hummie Mann wrote the rest of the film's score, which was done in the Gentleman's Swing genre and



The automat located in Philadelphia. (Photo courtesy of the Philadelphia Department of Records)

performed by a 26-piece orchestra.

Pete Hammond of Deadline said the film is "joyous and a hoot to watch." Hannah Brown of *The Jerusalem Post* wrote that "The Automat" is "a very accomplished debut film." Joe Morgenstern of *The Wall Street Journal* called the film "beguiling."

"Join us for this delightful slice of

American history," said Shelley Hubal, executive director of the Federation. "The automat was a unique experience in the history of the United States and one several generations of Jews were able to enjoy. I loved this film. We are also fortunate that the film's director and producer will discuss the film with us."

Dr. Elissa Sampson to moderate discussion

Dr. Elissa Sampson, who will moderate the discussion of "The Automat," is an urban geographer who studies how the past is actively used to create new spaces of migration, memory, heritage and activism. She is a visiting scholar in Cornell's Jewish Studies Program, where she teaches courses on Jewish urban life. Her life-long interest in migration, re-diasporization and culture was nurtured by residence on the Lower East Side, Brooklyn, Jerusalem and Paris. She has given academic and public tours and lectures on the Lower East Side's built environment and communities for many years, and was a featured interviewee and consultant for the documentary film, "Streit's and the American Dream," as well as for PBS' Triangle Fire anniversary program, "The Fire of a Movement."

Giving Tuesday matching grant for *The Reporter*

By Reporter staff

The Reporter announced that it has received a \$2,500 matching grant for Giving Tuesday courtesy of the David and Virginia Eisenberg Fund. Donations will be accepted now through November 30. Donations may be made several ways:

- ◆ Give online through The Reporter Group website's Donate tab.
- ◆ Through Giving Tuesday e-mails that will be sent by the Jewish Federation of Greater Binghamton. Anyone who does not receive Federation e-mails, but would like to be on the list, should

e-mail director@jfgb.org with "Federation e-mail list" in the subject line.

◆ Mail donations to The Reporter, 500 Clubhouse Rd., Vestal, NY 13850 with "matching grant" in the check's subject line.

"We are thrilled to receive this matching grant," said Rabbi Rachel Esserman, executive editor of The Reporter Group. "If you are thinking about making a donation to the paper, this is the perfect time to do it. Every penny counts in this economic climate. So many Jewish newspapers are either going under or turning into online publications only. Although *The Reporter*

is now biweekly, I am pleased we are still able to produce hard-copy newspapers for our readers. I know that I prefer to read offline. Plus, a hard copy is great for those of us who like to read the paper on Shabbat, but don't get on the computer that day."

Shelley Hubal, executive director of the Federation, was also pleased that *The Reporter* received the grant. "I think the paper is a valuable addition to our community," she said. "It not only lets me know what local organizations are doing, but helps keep us connected. Thank you

to the Eisenberg Fund for its gift. I know the generosity of our community will make this third Giving Tuesday mini-campaign a success."

Esserman noted that the paper received four writing awards this year. "We received three awards from the Syracuse Press Club and one from the American Jewish Press Association Simon Rockower Awards for Excellence in Jewish Journalism," she said. "That's pretty impressive for a paper with such a small staff. We try to be the one-stop shop for those interested in learning about Jewish events in our community."

Spotlight

Federation executive director talks security

By Reporter staff

Earlier this year, the Jewish Federation of Greater Binghamton announced that it was taking part in the Jewish Federations of North America's LiveSecure, a \$54 million security campaign and initiative to ensure the security and resiliency of Jewish communities. The funds received by the local Federation will be based on new and increased pledges to the Annual Campaign, and will be used solely for security. With LiveSecure grant funding, it will be able to provide the training, tools and resources needed to protect those inside local Jewish community organizations.

Shelley Hubal, executive director of the

Federation, noted that she considered it very important to pursue the grant. "Security has long been a top priority for our local institutions, and I feel strongly Federation should do what we can to assist them and work to ensure the safety of our community members," she said. "No one should feel unsafe when they enter their sacred house of prayer."

Security issues have affected how one enters buildings that house a Jewish organization. "You can no longer just walk into a synagogue, church or even a JCC," she noted. "Locked doors and 'being buzzed in' are now the norm in our society. While this may seem restrictive, to me, it

is a comfort to know that we have these protections in place."

Hubal said she had not personally experienced antisemitism while growing up in Syracuse in the 1970s and '80s, but she doesn't doubt it was there. She does see a major change in society since then: "Now, social media has given hate a platform, and antisemitism and other forms of poison are spreading like a cancer across the globe."

The grant will help Hubal find ways to make the community more secure. "My hope is that we will be able to secure funding for security upgrades," she said. "I also want to ensure we have funds that will last for generations to come. Plus, we are hoping to

continue building strong relationships with local and state law enforcement."

Hubal noted that she was thankful that the Jewish Federations of North America, the Federation umbrella organization, has made security for the Jewish community a priority. "I am grateful for their support, and I am committed to bringing their resources to our community," she added. "If you want to know more about LiveSecure, go to www.jewishfederations.org/livesecure. The LiveSecure matching grant is ongoing for the next three years, so if you feel you can't give to Campaign 2023, there will be other opportunities to be a part of this initiative."

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Jewish Baseball Players

Rounding the bases to Israel: Ian Kinsler's *aliyah*

BILL SIMONS

July 12, 2021, was a terrible night for a baseball game in Pomona, NY. Despite a two-hour rain delay, flood warnings and a soggy field, the exhibition game between the New York Boulders of the independent Frontier League and the Olympic-bound Team Israel finally proceeded. A rag-tag squad, composed of former minor and major league journeymen augmented by those who had played at lesser levels, Team Israel, uniformed in blue shirts with "Israel" emblazoned on their fronts in white letters, defeated the Boulders 7-1 before departing for a nocturnal bus ride to another pre-Olympic exhibition game. Team Israel's second baseman appeared beset by physical discomfort, frequently stretching and employing a jerking motion to straighten his body. What had led a physically challenged Ian Kinsler, at age 39, two years after ending his stellar Major League Baseball career, to don a Team Israel uniform on this rainy night in Pomona?

Possibly a future Hall of Fame inductee, Kinsler is one of the best MLB second basemen of the past generation. Appearing in three World Series, he earned a coveted championship ring with the 2018 Red Sox. Only Buddy Myer – who led the American League with a .349 batting average in 1935 and recorded a .303 BA across 17 seasons (Washington Senators 1925-27 and 1929-41; and Boston Red Sox 1927-18) – challenges Kinsler for the all-time Jewish all-star second baseman designation. Both men were superb defensive second basemen. Although Myer consistently registered a higher batting average, Kinsler trumps Myer, who connected for only 38 home runs in 7038 at bats, as a slugger.

Over 14 seasons (Texas Rangers 2006-13; Detroit Tigers 2014-17; Los Angeles Angels 2018; Boston Red Sox 2018; and San Diego Padres 2019), Kinsler belted 257 home runs, an impressive total for a middle infielder. Late career declension brought his lifetime batting average down to .269. Kinsler's 1999 base hits included 416 doubles. With baggy pants pulled up to his knees, he scored 1243 runs, notched 909 RBIs and accumulated 243 stolen bases. Possessing power and speed, the 6-foot, 200-pound Kinsler numbers among the 13 players in MLB history to have both 30 or more home runs and stolen

bases in the same season more than once.

A four-time All-Star selection, Kinsler won two Gold Gloves for his outstanding defensive play. Deft on double plays, he had outstanding range in the field. Ending his career with a .981 fielding average, Kinsler accounted for 3397 putouts and 5219 assists.

Ian's parents, Kathy and Howard, loom large in his consciousness. Their support – embracing Ian's wife Tess and children Rian and Jack – have provided a constant through the years. As a little boy in Arizona, Ian suffered from severe asthma: "That was tough when I was younger. I woke up a lot and couldn't breathe and had to go to the hospital in the middle of the night." With the assistance of an atomizer and inhaler, Ian learned to live fully and confidently.

Baseball provided ballast nearly from the beginning. A photograph shows Ian as a toddler, attired only in diaper and sneakers, swinging a plastic bat at an incoming pitch with Kathy behind him in catcher's crouch. In contrast to his easy-going mother, Ian's father, a tough Jew, was intense. From Ian's preschool days through college years, Howard pitched and hit endless ground balls to him. Frequently Ian's coach on youth teams, Howard, a prison warden, expected his son to do things the right way. "One time," Ian remembers, "[my father] pulled me off the field because he thought I was rolling my eyes at him." Ian learned that hard work was the way to silence the doubters. Calling Howard his role model, Ian asserts, "No one has impacted my life the way my dad has."

An interfaith couple, neither the Catholic Kathy and nor the Jewish Howard exposed Ian or his younger sister Tori to much formal religious observance save for a few holidays. Ian did not have a bar mitzvah. Nonetheless, over time Ian's Jewish consciousness deepened: "[M]y father identifies himself as Jewish. And I do, too."

Kinsler played for the gold medal Team USA in the 2017 World Baseball Classic. Increasingly, however, he reflected on the voices of young fans calling out, "Hey, Ian! I'm Jewish, too!" He decided to join Team Israel for the 2020 Tokyo Summer Olympics, which due to COVID was delayed until 2021.

To play for Team Israel, Kinsler needed to go through the demanding process of obtaining dual U.S.-Israel citizenship, requiring research, documentation and on-site presence. He reported "diving into my family tree" with Howard's assistance, a process that yielded discoveries for father and son. Benjamin and Rose Kunstlich, Ian's paternal great-grandparents, fled Jewish persecution in Nazi Germany, finding refuge in the United States. In January 2020, Ian found his visit to Yad Vashem-The World Holocaust Remembrance Center Jerusalem "very emotional."

With Kinsler at second base, Team Israel finished a disappointing fifth out of the six national baseball teams competing for Olympic medals in 2021. However, that ranking doesn't capture the pride that Team Israel felt and generated – or its future potential.

The 2021 Olympic competition ended Kinsler's playing career. Despite cervical spinal fusion, back and leg pain continued. Disadvantaged by physical maladies, Kinsler hit only .222 in the Olympics. However, his connection to Team Israel is just beginning. Named Team Israel manager in June 2022, Kinsler was a torch bearer at the opening ceremonies of the Summer 2022 Maccabiah Games, the Jewish Olympics.

Kinsler faces challenges. His previous managerial experience is limited to the last game of the Detroit Tigers' 2017 season. With Team Israel comprised primarily of American Jews who obtained dual citizenship, Kinsler needs to grow Israeli baseball.

However, under Kinsler, Team Israel looks strong for the March 2023 World Baseball Classic. Twelve active major leaguers have signaled their commitment play for Team Israel. Carrying Howard's legacy, Ian remains focused and determined. With a combination of puckish humor and resolve, Kinsler assumed his batting stance on a Jerusalem street, employing an oversize *shofar* as a bat.

Bill Simons is a professor emeritus at SUNY Oneonta where he continues to teach courses in American history. He is also the co-director of The Cooperstown Symposium on Baseball and American Culture, and served as a speaker for the New York Council on the Humanities.

Opinion

In My Own Words

The meaning of the rainbow

RABBI RACHEL ESSERMAN, EXECUTIVE EDITOR

We read and study the Torah each year because every year we can discover new insights or new ways to appreciate the text. Sometimes that study informs our ideas outside of the study group or synagogue. When looking at the story of Noah recently, something interesting and different occurred. (Those less interested in the biblical text itself can skip the next few paragraphs and read below those how this portion can relate to contemporary times.)

Rabbi Barbara Goldman-Wartell, spiritual leader of Temple Concord, used a source sheet from Sefaria by Rabbi Batsheva Appel to stimulate our conversation at Torah study. The sections I found most interesting talked about the rainbow God created after the flood as if it were a warning, rather than a sign of safety. This reasoning

says that the rainbow is to remind humans to behave and follow God's laws. In particular, Appel features comments from Ovadia ben Jacob Sforno (commonly known as just Sforno), who lived from roughly 1475-1550.

Sforno writes that, in the Babylonian Talmud (Ketubot 77), "the very appearance of the rainbow is a reminder that the generation in which it appears is a guilty generation. It is reported there that two generations were fortunate enough that in their time no rainbow was observed. This was interpreted as a sign that the people of that generation did not need the phenomenon of the rainbow to alert them to become penitents."

Why did this stand out? Because it seems there were more rainbows this summer than usual. I didn't see all of them

myself, but people regularly posted pictures of rainbows on Facebook so I know when I missed one. Actually, there were not just rainbows, but double rainbows. If they are supposed to be a sign, then it's clear we've been given one.

However, it then occurred to me that each side of the political divide could claim that this sign was God's way of saying they were correct and the other side was wrong, or even evil. That's what's been happening in American politics: Instead of each side saying the other side has a legitimate, but different, opinion, they are being demonized. So, maybe the rainbows are not saying either side is right. Maybe the rainbows are saying the division and hate in our country is wrong.

I'm not suggesting that every opinion is equal: any opinion that calls for the death of opponents or which seeks to overthrow our democracy is simply wrong. As Jews, we need to be very wary of radicals on both sides. Antisemitism is once again on the rise: from celebrities to sports fans to politicians, it's open season on Jews. Some might say the rainbows are a sign that it's time to pack our bags again and search for safer shores. I don't think it's come to that, but I can't promise they are wrong.

Will seeing a rainbow now cause me to worry about the future, rather than offering a sense of awe about the glory of the universe? I hope not, but whether the rainbow offers a warning or a false sense of security is yet to be determined.

Letters

Simons' Veterans Day article appreciated

It is always a pleasure and a delight to read the Bill Simons article. In honor of Veterans Day, Simons wrote about the self-sacrifice and courage of the four chaplains who gave their lives to save others aboard the doomed ship, the *Dorchester* during World War II.

The story about the four heroes was somewhat familiar.

I received the book from my brother, with his inscription, when I was a young teenager. I have kept the book all these years. The book is "Sea of Glory: The Magnificent Story of the Four Chaplains," by Francis Beaufesne Thornton, Prentice Hall, NY, 1953.

Ben Kasper



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LETTERS

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

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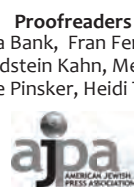
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BD luncheon on Dec. 10 to feature David Sliom

What was it like being Jewish in the 1960s and '70s in South Africa? What was the Jewish community like and how did its practices compare to the one in the United States? What motivated David Sliom's family to leave South Africa and undertake a journey that would eventually lead them to settle in the United States? Sliom will address these and other questions on Saturday, December 10, when he will be the guest speaker at Beth David's Luncheon Speaker event. "I look forward to sharing some of my family history, which has historical significance," Sliom said, "as well as describing some of the traditions that are the same as well as those that may differ from those we are familiar with as Americans."



David Sliom (Photo courtesy of David Sliom)

Born in Durban, South Africa, Sliom will offer a personal perspective on the history of South African Jewry. Sliom and his family migrated to the United States in 1977, living first in San Antonio, TX, and then moving to St. Louis, MO, where he completed his high school education. He remained there to attend Washington University, graduating with a degree in mathematics in 1985. He is employed in the field of cybersecurity for several Federal agencies, and resides in Annapolis, MD.

As for the historical significance of his family history, in the 1890s Sliom's great-grandfather, the late Shmaryahu Sliom, was the first rabbi in the Afrikaaner Republic. The year 2019 marked the 120th anniversary of his death. A commemorative article in the *Pretoria Jewish Chronicle* marked that anniversary, indicating that there was an active Jewish community there, and that Sliom ministered to that commu-

nity, taking on the additional functions of cantor, *shochet* and *mohel*. Sliom and his wife, Hannah, were also instrumental in the creation of a Chovevei Zion Organization, as well as a Ladies Benevolent Society and Ladies Zionist Society. The influence of Sliom's great-grandfather continued in future generations. "When I used to ask my father why we did things in a certain way," David Sliom recalls, "he always replied, 'This is the way your great-grandfather did it.'"

"We are delighted that David will be sharing his insights and recollections based on his experiences growing up in South Africa," organizers say. "His personal connection to an important part of South African Jewish history will make this a special event indeed. His talk is sure to generate a lively and thought-provoking discussion!"

Beth David's luncheon speaker series takes place the second Saturday of the month after Shabbat morning services, and is open to the community. People are encouraged to attend the morning service, which begins at 9:30 am. There is no charge for the luncheon. Since the monthly series' continuation depends on the generosity of contributors, Beth David welcomes donations to the Luncheon Fund in order to keep the program going. Donations, as well as sponsorships, 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 can be sent to Beth David Synagogue, 39 Riverside Dr., Binghamton, NY 13905, Attention: Luncheon Fund.

TC Sisterhood's Artisan Marketplace on Nov. 20

Temple Concord Sisterhood will hold an Artisan Marketplace on Sunday, November 20, from 10 am-4 pm, in the first floor social hall at Temple Concord, 9 Riverside Dr., Binghamton. Admission is a cash donation in any amount or a packaged food item for CHOW.

"This event is just in time for holiday gift-giving," said organizers. "It will

feature some two dozen vendors selling jewelry, knitted hats and scarves, pottery, wooden bread boards and bowls, ornaments, glass, paintings, art cards, hand-decorated furniture, felted creations and more."

Deborah Williams is chairwoman of Artisan Marketplace for Temple Concord Sisterhood.

Preus to talk at TC adult ed. program on Dec. 4

The Adult Education Committee of Temple Concord will hold a lecture featuring Anthony Preus, distinguished teaching professor of philosophy at Binghamton University, on Sunday, December 4, at noon. Preus will give a presentation on "Separate and Not Separate: Jewish Food and Mediterranean Cuisine." His talk is a development of his course "Philosophy of Food." There will be an accompa-



Anthony Preus (Photo courtesy of Anthony Preus)

nying Mediterranean-themed vegetarian luncheon for \$10. Further details of the luncheon may vary depending on the COVID status at the time of presentation.

Reservations are necessary for the luncheon and should be made by Tuesday, November 29, at 723-7355 or templeconcordaa@gmail.com. To join via Zoom, visit <https://bit.ly/3zYX-kKL>, meeting ID 815 9665 3242 and passcode 23965.

Beth David Sisterhood to hold Hanukkah Party

Beth David Sisterhood will hold a pre-Hanukkah party on Wednesday, December 14, at 7 pm, at Beth David Synagogue. "Although we are not yet ready to reveal details, the evening will no doubt feature enjoyable conversations with friends, good food, some fun holiday-themed activities and, of course, entertainment," said organizers of the event.

Since food will be served, reservations for the event should be made by Thursday, December 8, by contacting the Beth David Synagogue office at 722-1793 or by e-mailing bethdavid@stny.rr.com so there will be enough for everyone.

The meeting and party are open to the entire Jewish community, including men. "It will be a wonderful opportunity to get an

early start to your celebration of Hanukkah and our Jewish heritage," organizers added.

Donations for CHOW will be accepted and there will be an opportunity to renew Sisterhood membership, if necessary, and to pay for any mitzvah cards that may have been requested.

For more details, see the next issue of *The Reporter*. Anyone on the Sisterhood's e-mail list will soon receive a flyer about the event designed by Rabbi David Serkin. Anyone who wishes to be added to the list should send their e-mail address to the synagogue office at bethdavid@stny.rr.com with the request.

"We hope you will add our Hanukkah party to the list of things you plan to do this holiday season," organizers said.

For information on advertising in **THE REPORTER** please contact Kathy Brown at 724-2360, ext. 244, or advertising@thereporter.org

DEADLINES

The following are deadlines for all articles and photos for upcoming **REPORTER** issues.

ISSUE	DEADLINE
December 2-15.....	November 21*
December 16-29.....	December 7
Dec. 30-Jan. 12, 2023	December 21
January 13-26.....	January 4

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

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Off the Shelf

More than a cookbook

RABBI RACHEL ESSERMAN

Some works that focus on food and offer recipes are more than cookbooks. That's not to denigrate cookbooks, but for those of us interested in the history or culture of food – and not the recipes we will probably never make – it's the other aspects of these works that appeal. That's true of two recent books: "Koshersoul: The Faith and Food Journey of an African American Jew" by Michael W. Twitty (Amistad) and "Feeding Women of the Talmud, Feeding Ourselves: Uplifting the Voices of Talmudic Heroines and

Honoring Them with Simple Vegan Recipes" compiled by Kenden Alford (Turner Publishing Company).

Although "Koshersoul" contains almost 70 pages of recipes at its end, Twitty's book is really a discussion of Judaism and the culture of food told from a personal point of view. At first his style may seem unusual, but that's because it feels more oral than written – it's as if he's casually discussing his thoughts with readers rather than producing them on pages. What Twitty offers is a different point of view from most works about Jewish food. He calls himself "four times queer": he is (in his own words) Black, Jewish, gay and fat. He is also Southern and his cooking has its roots in soul food, and mixes Black, Jewish and Southern ingredients and recipes. Twitty notes his book is an attempt "to navigate two very rich traditions and melding or separating them when mood and message mattered – that was what koshersoul was really about." He's not asking anyone else to follow his particular path, but gives coping mechanisms (be they specific rituals or recipes) to help people on their own journeys.

The best parts of "Koshersoul" are the stories Twitty tells about his life and his discussion with others in similar circumstances. What's clear is that it is not easy to be Black in Jewish situations, nor, at times, is it easy to be Jewish when speaking with other Blacks. His poor treatment at the one synagogue where he taught was clearly racist. However, rather than becoming alienated from Judaism, he found ways to reconcile the different aspects of himself and to teach about what it means to be a person of color and Jewish.

Twitty writes about several different food traditions. There are the Sephardic/Mizrachi dishes he makes at his synagogue, and the combinations of Southern and Jewish food he also offers. Some of his most interesting looking recipes combine these two cultures: for example, he notes his collard greens kreplach are very popular. He lists potential menus for Shabbat and other Jewish holidays: the ones for Passover sound mouth watering. Twitty also notes his many additions to the seder plate in order to create a meaningful African American seder.

More important is the way Twitty sees how the two sides of his identity recognize what food can accomplish. He writes, "Black or Jewish or Black and Jewish means food is a love language. That love isn't just invested in satiety, and it is more than anchored in survival. There are indeed signifiers of trauma and patinaed historical memories. And yet there is joy. For us, 'my soul looks back and wonders how I got over' braids well with 'they tried to kill us, we won, let's eat.'" Twitty sees both sides

as helping him to create a beautiful and spiritual life.

Twitty writes as an extremely knowledgeable Jew and expects his readers to understand his biblical and rabbinic references. But even if readers are unable to place a particular citation, they will easily understand his meaning. His perspective on his experiences is well worth reading and offers an important way to understand Jewish identity.

While Twitty's work focuses on contemporary times, Alford once again looks to the past. Her previous work, "Feeding Women of the Bible, Feeding Ourselves: Uplifting Voices of Hebrew Biblical Heroines and Honoring Them With Simple Plant-Based Recipes" focused on discussions of women in the Bible and presented recipes related to their lives. In her new book, Alford offers 69 stories of women in the Talmud and recipes connected to their tales. She believes her project "allow[s] contemporary Jewish women to retell and gleam meaning from [these] stories." The writers of these retellings include rabbis, rabbinical students, Jewish teachers and other Jewish professionals. The recipes come from both home cooks and professional chefs.

Writing about women who are mentioned in the Talmud is not easy. Most of the women are never named and used mainly as an example in a (male) rabbinic discussion. Each section tells the story of the women noted in the Talmud and places them in context. The writer then expands on the text in the *aggadah* section: these comments range from stories imagining the characters' thoughts and actions to general discussion of the themes noted in the original stories. This is followed by questions readers can ponder or use to stimulate discussion if the book is being read for a book club or in study groups. Also included is a recipe with an author's noting the connection between the food and the woman under discussion.

What sections/stories will appeal to readers depends on individual taste. These tales are more difficult to write than those found in Alford's book about the Bible because so little is known about the women. Yet, that is partly the point: these writers look to expand our thoughts about how women were treated during rabbinic times and to collect and celebrate their lives. Some stories are more difficult to relate to – for example, those featuring demons and cultural realities that may offend contemporary senses – but that is exactly what the writers are exploring.

Anyone seeking an introduction to references about women in the Talmud may find this an interesting way to begin. Those looking for plant-based/vegan recipes will find numerous ones to try. The book can be used as a study guide or as an opportunity for readers to gather and share the dishes offered in "Feeding Women of the Bible."

Hillel Academy Chess Club returns

Hillel Academy Chess Club, an eight-week program, returned on October 26 for students in kindergarten through sixth grade. Chess Club is taught by national champion chess teachers Jon Cardinali and David Goguen, and is open to both Hillel and non-Hillel students.

Below: Students participated in a Hillel Academy Chess Club session led by chess teachers Jon Cardinali and David Goguen.



Off the Shelf

Mysteries with a dark side

RABBI RACHEL ESSERMAN

What does it mean to use the adjective noir to describe literature? In the case of mysteries, it means the works take a dim view of human nature. You're not going to find wonderful, helpful people here; instead, you'll find antiheroes and dark deeds. That's certainly true of "Jewish Noir II: Tales of Crime and Other Dark Deeds" (PM Press). Kenneth Wishnia, editor of the first "Jewish Noir," now serves as co-editor with Chantelle Aimée Osman. In his introduction to the first anthology, Wishnia noted how noir was becoming more popular in 2015 due to "economic insecurity, incompetence and corruption at all levels of government, disillusionment with the American dream, while those responsible for it all make millions and get away with murder." In his new introduction, he writes of how things have become even worse, noting the increase in antisemitism, the rise of far-right nationalist parties and the worst Jewish massacre on American soil at the Tree of Life Congregation in Pittsburgh. Although few of the stories are directly political, they all offer a dark view of life.

The anthology is divided into sections, but Osman notes that what underlies all the stories is fear: "Many stories in this book [are] about people – sometimes quite literally – being torn apart by the stresses of modern society. Of multiple identities. Of external forces that make us choose something that we don't want or believe in." That makes for actions that, in other circumstances, would not have occurred or been condoned.

Some of the stories stood out:

◆ "Taking Names" by Steven Wishnia juxtaposes the Triangle Shirtwaist fire with the way immigrant workers are treated in contemporary times. However, it's the personal aspects of the story that will get under readers' skins, particularly its ending.

◆ Elizabeth Zevlin's "The Cost of Something Priceless" discusses the importance of family tradition and what must be done to protect it. Its conclusion was awesome.

◆ "The Black and White Cookie" by Jeff Markowitz took an unexpected and moving direction. It offers a meaningful look at the way children may not understand the reality of

their parents' lives until they, too, are adults.

◆ Craig Faustus Buck's "The Shabbes Goy" is a strange tale that shows how good cannot always compete with evil, and that, sometimes, the end does justify the means.

◆ Readers may guess the ending of "To Catch a Ganef" by Lizzie Skurnick, but that won't stop them from enjoying her very clever ideas.

◆ "Inheritance" by Terry Shames is also very clever, although it leaves some details of the story open for debate.

◆ A different dilemma is noted in Eileen Rendahl's "Brother's Keeper," which also has an ending that will keep readers guessing.

◆ "The Almost Sisters" by Ellen Kirschman was predictable, but one of the few stories with an almost sweet ending.

◆ E. J. Wagner's "Paying the Ferryman" is another story about a clever woman who takes matters into her own hands to make certain life continues the way it should.

◆ "The Just Men of Bennet Avenue" by A. J. Sidransky was, on the one hand, gross, and, on the other, extremely well done and satisfying.

◆ Rabbi Ilene Schneider's "Triangle" also refers to the Triangle Shirtwaist fire, but focuses on a different part of the story. It manages to be both sweet and frightening at the same time.

◆ Jen Conley's "Hunter" shows just how difficult it is to understand another person's truth, and whether or not they are a danger to society.

To my surprise, it was the gruesome tales that appealed the most. That just shows how well done they are. The stories with surprising or unexpected endings were the most fun, although others are so well done, they were satisfying even after guessing the ending. Readers who like dark mysteries will find a great deal to enjoy. And, if they are looking for laughs most of the stories do not offer, they'll find them in the introduction by the master mystery writer Lawrence Block (whom I had not realized was Jewish). If life in America continues with the division and darkness we're experiencing, I think a "Jewish Noir III" may be in the works.

Jewish Princeton professor gives BU Romano Lecture

By Solomon W. Polachek

Were America's streets for our European ancestors really paved in gold? Is it really true that immigrants who come to the U.S. today from poor backgrounds never catch up? Will they take away jobs from U.S. citizens and hurt the economy? And will they ever assimilate?

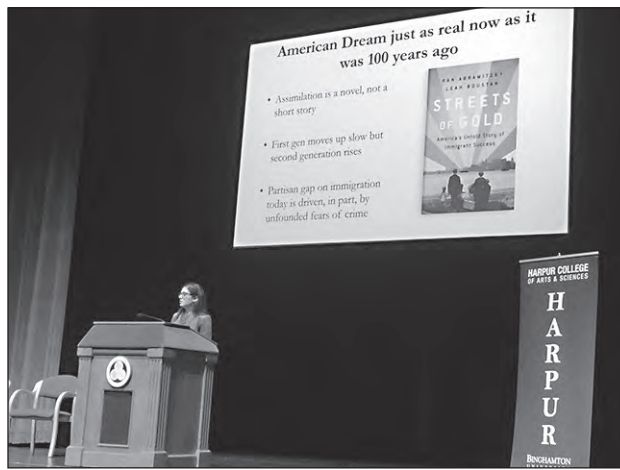
Immigration is one of the more divisive issues in politics today. Yet according to Princeton Economics Professor Leah Platt Boustan, many Americans base their immigration views on myths, not facts. On October 28, Boustan delivered the annual Mario and Antoinette Romano Lecture held on the Binghamton University campus. Boustan presented data from her recent book, "Streets of Gold: America's Untold Story of Immigrant Success," to debunk many of the current misconceptions.

To get the facts, she and her co-author, Stanford University Economics Professor Ran Abramitzky, wrote artificial intelligence programs to search literally millions of individuals listed on ancestry.com. Coupled with U.S. decennial census and other data, their research provides the a comprehensive data base chronicling immigrant lives of those arriving in the United States from 1880 to the present. These data also show how the lives of these immigrants and those of their children developed as they spent more time in the United States.

So was, America not paved in gold? In her lecture Boustan quoted an unknown Italian immigrant whose statement is painted on an Ellis Island wall: "I came to America because I heard the streets were paved in gold. When I got here, I found out three things: First, the streets weren't paved in gold; second, they weren't paved at all; and third, I was expected to pave them."

Boustan's data verify the quote. Although some European immigrants – particularly those from England and Germany – came with skills that enabled them to get decent jobs from the start, most were poor. They arrived with no skills and often couldn't speak English. They stayed relatively poor and moved up only very slowly. A typical person in the lower end of the earnings distribution remained so. Boustan's own great-grandparents spent their lives eking out a meager livelihood in a small family store. To make ends meet while growing up, at least two of their children sold newspapers on the street corner to augment family income.

Yet the same was not true for the next generation. Boustan's grandfather enrolled in medical school and became a physician, then and now a well-to-do profession. And this



Professor Leah Platt Boustan delivered the annual Mario and Antoinette Romano Lecture held on the Binghamton University campus. (Photo by Solomon W. Polachek)

is the typical story. By the second generation, immigrants from virtually all countries improved their lot. In a graph, she showed upward mobility of children of immigrants. In most countries around the world then and today, including currently poor countries like Mexico, Guatemala and Laos, immigrant children climbed to higher levels of economic success than U.S.-born children raised in families with a similar income level. According to her research, immigrant children actually do better than comparable U.S. born kids.

But will they then take away American jobs? Though not all economists agree on this, Boustan says no, certainly not in the long-run.

Citing a number of "before and after" cases that compare wages in cities that witness tremendous immigrant influxes to comparable cities that did not, Boustan concludes no decrease in American worker well-being. Instead, she believes American workers thrived. For example, she states, wages did not fall in Miami compared to comparable cities when, in 1980, Castro opened the gates causing over 125,000 to emigrate from Cuba to Miami. Instead, she argues, new jobs were created as immigrants assimilated into the community. And assimilate they did, without committing more crime than natives, as some mistakenly believe.

So how did she measure assimilation? Several ways. One is language. The Ellis Island Oral History Project contains transcripts and audio files of well over a thousand in-depth

interviews. Based on detailed measures of the vocabulary used, sentence complexity and accent, as well as other measures of English fluency, Boustan and her colleagues found that immigrants arriving as young children achieved virtually unaccented speech, a complex sentence structure and high-level vocabulary by the time they became adults. And this was true independent of country of origin.

Another measure of assimilation is the names immigrant parents choose for their U.S.-born children. Are they home country names or American-sounding ones? By culling names of millions of children collected from early 20th century census records Boustan and colleagues were able to construct a "foreign name index." Children of U.S.-born parents averaged an index score of 35 out of 100, where 100 is a completely foreign name like Hyman or Meyer. Immigrants who had a child within the first three years of arriving in the United States selected names with higher scores (around 55). Whereas immigrants never quite went all the way "with names like Logan or Ashley," they did choose more neutral ones like John and Elizabeth. But more important, the rate of name assimilation for today's Latin American and Asian immigrants is virtually the same as for the European immigrants in the past. Boustan's own co-author, a relatively recent Israeli immigrant, named his first child Roe (pronounced Roe-eh, which means shepherd), but named his most recent child simply Tom.

And what about the Jews? In a newer, yet-to-be-published paper written with Ran Abramitzky and Dylan Connor, she identifies Jewish immigrants reported in the 1910, 1920 and 1930 censuses. To do so, she develops a "Jewish Name Index" indicating the probability a census respondent is a Jew. Hyman Levine is Jewish, Wade Hampton not. On the top of the heap are Russian Jews. Upon arriving they earn almost 15 percent more than other immigrant Jews, but Jews from other countries did almost equally well. They earned about 10 percent more than other immigrant groups. Surprisingly, at that time Norwegians and the Swiss did the worst, earning about 25 percent less.

Also by at least one index, Jews assimilated more quickly than virtually all other immigrant groups. Second generation Russian Jewish immigrants are most likely to receive American names than any other immigrant group, and other foreign Jews almost the same.

The Jews were not destitute and they did assimilate more quickly than most other immigrant groups. And thus, another myth was debunked.

CHANUKAH Greetings

Deadline: December 8 (December 16 issue)

Once again this year, *The Reporter* is inviting its readers and local organizations to extend Chanukah greetings to the community by purchasing a Chanukah greeting ad, which will appear in our December 16 issue (deadline: December 8). You may choose from the designs, messages and sizes shown here - more are available. You may also choose your own message, as long as it fits into the space of the greeting you select. (Custom designs available upon request.) The price of the small greeting is \$20 (styles B, E & F), the larger one is \$38 (styles A, C & D) and the largest one (style G) is \$74.

To ensure that your greeting is published or for more information on additional styles, sizes & designs, please contact Kathy Brown at 724-2360, ext. 244; or e-mail advertising@thereporter.org. Checks can be made payable to The Reporter and sent to: The Reporter, 500 Clubhouse Rd., Vestal, NY 13850.

Style A - \$38
Actual Size: 3.22" x 1.975"

Wishing you a Happy Chanukah
light • peace • love



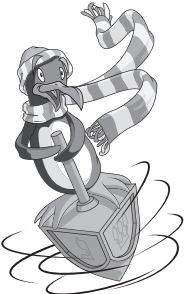
Your Name(s)



HAPPY CHANUKAH

Your name(s)

Style C - \$38 • Actual Size: 3.22" x 1.975"




CELEBRATE
CHANUKAH

Your Name(s)

Style B - \$20 • Actual Size: 1.5278" x 1.975"

May the lights
of Chanukah
shine in
your hearts
forever



Your name(s)

Style G - \$74 • Actual Size: 3.22" x 3.95"


spread the light!



Your Name(s)

Style D - \$38
Actual Size: 3.22" x 1.975"

Warm Chanukah wishes to
you and your family!



Your Name(s)

Style E - \$20
Actual Size: 1.5278" x 1.975"

Style F - \$20
Actual Size: 1.5278" x 1.975"

HAPPY
CHANUKAH!



YOUR NAME(S)

CHANUKAH Greetings

Deadline: December 8 (December 16 issue)

Name _____
 Address _____
 City _____
 State _____ Zip _____ Phone _____
 Greeting Style _____
 Message _____
 How you would like it signed _____

We accept Visa Mastercard American Express Discover

Print Name on Card _____
 Card Number _____
 Expiration Date _____
 Address, City, State, Zip (Registered billing address of card) _____



Checks can be made payable to
The Reporter,
 500 Clubhouse Rd., Vestal, NY 13850



Weekly Parasha

Chaye Sarah, Genesis 23:1-25:18

The power of gifts

RABBI SUZANNE BRODY, DIRECTOR OF EDUCATION AND YOUTH PROGRAMMING,
TEMPLE BETH-EL, ITHACA

Having just celebrated a couple of family birthdays and with Hanukkah on the horizon, the concept of gifts has been on my mind a lot lately. While we sometimes bestow gifts “just because,” we tend to be more apt to give them on particular occasions, such as birthdays or holidays. Every year, just before birthdays or Hanukkah, some relative, often a grandparent or great aunt will ask my children what they want for a present. Living hours away from us, asking this question is a way to get a glimpse into their lives. Knowing what’s on a child’s wish list gives you insights into their passions and interests, and the giver feels that the money is well spent on something that will be used or cherished. After all, we give gifts as tokens of friendship, affection, recognition and a way to build a bond with another person.

Younger children are not shy about letting people know what they want. While they (hopefully) don’t demand presents from people, they do voice their desires to those closest to them, not infrequently with some begging involved. As

they grow older, however, they come to anticipate being asked what they want and might directly ask for something before being asked. When we are lucky, our children are at least polite enough to phrase what they said as a request rather than a demand.

Abraham, however, is an adult, and he expresses his desires quite bluntly. He doesn’t need gadgets or sympathy, he just needs a place to bury his beloved wife. He doesn’t beat around the bush or use flowery language. There are those who believe that before making his request (demand?), Abraham momentarily humbles himself before the locals, reminding them, “I am a stranger and an inhabitant with you.” However, the majority of traditional commentators read this statement as Abraham’s way of reminding the locals both of their duty to him as a stranger and of his legal rights as an inhabitant who could easily become a citizen. Whether he is a stranger or an inhabitant, he is entitled to a spot to bury his dead. He tells his listeners, “Give me

burial property with you.” On the surface level, this reads as if Abraham is demanding a gift of a burial plot. And the people are eager to oblige.

They tell Abraham that he can bury Sarah wherever he wants. Even when he mentions the desire for a particularly choice burial site, the people offer it to him as a gift. Yet Abraham does not accept. Despite having sounded as if he was demanding just such an outcome, Abraham refuses to accept the burial plot as a gift, and insists on paying fair market value instead. Rather than bringing the exchange to a standstill, Abraham’s insistence on paying, in turn, sets off a back and forth of “take it,” “no, I’ll pay,” “I insist” and “no, I insist.”

The medieval commentators read this exchange as a very pragmatic move on Abraham’s part. They tend to focus on the idea that the land could be yanked away from Abraham if he has not paid for it before witnesses. Perhaps See “Gifts” on page 7

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-3:30 pm; Fri., 8 am-3 pm
E-mail: titammy@stny.twcbb.com
Website: www.templeisraelvestal.org
Service schedule: Tues., 5:30 pm; Fri., 5:30 pm; Sat., 9:30 am

On Fridays and Tuesdays at 5:30 pm, services will be led by Rabbi Geoffrey Brown via Zoom and in-person (masks are required).

On Saturday, November 19, Shacharit services will be held at 9:30 am via Zoom and in-person (masks are required). The Torah portion is Genesis 23:1-25:18 and the haftarah is Isaiah I Kings 1:1-31. At 5:30 pm, there will be Havdalah services via Zoom.

On Wednesday, November 23, Torah study will be held from 4-5 pm on Zoom.

The temple office will be closed Wednesday-Friday, November 23-25.

On Saturday, November 26, at 9:30 am, Shacharit services will be held via Zoom and in-person (masks are required). The Torah portion is Genesis 25:19-28:9 and the haftarah is Malachi 1:1-2:7. At 5:30 pm, there will be Havdalah services via Zoom.

On Wednesday, November 30, Torah study will be held from 4-5 pm on Zoom.

Penn-York Jewish Community

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

Norwich Jewish Center

Orientation: Inclusive
Rabbi: David Regenspan
Address: 72 South Broad St., Norwich, NY 13815
Phone: 334-2691
E-mail: fertigi@roadrunner.com
Contact: Guilia Greenberg, 373-5087
Purpose: To maintain a Jewish identity and meet the needs of the Jewish community in the area.
Adult Ed.: Shabbat study sessions are held on designated Saturday mornings at 10 am. Call ahead, text or e-mail to confirm dates.

Temple Brith Sholom

Affiliation: Unaffiliated
Address: P.O. Box 572, 117 Madison St., Cortland, NY 13045
Phone: 607-756-7181
President: Carol Levine, 315-696-5744
Cemetery Committee: 315-696-5744
Website: templebrithsholomcortland.org
Facebook: https://www.facebook.com/Temple-Brith-Sholom-114006981962930/
Service leaders: Lay leadership
Shabbat services: Either Friday evening at 7:30 pm or Saturday at 10 am from Rosh Hashanah to Shavuot. Holiday services are also held. Check the Facebook page or weekly e-mail for upcoming services. Contact the president to get on the e-mail list.

Religious School: Students are educated on an individual basis. Temple Brith Sholom is a small equalitarian congregation serving the greater Cortland community. Congregants span the gamut of observance and services are largely dependent on the service leader. The Friday night siddur is “Likrat Shabbat,” while the Saturday morning siddur is “Gates of Prayer.” The community extends a warm welcome to the Jewish student population of SUNY Cortland, as well as the residents of local adult residences.

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

Synagogues limit face-to-face gatherings

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

Rohr Chabad Center

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

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

Temple Beth El of Oneonta

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

Temple Beth-El of Ithaca

Affiliation: United Synagogue of Conservative Judaism
Rabbi: Rachel Safman
Rabbi Emeritus: Scott L. Glass
Address: 402 North Tioga St. (the corner of Court and Tioga streets), Ithaca, NY 14850-4292
Phone: 273-5775
E-mail: rabbi-safman@tbeithaca.org, secretary@tbeithaca.org
Website: www.tbeithaca.org
Presidents: David Weiner and Linda Aigen
Sisterhood President: Gail Zussman
Director of Education: Rabbi Suzanne Brody
Services: Fri. 8 pm; Sat. 10 am, unless otherwise announced. Weekday morning minyan 7:30 am (9 am on Sun. and legal holidays).

Religious School/Education: September-May: Classes meet on Sunday, 9 am-12:30 pm and Wednesday, 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.

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

Friday, November 18, light candles before 4:21 pm
Shabbat ends Saturday, November 19 5:21 pm
Friday, November 25, light candles before 4:17 pm
Shabbat ends Saturday, November 26 5:17 pm
Friday, December 2, light candles before 4:14 pm
Shabbat ends Saturday, December 3 5:14 pm

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

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: Fri., 7:30 pm; Sat., 10:35 am, when religious school is in session.
Hebrew school: Hebrew school meets at 4:15 pm and 5:15 pm on Tues. and Thurs. during the school year unless otherwise noted.

Some services and programs are online only.
Friday, November 18: At 7:30 pm, Shabbat service with Rabbi Barbara Goldman-Wartell. Masks are optional for those attending in person. Join via Zoom at https://bit.ly/3hRmW2Y, meeting ID 869 9699 8146 and passcode 826330, or on Facebook at www.facebook.com/templeconcord/.

Saturday, November 19: At 9 am, Shabbat school; at 9:15 am, there will be Torah study, in person and via Zoom at https://bit.ly/3CVxM14, meeting ID 882 9808 7579 and passcode 676707; and at 10:30 am, Shabbat family service, in person and on Zoom at https://bit.ly/3yP3PiC, meeting ID 859 2251 0923 and passcode 388887.

Sunday, November 20: From 10 am-4 pm, the Artisan Marketplace. (For more information, see the article on page 3.)

Friday, November 25: At 7:30 pm, Shabbat service with Rabbi Rachel Esserman; join via Zoom at https://bit.ly/3hRmW2Y, meeting ID 869 9699 8146 and passcode 826330, or on Facebook at www.facebook.com/templeconcord/.

Saturday, November 26: No Shabbat school, Torah study or Shabbat family service.

Congregation Tikun v'Or

Affiliation: Union for Reform Judaism
Address: PO Box 3981, Ithaca, NY 14852; 2550 Triphammer Rd. (corner of Triphammer and Burdick Hill), Lansing, NY
Phone: 607-256-1471
Website: www.tikkunvor.org

E-mail: info@tikkunvor.org
Presidents: Nomi Talmi and Shawn Murphy
Rabbi: Shifrah Tobacman, rabbishifrah@tikkunvor.org
Education Director/Administrative Coordinator: Naomi Wilensky
Bnai Mitzvah Coordinator: Michael Margolin
Services: All services currently on Zoom. E-mail info@tikkunvor.org for the times and links. Contemplative morning services every Tuesday from 8:30-9:30 am. Saturday mornings, Gan Shabbat and other special services at least once a month. Call for the weekly schedule. Jewish Learning Experiences (JLE) for second through seventh grade classes meet on Sunday mornings. Sixth and seventh grades also meet on Wednesday afternoons. Family programs for kindergarten and first grade held monthly. Adult Education: Offered regularly throughout the year. Check the website for details.

Jewish online resources

By Reporter staff

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

◆ The Hadassah-Brandeis Institute will hold the virtual program “Studio Israel: Singer Aveva Dese in conversation with Shula Mola” on Thursday, December 1, at noon. Aveva Dese, an Ethiopian-Israeli singer-songwriter, will be in conversation with Shula Mola, scholar-in-residence at the Hadassah-Brandeis Institute. For more information or to register, visit <https://jarts-boston.secure.force.com/ticket/#/instances/a0F8Z00000iK8M4UAK>.

◆ The Florence Melton School of Adult Jewish Learning will hold the class “Judith the Chanukah Heroine” on Monday, December 19, from 1-2 pm. The cost to attend is \$18. Sivan Rotholz, a professor of feminist Torah and creative writing, will discuss the Book of Judith and its relationship to the holiday of Hanukkah. For more information or to register, visit <https://events.org/events/calendarcourse?tid=25bfab14-c2d0-4db1-be9d-6dc1d337d351>.

◆ The Center for Jewish History will hold the virtual program “The Women of Rothschild: The Untold Story of the World’s Most Famous Dynasty,” featuring author Natalie Livingstone, on Tuesday, December 6, at 1 pm. Livingstone will discuss the role of women in shaping the legacy of the Rothschild dynasty from the beginning of the 19th century to the early years of the 21st. For more information or to register, visit <https://programs.cjh.org/event/women-of-rothschild-2022-12-06>.

◆ The Mayerson JCC will hold a virtual talk in its Jewish Book Series, featuring “The Thread Collectors” by Shaunna J. Edwards and Alyson Richman, on Thursday, January 12, from 7-8:15 pm. Edwards and Richman will discuss their novel, which is set during the Civil War. For more information or to register, visit <https://mayersonjcc.org/event/jewish-book-series-the-thread-collectors-by-shaunna-j-edwards-alyson-richman/>.

◆ Hadassah Magazine will hold the virtual discussion “One Book, One Hadassah: ‘The Latecomer’” on Wednesday, December 7, at 7 pm. The event is free to all and captioning is available. Hadassah Magazine Executive Editor Lisa Hostein will interview Jean Hanff Korelitz about her latest book, “The Latecomer.” For more information or to register, visit www.hadassahmagazine.org/2022/10/24/one-book-one-hadassah-the-latecomer/.

◆ The Lower East Side Jewish Conservancy will hold the virtual event “Tour Jewish Rome on Zoom with Native Italian Tour Guides” on Wednesday, November 30, from 7-8:30 pm. The tour will look at events that have characterized the history between the Eternal City, its Jewish community and ancient Israel. For more information or to register, visit www.nycjewishstours.org/event-log/jewish-rome-on-zoom.

◆ Valley Beit Midrash will hold several virtual events, including “The World in which God Placed Humans” on Wednesday, November 23, from noon-1 pm; “Reading Vayikra with our Children: Strategies, Challenges and Opportunities” on Thursday, December 1, from 3-4 pm; “Hammerman Family Lecture: A Journey of Discovery and Truth-telling” on Monday, December 5, from 9-11 pm; “Speaking Religious Truth to Political Power” on Wednesday, December 7, from 3-4 pm; and “The Jewish Jail Lady and the Holy Thief”: A Film Screening and Q&A” on Sunday, December 11, from 6-9 pm. For more information or to register, visit www.valleybeitmidrash.org/upcoming-events/.

◆ Siegal Lifelong Learning will hold several virtual classes during the winter: “Jewish Child Partisans in the Holocaust” on Tuesday January 24, from noon-1:30 pm (<https://case.edu/lifelonglearning/lectures/jewish-child-partisans-holocaust-remote>); “Black Power, Jewish Politics” on Sunday, January 29, from 7-8:30 pm (<https://case.edu/lifelonglearning/lectures/black-power-jewish-politics-book-talk-remote>); “Animal Affinities: Word and Image in Medieval Hebrew Books” on Sunday, February 12, from 2-3:30 pm (<https://case.edu/lifelonglearning/lectures/animal-affinities-word-and-image-medieval-hebrew-books-person-and-remote>); and “American Jews, Abortion, and the First Amendment” on Thursday, March 9, from 7-8:30 pm (<https://case.edu/lifelonglearning/lectures/american-jews-abortion-and-first-amendment-person-and-remote>).

◆ The Temple Emanu-El Streicker Center will hold a variety of events, including “Women on the Move” with Susan Isaacs, author of “Takes One to Know One,” and Marilyn Simon Rothstein, author of “Crazy to Leave You,” speaking about their novels on Tuesday, November 22, at 11:30 am (there is no charge to attend); “Jerry Seinfeld in conversation with Jim Gaffigan” on Tuesday, November 22, at 7 pm (the \$45 charge includes a copy of Seinfeld’s book); “Women on the Move” with Dani Shapiro discussing her book “Signal Fires” on Tuesday, November 29, at

11:30 am (there is no charge to attend); and “Everylasting Light,” a Hanukkah concert featuring Grammy winners Anthony Roth Costanzo and Angel Blue, The Knights and the Brooklyn Youth Chorus, on Wednesday, December 14, at 6:30 pm (there is no charge to attend). For more information on these and other programs, visit <https://streicker.nyc/events>.

◆ The YIVO Institute for Jewish Research will hold the virtual program “Yiddish Paris: Staging Nation and Community in Interwar France” on Wednesday, November 30, at noon. Nick Underwood will explore “how left-wing Yiddish-speaking emigrants from Eastern Europe created a Yiddish diaspora nation in Paris in the 1920s and 1930s in his new publication, ‘Yiddish Paris: Staging Nation and Community in Interwar France.’” For more information or to register, visit <https://www.yivo.org/Yiddish-Paris>.

◆ The Bender JCC of Greater Washington will hold two virtual archeological lectures: “Strong Inscriptional Confirmations of People in the Hebrew Bible” on Wednesday, December 14, at 8 pm; and “Tomb of the Royal Steward (Jerusalem)” on Wednesday, January 18, at 7 pm. The cost for each lecture is \$10. For more information, visit <https://www.benderjccgw.org/arts-culture-jewish-life/biblical-archaeology-forum/> or e-mail BAFJCCGW@gmail.com.

◆ The Institute for Jewish Spirituality will hold a virtual program featuring Yossi Klein Halevi, author of “Like Dreamers and “Letters to My Palestinian Neighbor,” in conversation with IJS President and CEO Rabbi Josh Feigelson on Wednesday, November 30, from 8-9 pm. To register for the event, visit <https://interland3.donorperfect.net/weblink/weblink.aspx?name=E102272&id=52>.

◆ Maven will hold the virtual program “Masih Alinejad: The Woman Whose Hair Frightens Iran” on Thursday, December 15,

from 3-3:45 pm. Alinejad, a human rights activist, will speak with Rabbi Tarlan Rabi-zadeh, a first-generation Persian American whose family fled Iran in the 1970s. For more information or to register, visit <https://maven.aju.edu/events-classes/program/masih-alinejad-the-woman-whose-hair-frightens-iran>.

◆ The New York Jewish Week will hold the hybrid program “An Evening with One Hundred Saturdays” on Wednesday, November 30, from 7-8:30 pm. The event will feature Sephardic songs, artwork from Maira Kalman, and a conversation between author Michael Frank and award-winning journalist Sandee Brawarsky, with the participation of Stella Levi. For more information or to register, visit <https://www.eventbrite.com/e/an-evening-with-one-hundred-saturdays-tickets-453885071467>.

◆ The Lower East Side Jewish Conservancy will hold the virtual program “Jacob Schiff: A Most Honorable Jew,” with urban historian Justin Ferate, on Monday, December 5, from 7-8:30 pm. Jacob Schiff (1847-1920) is “noted for being the most generous benefactor of Jewish causes in the history of the United States. A titan in the world of international finance and the most prominent German-Jewish businessman of his era, he was a leader in the Jewish community and an outspoken voice against antisemitism.” For more information or to register, visit <https://www.nycjewishstours.org/event-log/jacob-schiff-zoom>.

◆ Maven will hold the virtual program “DIY Hanukkah Papercutting with Jeanette Kuvin Oren” on Wednesday, December 14, from 5-6 pm. The cost to attend is \$21. Oren designed the 2022 Hanukkah stamp for the United States Postal Service. For more information or to register, visit <https://maven.aju.edu/events-classes/program/diy-hanukkah-papercutting-with-jeanette-kuvin-oren>.

See “Resources” on page 8

Gifts

the owner or owner’s descendants would deny Abraham or his descendants access to the grave. Without a bill of sale, Abraham is vulnerable. Projecting their own wariness of non-Jews and their fear of antisemitism on Abraham, they depict Abraham’s insistence on paying as a way of protecting himself against the vagaries of politics.

I would like to propose an alternate way of viewing this interchange between Abraham and Ephron, whose land it is. Gifts create connections between us. They are a way to show that we care or appreciate someone. Occasionally gifts lead to a sense of obligation, a feeling that the recipient now owes the giver something in return. Gifts compel us to recognize one another and to engage in I-Thou relationships with each other. In contrast, monetary transactions (when complete) do not compel us to have further contact with one another. Monetary transactions place us in the realm of I-It relationships and allow us to maintain our distance from one another.

In offering Abraham the burial site as a gift, Ephron appears to have been acknowledging their shared humanity. Perhaps he is recognizing and empathizing with Abraham’s grief over losing a loved one. Alternatively, Ephron’s offer to present the burial site as a gift may have come from a more tactical approach. Ephron may have been trying to position himself closer to Abraham, who was acknowledged as a great leader. Whether as a gesture of sympathy or as a shrewd move, by offering the site

as a gift, Ephron seeks to build a stronger, deeper relationship with Abraham.

However, despite having first asked to be given the burial site, Abraham was not, in fact, seeking out a connection with any of the local landowners. Abraham, in his grief, was mourning a bond that was broken, not able to create or strengthen a new one. Abraham was unable to accept a gift, especially one as large as a plot of land, from anyone who was not already an intimate associate or family member. At that moment, all Abraham could handle emotionally was a monetary transaction.

Usually we look to Abraham as an example, but what if instead we highlighted Ephron’s approach. I can’t help but wonder how things might have been different if Abraham had instead been able or willing to accept the land as a gift from Ephron. There are so many ways in which we have turned moments of potential connection into simple transactions, and we all feel the effects of the distance that has grown between so many of us. A gift doesn’t have to be large or profound, like a burial plot. It doesn’t even have to be as elaborate as a birthday gift. Gifts don’t even have to be physical. They can be as simple as a smile, a wave or a greeting. With each of these small gifts, we start to once again weave connections between the members of a community. Now, more than ever, the world needs us to be gift-givers to both those we know and those we may one day get to know.

Continued from page 6

Annual Campaign 2023

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NEWS IN BRIEF

From JNS.org

Israel reprimands Ukraine ambassador over U.N. vote

Israel's Ministry of Foreign Affairs summoned Ukrainian Ambassador Yevgen Korniychuk on Nov. 15 to express Jerusalem's disapproval following Kyiv's vote in favor of an anti-Israel resolution at the U.N. General Assembly. The General Assembly Fourth Committee (also known as the Special Political and Decolonization Committee) on Nov. 11 passed a motion calling for the urgent rendering of an "advisory opinion" by the International Court of Justice on Israel's "prolonged occupation, settlement and annexation of Palestinian territory." "It was made clear to the ambassador that this behavior does not reflect relations between friendly states who share values, especially in light of Israel's support for Ukraine in a range of important U.N. resolutions and in wide humanitarian relief," according to a Foreign Ministry statement released after the meeting with Korniychuk. Ambassador Amir Weissbrod, head of the Foreign Ministry's Bureau for U.N. and International Organizations, told Channel 11 that Ukraine's vote was "outrageous" and Israel would not only summon the ambassador but "think of other ways to respond." Ninety-eight countries supported the resolution, 52 abstained and 17 voted against it. The last time the ICJ weighed in on the conflict was in 2004, when it ruled that Israel's security barrier was illegal. A post on the Embassy of Ukraine in Israel's Facebook page referred to the Nov. 15 meeting, but made no mention of Israel's protest, saying only that Korniychuk expressed Kyiv's "indignation" regarding Israel's practice of denying Ukrainian citizens entry into Israel. "In addition, the Ambassador expressed disappointment with the position of Israel, whose representative abstained during the vote in the U.N. General Assembly on the issue of Russian reparations payments to Ukraine," the post said. Israel abstained in a vote on Nov. 14 on the non-binding resolution along with 73 other nations. It passed, 94-13.

Current, former U.S. ambassadors to lead March of the Living in bipartisan statement against antisemitism

The current and immediate past U.S. ambassadors to Israel, Tom Nides and David Friedman, will lead the 2023 International March of the Living in what the organization described as a bipartisan commitment to combating antisemitism. Since 1988, March of the Living has brought students, Holocaust survivors, educators and leaders from around the world to Poland to study the history of the Holocaust, including participants' march from the site of the Auschwitz concentration camp to the Birkenau extermination camp on Yom Hashoah (Holocaust Remembrance Day). Given that Friedman was part of Donald Trump's Republican presidential administration and Nides serves in President Joe Biden's current Democratic administration, their co-leadership of this year's trip "highlights America's bipartisan solidarity with Israel and its commitment to combat antisemitism in all its forms, a commitment which transcends politics and partisan agendas," International March of the Living stated.

FBI to investigate death of Shireen Abu Akleh

The Federal Bureau of Investigation has launched an investigation into the killing of Palestinian-American Al Jazeera journalist Shireen Abu Akleh in May, Israeli media reported on Nov. 14. In September, the IDF concluded its own investigation into the death of Abu Akleh, who was killed during a firefight between Israeli forces and Palestinian gunmen in Jenin. The IDF stated at the time that "it appears that it is not possible to

unequivocally determine the source of the gunfire which hit Ms. Abu Akleh. However, there is a high possibility that Ms. Abu Akleh was accidentally hit by IDF gunfire that was fired toward suspects identified as armed Palestinian gunmen, during an exchange of fire in which life-risking, widespread and indiscriminate [fire was directed] toward IDF soldiers." The IDF had added that the possibility of Abu Akleh being hit by Palestinian fire "remains relevant." On Nov. 14, Israeli Defense Minister Benny Gantz said Israel would not cooperate with the FBI's probe or any external investigation into the killing of Abu Akleh. "The U.S. Justice Ministry's decision to investigate the unfortunate death of Shireen Abu Akleh is a serious mistake," Gantz said in a statement.

Israeli official meets Omani FM in drive to normalize ties

A senior Israeli official recently met with Sayyid Badr bin Hamad bin Hamood al-Busaidi, the foreign minister of Oman, to strengthen ties and promote regional cooperation. Oman seeks to distinguish itself from the United Arab Emirates and Bahrain, so any advancement in relations would require a separate and direct link between Muscat and Jerusalem, according to an official Israeli Foreign Ministry document obtained by i24NEWS. The meeting took place on the sidelines of the MEDRC forum in Oman. The Israeli Foreign Ministry's deputy director general for the Middle East and Peace Process Affairs attended. MEDRC is an international organization mandated to find solutions to freshwater scarcity. The future opening of Oman's skies to Israeli flights would enable airlines to take full advantage of Saudi Arabia's opening of its own airspace to Israeli flights. The issue was brought up during the meeting with Sayyid Badr, but no progress has been made thus far. The Omani minister emphasized that his country prefers an active but quiet role in the region, allowing it to maintain a direct dialogue with both Israel and the Palestinians. Israel invited Oman to join the Negev Forum and collaborate on several regional projects, focusing on those that benefit Palestinians.

Chabad U.S. sues Russia in Israeli court to get back books

Agudas Chassidei Chabad, the umbrella organization for the worldwide Chabad-Lubavitch movement, has expanded its fight to return the Schneerson Collection to the possession of Chabad headquarters in Brooklyn by filing a lawsuit against Russia in Jerusalem District Court. The suit, filed by lawyers Uri Keidar and Avi Blum and supported by American attorney Nat Lewin, seeks to enforce a 2010 ruling issued in the United States to seize Russian assets in Israel worth tens of millions of dollars. The lawsuit aims to "transfer" to Israel the verdicts and rulings made against the Russian government in the United States, ordering them to hand over the Schneerson Collection and levying hefty fines for contempt of court in the U.S. that currently exceed \$170 million. The Schneerson Collection has been in Russian state hands since World War I's end. Russia claims the collection is a national treasure of the Russian people since Rabbi Menachem Mendel Schneerson (1902-94), the seventh Chabad-Lubavitch Rebbe, had no heirs. A Russian court also ordered the U.S. Library of Congress to pay fines of \$50,000 a day for keeping books it borrowed in 1994. Lewin, who came to Israel to accompany the lawsuit in the Jerusalem court, represented the Chabad movement in its 1987 legal victory, known by the Chasidim as "Didan Notzach" ("Victory is ours"), regarding the book collection left behind in Russia.

Israel moves to protect water sources after detecting cholera

Israeli authorities have taken steps to "protect Israel's water sources" after cholera was detected in the northern part of the country, according to a Health Ministry statement on Nov. 11. The ministry said that the bacteria likely originated in Syria, where there is currently a cholera outbreak. The outbreak began in August and subsequently spread to Lebanon. Cholera - which normally spreads through contaminated water, food or sewage - causes severe diarrhea and dehydration, and is potentially fatal if it is not treated. "Thanks to the early detection, the Health Ministry, along with the Water Authority, took a number of actions to protect the water sources that reach the citizens of Israel," with those actions including halting the flow of river water from the reservoir to the Kinneret as well as chlorinating the water, the Health Ministry stated.

JFNA allocates \$7M to support JDC's humanitarian efforts in Ukraine, Russian aliyah

The Jewish Federations of North America (or JFNA) on Nov. 10 announced a new allocation of \$7 million that will contribute to aid for Ukraine in response to widespread power outages as well as in anticipation of a worsening humanitarian crisis in the war-torn country this winter. JFNA's allocation will help fund the relief efforts of the American Jewish Joint Distribution Committee, which on Nov. 10 said its staff and volunteers would initially provide "essential, life-saving support" to over 22,000 Ukrainian Jews. JDC is providing Ukrainian Jews with supplies including portable heaters and cooking stoves, sleeping bags that can withstand subzero temperatures, rechargeable flashlights and nonperishable foods for the first time, adding to its usual wintertime distributions of warm blankets and fleece-lined clothing, wood and coal, and subsidies for higher utility bills. "As a new stage in the Ukraine crisis has begun, we have moved from a program of winter relief to winter survival. Among the tens of thousands of Jews we care for in Ukraine, we are seeing a drastic uptick in needs, from sources of sustainable warmth to covering the costs of living every day," JDC CEO Ariel Zwang said in a statement. The \$7 million JFNA allocation will also help subsidize the costs of aliyah (immigration to Israel) from Russia.

Netanyahu accepts mandate to form gov't

Likud Party leader Benjamin Netanyahu received the mandate to form Israel's next government from President Isaac Herzog on Nov. 13. "After a series of election campaigns, the people clearly decided in favor of establishing a government headed by myself," Netanyahu said at the opening of his remarks after being tasked by Herzog to form a coalition. Noting that Israel has become a flourishing country through the efforts of generations, Netanyahu promised to help it reach still greater heights. He also promised to work to bring about more peace agreements between Israel and Arab countries. Those agreements would be based on "peace through strength, peace in exchange for peace." Herzog said, "Ladies and gentlemen, from the consultations I held, the following picture arises: 64 members of Knesset recommended Benjamin Netanyahu MK; 28 members of Knesset recommended Yair Lapid MK; and 28 members of Knesset chose not to recommend any member of Knesset for the role of forming a government." In accordance with Israel's Basic Law: The Government, Netanyahu will now have four weeks, with the possibility of a 14-day extension, to earn the formal support of at least 61 lawmakers to pass a confidence vote in the parliament.

Boston Mapping Project protest calls for an intifada

The antisemitic Mapping Project, launched by BDS Boston, led a protest calling for Jewish National Fund-USA to be shot down and for a new intifada against Israel to be launched. The protest was held on Nov. 5 outside JNF-USA's 2022 National Conference in Boston and also used the hashtag #ShutdownJNF. The Mapping Project, which came on the scene in June, essentially put a target on the back of Greater Boston's Jewish community - including synagogues, a teen program and an art center - singling them out as "oppressors" responsible for a long list of societal harms. Besides the chants for an intifada, posters could be seen promoting the Lions' Den, a Palestinian terrorist group that emerged in August in Nablus, and lauding Palestinian terrorist Uday Tamimi.

Resources. Continued from page 7

- ◆ Americans for Ben-Gurion University will hold a virtual "Ben-Gurion Day in the USA" on Wednesday, November 30, at noon. The program will include a tour of the new Ben-Gurion University archives. For more information or to register, visit <https://americansforbgu.org/BenGurion-DayintheUSA/>.
For additional resources, see previous issues of The Reporter on its website, www.thereportergroup.org/streams/miscellaneous-features/miscellaneous-features/tag/80309?.

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