

THE REPORTER

Published by the Jewish Federation of Greater Binghamton

BINGHAMTON, NEW YORK

May 1-7, 2020
Volume XLIX, Number 18

Chesed Challenge called a success

By Reporter staff

The Jewish Federation of Greater Binghamton announced that the Chesed Challenge was successful: the community matched the \$10,000 given by an anonymous donor.

"I am so proud of our community," said Shelley Hubal, executive director of the Federation. "In these difficult times, we pulled together and showed just how much we mean to each other. This is the true definition of community."

Hubal noted that many Jewish organiza-

tions will be hurting once the crisis is over and the funds will be needed. "The closings and cancellations are hitting many of our organizations," she added. "Regular income is down due to social distancing so these additional funds will help our community when it is time to restart."

Marilyn Bell, chairwoman of the 2020 Campaign and the Chesed Challenge, noted that fund-raising in a small community is not easy. "When I took on the responsibility of being Campaign chairwoman, it was with more than a little bit of trepidation; we all

know about the changing demographics here," she said. "However, we do pretty well, thanks to this amazing community."

Bell was not expecting another challenge that would threaten the community. "That was before anyone ever heard of COVID-19," she said. "Then along came an incredible anonymous donor offering to match any new gifts up to \$10,000. The response was overwhelming. I feel so grateful to be living here, and to be working first with Sima Auerbach, who eased me into my position, and now with Shelley Hubal. They are two wonderful executive

directors. And, of course, I'm so proud to be a part of this community."

Although fund-raising can be difficult during times of crisis, Hubal believes that it allows people to recognize that they are all in this together. "Our wonderful community was there for us during these difficult times," Hubal said. "I'm looking forward to seeing everyone when the crisis is over."

For additional thoughts about the Chesed Campaign, see Federation President Suzanne Holwitt's column on page 2 of this issue.

TC to hold virtual adult ed. program on "Jewish Bioethics During a Pandemic" on May 17

Temple Concord will hold a virtual adult education program called "Jewish Bioethics During a Pandemic with Dr. Carol and Rabbi Gary Gerson" on Sunday, May 17, at 10:30am, on Zoom. To register for the program, send an e-mail to Templeconcordbinghamton@gmail.com; a link will be sent prior to the program.

"We are reading daily about the shortage of personal protective equipment, ventilators and hospital beds," said organizers of

the event. "When we run out of these vital supplies and equipment, what ethical criteria do we use to decide who gets treated and who does not? Who decides? Do we assign higher value to some lives, do we use an algorithm based on medical criteria alone, or a simple lottery? We will review some of the algorithms offered for guidance to medical staff faced with crisis decisions."

Organizers added, "We will debate which

of these criteria we think are ethical, and review some of our Jewish sources which address ethically difficult decisions. What do our texts tell us about such decisions? There will be time for discussion."

Dr. Carol Gerson is a retired pediatric otolaryngologist and an active *mohelet* with a doctorate in bioethics. She is a faculty member of the medical schools of Northwestern and Tulane universities.

Rabbi Gary Gerson served as senior rabbi of Oak Park Temple B'nai Abraham Zion in the Chicago suburbs from 1979-2009. Now rabbi emeritus, he teaches courses in Jewish text, Kabbalah, Jewish thought and comparative religion. Gerson holds master's degrees in religion and psychology, along with rabbinic ordination, a doctorate in ministry with an emphasis in psychology and religion, and certification as a family therapist.

Spotlight

Jewish resources to occupy your family during social distancing – part 6

By Reporter staff

A variety of Jewish groups are offering online resources – educational and recreational – for those who are not allowed out of the house. Below is a sampling of those. *The Reporter* will publish additional listings as they become available.

◆ The Orthodox Union: The Women's Initiative: is offering the online series "Counting Toward Sinai Tefillah Series." The site says people can "learn about *teffilah* over the 49 days of Sefirat Haomer with 49 women from across the world." For more information, visit www.ou.org/women/counting-toward-sinai-podcast/.

◆ The website Judaism Alive! features the work of Rabbi Shlomo Einhorn and offers podcasts, audio classes, music and more. For more information, visit <http://www.rabbieinhorn.com>.

◆ The Milken Archive, www.milkenarchive.org, offers music, essays, interviews, documentaries, virtual exhibits and more about Jewish music.

◆ Reboot, www.rebooters.net/reboothome, calls itself "an arts and culture nonprofit that reimagines, reinvents and reinforces Jewish thought and traditions." It is offering three podcasts about life in quarantine and three video series: "Dispatches From Quarantine," "Coming of Age" and "The Joy of Quarantine," and podcasts "Kasher vs. Kasher," "In Quarantine" and "Closing." For more information, visit the website.

◆ The spring/summer edition of Tiferet Journal has been released online and can be found at <http://tiferetjournal.com/>. Due to

COVID-19, there will be no print version and the online version is being offered free.

◆ All 70 Faces Media publications – including My Jewish Learning, the Jewish Telegraphic Agency, Kveller, Alma and The Nosh – are offering new online experiences to connect people through Jewish rituals, food, books and more. To sign up for daily reminders of what is available, visit www.myjewishlearning.com/sign-up-for-daily-reminders-of-zoom-events-livestreams-and-other-online-resources/.

◆ Friends of IDF are offering a variety of Zoom classes. For more information and to register for events, visit www.fidf.org/covid19/engage.

◆ The Institute for Jewish Spirituality is offering free classes, including a week-day daily meditation and weekly Torah study. For more information, visit www.jewishspirituality.org/get-started/resources-for-challenging-times.

◆ The Jewish Virtual Library, a project of AICE, offers virtual tours of Israel at www.jewishvirtuallibrary.org/about-vic. The site notes that "the tour is self-guided. You can either choose to follow the tour we've created for you or create your own itinerary and jump around to the cities and sites that most interest you. In addition to photographs and descriptions of the places you'll visit, we've added a host of links to articles, documents and other materials that will help you learn more about your destination."

◆ The World Zionist Organization is offering a live daily e-session on Israel and related topics. To sign up, visit www.tfaforms.com/4811742.

www.tfaforms.com/4811742.

◆ Hadassah@Home Online Activities, www.hadassah.org/belong/member-engagement.html#programs, offers a variety of live and recorded activities and classes.

◆ The Pardes Institute for Jewish Studies is offering online learning resources. There is information and discussion of the weekly *parasha*. Others "relate to illness, hope, resilience, community and more." For more information, visit www.pardes.org.il/strength-courage.

◆ Tablet Magazine has launched "Tablet Live!," a new weekly series of live events that can be accessed on Zoom. The series will include concerts, culinary experiences, performance art happenings, and talks with artists, writers, political leaders, rabbis and rappers. Viewers will be able to send in questions before the events. For more information, visit www.tabletmag.com/sections/news/articles/tablet-live-web-series.

◆ The Torah.com, www.thetorah.com, seeks to make "academic biblical scholarship accessible and engaging to readers from all backgrounds." Articles and essays includes those about the weekly *parasha*, Jewish holidays, biblical criticism, modern faith, archaeology, morality, ethics and more. People can subscribe to a weekly e-mail that lists new articles of interest.

◆ The Jewish Council for Public Affairs is holding webinars on advocacy and education during COVID-19. They focus on "Jewish Values During the Pandemic" and "Jewish Advocacy During the Pandemic." To learn about upcoming webinars or view those that

have already taken place, visit <https://www.jewishpublicaffairs.org/covid-19-videos/>.

◆ Be'chol Lashon offers short videos highlighting the "diversity of Jewish life" at <https://globaljews.org/videos/>.

◆ The Orthodox Union is offering an ongoing series of mental health programs on Monday and Thursday nights. To learn about upcoming programs or view previous programs, visit www.ou.org/mental-health-live-programming. The programs will also be available on the OU Facebook page: OU Fb Live.

◆ Chabad.org is offering "Coronavirus Cooking" recipes, many with ingredients people might already have in their homes. For these recipes and more, visit www.chabad.org/recipes/default.htm.

◆ The Jewish National Fund is offering a variety of virtual programs, including a virtual Shabbat experience, educational programming about Israel and more. For a listing of programs and how to join them, visit www.jnf.org/menu-3/videos/ondemand.

◆ Yachad, an organization for those with special needs, is offering "Yachad On Demand" at www.yachad.org/yachadondemand. Visit the site for live events, a video library, resources and more.

For more resources, see the last five issues of *The Reporter* or visit www.thereporter.org/Article.aspx?aID=5484, www.thereporter.org/Article.aspx?aID=5499, www.thereporter.org/Article.aspx?aID=5502, www.thereporter.org/Article.aspx?aID=5512 and www.thereporter.org/Article.aspx?aID=5519.

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First person

To my Holocaust-survivor grandmother, who had a penchant for Wimbledon

By Jackson Richman

(JNS) – My grandmother, Reggie Richman, passed away on April 10 at the age of 92 from complications due to the coronavirus (she also had pneumonia). She was a Holocaust survivor, a teacher, a mother, grandmother and great-grandmother. Those titles complimented each other as she went through life, relaying her experiences, knowledge and love to those she knew.

She was born in Munich, Germany, and was 5 years old when Hitler rose to power. She was 10 when the Germans took her into custody on a Shabbat and put her in jail, followed by transporting her to the Polish border. Once there, an order came from Hitler for the train to go back to Germany with her still on it.

As my grandmother recalled, after Kristallnacht in November 1938, she escaped by train with her older sister to the French border and lived in an aunt's house, and later in a children's home, where she hid with six others. Years later, when the Germans, who had already invaded France, sought to pick them up, the Swiss Jewish people who ran the home asked to request to the consulate they be released. The group was escorted back to their home and then the Swiss border, where they were told that the children couldn't enter.

The father of the home gave his oldest daughter, who was 17, money and told her to go with the children to southern France. Their journey consisted of them scrounging for whatever food they could while staying in a hotel room with one bed; half of the kids slept on it one night, while the other half slept on floor. They would switch positions the following night.

After entering the unoccupied zone, the children ended

up in a Jewish orphanage, where a strict director was replaced with one who was more friendly. After one of the children was almost picked up by the Nazis, who said that they didn't have a train for her at the moment to be deported, the orphanage worked to get the children into hiding. My grandmother alone was adopted by a loving Catholic farm family in central France after their professor daughter took her out of the orphanage.

The family on the farm, where she lived for two-and-a-half years until the war ended, did not make her go to church. My grandmother, who knew she was Jewish, would identify as Protestant to stay safe in what was a Christian country. She was loved and cared for from the moment she arrived at their home. The daughter who saved her would visit her when she was not working and teach history to my grandmother, whose studies had obviously been interrupted.

The family was eventually recognized as the Righteous Among the Nations by Yad Vashem, Israel's Holocaust remembrance museum and memorial in Jerusalem.

After the war, my grandmother was reunited with her family and learned that her older brother perished at Auschwitz. The family moved to Minnesota, where she resumed her studies with the ninth grade.

A few years later, a cantor who visited her synagogue saw her and thought that his brother would be a good match for her, which came to be true. They moved to Illinois



Reggie Richman, grandmother of Jackson Richman, Washington, DC, correspondent for JNS. (Photo courtesy of Jackson Richman/JNS)

and raised their three children, including my father, giving them the blessed childhood that my grandmother sadly never had.

My grandmother was a foreign-language teacher at a public school. She knew English, French, German and Spanish. She taught not only those languages, but also how to have a kind and tolerant tongue.

My memories of her include hearing her story of surviving as a hidden child and raising her children with her husband, Jack, whom I'm named after. Her children raised their own children and taught them the values they were taught by her, including being friendly to one another and to not let anyone feel lonely, as she was growing up.

I remember the precious times I had with her, including teaching her how to check e-mail and watching tennis on TV

with her, an activity she loved, especially witnessing Rafael Nadal and Roger Federer face off in a legendary Wimbledon match.

In her final days, my grandmother was in a New Jersey hospital, and my aunts were only able to see her twice while dressed in Hazmat suits. My father, who lives with my mother in Illinois, was in touch only by phone, due to the restrictions imposed everywhere amid the coronavirus pandemic. Despite the circumstances, her children and the rest of her family wanted her to know that she was beloved and not alone.

See "Grandmother" on page 7

Opinion

From the Desk of the Federation President

In appreciation

SUZANNE HOLWITT

It's at times like this, when things seem difficult, that good people step up to the proverbial plate. I am so proud of our community: you met the challenge of our anonymous donor and we matched \$10,000 to support the work of our Jewish Federation.

More important than meeting the goal is the way everyone has reached out to "touch someone" whether by phone,

e-mail, snail mail, or Zoom: our community has asked how others were doing, has provided assistance either through their own efforts or by reaching out to others, including through Jewish Family Service. Thank you.

I know that the temples/synagogues/Chabad/Federation have made calls or offered assistance to check that needs are being met, even if that need is just a chance to chat.

We've reached out to others who have unfortunately lost a loved one during these difficult times, and celebrated in one way or another with those who've had celebrations.

These are the definitions of community. I am so proud to be part of our community and to be president of the Federation. Thank you doesn't seem to be enough, but it's all I can say to all of you.

In My Own Words

Supreme Court decision

RABBI RACHEL ESSERMAN, EXECUTIVE EDITOR

Do you want this person to pick your Supreme Court justice? That's the question some people ask when deciding who to vote for for president. Yet, over the years, Supreme Court justices have surprised the person who nominated them by following the rule of law, rather than the rule of politics.

There has been a great deal of discussion about whether the Supreme Court is moving to the political right, although the justices under the microscope might take offense at that, saying they are just following their judicial philosophy on how to interpret the Constitution. Of course, sometimes ideas of justice change when the world changes. For example, in 1896, in Plessy v. Ferguson, the court upheld racial segregation laws, saying that it was permissible to segregate people by race as long as the education they received was the same. (This became known of the "separate but equal doctrine.") This decision was overturned in 1954 in Brown v. Board of Education of Topeka, which noted that "separate but equal" was rarely the true state of education.

The reason for this ruling was the court's interpretation of the 14th Amendment, which says, "No state shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States; nor shall any state deprive any person of life, liberty, or property, without due process of law; nor deny to any person within its jurisdiction the equal protection of the laws."

This is why I'm applauding a recent Supreme Court decision. In the case known as Ramos v. Louisiana, the judges noted an inconsistent judicial practice. In criminal trials in almost all states, a jury vote had to be unanimous for a person to be convicted. The states of Louisiana and Oregon allowed for convictions as long as the majority of jurors voted that way. The Supreme Court declared that those laws must be discarded: the rule of law is now the same for all 50 states.

Writing much of the decision was Justice Neil Gorsuch, whose nomination to the court was so controversial. Yet, it was Gorsuch who noted that "courts in both Louisi-

ana and Oregon have frankly acknowledged that race was a motivating factor in the adoption of their States' respective nonunanimity rules" as one of his reasons for saying those laws should not stand. Whatever I may feel about decisions he makes in the future, this one makes me feel he's spoken out against racial inequality and that deserves to be noted.

Do not deny anyone equal protection of the law: that's something the United States has striven for without complete success. Note carefully the words of the 14th Amendment, though. It says "citizens of the United States." It does not say only men; it mentions no age limitation; it speaks to no particular race, ethnicity or religion; it does not mention one's gender, or whether one has no gender, mixed gender or is gender neutral. It only says citizens. If we were to depend on a strict construct of this amendment, then discrimination in all its forms would be outlawed. That interpretation would be one we all should applaud.



Jewish Federation
OF GREATER BINGHAMTON

Suzanne Holwitt, President
Shelley Hubal, Executive Director

607-724-2332 ~ www.jfgeb.org

The Reporter Editorial Committee

Rachel Coker, chairwoman
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HOW TO REACH THE REPORTER

Mail ~ The Reporter, 500 Clubhouse Rd. Vestal, NY 13850

E-mail ~ TReporter@aol.com

Phone ~ 607-724-2360 or 800-779-7896

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THE REPORTER
Published by the Jewish Federation of Greater Binghamton

BINGHAMTON, NY

OPINIONS

The views expressed in editorials and opinion pieces are those of each author and not necessarily the views of the Jewish Federation of Greater Binghamton.

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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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Regular weekly deadline is noon, Wednesday, for the following week's newspaper.

Executive Editor Rabbi Rachel Esserman

Layout Editor Diana Sochor

Advertising Bonnie Rozen

Bookkeeper Kathy Brown

Production Associate Christi Sturdevant

Proofreaders

Barbara Bank, Eleanor Durfee, Fran Ferentinos,
Leah Ferentinos, Rebecca Goldstein Kahn,
Merri Pell-Preus, Ilene Pinsker, Heidi Thirer



"The Reporter" (USPS 096-280) is published weekly for \$36 per year by the Jewish Federation of Greater Binghamton, 500 Clubhouse Road, Vestal, NY 13850-3734. Periodicals Postage Paid at Vestal, NY and at additional mailing offices. POSTMASTER: Send address changes to The Reporter, 500 Clubhouse Road, Vestal, NY 13850-3734 or reach us by e-mail at TREPORTER@AOL.COM.

www.thereporter.org

Ins and outs of Israel's unprecedented national emergency unity government

By Dov Lipman

(JNS) – Israel's 15-month political stalemate, which led to three election cycles within the course of a year, has come to a close with the signing of a unity government deal between Israeli Prime Minister Benjamin Netanyahu, head of the Likud Party, and Blue and White Party head Benny Gantz. The two sides are calling it a "national emergency government" in large part to manage the ongoing coronavirus crisis, which has stymied Israel along with the rest of the world.

ANALYSIS

Both leaders posted tweets upon the signing. Netanyahu wrote that the deal is a fulfillment of his promise to form a "national emergency government that will work to save lives and the livelihoods of the citizens of Israel." Gantz tweeted that "we prevented a fourth election. We will protect democracy. We will fight the coronavirus and care for all Israeli citizens."

Netanyahu wrote that the deal is a fulfillment of his promise to form a "national emergency government that will work to save lives and the livelihoods of the citizens of Israel." Gantz tweeted that "we prevented a fourth election. We will protect democracy. We will fight the coronavirus and care for all Israeli citizens."

Knesset member Yariv Levin, lead negotiator for the Likud now slated to serve as speaker of the Knesset in the new government, told JNS that "this emergency government is the right thing at the right time. We need unity to deal with the country's health and economic challenges."

The unity deal, which is structured as six months of an "emergency government" to be followed by a more permanent one, established Netanyahu as prime minister for the first 18 months, during which Gantz will be vice prime minister and minister of defense, followed by Gantz taking over the premiership for 18 months, during which Netanyahu will be vice prime minister.

Knesset member Moshe Ya'alon, of Yesh Atid-Telem, which used to be part of Blue and White but split off due to Gantz's partnering with Netanyahu, attacked the deal, telling JNS that "this government is bad for Israel."

He insisted that "Israel needs leadership that will rehabilitate Israeli democracy with checks and balances between its branches. Instead, we now have a dictatorship of one person: Netanyahu. Israel needs a leader who sets a personal example with no corruption. But now, we have a leader who only cares about himself and not the people."

The deal was to be formally signed after Yom Ha'azmaut, Israel's Independence Day, celebrated this year on April 28-29. The first order of business will be to pass legislation to set the Netanyahu-Gantz rotation in motion.

While Israeli law allows a prime minister to serve while under indictment, it prohibits a minister from doing so. A law will be passed to enable Netanyahu to serve as vice prime minister (the official title is "acting prime minister") when Gantz becomes the prime minister, despite the fact that he may be in middle of his trial on corruption charges at the time.

A law will also be passed that says that if either of the two decides to leave and collapse the government, the leader of the other party becomes prime minister automatically, with new elections being delayed for six months. This law addresses the fear in Blue and White that in order to prevent Gantz from becoming prime minister, Netanyahu will simply pull Likud out of the government as the first 18 months come to an end, which would leave the coalition with a Knesset minority and lead to an election.

The agreement dictates that the emergency government won't move forward with any significant legislation not related to the coronavirus crisis, with one exception: Israeli sovereignty over Jewish communities in the West Bank.

Levin told JNS that "we have a historic opportunity to apply our sovereignty in Judea and Samaria [the West Bank], and it is best to do so with a wide, unity government."

Blue and White, which had been against such a move, has compromised and agreed that from July 1 – assuming that there is American support for it – Netanyahu can bring a vote for annexing parts of the West Bank to the Knesset, and that this legislation will be expedited by the Knesset committees. Blue and White members will be allowed to vote according to their ideology, though a Knesset majority will be required for this move.

During the first six months, the government won't fill key vacancies, such as positions of state prosecutor and police commissioner. During this period the two sides will negotiate the platform for the remaining 30 months of the government's term.

The agreement does address the controversial issue of



Election posters hung by the Blue and White Party show candidate Benny Gantz and Likud candidate, Israeli Prime Minister Benjamin Netanyahu, on February 18. (Photo by Miriam Alster/Flash90)

the conscription of the ultra-Orthodox (*haredim*) to the Israel Defense Forces. The sides have agreed to pass a law that gives the government the power to set the annual quotas that must be met by this specific segment of Israeli society, a victory for the ultra-Orthodox parties that wanted to maintain such control.

The unity deal was signed after compromises were reached on the two issues of greatest contention between the two sides: judicial appointments and the court ruling against Netanyahu serving as prime minister.

During the last five years, the justice minister has come from the conservative camp, and significant reforms were made to the system in an attempt to appoint conservative judges to the bench.

Blue and White demanded that former labor-union chief MK Avi Nissenkorn be appointed justice minister. To counter the left-wing influence over the ministry and continue the move toward more conservative judges, Likud demanded veto power over judicial nominations. The two sides agreed that MK Zvi Hauser from Gantz's camp would serve on the committee for judicial appointments. Hauser is a conservative who served as Netanyahu's Cabinet secretary in the past and who has a "strong voice" for judicial independence; he is also vocal against right-wing attacks on the courts, making him a committee member who satisfies both sides.

This element of the agreement was attacked harshly by the opposition, with MK Yair Lapid, chairman of Yesh Atid, tweeting that Blue and White has "agreed to allow the criminal defendant to appoint the judges that will adjudicate his affairs."

As was expected, appeals were filed with Israeli's Supreme Court, asking its justices to prohibit Netanyahu from forming a new government and becoming prime minister while under indictment. Netanyahu asked Gantz to agree that if the court does so, then Blue and White would support a law to circumvent the court's decision and allow him to serve. Gantz compromised, agreeing that if the court issues such a ruling then that will automatically trigger a fourth election, with Gantz serving as interim prime minister.

The coalition agreement dictates that the government will start with 32 ministers, divided equally between the

See "Unity" on page 4

On the Jewish food scene The joy of pickles

I like almost every kind of pickle. I'm the type of person who keeps an eye on that pickle on your plate and have been known to ask, "Are you going to eat that?" It pains me to watch a pickle go to waste, even if it's not one of my favorites.

There are too many varieties of cucumber pickles to write about or list all of them, and I'd actually be hard pressed to describe a favorite. It depends on my mood, but I'm willing to eat all of them. Well, I'm not that thrilled with the current burn-your-mouth-so-you-can't-taste-anything-else trend of pickle, but I have found some spicy ones I like. I've even discovered pickles brined in booze: they contain alcohol, although I've yet to see a warning label, or age requirement, on them.

I not only like pickles made from cucumbers, but from a variety of other vegetables. I remember when the only time I could eat a pickled tomato was during visits to Brooklyn because pickled green tomatoes were unavailable in Broome County. (Unfortunately, I haven't been able to find a jar whose ingredients don't contain preservatives so it's been a few years since I've eaten one.) One of my favorite small plates that comes with Korean meals is a pickled radish, a vegetable I normally dislike, but which is wonderful and refreshing when pickled.

Thinking back, I believe my mom once tried to make pickles, but I have no memory of whether that was a success. I've thought about doing that myself – especially the quick pickle recipes I've seen – but the addition of sugar stops me. It's not that I don't eat sugar in already prepared foods, but, after years of not being allowed to eat sugar (medical diet), I still can't add it to food.

I've been known to use pickles in other foods. For example, my favorite recipe for egg salad contains not only a particular type of pickle, but a tablespoon or so of the pickle juice. Pickle flavoring has invaded other forms of cooking. One fast food restaurant even has a batter that contains pickle flavoring. I haven't tried that, but I can understand the impulse: think of the pickles added to sandwiches for the tang or their ability to cut through the greasy taste. I have found one pickle-flavor item that I disliked: pickle-flavored potato chips. They did not taste like pickles; the taste was similar to eating a tablespoon of dill on its own. (No, thanks.)

Pickles were once considered a Jewish food and not only because almost every deli served a relish tray to nibble on while you were waiting for your meals. In the early 20th century, social workers in New York City were concerned about schoolchildren – those who were the children of Jewish immigrants – eating pickles as their main dish for lunch. The social workers believed that eating pickles made Jews excitable, which they didn't consider a good thing. After all, they were trying to teach these children to be like model Americans (which meant making them act like Anglo-Saxon Protestants) and pickles weren't helping.

An excitable Jew eating pickles: yep, that describes me. I see no problem with expressing enthusiasm (you should see me in *The Reporter* office when I receive a review copy of a book I really wanted) nor do I see a problem with eating pickles. After all, pickles can spice up your food and your life.

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Esther Marcovski Channin

The Jewish Community wishes to express its sympathy to Alfred Lavker on the death of his wife,

Pamela Lavker

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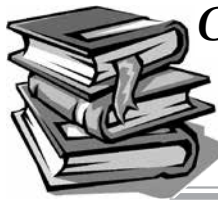


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Off the Shelf

Novels that take place in Israel-part 1

RABBI RACHEL ESSERMAN

Novels that take place in Israel tend to fall into two categories: those that talk about domestic life and those that focus on *hamatzav* (literally “the situation,” referring to the Israeli-Palestinian conflict). However, it’s difficult to draw lines between domestic and political arenas because they overlap: most Jews – male and female – do a stint in the army and almost everyone has been either affected by terrorism or knows someone who has. Underlying some personal drama are emotions raised by those who lived through, or lost relatives during, the Holocaust. The mixture of these topics makes for interesting reading. This first review focuses on three novels that concentrate on the more domestic aspects of life.

“The Liar”

One mistake – one lie – can have terrible consequences. At least, that’s part of the lesson learned in “The Liar” by Ayelet Gundar-Goshen (Little, Brown and Company), although the truth of the matter is far more complex. Nofar Shalev has had a terrible summer vacation: her work at an ice cream parlor has not turned into the adventure she hoped it would be. Unknown to her, she is being watched by Lavi Maimon, a teenager who lives above the alley behind the ice cream parlor and watches Nofar when she walks to the bathroom outside the shop. One day at the end of summer, Avishai Milner, a winner of a singing contest whose career has stalled, walks into the ice cream parlor and takes out his frustration on Nofar, who has already endured too much humiliation in one day. When she stalks outside the shop and screams, everyone thinks that Avishai, who followed her into the alley, did far more than insult her. That is, everyone but Lavi, who watched what occurred through his window and knows the truth. Life for Nofar and Avishai quickly spins out of control as their lies,

misstatements and hesitations take on a life of their own.

While the basic premise sounds simple, the beauty of Gundar-Goshen’s novel is that the actual situation turns out to be far more complex than expected. For example, Lavi starts to blackmail Nofar, demanding that she spend time with him. These two loners, both of whom feel they have never lived up to their parents’ expectations, actually find a connection. Avishai does not help himself when using sarcasm with the police and goes about the wrong way to try to prove Nofar is a liar. Then halfway through the novel, the author introduces another character, Raymonde, an elderly woman who also lets a misunderstanding turn into a lie. Yet, like Nofar, the results are not black and white, but a far more interesting mix of grey.

“The Liar” contains far more character development than plot. Yet, the novel is very suspenseful – meaning that readers will be impatient to learn how the story resolves. They may find themselves reading slowly, though, because Gundar-Goshen does such a wonderful job analyzing human nature that they won’t want to miss a word of her descriptions of the emotional and irrational ways people behave.

“Pain”

Personal satisfaction versus family obligations: that is an over-simplistic view of Zeruya Shalev’s “Pain” (Other Press). The pain Iris feels is both physical and psychological. The physical pain is a result of being injured in a terrorist attack 10 years before – a pain that has suddenly returned. The psychological pain is based on her relationship to her family.

Although Iris’ career as a school principal is a success, less so is her marriage. She and her husband, Mickey, have grown apart. Her daughter, Alma, has moved to Tel Aviv and has little time for her parents. She also seems a bit

aimless – working as waitress, rather than attending college or planning for her future. Omer, Iris’ younger child, has always been the difficult one: Iris blames herself for focusing more on Omer than Alma when the two were growing up. Then suddenly her life changes: the pain doctor she sees to treat her newest bout of pain is none other than Eitan, the lost love of her life. Their connection is immediate: it’s almost as if the years they were apart never took place.

Although at first the plot focuses on Iris and Eitan’s affair, it slowly takes a different direction: something is wrong with Alma and it’s unclear exactly what. When Iris discovers what is really going on, she faces a difficult choice. Should she sacrifice her own happiness to save her daughter, or is her dream of a life with Eitan just that: a dream that can’t come true? Learning about Iris’ early life – the death of her father and her relationship with her mother – helps place her decisions into perspective. The novel then becomes far more interesting and complex than a simple love story. Filled with biblical imagery and descriptions of emotions, “Pain” shows just how complex is the human heart.

“The Teacher”

Who is Elsa Weiss? That question forms the core of “The Teacher” by Michal Ben-Naftali (Open Letter). In fact, when the novel opens more than Elsa’s life story is unknown. The narrator begins by using the pronoun “we” and does not reveal her gender or relationship to the teacher until the book’s fourth chapter. In fact, the only thing that is apparent in the first few pages is that Elsa has jumped from the window of her apartment and no one knows the reason why.

The narrator’s desire to discover what occurred – to learn why Elsa would want to die – is what drives the story. While the narrator admits that it’s impossible to know what happened to Elsa before she came to Israel, that doesn’t mean she won’t try to find out. Details of Elsa’s life are very slowly revealed; for example, even when the narrator finally mentions the subject that Elsa taught, the explanation of why she picked that subject is discussed later in the novel. The narration moves forward and back in time, with readers learning about Elsa’s life in Europe before World War II, what happened to her family during that time and how she finally arrived in Israel. Why does the narrator care so much? Somehow, Elsa – a woman who seemed to have no connections with others, who seemed to have renounced beauty – made an impression on her students.

The explanations of Elsa’s emotions are generally well done, but at times it was difficult to understand exactly what the author was trying to convey. That introspection made the novel feel static and, unfortunately, by its end failed to keep my interest. Part of the problem is that Ben-Naftali is trying to do the almost impossible: to understand a survivor’s story without letting her speak for herself.

Part two of this review will appear in an upcoming issue of The Reporter.

Unity.....Continued from page 3

two sides. Blue and White will hold the following portfolios: defense; foreign affairs (for the first 18 months); justice; immigration and absorption; culture and sport; communications; agriculture; strategic affairs; tourism; social equality; science and technology; and Diaspora affairs. They will also create a Minority Affairs Ministry, which will be led by a professional minister from the Arab sector.

The Labor Party will be joining the government as part of Gantz’s camp, and will be given the economy and welfare ministries.

Likud will control the ministries of finance, public security, transportation, housing, environment, intelligence, regional cooperation, periphery, energy, Jerusalem affairs and foreign affairs (for the latter 18 months). In addition, Likud will hold the position of Knesset speaker for the full 36 months. Likud will give the interior, health and religious affairs ministries to the ultra-Orthodox parties that are part of Netanyahu’s bloc.

A question mark remains regarding the Education Ministry. At the moment, the right-wing Yamina Party, led by current Defense Minister Naftali Bennett, is not joining the administration. As a result, Likud will head the portfolio, but it will be available for Yamina should the party choose to join the government.

The agreement gives Gantz’s bloc control over the Foreign Affairs and Defense Committee, in addition to the House Committee, which controls the Knesset agenda. Likud will head the Finance Committee and the special committee handling the coronavirus crisis. Netanyahu retains control over who will serve as ambassador to the United Nations, the United Kingdom, France and Australia for the entire lifespan of the government. The ambassador to the United States will be chosen by whoever is prime minister at the time.

The 72-seat coalition will expand from 32 to 36 ministries after the initial six-month emergency government, making it the largest government in Israel’s history.

LEGAL NOTICE

NOTICE OF FORMATION of VitalUS Real Estate LLC. Articles of Organization filed with the Secretary of State of New York (SSNY) on 02/20/2020. Location: Broome County. SSNY designated as agent for service of process on LLC. SSNY shall mail a copy of process to: VitalUS Real Estate LLC at 23 Oakdale Rd, Johnson City, NY, 13790. Purpose: Any lawful purpose

182 WIN, LLC NOTICE OF FORMATION OF LIMITED LIABILITY COMPANY (“LLC”)

Articles of Organization of 182 Win, LLC filed with the NYS Secretary of State (NYSS) on 3/9/20. Office of LLC is in Broome County. The Secretary of State designated as agent for service of process against it. NYSS shall mail process to 182 Baldwin Street, Johnson City, NY 13790. Business purpose: any lawful activity.

NOTICE OF FORMATION OF LIMITED LIABILITY COMPANY: The name of the limited liability company is: Tammy S. Lippman LCSW, PLLC (the “Company”). The date of filing of the Articles of Organization of the Company with the Secretary of State was February 25, 2020. The county in which the principal place of business of the Company shall be located is Broome County. The Secretary of State has been designated as agent of the Company upon whom process against it may be served. The Secretary of State shall mail a copy of any process against the Company, to Hinman, Howard & Kattell, LLP, Attn: Ryan M. Mead, 80 Exchange Street,

Suite 700, Binghamton, NY 13901. The purpose of the business of the Company is any lawful business purpose.

NOTICE OF FORMATION OF LIMITED LIABILITY COMPANY: The name of the limited liability company is: Channel Investors, LLC (the “Company”). The date of filing of the Articles of Organization of the Company with the Secretary of State was March 11, 2020. The county in which the principal place of business of the Company shall be located is Broome County. The Secretary of State has been designated as agent of the Company upon whom process against it may be served. The Secretary of State shall mail a copy of any process against the Company, to Hinman, Howard & Kattell, LLP, Attn: Jon J. Sarra, Esq., 80 Exchange Street, Binghamton, NY 13901. The purpose of the business of the Company is any lawful business purpose.

NOTICE OF FORMATION OF LIMITED LIABILITY COMPANY: The name of the limited liability company is: People Grow Together, LLC (the “Company”). The date of filing of the Articles of Organization of the Company with the Secretary of State was February 20, 2020. The county in which the principal place of business of the Company shall be located is Broome County. The Secretary of State has been designated as agent of the Company upon whom process against it may be served. The Secretary of State shall mail a copy of any process against the

Company, to Attn: Daniel Mastey, 256 State Line Road, Windsor, NY 13865. The purpose of the business of the Company is any lawful business purpose.

NOTICE OF FORMATION OF LIMITED LIABILITY COMPANY: The name of the limited liability company is: The Self Stories, LLC (the “Company”). The date of filing of the Articles of Organization of the Company with the Secretary of State was March 17, 2020. The county in which the principal place of business of the Company shall be located is Broome County. The Secretary of State has been designated as agent of the Company upon whom process against it may be served. The Secretary of State shall mail a copy of any process against the Company, to Hinman, Howard & Kattell, LLP, Attn: Richard C. Lewis, 80 Exchange Street, Ste. 700, Binghamton, NY 13901. The purpose of the business of the Company is any lawful business purpose.

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

1. The name of the limited liability company (“LLC”) is 33 South Washington St LLC.
2. The date of filing of the Articles of Organization with the Secretary of State is March 19, 2020.
3. The County within the State of New York in which the principal office of the LLC is located is Broome.
4. The Secretary of State of the State

of New York is hereby designated as agent of the LLC upon whom process against it may be served. The post office address to which the Secretary of State shall mail a copy of any process against the LLC served upon him or her is: 21 Timberbluff Court, Binghamton, NY 13903.

5. The character or purpose of the business of the LLC is any purpose allowed by law.

NOTICE OF FORMATION OF LIMITED LIABILITY COMPANY: The name of the limited liability company is: Beston Home Inspection Services, LLC (the “Company”). The date of filing of the Articles of Organization of the Company with the Secretary of State was April 8, 2020. The county in which the principal place of business of the Company shall be located is Broome County. The Secretary of State has been designated as agent of the Company upon whom process against it may be served. The Secretary of State shall mail a copy of any process against the Company, to Hinman Howard & Kattell, LLP, Attn: Robert W. Carey, 80 Exchange Street, Suite 700, Binghamton, NY 13901. The purpose of the business of the Company is any lawful business purpose.

607 Construction LLC NOTICE OF FORMATION OF LIMITED LIABILITY COMPANY (“LLC”)

Articles of Organization of 607 Construction LLC filed with the NYS Secretary of State (NYSS) on 4/8/2020. Office of LLC is in Broome County. The Secretary

of State designated as agent for service of process against it. NYSS shall mail process to 434 Cloverdale Road, Chenango Forks, NY 13746. Business purpose: any lawful activity.

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Articles of Organization of 644 Gage Road, LLC filed with the NYS Secretary of State (NYSS) on 4/17/2020. Office of LLC is in Broome County. The Secretary of State designated as agent for service of process against it. NYSS shall mail process to 1963 Bradley Creek Rd, Endicott, NY 13760. Business purpose: any lawful activity.

Notice of Formation of Mushock Development LLC

Arts. of Org. filed with Secy. of State of NY (SSNY) on 07/17/2006. 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, 1137 Simon Road, Endicott, New York 13760. Purpose: any lawful activities.

Notice of Formation of BRAVE2BU, LLC. Arts. of Org. filed with Secy. of State of NY (SSNY) on 04/16/20. Office location: Broome County. SSNY designated as agent of LLC upon whom process against it may be served. SSNY shall mail process to: 4132 Gregory Rd., Binghamton, NY 13903. Purpose: any lawful activities.

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Jewish philanthropies establish \$80 million fund for nonprofits during pandemic

By JNS staff

(JNS) – Seven Jewish foundations joined together to announce on April 20 the launch of the Jewish Community Response and Impact Fund, which will provide more than \$80 million in interest-free loans and grants as thousands of Jewish nonprofit organizations are experiencing unprecedented needs due to the coronavirus pandemic.

The challenges have affected every sector of Jewish communal life, including organizational closures, staff layoffs, canceled programs, a pivot to online education, an anticipated increase in financial-aid needs, a decrease in fund-raising and other operational interruptions.

“We recognize the dire health and economic needs that the pandemic has created and applaud the heroic efforts by so many to address them. We have also seen firsthand the acute challenges Jewish organizations across the country are facing,” said JCRIF’s funders, which include the Aviv Foundation, the Charles and Lynn Schusterman

Family Foundation, the Jack, Joseph and Morton Mandel Foundation, the Jim Joseph Foundation, Maimonides Fund, the Paul E. Singer Foundation and the Wilf Family Foundation.

“While this fund alone cannot address all of those challenges, we believe that investing together in these vital pillars of Jewish life will help ensure a stronger future for American Jewry in the months and years to come,” they said.

JCRIF includes two components: a loan program and an aligned grant program. The loan program will provide short-term unsecured loans to alleviate cash flow challenges and to enable organizations to maintain services and/or make payroll in the coming three to six months.

The loan program will be based at the Nonprofit Finance Fund, which will act as the loan fund administrator and lender of record. It will also partner with the Jewish Federations of North America, which will source and recommend loan applications. Shira Hutt, JFNA chief of staff and an

experienced nonprofit and philanthropic professional, is serving as JFNA’s liaison to the program. JFNA will work with key national Jewish networks, including members of the National Emergency Coalition, as well as independent Jewish nonprofits, to source loan applicants.

The aligned grant program will provide a combination of emergency funding for immediate needs and strategic funding to address organizational and sector-wide shifts catalyzed by the crisis. The program seeks to provide an efficient, simplified and accelerated application and reporting system for both applicants and grant recipients. It will supplement each foundation’s current grant making to Jewish organizations.

To create an efficient process that ensures quick turnaround and deployment of resources, both programs will proactively source funding opportunities rather than accept unsolicited proposals. The fund welcomes additional investors.

ADL: Nearly two-thirds of American Jews feel less safe now than a decade ago

By Jackson Richman

(JNS) – Nearly two-thirds of American Jews believe that they are less safe today than a decade ago, according to a new survey by the Anti-Defamation League on Jewish encounters with antisemitism in the United States.

The survey found that 54 percent of American Jews have either experienced or witnessed an incident they deem was motivated by antisemitism, while 63 percent of Jews say their communities are “less safe” than they were a decade ago.

“Our tracking has shown that lethal and non-lethal antisemitic attacks have been on the rise in recent years, and now we’ve also found that American Jews are deeply concerned for their personal safety and their families’ and communities’ security in a way that they haven’t been in more than a decade,” said ADL CEO and national director Jonathan Greenblatt. “It is a sad state of affairs that in the face of widespread anxiety about antisemitic attacks, some Jewish Americans are modifying their routines and avoiding public displays of Judaism to minimize the risk of being targeted.”

The survey was conducted by leading public opinion and data analytics firm YouGov in January 2020, prior to the outbreak of the coronavirus pandemic. It was released ahead of Yom Hashoah, or Holocaust Remembrance Day, on April 21.

“We recognize the reality on the ground has changed dramatically for Jewish communities, as it has for all communities, in recent months; this survey offers a snapshot of a window in time prior to the coronavirus outbreak that has so altered our daily lives,” said Greenblatt. “We are also assessing the state of antisemitism in the current environment and its impact on the Jewish community, and will have additional data to share in the weeks and months ahead.”

The survey does not address the role of anti-Israel attacks, rhetoric and violence.



Swastikas on the Jewish Community Center in Fairfax, VA. (Photo courtesy of Twitter)

In the survey, 49 percent of Jews say they have heard antisemitic comments, slurs or threats targeting others, while 21 percent have themselves been directly targeted by antisemitic remarks. An estimated 14 percent of Jews have experienced antisemitic harassment online.

Roughly half of those surveyed said they were worried that a person wearing a yarmulke (*kippah*) or other public display of Judaism would be physically assaulted or verbally harassed on the street or in a public place.

Meanwhile, 14 percent of those polled know someone who has been physically attacked because they are Jewish. Additionally, 22 percent of respondents are affiliated with a Jewish institution that has been vandalized, damaged or defaced because of antisemitism.

Moreover, some 27 percent of Jews have employed at least one strategy to avoid being targeted, with the most common strategy (12 percent) being avoiding markers of Jewish identification, including not using one’s last name, or not wearing a Jewish star or identifying as Jewish on a social-media site.

Finally, 11 percent responded having trouble sleeping or concentrating or feeling anxious after experiencing online hate or harassment.

In 2019, American Jews were barraged with news about violent anti-Jewish attacks, including a Shabbat-morning shooting at Chabad of Poway in Southern California by a lone teenage gunman with white-supremacist views on April 27, leading to the death of 60-year-old Lori Kaye; a fatal shooting at a kosher supermarket in Jersey City, NJ, on December 10 that led to four deaths, including two Chasidic Jews, a store employee and a police officer; and stabbings at a Hanukkah celebration in Monsey, NY, on December 28, injuring multiple Jewish guests and leading to the death of 72-year-old Yosef Neumann.

“The specific focus of this survey was to document the types of experiences related to antisemitism experienced by Jews; for instance, whether people experienced physical attacks, vandalism, etc.,” an ADL spokesperson told JNS. “Whether these incidents were motivated by anti-Israel antisemitism was not within the scope of this particular survey and would require respondents to speculate about the specific motivation or subtype of antisemitism of a perpetrator.”

Moving any time soon? Or just leaving town for a few months?



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Weekly Parasha

Achare Mot-Kedoshim, Leviticus 16:1-20:27

Love our neighbors as ourselves

RABBI GEOFFREY BROWN, TEMPLE ISRAEL

This week's Torah portion (*parasha*) is the dynamic duo Achare Mot-Kedoshim⁽¹⁾. Translated literally, the words *achare mot* mean "after the death of," as in the deaths of Aaron's two oldest sons, Nadab and Abihu, and *kedoshim* means "holiness" as in the rituals and ethical laws written in the Torah that, if followed, will make the Jewish people a holy people. The sages have assigned a specific name to this section of Kedoshim: "The Holiness Code."

In Kedoshim, we are commanded to love our neighbors as ourselves. How appropriate an edict to be understood in our COVID-19 pandemic outbreak era! It may be easier to embrace the goodness of what the World Health Organization or the Center for Disease Control mandate, as well as state and international country stay-at-home orders demand: be safe, maintain social distancing, wear a

mask and wash your hands. In all reality, we are not being asked to do unreasonable actions. These basic actions are logical, doable and necessary. It may come as no surprise that our Torah explicitly states the importance of personal health maintenance and protecting one's life in the form of established commandments.

But this is not loving our neighbor as ourselves. In a verse within Kedoshim (Leviticus 19:16), it states that it is our moral obligation to care for others: "Do not stand idly by the blood of thy neighbor." (Leviticus 19:16) One is not supposed to remain passive if he/she sees another person in danger. For the internet-searching public who needs a visual and audio representation of loving our neighbor as ourselves, especially at a time when the pandemic has us sequestered safely at home, please go to this link: www.cnb.com/2020/04/05/new-yorkers-stop-and-give-daily-thanks-and-gratitude-for-coronavirus-frontline-workers.html. Giving thanks and praising those who put themselves in harm's way is the least we can do to show gratitude to our pandemic heroes.

You might ask, is it really possible to command one to love another? If we adopt the wisdom of Rabbi Hillel, our first century sage, it may be easier to accept his rewording of the commandment. Hillel wrote, "What is hateful to you do not do to your neighbor." This negative formulation of the commandment may be a more practical manifestation of it because we can only know what actions we would abhor. Not doing what is distasteful to us in the world around us, although cast from a negative, yields an overall

See "Love" on page 7

Congregational Notes

Norwich Jewish Center

Orientation: Inclusive
Rabbi: David Regenspan
Address: 72 South Broad St., Norwich, NY 13815
Contact: Guilina 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 Beth El of Oneonta

Affiliation: United Synagogue of Conservative Judaism
Rabbi-Cantor: George Hirschfeld
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. For the schedule of services, classes and events, see the website.

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.

Penn-York Jewish Community

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

Congregation 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: Lauren Korfine and Shira Reisman
Rabbi: Brian Walt
Religious School Director/Admin. Coordinator: Naomi Wilensky
Services: Fridays at 7:30 pm unless otherwise noted. Intergenerational Shabbat, music services, and other special services. Call for the weekly schedule.
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.

Synagogues limit face-to-face gatherings

Area synagogues have announced that they are limiting face-to-face gatherings. That means there will be no services or programming held until further notice. Some meetings, services and classes will be available online or by phone. For specific information regarding services (including online services), meetings and classes at any of the area synagogues, contact them by phone or e-mail.

Beth David Synagogue

Affiliation: Orthodox Union
Rabbi: Zev Silber
Address: 39 Riverside Dr., Binghamton, NY 13905
Phone: 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 Beth-El of Ithaca

Affiliation: United Synagogue of Conservative Judaism
Rabbi: Miriam T. Spitzer
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@tbeithaca.org and secretary@tbeithaca.org
Website: www.tbeithaca.org
President: Randy Ehrenberg
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.

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, May 1, light candles before..... 7:45 pm
Saturday, May 2, Shabbat ends 8:46 pm
Friday, May 8, light candles before..... 7:52 pm
Saturday, May 9, Shabbat ends 8:54 pm

Temple Israel

Orientation: Conservative
Rabbi: Geoffrey Brown
Address: 4737 Deerfield Pl., Vestal, NY 13850
Phone: 723-7461 and 231-3746
Office hours: Mon.-Thurs., 8:30 am-3:30 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 Fridays and Tuesdays at 5:30 pm, services will be led by Rabbi Geoffrey Brown via Zoom. The Torah portion is Leviticus 16:1-20:27 and the Haftarah is Amos 9:7-15.

On Saturday, May 2, Havdalah services will be held 8:50 pm and led by Rabbi Geoffrey Brown via Zoom.

On Sunday, May 3, Torah study will be held at noon and led by Rabbi Geoffrey Brown via Zoom.

Temple Israel is collecting for CHOW during regular business hours. The bin is between the two sets of glass doors at the entrance. Buzz to come in the first set of doors to access the bin.

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 4:15 pm and 5:15 pm on Tuesdays and Thursdays during the school year unless otherwise noted.

All services and programs are online only. Friday night Shabbat Services will start at 7 pm for the month of May.

Friday, May 1: Shabbat services at 7 pm at <https://binghamton.zoom.us/j/350204323>, by calling 1-929-205-6099 and entering the meeting ID # 350 204 323, or by visiting www.facebook.com/templeconcord.

Saturday, May 2: Torah study at 9:15 am at <https://binghamton.zoom.us/j/342411102> or by calling 1-929-205-6099 and entering the meeting ID # 342 411 102.

Saturday, May 2: "Havdalah with a Bonus" at 7 pm at <https://binghamton.zoom.us/j/526246866>, by calling 1-929-205-6099 and entering the meeting ID # 526 246 866, or by visiting www.facebook.com/templeconcord/.

Friday, May 8: Shabbat services at 7 pm at <https://binghamton.zoom.us/j/350204323>, by calling 1-929-205-6099 and entering the meeting ID # 350 204 323, or by visiting www.facebook.com/templeconcord.

Saturday, May 9: Torah study at 9:15 am at <https://binghamton.zoom.us/j/342411102> or by calling 1-929-205-6099 and entering the meeting ID # 342 411 102.

Saturday, May 9: "Havdalah with a Bonus" at 7 pm at <https://binghamton.zoom.us/j/526246866>, by calling 1-929-205-6099 and enter meeting ID 526 246 866 or by visiting www.facebook.com/templeconcord/.

Temple Brith Sholom

Affiliation: Unaffiliated
Address: P.O. Box 572, 117 Madison St., Cortland, NY 13045
Phone: 607-756-7181
President: Bruce Fein, 607-423-3346
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.

Israeli HMO launches AI-powered algorithm to detect high-risk COVID-19 cases

By JNS staff

(JNS) – Maccabi Healthcare Services, Israel’s leading HMO with 2.4 million members, announces the deployment of a new AI-powered algorithm that identifies individuals estimated to be at the highest risk of severe COVID-19 complications due to pre-existing conditions and other health factors.

The new algorithm has already identified the top 2 percent of highest-risk patients (approximately 40,000 people) following the analysis of all Maccabi patients’ anonymized electronic health records.

“The world is currently at war with COVID-19,” said Ran Sa’ar, CEO of Maccabi Healthcare Services. “The algorithm and the fast-tracked testing it enables will reduce the number of severe COVID-19 cases and help save lives.”

The algorithm was developed by Medial EarlySign and the Kahn-Sagol-Maccabi Research and Innovation Institute.

Medial EarlySign is a technology leader in machine learning-based solutions that aid in the early detection and prevention of high-burden diseases. The company is currently in advanced negotiations with medical systems in the United States that are interested in the algorithm as part of their COVID-19 health-care protocols.

When an individual flagged by the algorithm contacts a nurse or doctor to report COVID-19-like symptoms, the system will automatically notify the medical professional that the patient falls in the high-risk group. The patient will then be sent for immediate testing.

Tests are performed at designated Maccabi facilities, drive-through stations or, if necessary, in the patient’s home. This allows for medical procedures to begin as quickly as possible following a positive diagnosis, helping to limit the spread of the virus.

The algorithm identifies high-risk patients through



Tests for those potentially at high risk for the coronavirus (COVID-19) can be performed at drive-through stations or even at home for quick results. One of the stations on April 22. (Photo courtesy Maccabi Healthcare Services)

analysis of dozens of routine medical factors, including age; respiratory disease such as pneumonia, bronchiolitis and influenza; hospital-admission history; weight and BMI; medications prescribed for respiratory illnesses or conditions, such as asthma and cough; heart disease; smoking history; diabetes; digestive disease; and immunosuppression.

nesses or conditions, such as asthma and cough; heart disease; smoking history; diabetes; digestive disease; and immunosuppression.

“As one of the largest HMOs in the world with 2.4 million members and 27 years’ worth of electronic health records, Maccabi’s algorithm relies on big data from one of the largest and highest-quality collections of anonymized EHRs in the world,” said Professor Varda Shalev, director of the Kahn-Sagol-Maccabi Research and Innovation Institute. “Early identification of those at greatest risk is crucial to supporting health-care professionals and to flattening the curve of the pandemic.”

The new algorithm further classifies patients according to three levels of estimated risk. Medical task forces can also use risk levels as part of their decision-making on care options for each patient – home hospitalization, designated hotels or hospital admission – and the necessary frequency of follow-ups.

Dr. Jeremy Orr, CEO of Medial EarlySign, added that “the data is being continually updated, allowing us to further improve this essential new algorithm.”

Grandmother.....Continued from page 2

The burial on April 12 consisted of my aunts, one of their spouses (the other is a kohen and therefore was not allowed to be near the site) and a rabbi saying goodbye to her temporarily (the plan is for her body to be eventually exhumed and moved to Israel to be finally rested next to her husband, who wanted to be buried in the Jewish state). My father, unable to be there in person, saw the procession on FaceTime, while seven of her grandchildren (plus the spouses of my two married cousins) saw it on Zoom.

Despite my grandmother’s end coming in a circumstance where we’re socially distanced from one another, her passing was a moment that exemplified the crux of her values. That she would not be alone in her goodbye as she was laid to rest, even if the family couldn’t be together in person. Her story was one of togetherness, joy and love even amid the hardship.

May her memory be for a blessing.

Jackson Richman is the Washington, DC, correspondent for JNS.

Love.....Continued from page 6

positive. Not helping somebody in need is exactly what we would *not* want if we were personally in dire straits. A neighbor who cannot safely go out to resupply their pantry and who receives food left on their doorstep is what we would want for us.

If we take the tack proposed by Maimonides (Rabbi Moses ben Maimon, also known as the Rambam), our 12th century leader of Alexandria, Egypt, we read his clarification of “love your neighbor as yourself” to mean that you should love your neighbor with all the qualities and modes of love with which you love yourself. He further reasons that it is this quality of our love, paralleling the interest we have in promoting our own welfare, that is at the highest level possible. The Rambam’s realization that human nature is hard-pressed to function at this high level consistently brings us all down to earth. He interprets “love your neighbor as yourself” to mean “visiting the sick, comforting mourners, joining a funeral procession, celebrating a marriage with bride and groom, offering hospitality, caring for the dead and delivering a eulogy.” His catch-all conclusion is that we should be mindful to do all the things that we would want others to do for us. Clearly, the great Rambam had not lived through the Bubonic Plague in 1347. This would have changed most of his noble ideas on how to love neighbors and act on their behalf as we would want them to act on our behalf.

Parashat Kedoshim speaks to us in the most starkly profound manner. Let us all find reason and action to express one of our Torah’s most sacred teachings. Let us all find a way to reach our love out to those nearest us during this pandemic, our neighbors, and know that we are all in this together.

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NEWS IN BRIEF

From JNS.org

U.S. renews waiver allowing Iraq to import Iranian electricity

The Trump administration has renewed a waiver for Iraq to keep importing Iranian electricity, this time for 30 more days. A U.S. State Department official told Reuters that U.S. Secretary of State Mike Pompeo "granted this brief extension of the waiver to allow time for the formation of a credible government." The waiver will expire on May 26. The United States has continuously extended the allowance so Iraq can use Iranian electricity to maintain its power grid for up to 90 or 120 days. However, the Trump administration has called for the oil-rich country to become self-reliant as a contingency of importing electricity from Tehran. Baghdad has been struggling to form a new government since its previous one collapsed last year following months-long protests. "Once that government is in place, the Secretary will reassess whether to renew the waiver and for how long," the State Department official told Reuters.

Aliyah continues with nine Ukrainian Jews en route to making homes in Israel

Despite travel bans, the International Christian Embassy Jerusalem has sponsored *aliyah* flights for 580 Jewish immigrants since February. Even with all the global travel bans imposed due to the coronavirus, *aliyah* to Israel is continuing apace as another nine Jewish immigrants from Ukraine will arrive at Ben-Gurion International Airport early the morning of April 27 on a flight arranged by the Jewish Agency for Israel and sponsored by the International Christian Embassy Jerusalem. The immigrant families will join another 36 newly arrived Russian-speaking Jews for a two-week quarantine period in a hotel under special arrangements with the Israel government and the Jewish Agency, which are also being supported by the ICEJ. Although flights have been grounded nearly everywhere in recent months, the ICEJ has worked in cooperation with the Jewish Agency to still bring 580 new Jewish immigrants on *aliyah* to Israel since February. This has included 465 Russian-speaking Jews arriving from

various regions of the former Soviet republics, as well as 115 Ethiopian Jews making the journey home from Addis Ababa. More than 100 of these newcomers immediately went into two-week quarantines as per the guidelines of the Israeli Ministry of Health due to the COVID-19 threat. The ICEJ has been funding flights for the renewed Ethiopian *aliyah* since the Israeli government decision in 2015 to bring home the last remnant of this ancient community. Meanwhile, a flight from St. Petersburg with 26 Russian Jewish *olim* on March 22 marked the 30th anniversary of the ICEJ's sponsorship of *aliyah* from the former Soviet Union. "Amid all the bad news spawned by the coronavirus, some of the best news out there is that Jews are still finding their way to Israel," said ICEJ President Dr. Jürgen Bühler. "We are thrilled to be a part of this chapter in the modern-day ingathering of the Jewish people—even a pandemic brought the world to a standstill it could not stop the Jews from coming home to Israel."

USAID blocks coronavirus relief funding for Gaza due to Hamas control of strip

The Trump administration will not be sending U.S. coronavirus assistance to the Gaza Strip due to concerns that funds could fall into the hands of the U.S.-designated terrorist group Hamas. "The Trump administration is not supporting assistance to Gaza," a senior administration official with knowledge of the decision told *The New York Post* in an April 25 article. "There is a Hamas government in Gaza. They have indicated no interest in engaging with us, no interest in peace with Israel and, in fact, they continue—despite having coronavirus cases in Gaza—to fire rockets at the Israelis on a regular basis." U.S. Ambassador to Israel David Friedman announced on April 16 that the United States would give \$5 million to the Palestinians to help them deal with the coronavirus pandemic. "I'm very pleased the USA is providing \$5M for Palestinian hospitals and households to meet immediate, life-saving needs in combating COVID-19. The USA, as the world's top humanitarian aid donor, is committed to assisting the Palestinian people, & others worldwide, in

this crisis," tweeted Friedman. The relief would come from international-disaster assistance from the U.S. Agency for International Development, according to the U.S. State Department. The funds would go to Palestinians through a contractor in the West Bank. The Trump administration has defunded almost all U.S. assistance to the Palestinians since the enactment of the Taylor Force Act in 2018 due to the Palestinian Authority's "pay to slay" program of rewarding terrorists and their families.

Israel's Supreme Court rules gov't must stop phone-tracking program

Israel's Supreme Court ruled on April 26 that the country's Shin Bet security agency must halt its use of surveillance technology to track the movements of coronavirus carriers until the government can pass new laws to back such measures. "The state's choice to use its preventative security service for monitoring those who wish it no harm, without their consent, raises great difficulties, and a suitable alternative, compatible with the principles of privacy, must be found," the court said, according to Reuters. Citing the need to protect the freedom of the press, the court also said that monitoring of journalists who had been infected with the virus can only be carried out with their consent, in order to protect their sources. "We must take every precaution to ensure that the extraordinary developments with which we are dealing these days do not put us on a slippery slope in which extraordinary and harmful tools are used without justification," said the court in its ruling. In March, Israeli Prime Minister Benjamin Netanyahu's cabinet approved emergency regulations enabling the Shin Bet to employ surveillance technology ordinarily reserved for counter-terror operations to track the movements of known coronavirus carriers. The court ordered the government to begin legislation by April 30 and to finish it within a few weeks if it wanted to continue the surveillance program, according to the report.

On the eve of its 72nd birthday, Israel's population reaches 9.2 million

As Israel prepares to celebrate its 72nd birthday in just a few days, the country's population stands at nearly 9.2 million, according to data released by Israel's Central Bureau of Statistics on April 26. Israel grew by 171,000 people since last year's Independence Day, according to the CBS, with analysts predicting that Israel will be home to 15.2 million people by its 100th birthday in 2048. In the past year, 180,000 babies were born, 44,000 people died and 32,000 new immigrants arrived in Israel. Israel's population was described as "young," with 28 percent aged 0-14 and 36.1 percent under the age of 19. More than 10 percent of Israel's population—nearly 950,000 people—are under the age of 4, while 0.6 percent are over the age of 90—approximately 55,200 people. The average number of children aged 0-14 years in other OECD countries is just 18 percent. Israel's 6.806 million Jews comprise 74 percent of the population, with Arabs making up 21 percent. An additional 5 percent are largely comprised of non-Arab Christians. Today, 78 percent of Israelis are native-born sabras; however, 3.3 million people have immigrated to Israel since 1948, with 44 percent of them arriving in the past 30 years. In 2020, the five most populated cities were Jerusalem (936,047), Tel Aviv-Jaffa (461,352), Haifa (285,542), Rishon Letzion (254,238) and Petach Tikvah (248,005). Just 10 years ago, in 2010 on the eve of the country's 62nd Independence Day, the CBS reported that Israel was home to 7.6 million people. Of those, 75.5 percent were Jewish, with more than 70 percent native-born Israelis. In that year, 159,000 children were born and 16,000 new immigrants welcomed to the country. On the eve of Independence in May 1948, Israel's Jewish population stood at 806,000. At that time, only Tel Aviv was home to more than 100,000 residents. Today, Israel has 14 cities with 100,000-plus residents and eight cities with 200,000-plus residents.

In new Egyptian sci-fi series, U.S. has collapsed, Israel has been destroyed

(MEMRI via JNS) – In the dystopian world of the new Egyptian science-fiction series "The End," in the year 2120 the United States has collapsed into civil war, the Arab countries have destroyed their "sworn enemy," Israel, and "unauthorized" learning is prohibited. In the series premier, which aired on Egypt's ON Network on April 24, the first day of the Islamic holy month of Ramadan, a man is shown teaching a group of children about the history of the 21st century. What used to be called the United States, he says, split apart into several warring countries, while what used to be called "the Arab countries" had destroyed Israel in the "Jerusalem Liberation War." The majority of the Jews in Israel, he goes on to explain, fled to their "original countries" in Europe and elsewhere. An aircraft filled with futuristic soldiers then lands outside the building the lesson is being held in. The soldiers storm the building, and their commander informs the teacher that he has violated the decisions of the "Education Co. for Selective Teaching" and of the "legal administration of the holy city of Jerusalem." The commander further informs the man that he is being sentenced to banishment to "the radiation zones in West Africa." When one of the children tries to run, the commander executes him.

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