

# THE REPORTER

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## Federation offers update on fall programming

The Jewish Federation of Greater Binghamton announced that, due to the pandemic, it is postponing two annual fall programs: the Day of Caring and the Holocaust Memorial Ceremony, both of which are held at the Temple Israel Cemetery. The Federation hopes that the events will be held in future years.

“We at the Federation are concerned about you – our community that have been so supportive and so caring these last several months,” said Suzanne Holwitt, president of the Federation. “We know how difficult this time has been with stay-at-

home orders – without being able to visit families who live near or far, or in other countries – and, yet, you’ve been strong and we, in Broome County, are doing fairly well. We know that we’ve lost loved ones or have had loved ones sickened by this virus (or by other diseases). Please know that we are here for you.”

The Holocaust Memorial Ceremony was reinstated on the Sunday between Rosh Hashanah and Yom Kippur after Rhonda Levine spoke during a Super Sunday event in 2015 about the original ceremonies held at the stone erected by

the Get Together Club. “As part of her talk, Rhonda talked about this memorial stone which came about as a result of Lillian Schneider’s husband, Joe, who said he had no place to say *Kaddish* as his parents died in the Holocaust and had no grave,” Holwitt said. “By the time, the memorial stone was finished, there were 250 names inscribed and placed in a copper box buried beneath the stone. The stone reads, ‘In memory of the victims of racial persecution who lost their lives in Europe during the years 1933-1945. They will never be forgotten.’”

Holwitt noted this was a difficult decision to make and wanted to thank those who made the stone possible. “Thank you to all of the women of the Get Together Club – women from the city of Binghamton and the surrounding more rural areas who bonded over their shared German Jewish heritage and who all worked together to raise the funds – for their insight, for their planning and for their foresight to create this memorial,” she added. “We hope that next year we will again, return to this very important tradition.”

## BD to hold virtual lecture on “Connecting Archeology and the Bible” on Aug. 6

Beth David Synagogue will hold the virtual lecture “Connecting Archeology and the Bible” on Thursday, August 6, from 2-3 pm. Eitan Morell will be the speaker in this second lecture in memory of his father, Samuel (Shmuel) Morell, who passed away in April and had been a Binghamton University professor of Judaic studies until he retired in 2007. Members of Beth David will receive the Zoom meeting information from Rabbi Zev Silber, but all are welcome to attend. Those not on the Beth David listserv can contact Eitan Morell for the information at [eitan.morell@gmail.com](mailto:eitan.morell@gmail.com). “That topic was of particular interest to my father,” Morell said, “and so it is an honor to present my talk in his memory.”

Born and raised in Binghamton, Morell graduated from Binghamton’s Hillel Acad-

emy, and then attended Yeshiva University High School in New York City. He studied for two years in Yeshivat Shalavim in Israel. He received his B.A. in Middle Eastern and Jewish history from Bar Ilan University. He served in the Israeli Army Tank Corps. A licensed Israeli tour guide for the last 10 years with specialization in aspects of Jewish and Israeli history, Morell has lectured to groups in Israel, Europe, Canada and the United States. He and his wife, Varda, have been living in Israel since 1991 and have six children and two grandchildren.

“Eitan’s June presentation on the iconic song ‘Jerusalem of Gold’ was a rousing



Eitan Morell (Photo courtesy of Eitan Morell)

success,” organizers said, “and we are delighted that he has graciously offered to treat us to another illustrated talk, this time on a topic that was dear to his father’s heart and that continues to fascinate and inspire visitors to Israel.” He will discuss how the discipline of biblical archeology has developed and evolved over the last 100 years. He will share the different perspectives offered, and the kinds of answers archeology can provide to help clarify people’s understanding of the Bible. The presentation will offer

time for discussion and questions.

“Beth David looks forward to the time when the monthly luncheon series can resume,” organizers added. “In the meantime, Zoom is helping this program continue, and contributions to the Luncheon Fund are always appreciated.” Donations can be made in honor 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 on Sacred Sites Virtual Open House on Aug. 9

Temple Concord will be one of the houses of worship featured in the Preservation Association of the Southern Tier’s Sacred Sites Open House on Sunday, August 9, from 1-2 pm. The virtual tour will view 25 houses of worship throughout Binghamton, Johnson City, Endwell and Endicott. The event will be held on Zoom and Facebook Live. For a link to the event, visit [www.pastny.org](http://www.pastny.org).

This year’s theme is “Celebrating the Architecture of Houses of Worship:

inspired by art, culture, and history of diverse Sacred Sites in New York State.” The presentation will highlight the unique architectural aspects of each building. The event is held in conjunction with the New York Landmarks Conservancy program, which sponsors a statewide Sacred Sites Open House. To view other houses of worship throughout New York state, visit [www.nylandmarks.org](http://www.nylandmarks.org) during the month of August.

## Camp JCC went on a treasure hunt



Atright: Camp JCC’s K’Ton Ton campers on a Pixar treasure hunt found treasure chest keys on Cocoa’s guitar. (See page 7 for more camp photos.)

### Spotlight

## Jewish resources to occupy your family during social distancing – part 17

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.

◆ David Benkof presents a free online class about the creativity of American Jews from

Broadway to TV/film, literature, art and music. In August, he will present a five-part class on “Funny Jews.” The current schedule and newsletter sign-ups are available at [tinyurl.com/BenkofClasses](http://tinyurl.com/BenkofClasses). Previous classes are available on YouTube at [www.youtube.com/user/DavidBenkof](http://www.youtube.com/user/DavidBenkof).

◆ The Yiddish Book Center offers “A Musical Evening with Ruth Rubin,” two

lecture-recitals: one in Yiddish ([www.yiddishbookcenter.org/collections/archival-recordings/frances-brandt/fbr-1363\\_5358/story-yiddish-folk-songs-ruth-rubin-eugene-ornstein?utm\\_source=weekly-reader&utm\\_medium=email&utm\\_campaign=weeklyreader](http://www.yiddishbookcenter.org/collections/archival-recordings/frances-brandt/fbr-1363_5358/story-yiddish-folk-songs-ruth-rubin-eugene-ornstein?utm_source=weekly-reader&utm_medium=email&utm_campaign=weeklyreader)), which was recorded in 1978, and the second in English ([www.yid-](http://www.yiddishbookcenter.org/collections/archival-re-)

[cordings/frances-brandt/fbr-659\\_4658/literary-musical-evening-ruth-rubin-ruth-rubin?utm\\_source=weekly-reader&utm\\_medium=email&utm\\_campaign=weeklyreader](http://www.yiddishbookcenter.org/collections/archival-recordings/frances-brandt/fbr-659_4658/literary-musical-evening-ruth-rubin-ruth-rubin?utm_source=weekly-reader&utm_medium=email&utm_campaign=weeklyreader)), which was recorded in 1986.

◆ Israel 21C offers “12 Israeli songs to get you through the summer heat” that can be See “Resources” on page 3

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## Opinion

From the Desk of the Federation Executive Director

## With gratitude

SHELLEY HUBAL

Lately I have been thinking a lot of my paternal grandfather, Barney Meltzer. Known for his integrity and his kind demeanor, Grandpa Barney was a loving family man and confidant. He practiced law in Syracuse for 50 years. It was not uncommon for clients and community members to call him at all hours seeking advice. In particular, I am often thinking of the time he told me to never ask someone for whom they voted. I must have been about 12 years old, and I am not sure what prompted the comment, but it has stayed with me over the years. I wonder what he would think of this day of social media and instant sharing. Have we lost the depth of our commitment? Was voting more personal to his generation? Were immigrants, particularly those that fled persecution, more fearful about sharing their values?

In time, I have taken his advice to heart and have shaped it into my own set of values; everyone has the right to their opinion and privacy. This is not to say we shouldn't speak up for what is just, but rather to judge people on their character: Is this person good to their word? Are they kind? Do they lift up those around them? These are the character traits that I value in myself and seek in others. These are the principles I have done my best to bring to the Federation during my first year on the job.

As we enter what will be our sixth month of isolation because of COVID-19, I am using these values more and more every day. Is the Federation good to its word? Are we holding up community members and our organizations to the best of our abilities and, most importantly,

are we kind? Right now, I am struggling with how best to serve the community from isolation. I never want the Federation to just be the organization that asks for money. Our goal is to unite the local Jewish community in our shared faith. How do we effectively accomplish this when we can't be together in person?

While I grapple with how best to serve, I want to say to members of this community, "If you have a need, please reach out. We are here." I am thinking of all of you community members with whom I have had the pleasure to work over this last year. Let us all continue to be true to our word, kind to one another and uplift those around us. These are the things that make us Jews. These are things that make Binghamton a special community.

In My Own Words

## Both sides of an issue

RABBI RACHEL ESSERMAN, EXECUTIVE EDITOR

I'm having a hard time getting my head around an issue that's been featured in recent news reports and opinion pieces. My problem? I can understand both sides of the issue and, while I think each side makes good points, I can also see when their choices are problematic. This might make me a wishy-washy liberal, but it also means that I really want to understand what people are feeling.

I'm talking about what's been called "cancel culture." Wikipedia defines cancel culture as "the act of canceling... [which takes the] form of boycott in which an individual (usually a celebrity) who has acted or spoken in a questionable or controversial manner is boycotted." There are times when people deserve censure for antisemitic, racist or homophobic statements, although I do believe we need a statute of limitations on some comments. Do any of us really want to be held responsible for something stupid we said in high school or college? I'd like to think I've learned a great deal over the past 40 years or so, and don't want to punish people for years-old problematic statements, as long as they acknowledge they no longer subscribe to them.

However, some people rightly claim that they have been punished for what they believe is a legitimate difference of opinion. These folks have complained about the cancel culture because they see it as stifling conservative voices, saying they are not welcome in Hollywood or on the pages of *The New York Times*.

They are punished for speaking out in classrooms or even in private. They believe they have a right to their opinions, even if others disagree with them. Jewish voices have spoken on both sides. Numerous Jews have said that showing support of Israel or Zionism is no longer considered acceptable in many places and that they have been punished for their opinions. Other Jews focus on censoring those who talk about Jewish conspiracies or condemn Jews to death for fictitious crimes. Both sides want their voices to be heard, but they are cautious about who else can speak.

What needs to be taken into consideration is that those in power have long cancelled the voices of minorities, the poor, the LGBTQ community and anyone else who is not part of the establishment. Those who support this position say that the powerful only object when the cancel culture is used against them. What has changed is how quickly and easily those voices can now spread due to the Internet, especially through social media. The downside is that sometimes people don't do enough research before voicing their outrage and wrong information spreads quickly – causing harm to innocent people. But when the information is correct, there is probably no faster way for people to make their voices heard.

It is true that the powerful try to limit information, whether because it shines a bad light on them or because keeping the information secret is the key to staying

in power. When reading a recent history of the early 20<sup>th</sup> century, I was reminded that, at that point in U.S. history, it was illegal to offer people information about birth control. Sending a pamphlet on the subject through the U.S. Postal Service was a federal offense and could result in a prison sentence. Socialist newspapers were confiscated and people arrested for sedition because they were demanding fair treatment of all U.S. citizens. There was no right to strike and police forces at the time supported those in power, rather than the emerging unions. (That's ironic now in that police unions are among the strongest in the country.) And who gets to decide who can hold rallies and where? The folks in power do and they don't always allow those who disagree with them to speak, despite constitutional rights on peaceful assemblies.

These disagreements can lead to the threats of boycott and the question of whether or not boycotts should be illegal. In a free country, though, everyone has the right to buy, or not buy, a product or to watch, or not watch, a TV or film. During the Vietnam War, there were people who would no longer watch John Wayne movies because he supported that war. Others boycotted Jane Fonda, calling her un-American. Caught in the middle was Bob Hope, who entertained the troops in Vietnam, but later said he had no idea what that war was really like for those men. Everyone made their own choice. That's true today: Don't like someone's opinions on a talk show? You don't have to watch them. In fact, no one is forcing anyone to watch a TV show. (If we could, some of my favorites would still be running.) You don't want to eat a particular brand of food or buy from a particular store for moral reasons? Then don't eat that food or shop there. You can suggest that others shouldn't, but those who disagree with you may now buy that food or shop in that store on purpose. That's also their right.

Where does this leave me? I'm still seeing far too many shades of grey to totally support one side. I'm for free speech, but acknowledge that some words are unacceptable. I believe people should be able to register complaints against those who denigrate them, but, in some cases, there is a fine line between what is hate speech and what is protected speech. Who makes that judgment about where the line is drawn? Society always has, but that line has moved many times over the past five decades. Unlike most in our very divided society, I think every individual and each individual action should be judged on their own merits. That's the only way to have a civil and moral society.

## Letters

## Letter to the community from Hillel Academy

Shalom,

For parents with grade-school aged children who are preparing for the 2020-2021 school year and are worried about the coronavirus, I ask you to consider transferring your children to Hillel Academy, where they can receive an excellent general education and learn Jewish values. We have an entire team available to answer any questions and inquiries you have regarding the school education system.

I can tell you why Hillel is important and how Hillel is an excellent school in national terms. However, an article about Isaac Karp, a graduate of Hillel Academy, who was this year's Binghamton High School valedictorian, said it well: "Karp attended Hillel Academy of Broome County for grade school and credits it with nurturing his natural

abilities. 'Hillel Academy shaped me into the kind of student I am today,' he said. 'The culture and the tradition of a Jewish day school taught me how to communicate, think critically and converse with people who will not hesitate to interrupt you if they think you are wrong.'" (The interview appeared in the June 26 issue of *The Reporter*.)

We cannot promise that every Hillel student will become valedictorian of their class, but we work to help every student reach their highest potential. I can be reached at 240-1087 or [Rabbishmaryahu@HillelAcademyofbc.org](mailto:Rabbishmaryahu@HillelAcademyofbc.org), or you can visit our website at <http://hillelacademybroomecounty.org>.

Sincerely,

Rabbi Moshe Shmaryahu  
Head of Judaic and Hebrew Studies  
Hillel Academy of Broome County



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## 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.

## 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.

## ADS

The Reporter does not necessarily endorse any advertised products and services. In addition, the paper is not responsible for the kashruth of any advertiser's product or establishment.

## DEADLINE

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

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[www.thereporter.org](http://www.thereporter.org)

# Online movie series to feature rescuers and rescued during Holocaust

By JNS staff

(JNS) – The Jewish Foundation for the Righteous has launched a Monday-night movie series, each week airing one of its award-winning documentaries that highlight Righteous Gentiles who saved Jews during World War II and the Holocaust. They will premiere as Facebook “Watch Parties” on Mondays at 8 pm Eastern Standard Time; the series began on July 27 and runs through August 24. There is no fee to participate.

The series is specifically designed for the group’s Facebook page in an effort to educate followers on the dangers of antisemitism or hateful speech toward ethnic or religious groups.

“Social-media platforms, such as Facebook, have become a hotbed for antisemitic rants, so we believe what better place to bring education and powerful stories of men and women from all walks of life who rose above hate – at great peril to themselves and their families – to save Jews,” said JFR Executive Vice President Stanlee Stahl.

The films focus on the heroism of rescuers Melpomeni Gianopoulou (Greece), which aired on July 27; Master Sgt. Roddie Edmonds (Knoxville, TN), airing on August 3; Krystyna Jakubowska (Poland), airing on August 10; and Helena Weglowska (Poland), airing on August 17. The page will also screen a documentary celebrating the life of Roman Kent, the Holocaust survivor and president of the JFR, on August 24.

The JFR production team traveled throughout Europe, Israel and North America to interview the rescued, the rescuers and their families. Their goal was two-fold: to share stories of heroism and raise awareness of history during the years of the Holocaust, when six million Jews, among others, perished at the hands of Nazi Germany.

The films have previously been screened in classrooms and at film festivals. This is the first time they will be available to the general public. To see the films, visit the Facebook page <https://www.facebook.com/JewishFoundationForTheRighteous/>.

## Resources..... Continued from page 1

found at <https://www.israel21c.org/12-israeli-songs-to-get-you-through-the-summer-heat/>.

◆ The Congress for Jewish Culture honored the Yiddish writer Boris Sandler, celebrating his recent publication of four new works entirely in Yiddish. The program, “Steps up to a Miracle: a Cause for Celebration,” can be found at [www.youtube.com/watch?v=13MO2VIK5tY](http://www.youtube.com/watch?v=13MO2VIK5tY).

◆ The HUC-JIR Summer Arts Series will hold “Rebirth After the Holocaust: The Bergen-Belsen Displaced Persons Camp, 1945-1950” with Jean Bloch Rosensaft, director of the Dr. Bernard Heller Museum, HUC-JIR/New York, on Wednesday, August 5, from 3-4 pm. To register, visit <http://huc.edu/rebirth-after-holocaust-bergen-belsen-displaced-persons-camp-1945-1950-jean-bloch-rosensaft>.

◆ The healing service “Healing and Hope in Our Times Service with Rabbi Geela Rayzel Raphael and Rabbi Shawn Zevit” can be found on YouTube at [www.youtube.com/watch?v=SZPzUhn\\_uKc](http://www.youtube.com/watch?v=SZPzUhn_uKc).

◆ The Israel Research Cancer Fund will hold the virtual fund-raiser “Ribbons of Hope” hosted by Jason Alexander on Wednesday, August 5, at 8 pm. For more information, visit <https://www.icrfonline.org/events/icrf-ribbons-of-hope-virtual-celebration/>.

◆ Jewish Book Week will present “The Virus in the Age of Madness: Bernard-Henri Lévy interviewed by Mark Lawson” on Monday, August 3, from 2-3 pm. To register for the program, visit <https://mailchi.mp/jewishbookweek/the-virus-in-the-age-of-madness>.

◆ The Center for Jewish History will hold “Out of the Box: Snapshots of a Life – Live on Zoom,” which features a story from the Archives of the Leo Baeck Institute. The program will take place on Tuesday, August 11, at 4 pm. Sarah Glover, archivist at the Center for Jewish History, will look at the life of Emil Carl Grossmann through diverse materials, including autographed playbills, photographs of zoo animals and personal ads, along with reminders of his family’s history, which come together to give a fuller picture of Grossmann and the 20<sup>th</sup> century. To sign up for the “pay what you like” program, visit <https://grossmann.bpt.me/>.

◆ The Hadassah-Brandeis Institute will offer the virtual event “Braided: A Journey of a Thousand Challahs” with Beth Ricanati, M.D., author of “Braided: A Journey of a Thousand Challahs” on Thursday, September 10, at 7 pm. In addition to showing how to make challah, there will be a discussion of the many attributes of challah: the mitzvah commandment *hafrashat* challah (separating challah), the history of challah and its variations around the world, and the bread’s power to nurture and connect. To register, visit <https://blogs.brandeis.edu/freshideasfromhbi/hot-topic-of-the-week/>.

◆ A recording of the JCPA webinar on “Black Lives Matter: Being Jewish and Black in This Moment,” featuring Ilana Kaufman, executive director, Jews of Color Initiative; and Yavilah McCoy, CEO, Dimensions Educational Consulting; and moderated by La’Mar Walker, L.P.C., C.P.C.S., counselor, Mindful Works Counseling Services, can be found by visiting [www.youtube.com](http://www.youtube.com) and searching for “Black Lives Matter: A Conversation on Being Black and Jewish in this Moment.”

◆ Ritualwell will hold “Embodied Jewish Practice for Self-Care and Wellness” led by Yoshi Silverstein on Thursdays, August 13, 20 and 27, and September 3 and 10, from 7:30-8:45 pm. The series will explore what it means to move in relationship to the environment and to others through a framework inspired by, and playing, with Jewish wisdom and tradition. For more information or to register, visit [www.reconstructingjudaism.org/embodied-jewish-practice-self-care-wellness](http://www.reconstructingjudaism.org/embodied-jewish-practice-self-care-wellness).

◆ The Tikvah Fund is offering the free four-part video series “Jews: The Case for God” by Rabbi Meir Soloveichik. Each of the four episodes is under 10 minutes in length and seeks to find what Soloveichik calls “the meaning of one of the most mysterious and most thrilling manifestations of God’s hand in human affairs.” To receive the videos, register at <https://www.caseforgod.org/register-1-t/>.

◆ Episodes of the Koren Podcast can be found at [www.buzzsprout.com/1150391](http://www.buzzsprout.com/1150391). Although sponsored by Koren Publishers, the podcasts do not discuss books, but offer conversations with educators, scholars and leaders about issues facing Judaism.

◆ The Museum at Eldridge Street will hold the Zoom talk “Love and Courtship” on Tuesday, August 4, from 3-4 pm. There is a small fee to attend. The talk will feature accounts from 19<sup>th</sup>- and early 20<sup>th</sup>-century novels, newspapers and a Yiddish love-letter writing manual that show how turn-of-the-20<sup>th</sup> century wooing, love and marriage was accomplished. Also included are visits to the former site of a dance hall, Seward Park and Seward Park Library, as well as streets, stoops and shops. For more information or to register, visit <https://www.eldridgestreet.org/event/love-and-courtship-2/>.

◆ The Jewish Foundation for the Righteous is holding an online movie series on Facebook on Mondays at 8 pm through August 24. The series will feature award-winning documentaries about Righteous Gentiles who saved Jews during the Holocaust. To view the movies, visit [www.facebook.com/JewishFoundationForTheRighteous/](http://www.facebook.com/JewishFoundationForTheRighteous/).


◆ *The Forward* and Urban Archive offer virtual walking tours covering a variety of subjects, including tours about the lives of Charles Solomon, the 20<sup>th</sup> century Jewish, socialist politician and judge; Lorin Maazel, a conductor and music prodigy; Kamele Weitz, the boy cantor; and David Carey, star of the Yiddish stage and Jewish LGBTQ community member. To view the tours, visit [www.urban-archive.org/jdforward](http://www.urban-archive.org/jdforward).

◆ ORT American will present the award-winning documentary “Complicit” on Tuesday, August 25, at 7 pm. The film tells the story of why the Roosevelt Administration denied safe haven to Jewish refugees. The event will include a question-and answer-session with Robert Krakow, the producer and director of the film. For more information, or to RSVP by phone, call 561-997-1071 or e-mail [risaacson@ortamerica.org](mailto:risaacson@ortamerica.org).

◆ The website Alma, which features articles about Jewish identity and culture, is looking for Jewish college students to become an Alma College Writing Fellow for 2020-21. The program will be a remote program. The deadline for applications is Monday, August 10. For information or to apply, visit [www.heyalma.com/apply-to-be-an-alma-college-writing-fellow/](http://www.heyalma.com/apply-to-be-an-alma-college-writing-fellow/).

For additional resources, see previous issues of *The Reporter* on its website, [www.thereporter.org](http://www.thereporter.org).

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Obituaries are accepted  
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The obituary department reserves the right to modify or reject any obituary.

To place an obituary, e-mail [reporterobits@gmail.com](mailto:reporterobits@gmail.com).

Please include “OBIT” in subject line and expect an acknowledgement email.


## Reporter’s website update

The Reporter’s staff have received feedback from several readers that the updated website is considered a risk by certain browsers. If this is an issue for any readers, Reporter staff suggest seeing if the browser itself needs to be updated (i.e. Firefox regularly requires updates), clicking on the risk notice’s option to go to the website, or using a different browser.

The website is safe, as is its new host.

The Jewish Community wishes to express its sympathy to Mel Dubofsky on the death of his sister,  
**Barbara Dubofsky**

The Jewish Community wishes to express its sympathy to Lois Levitt on the death of her brother,  
**Stanley Jennings**




### DEADLINES

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

ISSUE	DEADLINE
August 14.....	August 5
August 28.....	August 19
September 11.....	September 2

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### Family Lawyers for All Your Legal Needs

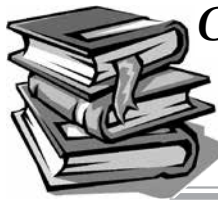
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## Off the Shelf

# Revisiting World War II and its aftermath

RABBI RACHEL ESSERMAN

During my years as book reviewer for *The Reporter*, I've read more World War II and Holocaust themed novels than I can count. What amazes me is that there are still so many stories to tell and so many different ways to relate them. Some of the novels in this review take place during the war. Others begin after the final battle, but show how mental and physical pain continued long after the last shot was fired. All of them, though, offer glimpses of hope in a world where one might doubt its existence.

### "Hannah's War"

Not all battles occur on the battlefield. Wars can also be fought – and won – in the laboratory. New, more powerful weaponry allowed Nazi forces to quickly seize parts of Europe in the early years of World War II. During the last year of the war, rumors had it that Germany was working on a new super weapon that would reverse its defeats and help it conquer the world. That's what the Americans believed and was one reason for the top-secret nuclear laboratory in Los Alamos, NM, which is where Jan Eliasberg's suspenseful and passionate "Hannah's War" begins.

The plot focuses on two periods in the life of Hannah Weiss: Berlin in 1938 and New Mexico in 1945. The half-Jewish Hannah is barely tolerated while working at a physics lab in Berlin. She puts up with the derision of her colleagues – who are more than willing to borrow her work without giving her credit – because she needs money to help her Uncle Jacob and her younger cousin, Sabine. Although Hannah's non-Jewish mother is still alive, her stepfather supports the Nazis and looks at Hannah as an embarrassment to be hidden and ignored. Having lost her father in World War I, Hannah's dream is to create a physics of peace.

The novel actually begins, though, in 1948 when Major Jack Delaney arrives in New Mexico with his Jewish associate to discover the identity of the spy they believe is sending secrets to Germany. The head of Los Alamos makes it clear that he resents Jack's presence and gives Jack a short window of time to uncover the spy and leave. The scientists are close to a breakthrough – to splitting the atom and creating a bomb of unimaginable power – and the army wants nothing to disturb their deliberations. Jack quickly decides that Hannah is the spy, but needs proof. Hannah's role is far more complex than he imagines and together the two uncover each other's secrets.

"Hannah's War" is a wonderful novel that offers much food for thought. Readers will find themselves questioning the morality of the different characters – major and minor alike. However, it is the emotional journey these characters take that creates the greatest depth. The last 50 pages were filled with suspense as I found myself praying for the ending I wanted to see. Eliasberg's novel is very different from most works about World War II and a welcome addition to the genre.

### "They Went Left"

Young adult literature (which was called teen literature when I was that age) has certainly changed over the decades. Take, for example, "They Went Left" by Monica Hesse (Little, Brown and Company). This is not just a novel for teenagers: it is an amazing work of literature for adults.

Life in a concentration camp left 18-year-old Zofia

Lederman weak physically and mentally. What disturbs her most are the blanks in her memory. However, she is clear about one thing: she has to find her younger brother, Abek. She promised him that no matter what happened they would be together when the nightmare was over. That search becomes her life and takes her first to her hometown in Poland, where Jews are still not welcome, and then to displaced persons camps – all the while looking desperately for Abek. During her stay at one camp, she meets Josef, another refugee, who holds a mysterious fascination for her – one she does not always welcome.

I've been deliberately vague about plot details so readers can enjoy the surprises. While I did guess the ending, that didn't detract from the novel. It just showed I noticed the small clues the author offers. Hesse's main emphasis is on the way survivors embraced life, including marriages between almost strangers in the DP camps. Readers should be aware that, even with the pull of survival, parts of this work are profoundly sad and the last chapters left me in tears. "They Went Left" is a powerful and moving work that can be enjoyed by all ages.

### "The Yellow Bird Sings"

What if you had to risk losing the one you love in order to save their life? That's the premise behind the lyric "The Yellow Bird Sings" by Jennifer Rosner (Flatiron Books). Roza and her 5-year-old daughter, Shira, are hiding from the Nazis in the hayloft of a neighbor. Roza is unsure how long they'll be able to stay, but she is already paying an unpleasant price in order to ensure their safety. To keep

Shira from revealing their hiding place, she invents a story about a young girl who lives in an enchanted garden with a bright yellow bird. The girl must not make any noise or the giants who wander the garden will do her harm.

Shira, who doesn't really understand what's happening, begins to see the bird – to hear its song – and create music on her own. That is her connection to life before the barn – remembering her family making music – but now she turns the events around her into musical notes. When the barn is no longer safe, Roza makes the difficult decision to let Shira be taken to an orphanage and sets out on her own in the hopes of finding a way to stay alive until she can reclaim her daughter.

"The Yellow Bird Sings" is beautifully written and, at times, has an almost dream-like quality. It also offers no easy, reader-friendly ending, while ultimately offering glimpses of hope for the future.

### "House on Endless Waters"

If he had followed his late mother's wishes and never gone to Amsterdam. If he and his wife had not gone to that museum, or if she had not taken the time to sit through a video, he would never have known the one moment that overturned a lifetime of knowledge. That's what happens to famous Israeli novelist Yael Blum, the main character in in Emuna Elon's "House on Endless Waters" (Atria Books), when he finally agrees to publicize his latest book in Amsterdam. The museum video clearly shows a baby who was not him – a child who was younger than he would have been at that time. Upon returning to Israel, See "Aftermath" on page 7



## Off the Shelf

# Exploring history through objects

RABBI RACHEL ESSERMAN

History is defined as "the study of past events, particularly in human affairs." But what parts of history tell us the most about the past? Should its focus be great events – for example, wars and revolutions – and the biographies of those who made them happen? Or should we be studying daily life – how people actually lived and the sociological trends that affected them? Laura Arnold Leibman, a professor of English and humanities at Reed College, is clearly interested in the latter as displayed in her excellent "The Art of the Jewish Family: A History of Women in Early New York in Five Objects" (Bard Graduate Center/University of Chicago Press), which focuses on five Jewish women who lived in New York City from 1750-1850. While this might make her work sound strictly academic and of interest to only scholars, much of it is relevant today, especially when speaking about issues of race and class.

Leibman looks to past written texts in order to explore the lives of these little known women by focusing on physical objects. She notes that "objects made for and by Jewish women help us consider women as consumers and creators of identity. Everyday objects such as cups,

portrait miniatures, commonplace books, and silhouettes prove windows into those women's daily lives, highlighting what they themselves valued, how they wanted their contemporaries to see and understand them, and how they passed identity down to their children and grandchildren."

The five objects featured are a letter requesting financial aid from a synagogue, a set of six silver beakers, an ivory miniature portrait, a commonplace book, and a silhouette portrait of a married couple and their three children. Leibman believes these objects can help us to break the silence of historical records, which usually ignore women's voices. Through them, she shows "the role poverty, education and health played in keeping women's voices from being recorded, and the way early American laws, economics, and religious institutions often kept women from being able to become part of the written record or from writing to the genres that tended to be valued in the archives." A great deal did change by 1850, with women being able to live more public lives in the second half of the 19<sup>th</sup> century.

While it is impossible in a short review to do justice to Leibman's in-depth study, an overview of her work is possible.

◆ Letter requesting financial aid from a synagogue: Hannah Louzada, the writer of this request, was living in poverty and was requesting funds in order to buy provisions for the winter. Through her research, Leibman learned that Louzada had lived a comfortable lifestyle when she was married. However, according to the law at that time, unless a husband specifically stated in his will that his money and possessions were to go to his wife, everything he owned was left to the eldest son. This created problems for Louzada because of her estrangement from her son, who suffered from mental illness. Women's ability to work and/or raise funds was limited at the time since few women were educated. In addition, synagogues only gave funds to those who accepted their social values, which also limited earning opportunities.

◆ Silver beakers: The set of silver beakers Reyna Levy Moses owned symbolized the importance of family. The beakers were considered heirlooms to be passed down through the generations. Marriages at this time were mostly arranged and served economic purposes by connecting family businesses and creating trade networks. These connections were also responsible for maintaining religious ties.

◆ An ivory miniature portrait: The story of Sarah Brandon Moses shows the role of community in creating identity. Sarah was born a slave in Barbados. Her Jewish father arranged for Sarah to convert and move to New York City after her marriage. There she was treated not only as a Jew, but as white. That included being listed as such by the New York Census. She became a member of the New York City Jewish elite, although in other parts of the U.S. she would still have not been considered white. The ivory portrait symbolized the beginning of her change in racial status.

◆ A commonplace book: Sarah Ann Hays Mordecai's life showed a change in women's status. Her commonplace book – a collection of writings by herself and others – shows the increased involvement of women in public life and how Jews began to embrace the secular world. During this time, women began educating children in Jewish and See "Objects" on page 8



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**History Revisited**

# The Jew as scapegoat: The lynching of Leo Frank

BILL SIMONS

Georgia observed Confederate Memorial Day on Saturday, April 26, 1913. At Atlanta's Confederate Memorial Day observance, approximately 200 surviving veterans of the Confederate army marched by the reviewing stand to pay respects to Mary Anna Jackson, the widow of General Stonewall Jackson and the designated "Widow of the Confederacy." As Atlanta honored the Confederate legacy on April 26, 1913, a 13-year-old white girl, Mary Phagan, was murdered – a rope and a strip of her underdrawers encircling her neck. Three days later, on April 29, Mary Phagan's Jewish employer, Leo Frank, was arrested for her murder. The trajectory that would culminate in perhaps the single most significant episode of American antisemitism had commenced.

Frank would appear an unlikely murder suspect. A Brooklyn transplant who was 29 years old in 1913, Frank had come to Atlanta as the request of his uncle to become part-owner and supervisor of the National Pencil Factory. A graduate of Pratt Institute, married into one of Atlanta's established German-Jewish families and president of his local B'nai B'rith lodge, Frank was arrested and ultimately convicted based on limited direct evidence. Prior to her anticipated participation in April 26 Confederate Memorial Day activities, Mary Phagan had come to Frank's office to collect her pay, making Frank the last documented person to see the girl alive. Frank appeared nervous to police, and Jim Conley, a sweeper at the factory, claimed that he had encountered Frank with the limp body of the girl and that Frank stated that, while he fondled Mary, she had hit her head during their struggle. According to Conley, Frank directed and paid the sweeper to assist in the transport of the body by elevator to the basement of the building.

Most historians conclude that Jim Conley was the actual murderer. His past included prior infractions and arrests. Two convoluted notes, improbably purporting to be written by Mary Phagan as she struggled for her life, possessed the syntax and writing style of prior letters composed by Conley. Conley's contradictory sworn statements included the claim that he had defecated at the bottom of the elevator shaft in the morning prior to the murder, but, when police first viewed Phagan's corpse, Conley's feces at the bottom of the elevator shaft was still fully formed, undermining his alleged chronology of events. Leonard Roan, the judge who sentenced Frank to death, subsequently expressed doubts about Frank's guilt, as did Conley's own attorney. Subsequently, Alonzo Mann, 14 years old in 1913, claimed he had encountered Conley carrying an unconscious, but still alive, Mary Phagan, but Conley threatened him with death if he reported what he saw and Mann long remained silent. At age 83, with his own death approaching, Mann confessed his long-held secret, consenting to, and passing, a lie detector test and psychological stress evaluation examination.

Given the coercive and violent racism that the South then employed to suppress Blacks – encompassing Jim Crow segregation, denial of legal rights, disenfranchisement, economic exploitation and lynching – why did the police, solicitor general and Georgia public demonize the Jewish Leo Frank, rather than the African-American Jim Conley, for the murder of Mary Phagan?

Within this specific context, Frank embodied the frustrations and resentments of white Georgians. Atlanta prided itself the capital of the New South, but it was a city that remembered its 1863 conquest, destruction and subjugation by Union General William Tecumseh Sherman. A legacy of defeat and poverty long resonated in a South that viewed itself as the vassal of rapacious Northern business interests. Rural depression brought many Southern farmers into the city, forcing their wives and daughters into 12-hour work days in Dickensian mills. An attack on a white female constituted an assault on the South itself. As an industrialist employing women, a Northerner, a Jew and, thus, an outsider, Frank, symbolized alien forces tormenting indigent white Southerners. With Frank's arrest, the minister of the Baptist church attended by Mary Phagan, proclaimed, "[A]ll of the inborn prejudice against Jews rose up in a feeling of satisfaction, that here would be a victim worthy to pay for the crime."

Frank was found guilty and sentenced to death, and, by April 1915, his attorneys had exhausted all legal appeals. However, despite threats to his own life, Georgia Governor John Slaton commuted Frank's death sentence to life imprisonment. Slaton privately confided that he expected the publicizing of additional evidence and a less heated public environment would ultimately allow a full pardon for Frank.

Slaton's commutation of Frank's sentence convinced many white Georgians that conspiratorial Jewish money power had corrupted justice. Frank's sizeable legal and private investigator fees, sympathetic newspaper articles outside the South, massive petition drives and Northern state legislature resolutions condemning the verdict convinced harassed Southerners that a Jewish cabal was intent on overthrowing Georgia sovereignty. Canards asserting Jewish sexual depravity circulated widely. Exploiting antisemitism, the populist newspaper publisher and politician Tom Watson rode the Frank case to new heights of popularity and power. From the press and the podium, Watson's populist demagoguery inflamed the insecurities and resentments of white Southerners with vile words of incitement: "[S]ee a vivid picture of that little Georgia girl, decoyed to the metal room by this satyr-faced New York Jew... see her face purpling as the cruel cord chokes her to death." After Governor Slaton commuted Frank's sentence, Watson cried, "Hereafter let no man reproach the South with lynch law: let him remember the unendurable provocation."

On April 16, 1915, 25 gentlemen of property and standing, including a minister, merchants, planters and two former magistrates from Mary Phagan's hometown of Marietta, entered the Milledgeville prison, met no resistance and kidnapped Leo Frank. They drove to the outskirts of Marietta. A rope, tossed over the branch of an oak tree, was knotted around Frank's neck, his hands and feet secured, and the body placed upon a table, which was then kicked away. The vigilante lynching of Leo Frank was

conducted with efficiency. Although Frank's corpse was knocked to the ground, its flesh repeatedly stomped and triumphant souvenir hunters took pieces of the victim's clothing and strands of the hanging rope, *The Marietta Journal and Courier* editorialized, "We are proud, indeed, to say that the body hanged for more than two hours amid a vast throng and no violence was done. Cobb County people are civilized."

The identities of Frank's murderers were well known; indeed, they granted newspaper interviews, but none were ever arrested. Relatives claimed that several of the vigilantes on their own deathbeds expressed contrition. In life, the murderers of Frank formed the nucleus for a revived Ku Klux Klan in Georgia.

Created in the year of Frank's arrest, the Anti-Defamation League, originally affiliated with B'nai B'rith, evolved from its initial mission to combat antisemitism to a more universal commitment "to secure justice and fair treatment to all." The ADL survives, but so do antisemitism and other forms of bigotry. It is not just Jewish-American history's signature events that mark domestic antisemitism. Certainly, the June 1964 Mississippi Ku Klux Klan murders of three civil rights workers – James Chaney, an African American, and Jewish colleagues Andrew Goodman and Mickey Schwerner – as well the October 27, 2018, Sabbath massacre of 11 congregants at Pittsburgh's Tree of Life synagogue are grim reminders. Continuing, indeed resurgent, assaults, threats, defacements, vandalism and bile, however, mar our own day. The legacy of the Frank case instructs us to remain vigilant, preserve history and oppose irrational scapegoating of any group.

*Bill Simons is a professor of history at SUNY Oneonta, whose course offerings include sport and ethnic 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.*

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**NEWS IN BRIEF**

*From JNS.org*

**Justice Ginsburg: Cancer is back, but no plans to retire**

U.S. Supreme Court Justice Ginsburg has said that her cancer has returned, but ruled out retirement from the nation's highest court. Ginsburg, 87, said in a statement released by the Supreme Court on July 17 that she has been receiving chemotherapy every two weeks since May 19, which has reduced lesions on her liver. "I have often said I would remain a member of the court as long as I can do the job full-steam," she said. "I remain fully able to do that." Ginsburg noted, "Immunotherapy first essayed proved unsuccessful. The chemotherapy course, however, is yielding positive results."

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## Weekly Parasha

Vaethanan, Deuteronomy 3:23-7:11

Watching a toddler cover his or her eyes and belt out the words of the *Shema* together with the grownups always manages to bring a smile to my face. What starts as simply copying the adults often becomes a way in which the norms of Judaism are slowly etched into a person's heart and soul. The words of the *Shema* almost feel as if they have been wound into our very DNA. We say them in the morning when we wake up, as we lie down in bed at night and as we take our last breath on earth.

## "Listen up, Israel"

RABBI SUZANNE BRODY, DIRECTOR OF EDUCATION AND YOUTH PROGRAMMING,  
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It may, therefore, come as a surprise to learn that not only does the root *shin-mem-ayin* (as in *Shema*) and forms of the word *Yisrael* appear side-by-side at least two other times in *parashat Vaethanan*, but the exact phrase "*Shema Yisrael*" actually appears first in the context of "Moses summoned all the Israelites and said to them: Hear, O Israel, the laws and rules that I proclaim to you this day! Study them and observe them faithfully!" (Deuteronomy 5:1) Yes, you read that correctly. Before we are told that the Lord is our one and only God, we

are exhorted to follow the rules that Moses shared with us.

I wonder whether our listening and obeying God would have happened if we hadn't first listened to Moses. Even though the Israelites being addressed by Moses are the same ones who witnessed God's miracles firsthand in Egypt and then throughout their journey in the desert, God still remains largely unknown and perhaps even a bit unrelatable. Moses, one the other hand, is something that the Israelites See "Listen" 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.twcba.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.

On Saturday, August 1, Shacharit services will be held at 10:30 am via Zoom. The Torah portion is Deuteronomy 3:23-7:11 and the haftarah is Isaiah 40:1-26. At 9:15 pm, there will be Havdalah services via Zoom. Both will be led by Rabbi Geoffrey Brown.

On Sunday, August 2, at 12:30 pm, Rabbi Geoffrey Brown will lead Torah study services via Zoom.

On Saturday, August 7, Shacharit services will be held at 10:30 am via Zoom. The Torah portion is Deuteronomy 7:12-11:25 and the haftarah is Isaiah 49:14-51:3. At 9 pm, there will be Havdalah services via Zoom. Both will be led by Rabbi Geoffrey Brown.

On Sunday, August 8, at 12:30 pm, Rabbi Geoffrey Brown will lead Torah study services via Zoom.

The temple office will be closed on Friday, August 14.

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 enter the first set of doors to access the bin.

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### Temple Brith Sholom

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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.

### Rohr Chabad Center

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Regular service times: Daily 7:30 am, Friday evening 6 pm, Shabbat morning 9:30 am, Maariv and Havdalah one hour after candle-lighting time, Sundays 9:30 am.  
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](http://www.JewishBU.com/S2020Partnership).

### 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.

### Temple Beth-El of Ithaca

Affiliation: United Synagogue of Conservative Judaism  
Rabbi: Rachel Safman  
Rabbi Emeritus: Scott L. Glass  
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Services: Frid. 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 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.  
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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.

### 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, July 31, light candles before ..... 8:05 pm  
Saturday, August 1, Shabbat ends ..... 9:04 pm  
Friday, August 7, light candles before ..... 7:56 pm  
Saturday, August 8, Shabbat ends ..... 9 pm  
Friday, August 14, light candles before ..... 7:46 pm  
Saturday, August 15, Shabbat ends ..... 8:45 pm

### Temple Concord

Affiliation: Union for Reform Judaism  
Rabbi: Barbara Goldman-Wartell  
Address: 9 Riverside Dr., Binghamton, NY 13905  
Office hours: Tues.-Fri., 10 am-2 pm  
Phone: 723-7355, Fax: 723-0785  
Office e-mail: TempleConcordbinghamton@gmail.com  
Website: www.templeconcord.com  
Regular service times: Friday, 8 pm; Saturday, 10:35 am, when religious school is in session.  
Hebrew school: Hebrew school meets at 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 July and August. There will be new Zoom information for August. Contact the temple office at TempleConcordbinghamton@gmail.com for the links.

Friday, July 31: Shabbat services with Rabbi Barbara Goldman-Wartell at 7 pm. To attend, visit <https://binghamton.zoom.us/j/97613250758>, or call 1-929-205-6099 and enter meet ID #976 1325 0758 and password 610020, or visit [www.facebook.com/templeconcord/](http://www.facebook.com/templeconcord/).

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

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

Sunday, August 2: Rummage sale (tentative) from 10 am-2 pm. Virtual Sacred Sites tour from 1-2 pm at [www.pastny.org](http://www.pastny.org). Temple Concord is one of 25 houses of worship in Binghamton, Johnson City, Endwell and Endicott on the tour sponsored by the New York Landmarks Conservancy and the Preservation Association of the Southern Tier PAST

Wednesday, August 5: Sisterhood board meeting, chat and greet at 6:30 pm with business at 7 pm.

Friday, August 7: Shabbat services led by Rabbi Barbara Goldman-Wartell at 7 pm. Contact the temple office for Zoom information. Services can also be viewed at [www.facebook.com/templeconcord/](http://www.facebook.com/templeconcord/).

Saturday, August 8: Torah study at 9:15 am at <https://binghamton.zoom.us/j/342411102>, or by calling 1-929-205-6099 and entering meeting ID # 342 411 102.

Saturday, August 8: "Havdalah with a Bonus" at 7 pm at <https://binghamton.zoom.us/j/526246866>, or by calling 929-205-6099 and entering meeting ID # 526 246 866, or at [www.facebook.com/templeconcord/](http://www.facebook.com/templeconcord/).

Tuesday, August 11: Executive Committee meeting at 6:30 pm and board meeting at 7:30 pm.

Friday August 14: Shabbat services led by Rabbi Barbara Goldman at 7 pm. Contact the temple office for Zoom information. Services can also be viewed at [www.facebook.com/templeconcord/](http://www.facebook.com/templeconcord/).

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

Saturday, August 15: "Havdalah with a Bonus" at 7 pm at <https://binghamton.zoom.us/j/526246866>, or by calling 929-205-6099 and entering meeting ID # 526 246 866, or at [www.facebook.com/templeconcord/](http://www.facebook.com/templeconcord/).

### Norwich Jewish Center

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

### Temple 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](http://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.

# Jewish Community Center

## FUN IN THE SUN AT CAMP JCC



Campers played a game on the JCC's front lawn during week 2 of Camp JCC.



K'Ton Ton campers went on a Pixar treasure hunt at Camp JCC, following clues to find the keys to open a hidden treasure chest.



group of campers participated in a swim lesson in the JCC's indoor pool.



Above: Campers were all smiles during the second week of Camp JCC.



Campers played glow-in-the-dark "Cosmic Golf" at Camp JCC.



Campers practiced their golf swings in the JCC's upper field.



K'Ton Ton campers on a Pixar treasure hunt looked for "A Bug's Life" bugs holding keys to open a hidden treasure chest. (Names withheld on request.)



K'Ton Ton campers used the keys they found to open a treasure chest.

### Listen . . . . . Continued from page 6

in the desert can understand. After all, they can see him and hear him, and are used to following a human leader. The Israelites are also used to living under a leader who lays down the law, even when that law makes them more than a little uncomfortable. They were, after all, slaves.

When we remind ourselves of the fact that the Israelites were not used to participating in their own governance, Moses' injunction to study the laws before obeying them signifies a radical shift that carries over into our relationship with God. As a free people, we are much more likely to follow the rules that we understand (or are familiar with) than ones that seem nonsensical to us. Only once we have studied the laws that Moses shared with us and deemed them ones that help us begin to build the type of society toward which we are willing to work were we ready to start following the laws. Listening to Moses' wisdom and recognizing the value of the laws, in turn, enabled us to transfer our allegiance from Moses to acknowledging and following God.

"Shema Yisrael" is a rallying cry signifying that we as a society need to make a radical shift in how we approach the world. Moses called out to us to "listen up," to recognize that we are all responsible for one another, and that one of the best ways we can care for and protect one another is to follow the set of laws laid out for us in the Torah. Blindly following laws, however, is not enough. So, the call rings out again, "listen carefully, Israel!" and don't lose your moral compass. Remember that we all follow the same God and are bound together as one people.

"Shema Yisrael," we are at a crossroads in time once again. What will you do to study the laws to find the good to follow so you can heed the call to follow in God's footsteps and care for all the wide varieties of people who make up the society around you?

### Aftermath . . . . . Continued from page 4

he speaks to his older sister, who tells him the true story of his life. However, what occurred during World War II is only slowly revealed to the reader after Blum returns to Amsterdam in order to write a new novel, one that will allow him to better understand his mother's life.

Blum is the heart of the novel and a fascinating character in that he learns as much about himself as he does about this mother, including the reason why he refuses to connect to other human beings, even his three daughters and his grandchildren. During his time in Amsterdam, Blum explores what life was like for Jews under the Nazi invaders. He wants to know what they felt and why they made the decisions they did. He also meets Jews who were hidden children – those who lived with non-Jews in order to escape Nazi persecution – and how those times still affect them now, years later.

Elon writes low-key, unemotional prose that echoes Blum's inner life. However, the suspense and tension build as he comes closer to revealing what really happened. The ending leaves readers with questions to ponder – ones that make you wonder what you might have done in similar circumstances.

#### "Serenade for Nadia"

While neither its narrator, Maya Duran, nor its other major character, visiting Professor Maximilian Wagner, are Jewish, Zulfu Livaneli's "Serenade for Nadia" (Other Press) does contain several Jewish themes. Livaneli writes about the Jewish professors who were allowed emigrate from Germany and teach in Turkey during World War II, and a ship of 800 Jewish refugees who lost their lives off the coast of Turkey in 1942 when help for their almost-wrecked ship was denied.

However, in 2001, Maya, who works at Istanbul Univer-

sity, is more concerned with helping Maximilian enjoy his stay than she is with the history of Turkey – at least, at first. Her job becomes complicated when security forces follow Maximilian and the army, including Maya's military brother, warn her to carefully note what the professor is doing. Why they are interested in the professor and what Maya learns about hidden parts of Turkish history makes for complex, impressive reading. It also shows that Jews were not the only victims of human cruelty during the 20<sup>th</sup> century.

#### "The Light After the War"

Building a new life from scratch: that's not an easy thing to do as Vera Frankel discovers in "The Light After the War" by Anita Abriel (Atria Books). Vera and her best friend, Edith Ban, leave Hungary for Italy after the war because neither can bear to return to their former homes. With no family left but each other, they look for a way to start over and, if possible, make their childhood dreams of being a writer (Vera) and a fashion designer (Edith) come true. Although at first things go well for Vera, she soon loses the little she has and wonders how it will be possible to continue. An unexpected piece of luck sends them to North America, but when circumstances change, they head to Caracas, where they find different paths to survival.

At times, the plot of "The Light After the War" verges on the melodramatic. (To give details would spoil the many surprises that do occur.) The most interesting parts showed the cultural differences between Europe and South America, particularly when it comes to the role of women – especially married women. The novel is based on the life of the author's mother, but I would have loved more details about what really occurred and what is fiction. If it accurately echoes her mother's history, then her life was an amazing roller coaster of emotional highs and lows.

**NEWS IN BRIEF**

From JNS.org

**Report: transportation minister green-lights ferry to Tel Aviv**

Israeli Transportation Minister Miri Regev gave the green light to the establishment of a commuter ferry line that would reduce highway traffic to and from the center of the country, Channel 12 reported on July 27. According to the report, Regev was presented with the idea after asking for “out-of-the-box” solutions to the problem of ever-increasing congestion in and around Tel Aviv. The ferry, based on similar systems in New York City, Istanbul and Bangkok, would link Tel Aviv with Netanya and Hadera to its north, and Ashdod to its south. According to Channel 12, a ferry ride from Netanya to Tel Aviv would take 20 minutes, compared to an average journey of 49 minutes by car, or 29 minutes by train. On July 22, Metropolitan Mass Transit System (or NATA) Chairman Rami Blinkov told the Economic Affairs Committee of the Knesset that the Tel Aviv Light Rail will not open before October 2022, one year later than expected, because of the lack of Chinese laborers who are “heavily involved” in the project. NATA is also building an underground system in Tel Aviv, which is proceeding as planned.

**Google, Amazon, Wish remove white-supremacist items from platforms**

Google, Amazon and Wish have removed neo-Nazi and white-supremacist products from their platforms following an investigation by the BBC. Despite the prohibition of such items on those sites, the BBC found that they were available for sale. For example, a white-supremacist flag featuring a Celtic Cross was being sold on Amazon. Wish removed Ku Klux Klan-related items, such as a hood and a Celtic Cross, after an inquiry from the BBC. Merchandise related to the far-right Boogaloo movement was taken down from Google, Amazon and Wish. “We don’t allow ads or products that are sold on our platforms that display shocking content or promote hatred,” Google told the BBC. “We enforce these policies vigorously and take action when we determine they are breached.” “The products in question are no longer available, and we’ve taken action on the bad actors that offered the products and violated our policies,” Amazon told the BBC. “We are working hard to remove these items and taking additional steps to prevent such items [from] appearing again,” said Wish.

**Iran moves fake U.S. aircraft carrier out to sea**

According to satellite images released on July 27, Iran has moved a dummy U.S. aircraft carrier to the Strait of Hormuz, likely for use in live-fire war games. One of the images, taken by the U.S. firm Maxar Technologies on July 26, shows an Iranian attack boat moving quickly toward a model U.S. aircraft carrier with dummy airplanes on its deck, reported Reuters. Iran has previously used fake American warships during training by its Islamic Revolutionary Guard Corps and its navy and often holds naval exercises in the Strait of Hormuz, through which 20 percent of the oil traded worldwide passes. Iran could carry out “provocative actions” in the Strait of Hormuz and in other locations in the region, acting U.S. Navy Secretary Thomas Modly told Reuters in a report published in December.

**Holocaust survivor stabbed to death in Moscow**

A 90-year-old Holocaust survivor was discovered stabbed to death the week of July 24 in her apartment in Moscow. An unidentified 69-year-old woman was arrested in connection with the murder of Irina Shur, a former professor at the Gerasimov Institute of Cinematography. The former was a caseworker for Shur as late as 2016. Apparently, they remained in touch afterward, an unnamed official told Russian news agency TASS. Shur had been dead for at least 24 hours. “The door to Shur’s apartment showed no signs

of forced entry, leading investigators to believe she knew her killer and opened the door for them. The apartment was found in neat condition with no valuables missing, making it difficult to ascertain the motive,” reported JTA, citing TASS. One motive being explored is that Shur was murdered by suspects attempting to take over her apartment, which is located in the expensive Dorogomilov district, reported Moskva24.

**House passes bill to keep security aid to Israel, double funds to fight antisemitism**

The U.S. House of Representatives passed a bill on July 24 that includes the continuation of American assistance to Israel, the restoration of humanitarian and development assistance to the Palestinians, and the doubling of funding for the U.S. State Department’s office that develops and implements policies to combat global antisemitism. The vote tally was 224-189. The annual State, Foreign Operations, and Related Programs Appropriations bill for 2021 would allocate \$3.3 billion in annual U.S. security aid to Israel in accordance with the 2016 Memorandum of Understanding, or MOU, between the United States and Israel worth \$38 billion over a decade (the remaining \$500 million, which goes toward missile-defense systems in Israel, such as the Iron Dome, David’s Sling and Arrow 3, is part of the U.S. Defense Department appropriations bill). The State Department appropriations bill would include \$5 million for refugees resettling in Israel, administered by the U.S. State Department’s Bureau of Population, Refugees, and Migration. It would also allocate \$50 million annually for the next five years in a newly established “People-to-People Partnership for Peace Fund.” Additionally, it will provide funding for joint projects between the U.S. and Israel related to fighting COVID-19. Finally, the appropriations measure includes \$225 million for development and humanitarian assistance to the Palestinian people in the West Bank and Gaza, despite the Trump administration slashing funding in that category to virtually zero. The appropriations bill now heads to the U.S. Senate.

**German drone’s Israel test flight hailed as “historic phase” in Jerusalem-Berlin ties**

The German Heron TP UAV aircraft finished its first test flight in Israel, the Ministry of Defense reported on July 26, calling the event “a significant and historic phase in the strategic cooperation” between Jerusalem and Berlin. According to the report, the flight is the result of an agreement, signed in June 2018, between the defense ministries of the two countries. The agreement outlines the leasing, maintenance and training services of the medium-altitude, long-endurance, multi-mission drone, based on the Israeli “Eitan” UAV that is in operational use in the Israeli Air Force. The German Heron TP UAV was modified in record time and incorporates advanced Israeli technology. German Air Force personnel thus are training with their Israeli counterparts in an IAF base in central Israel. The training is part of a joint program of the UAV Executive Office in the Directorate of Defense Research and Development of the Israeli Defense Ministry, the Israel Aerospace Industries and Airbus DS Airborne Solutions, an Airbus Group company.

**Report: We support Palestinians’ “just demands,” says Chinese president**

Chinese President Xi Jinping on July 20 expressed China’s support for the “two-state solution” to the Israeli-Palestinian conflict, which he said had always been the core issue in the Middle East. Speaking via telephone with Palestinian Authority leader Mahmoud Abbas, the Chinese leader said that the Palestinian issue concerned regional peace and stability, international fairness and justice, as well as human conscience and credibility. China’s position on the issue, said Xi, was consistent and clear: China firmly supports Palestine’s just demands, and all efforts conducive to resolving the conflict. The “two-state solution” is the right approach to the problem, he said, adding that China is prepared to continue to contribute to a “comprehensive, fair and lasting settlement” of the conflict, according to the report. The Chinese and Palestinians were friends and good partners, said Xi, and supported each other’s core interests. For his part, Abbas thanked China for its support during the COVID-19 outbreak and for its efforts with regard to the Palestinian issue, calling China the most reliable friend of the Palestinian people, according to the report. The Palestinians support China’s position on Hong Kong and other Chinese core interests, and expects China to play a greater role in the Palestinian issue, said Abbas.

**Chevron to buy Noble Energy for \$5 billion**

Chevron Corp said on July 20 it plans to buy Noble Energy for \$5 billion in stock, a deal which would make it the first oil major to enter Israel. Besides boosting its investment in U.S. shale, the purchase will net Chevron Noble’s Leviathan natural gas field off Israel’s coast, according to Reuters. Chevron CEO Mike Wirth told Reuters that the company was “mindful of the fact that there are political differences and tensions” between Israel and neighbors where Chevron also has business, but emphasized that it is “apolitical” and “a commercial actor.” “We engage with all of our different stakeholders as we go through something like this,” he said, according to the report. Chevron is active in Saudi Arabia, Kuwait, Qatar and Iraqi Kurdistan.

**WI man pleads guilty to vandalizing synagogue**

A Wisconsin man pleaded guilty in mid-July to federal charges for vandalizing a synagogue in support of a neo-Nazi group plot to damage minority-owned property, including property used by Jewish citizens. Yousef O. Barasneh, 23, was arrested in January. He was charged with conspiring to violate citizens’ rights to use property free from threats and intimidation when he allegedly spray-painted swastikas and antisemitic words on the exterior of Beth Israel Sinai Congregation in Racine, WI, last September. He was also planning other acts of vandalism toward minority-owned property, according to the plea agreement. It all occurred while he was part of a network known as “The Base,” which discussed “the recruitment of prospective members, the creation of a white ethno-state, acts of violence against minorities (including African-Americans and Jewish Americans) . . . military training camps, and ways to make improvised explosive devices (‘IED’),” according to the plea agreement. A sentencing date has yet to be scheduled.

**Objects. . . . . Continued from page 4**

secular studies in synagogues and other public settings. Women were now expected to marry for love, but their social networks – the other women they knew – became an important part of their lives, particularly during difficult times.

◆ A silhouette portrait of a married couple and their three children: the portrait of Jane Symons Isaacs and her family shows the development of Modern Orthodoxy as it broke from traditional Sephardic practice and separated itself from those following the Reform Movement. The use of head coverings – which was once done only during ritual activities – became a marker for this movement and is shown by the fact that the two adults

and the three children in the silhouette have their heads covered. While women’s roles in the family and synagogue did become more public, the movement also sought to separate its members from the secular world.

Although the prose in “The Art of the Jewish Family” is a bit dry, Liebman does a wonderful job not only showing the changes in women’s status over time, but the roles race and class play in a person’s life. While those interested in women’s studies are the most obvious audience for this work, anyone who wants to better understand early American history – Jewish or otherwise – will find Liebman’s book has a great deal to offer.

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