

THE REPORTER

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Federation to hold security seminar on May 12

By Reporter staff

The Jewish Federation of Greater Binghamton, in conjunction with the Broome County Council of Churches, will hold a security seminar for faith-based organizations on Thursday, May 12, from 6:30-8:30 pm, at the Jewish Community Center, 500 Clubhouse Rd., Vestal. Representatives from public safety agencies will discuss ways the faith-based community can protect its houses of worship and keep its members safe while sustaining an open and welcoming environment. Reservations are required and can be made through the Federation website, www.jfgeb.org.

The training will include:

- ◆ U.S. Department of Homeland Security,

Office of Intelligence and Analysis with an intelligence brief about threats to the faith based community.

- ◆ Broome County Sheriff's Office on the active shooter response, "Run, Hide, Fight."

- ◆ Broome County Office of Emergency Services with a "Stop The Bleed" presentation.

- ◆ New York State Police Counter Terrorism Investigation Unit on recognizing and reporting suspicious activity.

- ◆ New York State Division of Homeland Security and Emergency Service on the Non-Profit Security Grant Program process.

- ◆ U.S. Department of Homeland Security

Cybersecurity and Infrastructure Security Agency on how to get started with security and emergency preparedness, and how to get help.

- ◆ A question-and-answer period.

"Unfortunately, as we've seen over the past few years, acts of violence against houses of worship are a real problem," said Shelley Hubal, executive director of the Federation. "We have to be prepared for the possibility that one of our local houses of worship might be targeted. We need to learn ways to both prevent that from happening and how to minimize the effects if it does."

According to ABC News, the FBI and

Department of Homeland Security issued a warning in January that "faith-based communities have been and will 'likely' be the target of violence 'by both domestic violent extremists and those inspired by foreign terrorists.'" The warning was issued after the hostage situation at a Colleyville, TX, synagogue.

"I pray that we never have to face what occurred in Texas or at the Tree of Life synagogue in Pittsburgh," Hubal added. "But increasing our security and knowing how to handle these situations is the best way forward. I have attended a virtual security training and I feel more confident in my ability to react appropriately should, God forbid, an act of violence occur."



CJS lecture on "Mixed Messages: Jews and Transgression in American Media" on May 9

The College of Jewish Studies will hold the second lecture of its Spring 2022 Lecture Series on "Mixed Messages: Jews and Transgression in American Media" on Monday, May 9, at 7:30 pm, on Zoom. The program will explore how post-World War II American film and television have depicted Jews in relation to such topics as intermarriage and race relations. The program is free and open to the general public. Voluntary contributions to offset the costs of program are encouraged. Those wishing to attend should preregister on the CJS Facebook page (www.facebook.com/bing.cjs.5/), or the Binghamton University Judaic Studies Department Events page (www.binghamton.edu/judaic-studies/events/index.html). A Zoom link will be sent to each registrant a day before the talk.

On May 9, historian Tony Michels will speak about "Jews and Inter-Marriage on Screen." Since the early years of Hollywood, the theme of intermarriage has

appeared repeatedly in films and television shows. Romance between Jews and Gentiles have served as a source of comedy and drama, an expression of anxiety, but also celebration of American national ideals. What do the affairs of Jews and Gentiles tell us about American society? The lecture will explore depictions of intermarriage and related themes of assimilation, upward mobility, and gender relations in the 20th and 21st centuries.

Michels is the George L. Mosee Professor of American Jewish History at the University of Wisconsin, Madison. He is the author of the books "A Fire in their Hearts: Yiddish Socialists in New York" and "Jewish Radicals: A Documentary History" and a forthcoming study of Jews and American Communism.

The College of Jewish Studies provides



Tony Michels (Photo courtesy of Tony Michels)

opportunities for adult Jewish education for the Broome County community by offering fall and spring programs. Drawing on local resources and inviting scholars and experts from a range of universities and cultural and religious institutions, CJS sponsors a wide array of programs dealing with Jewish history, culture, religion and politics.

The College of Jewish Studies, founded in 1986, is an informal coalition between the Judaic Studies Department of Binghamton University and several area Jewish sponsoring institutions: the Jewish Community Center, the Jewish Federation of Greater Binghamton, Beth David Synagogue, Temple Concord and Temple Israel. Programming for CJS would not be possible without the additional financial support of

a grant from The Community Foundation for South Central New York – David and Virginia Eisenberg Donor Advised Fund, the Jacob and Rose Olum Foundation, the B'nai B'rith Lectureship Fund, the Victor and Esther Rozen Foundation, an endowment fund from the former Temple Beth El of Endicott, a grant from the JoyVel Charitable Fund, and the donations of individual sponsors.

"If you are not one already, please consider becoming an individual sponsor so that the CJS can continue bringing quality programs to the community," said CJS organizers. "For more information on how to become an individual sponsor or to make a donation, please e-mail us at: bingcjs@gmail.com." The College of Jewish Studies is a 501(c)(3) non-profit organization.

For more information on the College of Jewish Studies and its programs, visit to www.bingcjs.org and www.facebook.com/bingcjs.

Intersisterhood program on May 25 to feature Rogers and Sperberstein

The 2022 Intersisterhood program will be "Rogers and Sperberstein: Better Than Never!" The event will be held on Wednesday, May 25, at 7 pm, at Beth David Synagogue. It will feature Robert Rogers and David Sperber performing their parodied versions of Broadway tunes with lyrics they created, all with a Jewish twist. Refreshments will be served. The admission price of \$5 will be collected at the event, and attendees will have an opportunity to be entered into a drawing for door prizes.

Attendees should RSVP by Wednesday, May 18, to their respective synagogues: Beth David at 722-1793 or bethdavid@stny.rr.com; Temple Israel at 723-7461 or titammy@stny.twcbc.com; and Temple Concord at 723-7355 or templeconcordaa@gmail.com.

"Ready to laugh and be entertained? The time has come!" say the organizers of this year's Intersisterhood event. "The event

will bring together Sisterhood members from Beth David, Temple Israel and Temple Concord, and is being coordinated by Intersisterhood committee members Dora Polachek, Barbara Zelter and Ani Loew."

Rogers is the director of the Robert Rogers Puppet Company, now in its 42nd year, and has performed locally, nationally and internationally. He and his family moved to Broome County in 2002. David Sperber, after training in New York City in ophthalmology and retinal surgery, moved to the Binghamton area in 1996 and established his practice, Retina Associates.

Rogers and Sperber originally met when they were high school students in New Rochelle, NY, and reconnected in Binghamton. "It wasn't until years later," Rogers noted, "that we realized our hometown connection. By chance, we both had joined Temple Concord. One Friday night, I heard David's name as he was called up to



Rogers and Sperberstein, AKA David Sperber and Robert Rogers

the Torah, and that's how we became good friends thereafter." Rogers recalls bantering back and forth with Sperber about theatrical trivia. "I worked in the performing arts," Rogers added, "and if David hadn't become a physician, I think he would have loved to be in the theater."

Their debut as a musical comedy team came when they performed together at a

Saturday night Temple Concord congregational dinner. "We were a hit," Sperber quipped, "and our personae evolved into what we currently are: Rogers and Sperberstein, the unsung and unknown Jewish musical theater duo!"

At another Temple Concord dinner event, Sperber rewrote the lyrics to "Brush Up Your Shakespeare" from "Kiss me Kate" as "Brush Up Your Torah." "At which point," Sperber added, "Robert realized that I could write much better than I could sing. We continued writing new Yiddish lyrics to classical show tunes, and have performed our act numerous times—twice, to be exact."

"With their sense of humor and talent for adding some Jewish surprises to Broadway hits," organizers say, "this Intersisterhood event is just what the doctor ordered. Both Robert and David look forward to entertaining us at what will surely be an event to remember!"

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Opinion

From the Desk of the Federation Executive Director

With gratitude

SHELLEY HUBAL

May 1 of this year marks my third anniversary as Federation executive director here in Binghamton. One of the first meetings I had after starting this job was with Rabbi Rachel Esserman, *The Reporter's* executive editor. She stressed to me the importance of writing a column to communicate directly with community members. I knew right away the title of the column would be "With gratitude" and I have always tried to write what is in my heart. I want to share with you just some of the recent things for which I find myself grateful.

My son, Joshua, came home for the first few nights of Passover. What a delight it was to be around his infectious, happy energy. Several years ago, he wrote and illustrated a "Looney Tunes Haggadah." This haggadah has all the Warner Brothers characters telling the story of the Exodus from Egypt, except with Jewish names and characteristics. So, for the last several years, the Hubal family has been entertained during our seders with Bugs Bunny wearing a tallis and a kippah as "Rabbi Rabbit." By his side is Sylvester as "Cantor Cat." You get the idea. I am truly grateful for all the laughter we share at our seders year after year. While I am at it, I will extend my gratitude to my mother-in-law, Susan Hubal, for always cooking up a Passover storm. She knocked it out of the park again this year!

For the last several weeks, the Binghamton Federation has been part of the larger JFNA efforts to raise funds in support of Ukrainian refugees. To date, our region has raised more than \$11,000 for these efforts. I cannot describe to you how gratifying it feels to connect with our donors in

this way. What a caring community we have. I am thankful for each generous contributor.

After a recent storm knocked out power for much of our region, I hope we all have a new appreciation for the electricity we take for granted every day. I know I do.

This year, we held a communitywide commemoration for Yom Hashoah on April 26. The best part of my job is doing communitywide programming. I especially like to create moments where we can come together as one Jewish community and honor our faith and shared history. I am grateful for the talented clergy we have here in the Binghamton area. Each one of our local rabbis brings a different perspective and wisdom to the table. A big thank you to everyone who helped to make the Yom Hashoah event meaningful again this year.

Every month, Federation distributes allocated funds to several local Jewish organizations. Recently, it struck me

just how connected we all are. Behind each dollar, there is a generous donor. Behind each donor is a Campaign volunteer who helped to solicit the funds. Behind all the funds are the Federation board members who carefully look after our precious resources. Lastly, behind it all is the talented and dedicated staff of the Federation, *Reporter* and Jewish Family Service. They work hard to keep our community connected and whole. For all this, I am truly grateful and have never once taken any of it for granted.

It is not always easy to be in a leadership role. Squabbles happen and I have had my share of storms to weather, but, as I sit here today, I can tell you all that my heart is truly full of gratitude for all the generous people with whom I get to co-create this Jewish community. As always, I am wishing you all an open heart and many blessings. Thank you for trusting in me the last three years.

Mother's Day 2022

By Bill Simons

Mother's Day 2022: for me, it is unlike the celebratory milestones that preceded it. My mother Elaine, age 95, died on January 9, 2022, making me a 72-year-old orphan. Like Mrs. Patimkin and Mrs. Portnoy, novelist Philip Roth's iconic Jewish mothers, Elaine differed from the Yiddish Mama of yore.

One of my earliest memories involves going to a political rally on the Commons in the city of my birth, Lynn, MA,

on a mellow September day in 1952. The morning of the rally my parents, Shep and Elaine, talked loudly. From my bedroom, I caught fragments of their exchange. My mother said she was going to take me to the Commons to see General Dwight Eisenhower, a great hero of World War II and now the Republican candidate for president. My father told her not to go into a big, pushy crowd since she was pregnant with another child and given that "Billy" was

See "Day" on page 5

In My Own Words

All the presidents' children

RABBI RACHEL ESSERMAN, EXECUTIVE EDITOR

Maybe it's time for the Justice Department to investigate Hunter Biden's business practices. Before Democrats start complaining and Republicans start cheering, I also think we need an investigation into Don Jr., Ivanka, Eric and Tiffany Trump's business activities. If any of them were involved in illegal, irregular or immoral business practices, then let's get it out into the open. Enough with the innuendoes and rumors. We need to be clear about anything they may have done wrong, regardless of their political party. I want facts, not sly remarks denigrating those of whom we don't approve.

If one of their parents was involved in any of those illegal, irregular or immoral business practices, then they, too, should suffer the penalty. In addition, if you believe that President Joe Biden should resign if his son was involved in anything illegal, even if he didn't do anything illegal, then you also must say that Donald Trump shouldn't run for office again if his children were involved in anything illegal, even if he was not involved. What goes for one political party goes for the other.

In fact, maybe we should be investigating siblings, parents and spouses of those running for political office

or being appointed to a governmental position. This idea doesn't come out of nowhere: when Jimmy Carter was running for president, people looked into the activities of his brother, Billy, hoping to find something to smear his candidacy. I'm sure the same has been done with relatives in other national, state or local elections – by Democrats and Republicans.

I know we tend to discredit what is said about the families of candidates we like. This is true for Biden and Trump supporters. Each side thinks their favorite is being picked

See "Children" on page 3

Letters

Testimonial for Dr. William Simons

To the Editor:

Please grant a small measure of forbearance and allow me to consume precious editorial space, the purpose being to submit a long-overdue testimonial for my former teacher and mentor, Dr. William Simons, or "Bill" to his close circles. You know Bill as a talented columnist, but he labored for decades in the classroom at SUNY Oneonta, a mighty force in the history department.

A bit of egotistical context: I am a social studies teacher at Norwich High School, approaching the quietus of a fine career. Since I sat in Bill's classroom, one year before I even had students of my own, Bill has functioned as a massive and profound influence. His manner, style, stories, anecdotal metaphors and unique humor shaped and molded my teaching style in every way.

I know of no other way to truly compliment Bill other than by saying this: Bill is to the classroom what Ted Williams was to the batter's box. Bill lectures with the actor's authentic fearlessness. The class is a stage, and the players are the ghosts that he conjures via primary source and

speech, text and photograph, quotation and phrase. These non-corporeal classroom assistants swirl about the room as Bill's lectures unfold. The wraiths of William Jennings Bryan, FDR, Sacco and Vanzetti, Leo Frank and Herbert Hoover accompany me everywhere.

For nearly three decades, I have imitated and parroted Bill's "greatest hits" to student after student, class after class: "He was in the furnace of polio"; "The IWW was a fist – all workers clenched to smash the owner"; "For the Irish, there is no future... only the past repeating itself over and over and over again."

Bill is both the best teacher of my life and the best teacher I have seen in action. Long after our relationship had matured into collegial friendship, I asked Bill to visit my classroom and lecture about the Sidney floods in 2006. As he paced and ranted, breathing his typical dragon fire of academic narrative, I watched not him, but my students. Even at 13 and brimming with hormones, they sat spellbound.

One moment still resonates from that day: Bill relaying the story of Eleanor, an elderly woman rescued by a

rowboat from a flooded home in Delaware County and remembering her stubborn resilience as the waters rose to her window. "As we paddled closer, we saw this frail old woman, leaning out her bedroom window – still railing against the darkness, still battling." At the last word, Bill clenched his fist.

Teaching is a blood sport, and it takes a true teacher to stand and deliver. My students often ask me: "Why do we need to know about the past? What is so important about all these dead people?" Bill taught me that history quite possibly could be the primordial ooze of true education. Without context, we as humans clumsily batter away at the future like doomed ignoramuses. But if we know the story, and walk both with the living and the dead, we as the ranks of the educated can clench our fists and rail. And that might be the only way to save humanity.

With enthusiastic respect,
Matthew Maholchic

Norwich High School Social Studies Department
Former student of Dr. Bill Simons, 1994 and 1999



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LETTERS

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

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Chabad to offer JLI class on personal ethics beginning May 16

Last chance registration is still being accepted for “Beyond Right: The Values that Shape Judaism’s Civil Code,” a new six-session course by the acclaimed Rohr Jewish Learning Institute, focused on personal ethics in the light of Jewish civil law. The class will meet on six consecutive Mondays, beginning May 16, at 7 pm. The course fee is \$79 per person or \$140 for a couple. It will be offered in-person at the Chabad Center, as well as over Zoom. Sign-in information will be provided upon enrollment.

“The JLI course ‘Beyond Right’ explores fundamental topics that are of vital importance for any just society in light of the profound teachings of the Jewish legal tradi-

tion,” said Professor David Flatto of the Hebrew University of Jerusalem, Faculty of Law. “It highlights the central values and commitments that are at stake in addressing these issues. I commend JLI for developing this rich and illuminating course.”

“Informative, practical and insightful, ‘Beyond Right’ is sure to generate an appreciation for Jewish law as a distinctive Jewish system that can be utilized as a source of guidance and clarity when one is faced with professional or personal dilemmas,” said organizers of the class. “Martin Pritikin, dean of Concord Law School at Purdue University, has praised ‘Beyond Right’ as a

course that ‘helps shine a light on what it means to be a nation living under the rule of law, and indeed, what it means to be human.’”

“Beyond Right” is approved in New York state for legal professionals seeking to fulfill their CLE requirements. The course is designed for people at all levels, including those without prior experience or background in Jewish learning. All JLI courses are open to the public and attendees need not be affiliated.

To register, e-mail rshea@Jewishbu.com, call the Chabad Center at 797-0015 or visit www.myJLI.com for registration and for other course-related information.

TC to hold musical scholar-in-residence weekend June 10-12

Temple Concord will hold a musical Solis-Cohen Scholar-in-Residence weekend with Cantor Jeff Klepper and Rabbi Dan Freedlander of Kol B’Seder from Friday-Sunday, June 10-12. The event is sponsored by Temple Concord’s Solis-Cohen Scholar-in-Residence Fund. All programs will be held in person and online.

There will be four programs:

- ◆ Klepper will give a sermon in the form of song with a vocal ensemble from the congregation on June 10. The sermon will relate to the week’s Torah portion Naso, which includes the Priestly Benediction. Services will begin at 7:30 pm. There is no cost to attend.
- ◆ Freedlander will lead Torah study on June 11 beginning at 9:15 am. There is no cost to attend.
- ◆ Kol B’Seder will perform a Community Concert on June 11, at 7 pm, in the synagogue’s social hall. The concert will feature Israeli, traditional music and the songs of Debbie Friedman, as well as their own hits. The concert is free for Temple Concord members and children under 13, \$10 for adults and \$5 for students.

◆ On June 12, Freedlander will speak on “Progressive Jewish communities outside of the U.S. and Israel.” He was the president of the World Union for Progressive Judaism from 2014-19. The brunch will begin at 10 am, with the program starting at 10:30 am. There is a charge of \$7 for the brunch. Reservations are due by Thursday, June 9, and may be made by contacting the synagogue at TempleConcordbinghamton@gmail.com or 723-7355.

The *Jewish News of Greater Phoenix* called Kol B’Seder, “Perhaps the most famous duo in contemporary Jewish music... often likened to Simon and Garfunkel, the duo is at the forefront of the Jewish rock/folk scene.”

“Mark your calendars!” said organizers of the event. “After two years of social distancing, we are going all in on a musical celebration. We are excited to welcome Cantor Jeff Klepper and Rabbi Dan Freedlander of Kol B’Seder as our Scholars-in-Residence. You already know the music of Kol B’Seder; we often sing their melodies such as ‘Shalom Rav’ and ‘Haporeis Sukkat Shalom’ at our services. In fact, Kol B’Seder’s melodies are woven

into the fabric of synagogue music throughout America and around the world.”

Organizers added, “Kol B’Seder’s Cantor Jeff Klepper and Rabbi Dan Freedlander met in college in 1971 and have been singing together ever since. Jeff and Dan have composed some of the most beloved and enduring Jewish songs of the 20th and 21st centuries. Their Saturday evening concert at Temple Concord will be part of their 50th Anniversary Tour.”

The Solis-Cohen Scholar-in-Residence Fund was established at Temple Concord to enable the congregation to bring speakers and programs to Temple Concord every other year. Ann Rosenthal and her sister, Mary Keller, created the fund as a memorial to their parents, J. Solis-Cohen Jr. and Marion Labe Solis-Cohen of Philadelphia. “During his lifetime, J. Solis-Cohen was most generous to Temple Concord,” said event organizers. “The nucleus of the temple library was a presentation from his personal library. In honor of his generous gifts, the library is named for him. Please consider making a donation to Temple Concord’s Solis-Cohen Scholar-in-Residence Fund to enable us to continue providing quality adult educational programs.”

TC Sisterhood Shabbat to be held on May 6

Temple Concord Sisterhood Shabbat and Sisterhood Installation will be held on Friday, May 6, at 7:30 pm at Temple Concord, 9 Riverside Dr., Binghamton, and via Zoom. Services are open to the public with proof of Covid vaccines shown at the door. (For the Zoom link, see Temple Concord’s notes on page 6 of this paper.)

Co-chairwomen of Sisterhood Shabbat are Rachel Coker and Cathy Eckert. Installation of the Sisterhood Board of Directors will be organized by Rabbi Barbara Goldman-Wartell with assistance from Barbara Thomas. Both are annual Sisterhood events. All Sisterhood members are encouraged to attend.

NEWS IN BRIEF

From JNS.org

Israel packs up Ukraine field hospital

After six weeks of operation and 6,000 patients treated, Israel has shut down its field hospital in western Ukraine

Children. . . Continued from page 2

on, while the other side seems unwilling to admit to any malfeasance. I understand the impulse: we don’t want to hear anything bad about someone we admire and/or support. (Those two are not always the same thing.) But it did make me think when I read the opening of an essay that said the same people who are dismissing Hunter’s activities would not be doing the same if those allegations were directed at Trump’s children. I can’t tell you who wrote that essay or which side of the political spectrum he is on. I stopped reading after that statement because it was enough to make me realize that I’d done that. But now it’s time to stop and treat each side the same.

By the way, I’m not talking about candidates or office holders doing this research or making illegal deals to get information. If there is a possible problem, then it should be referred to our criminal justice system. This should *not* be political: illegal business behavior is illegal no matter to which party you belong. You don’t get a pass for being a Democrat, Republican or Independent.

So, investigate Hunter Biden and, if he did something wrong, arrest him. But there also have been numerous complaints about the Trump family’s business practices for years, so let’s do a thorough investigation of them, too. If you think that one side or the other won’t get a fair shake, then we have a bigger problem – one that desperately needs to be fixed. It also wouldn’t hurt if everyone running for office or seeking appointment to a political position remembered that the press and the opposing party are going to review their lives with a fine tooth comb. If you’ve done something illegal, maybe it’s best not to seek election and/or to decline that political appointment.

and returned its medical team to Israel, Israel News Network reported on April 29. The Kochav Meir (Shining Star) hospital was set up jointly by the Israeli health and foreign ministries, in collaboration with Sheba Tel Hashomer Medical Center, the Rambam Healthcare Campus and HMO Clalit Health Services. Situated in the city of Mostyska, the 66-bed hospital was open 24/7 after opening its doors on March 21, and was staffed by more than 60 personnel. The hospital included an internal-medicine ward for adults and children, an emergency room, delivery room and primary-care clinic, according to the ministry. It also employed advanced telemedicine technologies spearheaded by Sheba. In the Israeli Health Ministry’s March 6 announcement of the mission to Ukraine, Health Minister Nitzan Horowitz called it “the least we can do to help the Ukrainian people in the face of a brutal Russian invasion.” Despite shutting down the medical center, Israel will continue to provide humanitarian assistance to Ukraine, the report said.

DEADLINES

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

ISSUE	DEADLINE
May 20-June 2.....	May 11
June 3-16.....	May 25
June 17-30.....	June 8
July 1-14.....	June 22

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

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SAY CONGRATULATIONS WITH A SIMCHA

For College Graduations

Issue Date: May 20 • Deadline: May 12

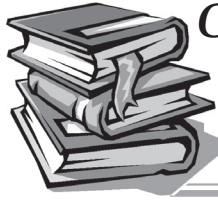
For Preschool, Kindergarten, Middle School and High School Graduations

Issue Date: June 17 • Deadline: June 9

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Off the Shelf

Math, drawings, time travel and family

RABBI RACHEL ESSERMAN

“Just because you can do something doesn’t mean you should... You might be able to change the past, but does that fix it? What will you lose?” – “Atomic Anna”

What would you change if you could go back in time? Would major historical events be your priority or would you focus on family? What if your actions were responsible for a horrific event, yet changing the event would mean you couldn’t help a loved one? These are only a few of the questions raised by Rachel Barenbaum’s wonderful novel “Atomic Anna” (Grand Central Publishing), one of the few books I’ve read that left me gasping out loud during its last 100 pages.

Anna Berkova is responsible for a horrific nuclear nightmare that occurs in the Soviet Union in 1986. During that explosion, she is transported to a different time and place, where she meets the daughter, Molly (Manya), whom she gave up decades before. Molly is dying of a gunshot wound and asks Anna to please save her daughter, Raisa. Anna is suddenly transported back to her original time and place, realizing that if she wants to save Molly and Raisa, she only has six years in which to do so. However, the beauty of the novel is that it not only follows Anna’s life, but that of Molly and Raisa as they move forward toward a moment that could change their lives forever. But now that Anna has learned that time travel is possible, she must decide if she should use

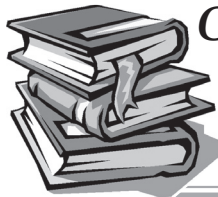
it to save her family or to prevent the nuclear disaster partly caused by her actions.

Readers learn about the lives of all three characters and their complicated pasts. My favorite sections were those featuring Anna, particularly her journeys back in time and space. She has only a few hours to find Molly or Raisa, and it’s not always easy to influence their decisions. Chapters also look at Anna’s early life so readers will understand the reasons behind her original choices. Molly’s sections focus first on her childhood in Little Russia in Philadelphia during the 1960s. Molly doesn’t remember Anna and her adopted parents, Yulia and Lazar, want Molly to be an American, but are still fearful from the years they lived in the Soviet Union. The United States also turns out not to be the haven Lazar sought and so he and Yulia encourage Molly to focus on school, especially math, something that doesn’t interest her. Instead Molly wants to be an artist and rebels against Yulia and Lazar by dating Viktor, an enforcer for a Russian loan shark, who believes in her drawing. Unfortunately, Viktor has his own problems and Molly becomes addicted to drugs, something she tries to change after giving birth to Raisa, but is less than successful. However, what happens to her and Raisa might change, that is if Anna’s short appearances in the past can really modify what occurs in the future.

The title of the novel comes from the comics Molly

draws: she turns Anna, herself and her daughter into superheroes, ones who debate the correct way to fight evil. Are vengeance and destruction the appropriate path or do you then become the same as the evil you’re fighting? As Molly changes over time so do her superheroes. And the comics become an important way for Molly and Anna to reach Raisa, whether from Molly’s original comics that Raisa finds in her closet or the ones brought back in time from the future to give Raisa clues on what she needs to accomplish next.

“Atomic Anna” is a complex novel, leaving readers to piece together how the different sections, which jump back and forth in time, are connected. However, the effort is well worth it. The math and physics used are explained as things of beauty so those with no background will be able to appreciate the love the characters feel for them. For all the math, physics and art discussed, the underlying focus is that of family and love, how even when we try our best and do what we think is the right thing, we may still fail to help those we love most. Yet, the novel also shows how an effort to understand another person’s feelings and learning the truth about the past may help one conquer mistakes and misdeeds. Does that happen in “Atomic Anna”? I won’t reveal that here, but readers may find themselves wanting to discuss their reactions to the plot and characters of this absorbing, puzzling and amazing novel.



Off the Shelf

Developing traditions and variations

RABBI RACHEL ESSERMAN

All religions change and develop over time. That can mean new interpretations or reimaginings of a specific aspect of the tradition, or a major break occurring over theological or legal differences. These variations can be seen in two new works: “Becoming Elijah: Prophets of Transformation” by Daniel C. Matt (Yale University Press) and “Karaim: An Introduction to the Oldest Surviving Alternative Judaism” by Daniel J. Lasker (The Littman Library of Jewish Civilization/Liverpool University Press). In the former work, Matt discusses how the prophet Elijah changed in the Jewish imagination from the zealous prophet portrayed in the biblical text to the compassionate helper and teacher found in Jewish folklore. In the latter, Lasker offers a history of Karaite Judaism, a branch that began in medieval times due to its refusal to accept the Oral Torah (Talmud and Mishnah), and which developed its own rituals and practices.

Matt notes that two different versions of Elijah are found in Judaism. There is the biblical Elijah, who is portrayed as “fearless, fierce, and untamed.” This is a man who thinks nothing of condemning the Israelites for what he sees as their refusal to accept God’s commandments and who murders 450 priests who have worshipped the god Baal (although commentators have suggested the text really means he ordered the Israelites to kill the priests, rather than doing it by his own hand). However, in rabbinic literature, Elijah’s “outstanding quality is no longer zealotry but compassion. He helps the poor, rescues those in danger, defends Israel from its enemies, and will one day redeem the whole world by heralding the Messiah.” This is the Elijah who is welcomed at every seder and for whom a chair is placed at every circumcision.

By the third century C.E., the ancient rabbis adapted Elijah as one of their own. Since Elijah was swept up to heaven in a chariot of fire, it was thought that he never died. This allows him to exist on two planes and to continue to appear on the earth. In the Talmud, there are tales of rabbis who met Elijah and relayed his message to their colleagues. Elijah was the one they turned to when unsure about how to rule. In fact, when the ancient rabbis were unable to come to a consensus, the Talmud notes that by saying, “This passage will be interpreted by Elijah in the

future.” That occurs more than 300 times in the Talmud.

It was not only the ancient rabbis who remade Elijah in their image. By medieval times, kabbalists (mystics) began to interact with Elijah in their visions. The prophet was the one who revealed secret teachings that otherwise might have been rejected as not part of Judaism’s “sacred tradition.” Matt notes that underlying their acceptance of these ideas was the belief that “the prophet Elijah, guardian of that tradition, would never reveal anything controverting or undermining it. If an innovative teaching came from Elijah, it was automatically acceptable and beyond any suspicion of foreign influence or heresy.” This was how novel mystical traditions were accepted when, without the stamp of approval of Elijah, they might not have been.

In the Bible, there is no mention of Elijah’s family or his marital situation. He stands outside of society and often exclaims how alone he is. Yet, ironically, he became an integral part of many Jewish rituals. Matt notes that these moments are usually liminal ones, when change occurs: “The seder celebrates liberation from slavery, meant to be experienced anew. Through circumcision, the infant enters the covenant of Abraham. *Havdalah* distinguishes between light and dark, marking the transition from Sabbath holiness to the mundane weekday world.” Since the ancient rabbis saw Elijah as someone partly of earth and partly of heaven, this seems appropriate.

One of the most interesting sections compares and contrasts the lives of Moses and Elijah. In rabbinic writings, Elijah is often found wanting. One case in particular stands out: after the Golden Calf incident, God wanted to destroy the Israelites. Moses pleaded for God to spare them, offering to die in their place. Elijah, on the other hand, asks that God take his life since he believes the Israelites will never stop worshipping other gods. Yet, it is Moses who dies and is never seen again, while Elijah is swept up to heaven and reappears on earth.

“Becoming Elijah” offers an excellent look at how the portrayal of Elijah has changed over time. The work demands some familiarity with the biblical story of Elijah and some basic knowledge of Judaism. But this intriguing work will reward readers with new ways of looking at both Elijah and Jewish tradition.

While Matt looked at a specific Jewish figure, Lasker discusses an alternate form of Judaism that has survived from medieval times to the present day. Over the centuries, there have been many alternate variations of Judaism, but the one that most people know of, and which most people practice, is Rabbinite Judaism. All contemporary branches of Judaism, except for the Karaites, follow Rabbinite Judaism. (Even if modern movements disagree on specifics, they all follow the same calendar and the rulings they might reject are rabbinic ones.)

The main cause of the split between Rabbinite and Karaite Jews is whether the Oral Torah was given to Moses on Mount Sinai, something the Karaites have never accepted. One major reason for their refusal is based on the idea that, if God gave these teachings to Moses at Sinai, why are there debates between rabbis about the appropriate way to follow the law? God would have given a definitive answer to any problem. Rather than accept these rabbinic rulings, the Karaites have developed their own ways to interpret the Bible.

Lasker discusses the history of the Karaites, noting how its historians came to claim ancient ancestry for the religion, saying it began in biblical times. Some also claim other alternative branches of Judaism, which appeared decades or centuries before, as early versions of Karaism. However, Lasker writes of its true development, showing its start during medieval times and noting how its Golden Age occurred in Palestine during the ninth-11th centuries until the Crusades helped destroy the community. He also discusses its history in various other parts of the world, including Egypt and Eastern Europe, the two communities whose history continues into contemporary times.

While in Egypt the Karaites always considered themselves an integral part of the Jewish community (with Rabbinite and Karaite Jews intermarrying), the Karaites in Eastern Europe began to separate themselves, claiming their religion was not part of the Jewish tradition. This separation began when antisemitic laws began to be enforced against the Jewish community, for example, the Russian law requiring Jewish males to spend 25 years in the Russian army in the 19th century. By the time of the Holocaust, Rabbinite and Karaites claimed to be two separate religions in order to save the Karaite community from the Nazis. After the Holocaust and the declaration of the state of Israel, two main Karaite communities were established: one in Israel and the other in the United States.

The most interesting part of Lasker’s work focuses on the two groups’ different customs and traditions. For example, Rabbinite and Karaite Jews follow different calendars, meaning that Jewish holidays fall on different days. The Karaite interpretation of not lighting fire on Shabbat originally meant that no fire could burn during that day. That ruling was later modified so that fire would be used for lighting, but not for use with heating or cooking, even if the fire was lit before the Sabbath began. Plus, no blessing is said over those lights. Rather than saying a child becomes required to observe the commandments at age 13, Karaite children become obligated when they are mature enough to follow the commandments, even if that is before the age 13. The Karaite prayer book originally contained mostly biblical See “Traditions” on page 5



Create a Jewish Legacy

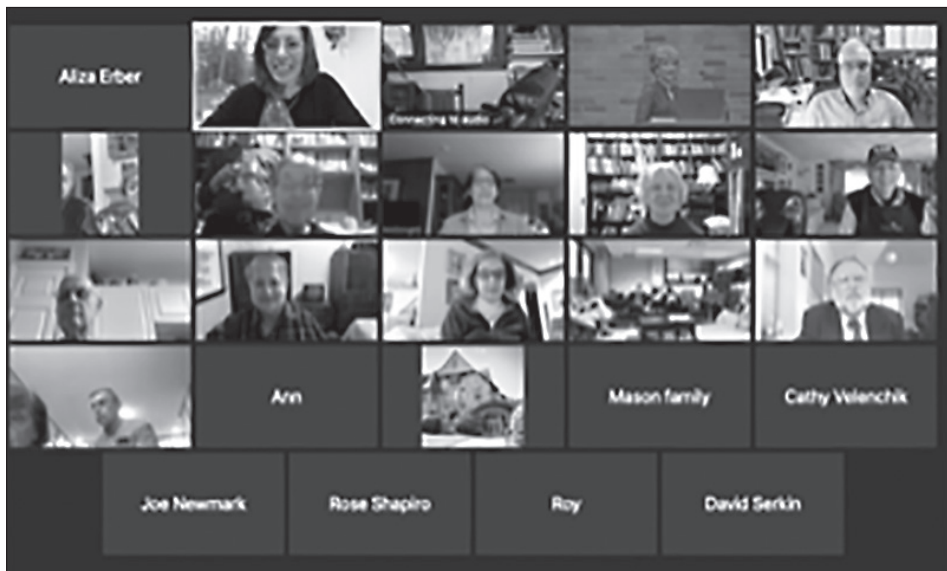
Strengthen the Jewish community you care about for generations to come. Consider a gift to the Jewish Federation of Greater Binghamton in your estate.

For further information or assistance, please contact Shelley Hubal at 724-2332 or director@jfgb.org



Jewish Federation
OF GREATER BINGHAMTON

Federation held a Yom Hashoah event



The Jewish Federation of Greater Binghamton held a Yom Hashoah event on April 26. Twenty-seven computers tuned in to the event on Zoom, while other participants watched the event in the Temple Concord sanctuary.

Traditions.....Continued from page 4

psalms, although over time, new writings have been included. However, the prayers normally recited in Rabbinite prayer services do not appear. Karaites also remove their shoes before entering a house of prayer, where there are no chairs. Prayers are recited while prostrate.

“Karaism” is written for a general audi-

ence and does a wonderful job showing the Karaites’ development, history and attempts to stay vital in contemporary times. Anyone interested in the history of Judaism will find this work fascinating in its ability to show how contemporary assumptions about our religion do not always accurately reflect our history.

Day.....Continued from page 2

only 3, the event would have no meaning for him. Once my father left for work, my mother, almost never deterred by anything, prepared me for our little trip.

Walking to the bus stop, she told me, “You will never forget this day.” We boarded the jammed bus for the three-mile ride. At the Commons, astounded by the size and sound of the crowd, which roared repeatedly, “I like Ike! I like Ike!” – I joined the chant. My mother bought me a little Eisenhower flag that I waved and kept for years. She told me that General Eisenhower and my father had served in the same army.

Many people were in front of us. In her condition, my mother could only hold me high enough to see Ike on the bandstand briefly, and the view from my standing level was frustrating. Then, suddenly someone picked me up and perched me on his shoulders: it was my father. Getting no answer on our home phone, he realized that, despite his admonition, my mother had taken me to the Commons. So, he went to find us in that big crowd and he did. Now, lifted by my father, I could see Ike’s warm smile.

Her early years shaped my mother. The Great Depression, the long absences of her salesman father and the strength of her mother fostered a resilience in Elaine that never faltered. Elaine and her older sister, Lucille, developed a strong bond, living in close proximity to one another throughout their adult lives and speaking daily.

During World War II, Elaine contributed to the American military effort from the South Boston Naval Annex. Coming of age surrounded by sailors, Elaine enjoyed their attention, but adhered to the guidelines of her watchful mother – and when in doubt provided a new aspirant with a phony telephone number.

Elaine met her future husband, a young Army veteran, Shephard Simons, on a date arranged by friends. Engagement, marriage and motherhood soon followed. Elaine and Shep’s love remained strong throughout their 69-year marriage.

Jewish identity was central to my parents. Although they lit Shabbat candles, observed the High Holidays, joined the Sukkot festival, gifted on Hannukah, attended our Purim theatricals, supported their Reform temple and co-hosted memorable Passover seders, organizational activism, family history, support for Israel and vigilance against antisemitism were their primary forms of Jewish expression. My mother was the first woman elected to serve as vice president of both the Jewish Community Center and the Jewish Federation of the (Massachusetts) North Shore. She was president of the Swampscott-Marblehead chapter of B’nai B’rith and played a major

role in the planning/fund-raising for Jewish elder housing in Lynn. Elaine and Shep traveled widely, including several trips to Israel, where they remained centered when mortar fire rocked their bus.

Part of a generation of Jewish women pulled between neo-Victorianism and feminism, my mother was competitive. Dress, appearance and peer status mattered. Determination and practice enabled Elaine to more than hold her own on the golf links. Mother set a brisk pace on long walks. Bridge was her forte. Elaine, in her early 90s, successfully lobbied calisthenics classmates to elect her athlete of the month. Even at the end, she gave no quarter in games of rummy with great-granddaughter Hannah.

Always a voracious reader, mother read multiple books a week during COVID. And she raised telephone conversation to an art form.

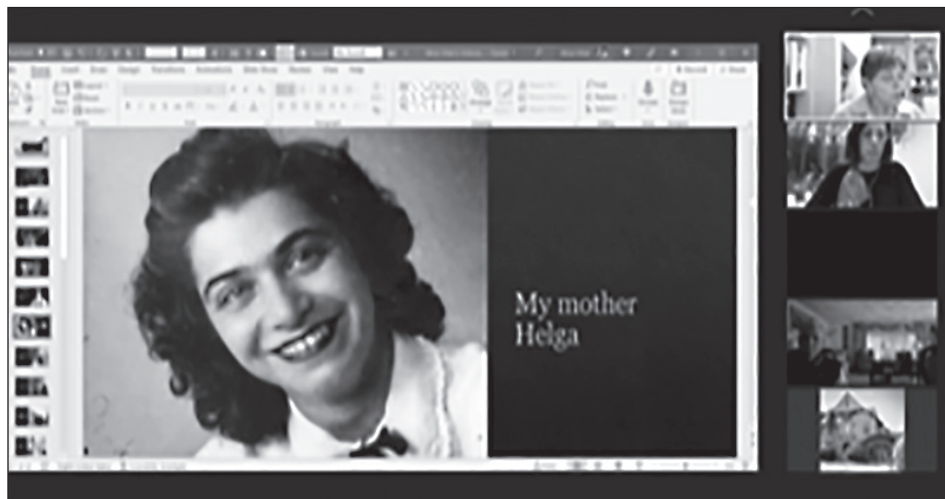
Elaine always reveled in the achievements of her family. When I won the First Place Award for Excellence in Writing About Sports from the American Jewish Press Association last year, my mother insisted on having a copy of the certificate and hung it on her living room wall, reminiscent of prior displays of her children’s elementary school work. To the end of her life, my mother referred to my wife Nancy and I as “you kids.”

One of my favorite memories is taking my mother’s great-grandson/my grandson Isaac to visit her twice this past August. To share his detailed knowledge of geography, Isaac, then 8, brought a large globe on both occasions. Kveling from Isaac’s presentation, my mother asked of her other great-grandchildren, “Are they all this smart?”

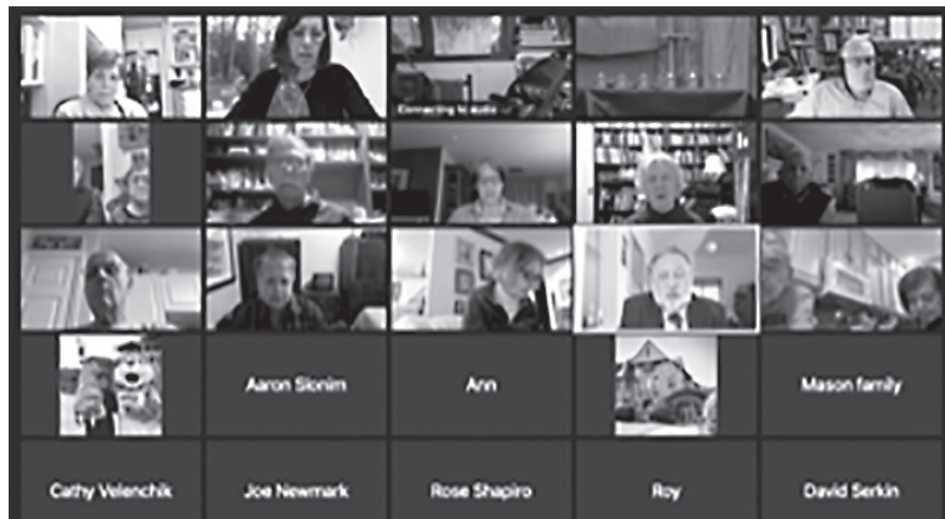
At my mother’s 95th birthday in September 2021, we observed the protocols of the pandemic. It was a good day. Still formidable, Elaine enjoyed the attention of those she loved. A few months later, she took a serious fall and incurred major neurological damage. Her children, grandchildren and seven great-grandchildren visited during the final passage.

Due to the lingering pandemic, my mother’s funeral service split virtual with in-person. Her rabbi, David Meyer, officiated. My sister, Jo Ann, and I shared eulogies. At the Temple Emanu-El cemetery, there were six pallbearers. On the right side of the coffin, I led, with my son Joe directly behind me and his oldest son Isaac following him.

After my mother’s death, cousin Shelly sent me a photograph, reminding me of Elaine’s affinity for the camera. My mother served as the model for the postal queen on a huge outdoor storefront mural at the family uniform business. Despite disclaimers, she enjoyed the attention.



Holocaust survivor Aliza Erber (top right hand box) showed slides of members of her family and spoke about her family’s experiences in the Shoah.



During the event, Rabbis Barbara Goldman-Wartell, Zev Silber, Geoffrey Brown and Aaron Slonim spoke. Six candles were lit in memory of those who died during the Holocaust.

Looking for this issue’s “Jewish Resources”? Visit www.thereporter.org/streams/miscellaneous-features/miscellaneous-features/tag/80309? to find out what’s happening online.”

Annual Campaign 2022

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- 2) Pledges and payments (checks should be made payable to “Jewish Federation of Greater Binghamton”) can be mailed to The Jewish Federation of Greater Binghamton, 500 Clubhouse Road, Vestal, NY 13850
- 3) Fill out the form in this ad and mail it to the Jewish Federation of Greater Binghamton, 500 Clubhouse Road, Vestal, NY 13850.

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Weekly Parasha

Kedoshim, Leviticus 19:1-20:27

Being holy – we can all do it!

RABBI ZEV SILBER, BETH DAVID SYNAGOGUE

This portion contains a large number of *mitzvot* and they run the gamut of the wide range of behaviors that God expects of us. Included are some *mitzvot* that govern our relationship with God, but mainly those included are interpersonal in nature, such as the prohibitions against stealing, taking revenge, prohibited marriages and sexual relationships and, of course, the famous “you shall love your neighbor as yourself.” (19:18)

The question I wish to consider is whether the *mitzvot* and behaviors that God expects from us are to be viewed as the ideal towards which we must strive, or are they the minimum standards that we are expected to exceed? Are

they a floor or a ceiling?

The *parasha*, Kedoshim, opens with the verse “*kedoshim tehiyu* – you shall be holy, for I, your God, am holy – *kadosh*.” I know that when I think of the word “holy,” I imagine something spiritual, something I cannot understand and something I cannot approach. The holy man is someone who is so exalted that he is beyond my ability to reach. Holiness makes something feel far away, something I may look up to, yet I can’t imagine ever being in that position. Holiness is something that is elevated. That is the way I react when hearing the word “holy.” This, I believe, is the connotation of that English word.

This is also the understanding of Rashi when he com-

ments, claiming that this is found in the *midrash*, that to be *kadosh*, one must separate him/herself from immoral sexual relationships, for wherever you find the mention of forbidden sexual relationships you find that the opposite – holiness – that is achieved through the abstinence. *Kedusha* is elevation!

The Hebrew word *kadosh* actually means “separate,” “uniqueness,” “beyond the norm.” And this word is used in both directions – something is *kadosh* because it is uniquely elevated – such as when we describe God in the *Kedusha* prayer as *kadosh, kadosh, kadosh*. Yet, it is also used in the Bible to describe something that is so perverse, See “Holy” on page 8

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.twcbc.com
 Website: www.templeisraelvestal.org
 Service schedule: Tues., 5:30 pm; Fri., 5:30 pm; Sat., 9:30 am

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

On Saturday, May 7, Shacharit services will be held at 9:30 am via Zoom and in-person (masks are required). The Torah portion is Leviticus 19:1-20:27 and the haftarah is Isaiah Amos 9:7-15. At 9 pm, there will be Havdalah services via Zoom.

On Wednesday, May 11, there will be a Ritual Committee meeting at 10 am and Torah study from 4-5 pm on Zoom.

On Saturday, May 14, at 9:30 am, Shacharit services will be held at 9:30 am via Zoom and in-person (masks are required). The Torah portion is Leviticus 21:1-24:23 and the haftarah is Ezekiel 44:15-31. The bar mitzvah of Mika Friedman will take place. At 9:15 pm, there will be Havdalah services via Zoom.

On Sunday, May 15, there will be a Sisterhood event featuring Lisa Greenwald. Time TBA.

On Tuesday, May 17, there will be a Board of Trustees meeting at 7 pm.

On Wednesday, May 18, there will be Torah study from 4-5 pm on Zoom.

Penn-York Jewish Community

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

Temple Beth El of Oneonta

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

Friday night services will be held on May 6 and Saturday morning, May 7; and June 3.

Temple Brith Sholom

Affiliation: Unaffiliated
 Address: P.O. Box 572, 117 Madison St., Cortland, NY 13045
 Phone: 607-756-7181
 President: Carol Levine, 315-696-5744
 Cemetery Committee: 315-696-5744
 Website: templebrithsholomcortland.org
 Facebook: https://www.facebook.com/Temple-Brith-Sholom-114006981962930/
 Service leaders: Lay leadership
 Shabbat services: Either Friday evening at 7:30 pm or Saturday at 10 am from Rosh Hashanah to Shavuot. Holiday services are also held. Check the Facebook page or weekly e-mail for upcoming services. Contact the president to get on the e-mail list.
 Religious School: Students are educated on an individual basis. Temple Brith Sholom is a small equalitarian congregation serving the greater Cortland community. Congregants span the gamut of observance and services are largely dependent on the service leader. The Friday night siddur is “Likrat Shabbat,” while the Saturday morning siddur is “Gates of Prayer.” The community extends a warm welcome to the Jewish student population of SUNY Cortland, as well as the residents of local adult residences.

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

Synagogues limit face-to-face gatherings

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

Rohr Chabad Center

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

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

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.

Congregation Tikkun v’Or

Affiliation: Union for Reform Judaism
 Address: PO Box 3981, Ithaca, NY 14852; 2550 Triphammer Rd. (corner of Triphammer and Burdick Hill), Lansing, NY
 Phone: 607-256-1471
 Website: www.tikkunvor.org
 E-mail: info@tikkunvor.org
 Presidents: Nomi Talmi and Shawn Murphy
 Rabbi: Shifrah Tobacman, rabbishifrah@tikkunvor.org
 Education Director/Administrative Coordinator: Naomi Wilensky
 Bnai Mitzvah Coordinator: Michael Margolin
 Services: All services currently on Zoom. E-mail info@tikkunvor.org for the times and links. Contemplative morning services every Tuesday from 8:30-9:30 am. Saturday mornings, Gan Shabbat and other special services at least once a month. Call for the weekly schedule.
 Jewish Learning Experiences (JLE) for second through seventh grade classes meet on Sunday mornings. Sixth and seventh grades also meet on Wednesday afternoons. Family programs for kindergarten and first grade held monthly.
 Adult Education: Offered regularly throughout the year. Check the website for details.

Friday, May 6, light candles before 7:50 pm
 Saturday, May 7, Shabbat ends 8:52 pm
 Friday, May 13, light candles before 7:58 pm
 Saturday, May 14, Shabbat ends 8:59 pm
 Friday, May 20, light candles before 8:05 pm
 Saturday, May 21, Shabbat ends 9:06 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: Fri., 7:30 pm; Sat., 10:35 am, when religious school is in session.
 Hebrew school: Hebrew school meets at 4:15 pm and 5:15 pm on Tues. and Thurs. during the school year unless otherwise noted.

Some services and programs are online only.
 Friday, May 6: 5-7:30 pm, First Friday featuring artists from FASST and music from Peggy Sniezek, Denise Helms, and Maureen Helms.

Friday, May 6: at 7:30 pm, Sisterhood Shabbat Service with Installation by Rabbi Goldman-Wartell. (For more information, see the article on page 3.) To attend in person, all must show proof of COVID-19 vaccinations. Masks are required. Join via Zoom at https://bit.ly/3hRmW2Y, meeting ID 869 9699 8146 and passcode 826330; or on the Temple Concord Facebook page.

Saturday, May 7: the last day of Shabbat school at 9 am; Torah study at 9:15 am on Zoom at https://bit.ly/3CVxM14, meeting ID 882 9808 7579 and passcode 676707; Shabbat family service at 10:30 am; and “Havdalah with a Bonus” at 7 pm on Zoom at https://bit.ly/3zd0atv, meeting ID 897 4179 1260 and passcode 408279.

Friday, May 13: at 7:30 pm, Shabbat service with Rabbi Goldman-Wartell. To attend in person, all must show proof of COVID-19 vaccinations. Masks are required. Join via Zoom at https://bit.ly/3hRmW2Y, meeting ID 869 9699 8146 and passcode 826330; or on the Temple Concord Facebook page.

Saturday, May 14: Torah study at 9:15 am on Zoom at https://bit.ly/3CVxM14, meeting ID 882 9808 7579 and passcode 676707; and “Havdalah with a Bonus” at 7 pm on Zoom at https://bit.ly/3zd0atv, meeting ID 897 4179 1260 and passcode 408279.

Sunday, May 15: at 1:30 pm, Confirmation Service and Celebration with students Charlotte Coker, Anna Grills, Evan Grills, Victoria Heilveil, Eve Krasno and Lauren Klotzkin.

See “Concord” on page 8

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 Ithaca

Affiliation: United Synagogue of Conservative Judaism
 Rabbi: Rachel Safman
 Rabbi Emeritus: Scott L. Glass
 Address: 402 North Tioga St. (the corner of Court and Tioga streets), Ithaca, NY 14850-4292
 Phone: 273-5775
 E-mail: rabbi-safman@tbeithaca.org and secretary@tbeithaca.org
 Website: www.tbeithaca.org
 Presidents: David Weiner and Linda Aigen
 Sisterhood President: Gail Zussman
 Director of Education: Rabbi Suzanne Brody
 Services: Fri. 8 pm; Sat. 10 am, unless otherwise announced.
 Weekday morning minyan 7:30 am (9 am on Sun. and legal holidays).
 Religious School/Education: September-May: Classes meet on Sunday, 9 am-12:30 pm and Wednesday, 3:45-5:45 pm. The Midrashah (eighth grade and high school) classes will meet at times designated by their respective teachers.
 Adult Ed.: Numerous weekly courses, several semester-long courses and a variety of mini-courses and lectures are offered throughout the year. Call the temple office for more details.
 For upcoming services and events on Zoom, visit www.tinyurl.com/HappeningAtTBE.

NEWS IN BRIEF

From JNS.org

Israeli cities join Tel Aviv in canceling Independence Day fireworks for PTSD veterans

A number of Israeli cities on May 2 announced that they would cancel fireworks shows on the eve of Independence Day on May 4, a day after the Tel Aviv Municipality announced that it would take such a move to prevent suffering for military veterans suffering from post-traumatic stress disorder. According to a report by Ynet, the Israeli Sports and Culture Ministry said the national Independence Day ceremony in Jerusalem would also lack fireworks. The Jerusalem Municipality

said its fireworks show would be significantly minimized, saying in a statement: "The impact of fireworks on battle veterans suffering from PTSD and animals is clear to us, and therefore, the activation of fireworks in Jerusalem will only be done in community administrations in which residents have asked for this, in a proportional manner, and significantly shorter than past years." Haifa, too, plans to feature smaller-than-usual fireworks, while Ra'anana has canceled its show, citing the welfare of combat veterans and animals. Instead, the city northeast of Tel Aviv will hold a laser show. "In Ra'anana, we can certainly celebrate and enjoy Independence Day, while at the same time take others into consideration," Mayor Chaim Brodye reportedly said.

Business Profiles

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 E-mail: parsonsfuneral@yahoo.com
 Website: www.parsonsfuneral.com
 Hours: 24/7/365

The Ernest H. Parsons Funeral Home, located at 71 Main St., Binghamton, has been a landmark since 1928 and is located in the J. Stewart Wells Mansion, built by renowned architect Isaac Perry, who completed construction in 1867.

Ernest H. Parsons owned and operated the funeral home from 1928 until his death in 1976. Charles Mills purchased the funeral home after Ernest's death and continued the tradition until his retirement in 2012. The current owners – J. Fritsch, R. Fynboe, S. Pitkorchemny and K. Vakiener – strive to uphold the original motto of the founder: "Let Us Serve You with Understanding." Parsons Funeral Home offers distinctive service with respectful attentiveness to the ceremonial rites and the utmost consideration of families' desires to accord a last tribute of affection and esteem to their departed loved ones.

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When faced with the death of a loved one, Hopler & Eschbach Funeral Home invites you to turn to its caring staff to help guide you through the funeral process. Deeply experienced and knowledgeable in the performance of Jewish burial customs, Kurt Eschbach and his staff are the most qualified professionals in the community to help plan and carry out your funeral or memorial services. They provide services at your synagogue, the funeral home or cemetery, and also provide cremation services and funeral pre-planning.

The funeral home and parking areas are newly renovated and spacious. Staff work diligently to provide the highest quality service at a cost that is 10-30% lower than other funeral homes. With their quality service, fair pricing and newly renovated facilities, Kurt and his staff believe you will make Hopler & Eschbach Funeral Home your new family tradition.

Business trends: texts are good

(NAPSI) – When it comes to succeeding in business, it's important to know what not to say and how not to say it. Fortunately, a recent survey from SizzleDeck can help you and your firm avoid these pitfalls. For example, people have a low tolerance for work jargon. When asked what work phrases they hate the most, respondents replied: Per my last e-mail: 32%; We're all in this together: 32%; Blue sky thinking: 29%; Did you get that thing I sent you?: 28%; Let's touch base: 27%; Let's circle back: 23%; Can you get this to me EOD?: 23%; Let's table that: 21%; and Let's get this offline: 12%.

Essentially, the key to getting people to read and respond to a message is to keep it simple, keep it short and avoid cliches. The clearest communicators write the way they talk.

According to the research, respondents estimated they get 44 e-mails a day and 32 of them aren't worth paying attention to. Sending a text, however, is still an effective way to get attention. On average, people check their phones 18 times during a day and are more than three times more likely to prefer to read text messages than open e-mails. In fact, three-quarters admit checking their phones first thing in the morning and last thing at night.

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 Facebook: www.facebook.com/tcfdpc/
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- What patients have to say:
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 - ◆ Wonderful staff! Early appointments!
 - ◆ Highly recommend!
 - ◆ Dr. Salomons is the best dentist I have had since I was a kid.
 - ◆ They made my daughter feel at ease, they were so kind and took care of her.

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NEWS IN BRIEF

From JNS.org

U.S. team in Israel to prepare Biden visit

An American team has been in Israel since May 1 preparing the groundwork for the arrival of U.S. President Joe Biden, Israeli media reported on May 3. Biden is likely to arrive in Israel at the end of June, reported Haaretz. The visit would be Biden's first to the Jewish state and the Middle East as U.S. president. Israeli daily Israel Hayom reported that Biden will likely add an Israel stop to his upcoming visit to Europe, either before a G7 meeting in Germany or after a NATO summit in Spain. "Palestinian Authority President Mahmoud Abbas's bureau received a phone call from Washington on [April 28], learning that Biden also intends to visit Ramallah during the visit," the report added. Biden accepted Israeli Prime Minister Naftali Bennett's offer to visit the Jewish state during a telephone conversation between the two leaders on April 24.

Russia: Israel supporting "neo-Nazi regime" in Ukraine

Russia's foreign minister on May 3 accused Israel of supporting "the neo-Nazi regime in Kyiv," deepening a controversy he sparked two days earlier by claiming Hitler had "Jewish blood." Asked by Italian media on May 1 how a Nazi regime such as Russia claims exists in Ukraine could be headed by a Jewish president such as Volodymyr Zelensky, Russian Foreign Minister Sergey Lavrov responded, "So what if Zelensky is Jewish? Hitler had Jewish blood." Lavrov went on to state that "the greatest antisemites were Jews." His remarks caused an uproar in Israel, with both Israeli Prime Minister Naftali Bennett and Foreign Minister Yair Lapid issuing harsh condemnations. Russian Ambassador Anatoly Viktorov was also summoned to Jerusalem. "This angers me not just as foreign minister, but also as the son of a father who was in the Budapest ghetto," said Lapid on May 2. "Jews didn't put him in the ghetto. Nazis put him there. The Nazis persecuted the Jews and killed six million Jews. The Ukrainians are not Nazis. Only Nazis were Nazis. Only they dealt with systematic destruction of the Jewish people." In response, the Russian Foreign Ministry said in a statement that Lapid's remarks were "anti-historical" and explained "to a large extent why the current Israeli government supports the neo-Nazi regime in Kyiv," Reuters reported. The statement reiterated that Zelensky's Jewish roots did not preclude Ukraine from being run by neo-Nazis. "Antisemitism in everyday life and in politics is not stopped and is, on the contrary, nurtured [in Ukraine]," the statement said, according to the report. Leaders from several Western nations have denounced Lavrov's comments, and Zelensky has accused Russia of having forgotten the lessons of World War II, according to Reuters.

Harvard Crimson editorial board declares support for BDS, "free Palestine"

In an editorial the week of April 29, The Harvard Crimson announced its support for the BDS movement and a "free Palestine," ending a 20-year legacy of opposition to boycotting Israel. "In the past, our board was skeptical of the movement (if not, generally speaking, of its goals), arguing that BDS as a whole did not 'get at the nuances and particularities of the Israel-Palestine conflict.' We regret and reject that view," the editorial board wrote in its article. It added that "in the wake of accusations suggesting otherwise, we feel the need to

Concord. Continued from page 6

Wednesday, May 18: at 8 pm, "A Talk with Professor Sheila Jelen: Salvage Poetics: Post-Holocaust American Jewish Folk Ethnographies." Jelen will explore the literary sources and visual images American Jews in the post-Holocaust period have used to formulate an understanding of pre-Holocaust East European Jewish life. "Salvage Poetics" will trace

an arc from the literary to the visual in popular American Jewish apprehensions of the Jewish world destroyed in Eastern Europe. Temple Concord offers the program with the Port Jewish Center and the Jewish Book Council. Advance registration must be made at https://us02web.zoom.us/j/9121111111. Meeting ID: 912 111 1111. Meeting URL: https://us02web.zoom.us/j/9121111111. Meeting ID: 912 111 1111. Meeting URL: https://us02web.zoom.us/j/9121111111.

assert that support for Palestinian liberation is not antisemitic. We unambiguously oppose and condemn antisemitism in every and all forms, including those times when it shows up on the fringes of otherwise worthwhile movements. Jewish people – like every people, including Palestinians – deserve nothing but life, peace and security." The editorial board, which at one point in the piece said "Israel remains America's favorite first amendment blindspot," praised the school's Palestine Solidarity Committee for its "spirited activism," noting that it has proven successful: "It has forced our campus – and our editorial board – to once again wrestle with what both Human Rights Watch and Amnesty International have called Israel's 'crimes against humanity' in the region." The announcement was met with condemnation from Jewish groups and individuals. "As a past Harvard visiting scholar, I am personally offended by the endorsement of The Harvard Crimson of a movement which denies the Jewish people the right to a sovereign state. The BDS movement started before 1967 and seeks the destruction of the only Jewish state," tweeted Rabbi Pinchas Goldschmidt, the chief rabbi of Moscow and president of the Conference of European Rabbis. David Harris, CEO of the American Jewish Committee, wrote on Twitter, "Harvard U.'s student newspaper endorses the Boycott/Divestment/Sanctions (BDS) movement against Israel while claiming opposition to anti-Semitism. Who's kidding whom? BDS is anti-Semitic. German and Austrian parliaments said exactly that. Who knows the history of anti-Semitism better?"

Florida man defaces Holocaust memorial with own blood

Police have arrested a man in Florida who cut his arm open and used his blood to deface the Holocaust Memorial of the Greater Miami Jewish Federation. Witnesses saw Christopher Green, 44, dig into his left forearm to make it bleed and then wipe his blood all over the wall of the memorial on April 12, according to a police report cited by Florida's Local10. Police said Green, who is homeless, "wrote numerous letters of the alphabet in his blood. The letters he wrote did not spell anything readable." He left the scene of the crime but was arrested by police two days later on April 14. Green appeared in court on April 15 and was ordered to stay away from the memorial and its surrounding area. He was charged with one count of criminal mischief on a place of worship and is being held on a \$5,000 bond.

Holy. Continued from page 6

immoral and disgusting that it falls way below the norm. An example of this is the word kedesh (holy) or when an object is considered "cherem," forbidden to use, and is called kadosh.

I believe that the Ramban (Nachmanides) has both these uses of the word in mind in his comments on this verse. He says that this concept of "you shall be holy" is one of those overriding statements that describe a meta-halachic goal for all mitzvah observance.

The generally accepted thought is that one must follow the Torah and do exactly as it states, and as interpreted by the rabbis. Therefore, for example, one will certainly abstain from non-kosher food. But when it comes to kosher food – you should see what variety one expects, what quantities will be consumed, how much time and effort we expend making each meal a feast. And what do we find at a communal dinner or a meal celebrating a simcha such as a wedding or bar/bat mitzvah? A good hearty meal is not sufficient! The hors d'oeuvres and the number of choices available, the large five-course meal that follows, and the Viennese table for dessert are all ultra kosher and must be provided.

The Ramban calls a practitioner of this behavior a "menuval b'reshut hatorah" – a scoundrel within the boundaries of the law. Yes, it is permitted. But the Torah expects "kedoshim tehiyu" – make yourself unique, different and separated from the masses. The Torah requires us to eat only kosher. Kedoshim tehiyu requires us to limit how much permitted food we consume. Gluttony and conspicuous consumption, though not prohibited by the Torah, are yet undesirable traits. Ramban points out the same concept is to be applied to permitted sexual relationships that kedoshim tehiyu is a limiting factor in terms of frequency, and

is a warning to avoid overindulgence that leads to obsessive and perverse behavior.

I believe that the Ramban would apply this concept to all the mitzvot, even those that are primarily interpersonal in nature. As an example of this, the Talmud (B.T. Bava Metzia 83b) records an incident in which two porters transported wine barrels for Rabbah bar bar Hannah, a wealthy scholar and sage. Through an act of negligence on their part, they broke the barrels. Rabbah took their cloaks in payment for their negligence, which is what the law demands. They complained to Rav, the legal decisor in that area, and he instructed Rabbah to return their cloaks. "Is this the law?" asked an astonished Rabbah. "Yes," replied Rav, "based on the verse 'in order that you walk in the way of the good people.'" (Proverbs 2)

The porters went once again to complain to Rav. "But we are hungry, since we worked all day and received no payment," they complained, whereupon Rav further instructed Rabbah to provide them with a salary as well. Once again Rabbah asked: "Is this, too, the law?" to which Rav replied, "Yes, in accordance with the verse 'and the paths of the righteous shall you observe.'" (Proverbs 2)

Clearly Rav was saying to Rabbah that for him – Rabbah bar bar Hanan, the wealthy scholar matched against two poverty stricken porters – the law would expect that he would act beyond the legal requirement and provide the porters with payment for their day's labor, despite the losses that he incurred as a result of their negligence.

The mitzvot are the minimum. The maximum is reached when we understand that we must combine their observance with "kedoshim tehiyu" and following the dictum of "doing what is proper and good in the eyes of God." (Deuteronomy 6:18)

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