

# THE REPORTER

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BINGHAMTON, NEW YORK

## Federation to sponsor day at Rumble Ponies on July 10

By Reporter staff

The Jewish Federation of Greater Binghamton will sponsor a Jewish community outing to see the Rumble Ponies baseball team on Sunday, July 10, at the Mirabito Stadium, 211 Henry St., Binghamton. The game will begin at 1:05 pm. Discounted tickets are \$4 each and must be purchased through the Federation, either at its website, [www.jfjb.org](http://www.jfjb.org); the Federation office, 500 Clubhouse Rd., Vestal; or by calling

the Federation at 724-2332.

Vouchers will be given in case of a rain out. The last day to purchase tickets is Tuesday, July 5; those purchasing by mail should include the form on page 5. The Federation is also looking for a child 5-15-years-old to throw out the first pitch.



“It’s summer and that means baseball!” said Shelley Hubal, Federation executive director. “We thought this would be a great communitywide event for baseball fans, families with children of all ages and anyone looking to connect with others in the Jewish community. What a great way to spend a Sunday

afternoon: a baseball game and time with old or new friends.”

Hubal continued, “We will also be choosing a child to throw out the first pitch. If your child, aged 5-15-years-old is interested, contact me at 724-2332 or [director@jfjb.org](mailto:director@jfjb.org). We’ll all be there to cheer on the child who is picked.

“We are so pleased to offer reduced price tickets for our Jewish community members. Be sure to join us for a fun afternoon,” Hubal said.

## Federation held community events



The Jewish Federation of Greater Binghamton held an active shooter training on June 23 at Temple Israel. Seventy-seven people attended. See page 3 for more photos.



The Jewish Federation of Greater Binghamton held a L’Dor v’Dor – Next Generation “Brews and Jews” event on June 16 at the Beer Tree Factory. L-r: Melissa Wolff, Justin Rosenthal and Evan Miller were among those attending. See page 3 for more photos.

### Spotlight

## Jewish American Heritage, part I: Assimilation, tradition and baseball

By Bill Simons

By proclamation, President George W. Bush established Jewish American Heritage Month in 2006 to observe the inclusion and singularity of Jews in the American experience. As part of JAHM this year, the White House sponsored a May 19 webinar, “A Conversation: Jews & Baseball.” Baseball proved a revealing vantage point to explore the competing dynamics of assimilation and Jewish tradition. Chanan Weissman, President Joe Biden’s liaison to the Jewish American community, moderated the panel, comprising Misha Galperin, president and CEO, Weitzman National Museum of American Jewish History; former major leaguer Shawn Green; Justine Siegal, baseball pitcher and women’s rights advocate; and John Thorn, official historian of Major League Baseball.

Thorn’s sport scholarship encompasses numerous milestones: chief consultant to Ken Burns’ PBS “Baseball” documentary, creator of alternative statistics adopted by

MLB and authorship of “Baseball in the Garden of Eden.” However, Thorn employed his own personal history and the perspective of an outsider to provide the “Jews & Baseball” panel discussion with a conceptual framework.

Born to Holocaust survivors in a German refugee camp after World War II, he accompanied his parents to New York City. The immigrant boy wanted to fit in with his native-born peers, but he could not play their national pastime with credibility. As Thorn revealed, it was precisely because he stood outside the mainstream that he, like other outliers, turned to baseball: “The more you sense that you are an outsider in American culture, the more you attach and gravitate to baseball as the symbol of what America can be at its best.” Baseball cards provided Thorn, blessed with singular memory and intellect, with an early conduit to the game.

During the “Jews & Baseball” dialogue, Thorn revealed, “Just as many Americans love... the notion of equality and fairness

about America, often in theory more than in practice, the same is true of baseball. It’s... three outs per inning, and it doesn’t matter... how much money is in your bank account. The rules of baseball apply equally to all: this was enormously appealing to me as a child.”

His baseball knowledge and insights ultimately gifted fame and influence. Noting that early Jewish major leaguers hid their ethnicity behind pseudonyms, Thorn provided caveat through question: “[W]hen you come from the outside to the inside, you have a problem... how do you be included as one of the... people you’re joining, yet maintain your difference?”

A veteran of 15 MLB seasons (1993-2007: Blue Jays, Dodgers, Diamondbacks and Mets), Shawn, a 6’4”, Gold Glove right fielder, five-tool All-Star, ranks as the pre-eminent Jewish ballplayer of his generation. Thoughtful, sleekly muscular and darkly handsome, he bears a resemblance to his hero, Sandy Koufax. Several dominant seasons, including 1999 (.309 BA, 42 HR,

123 RBI, .997 Fld percent) and 2001 (.297 BA, 49 HR, 125 RBI), burnish Green’s robust career batting statistics (.283 BA, 328 HR, 445 2B, 1070 RBI, 1129 R). His 49 home runs in 2001 are a single-season Dodger record. Green numbers amongst that elite cadre of ballplayers to exceed both 30 home runs and 30 stolen bases in the same season (1998: 35 HR, 35 SB). On May 23, 2001, facing the Brewers in their Milwaukee Miller Park home, Green put on the greatest single-game display of hitting in the history of baseball – four home runs, a double and single for a record 19 total bases along with six runs scores and sven RBI.

During his time in the baseball limelight, Green’s Jewish consciousness deepened. He took seriously his elevation as a role model to other Jews, particularly youngsters. A Mets fan greeted with a poster that proclaimed, “The messiah has arrived.” By observing Yom Kippur in 2001, Green sacrificed his shot at hitting 50 runs and See “Heritage” on page 2

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ended his impressive streak of consecutive games played at 415. In addition to occasional jibes about Jews from opponents and teammates, a “Heil Hitler” salute from the San Francisco stands still rankles him. Conversely, Green fondly remembers coming to bat and exchanging pre-Rosh Hashanah greetings with two fellow Jews, Brewers’ catcher Jesse Levis and umpire Al Clark. Green joined the 2013 Team Israel as player-coach.

First attending Cleveland games with her father at age 6, Justine Siegal developed an enduring love of watching – and playing – baseball. Despite repeated attempts of male coaches to relegate her to softball, she defied prejudice to break through several glass ceilings. Siegal switched high schools so that she could play baseball, developing into a star pitcher.

Balancing marriage and motherhood with studies and sports, Siegal earned a Ph.D. in sports and psychology at Springfield College while serving as the school’s assistant

baseball coach, the first woman to coach at that level. Subsequently, with the Buxton Rox of the Can-American League, she pierced another barrier by coaching professional baseball. When misogynist Brockton fans hurled vile sexist taunts at her, a group of Orthodox Jews clapped their hands in support of Siegal. Although Siegal has critiqued the patriarchalism of traditional Judaism, she said of the support by Orthodox fans, “In that moment, I knew I was not alone.” She later coached for the Israel National Baseball Team.

Siegal still wanted to fulfill her dream of pitching against major leaguers. Employed by Cleveland during spring training in 2011, she was the pioneer woman batting-practice pitcher. Hired as a pitching instructor for the Oakland Athletics’ team in the Arizona Instructional League, Siegal, in 2015, became the first woman coach in an MLB organization.

Wanting her dream to ignite the dreams of other females, Siegal founded Baseball for All, a nonprofit organization “dedicated to providing meaningful instruction and opportunities in baseball, especially for girls.” Siegal asks, “If you tell a girl she can’t play baseball, what else will she think she can’t do?”

My next column will drill deep into the Jewish American polarities of assimilation and tradition referenced by Thorn, Green and Siegal. We will engage the concluding panelist, Dr. Misha Galperin, whose National Museum of American Jewish History mounted a groundbreaking exhibit on baseball.

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

## Opinion

From the Desk of the Federation Executive Director

### With gratitude

SHELLEY HUBAL

One of my favorite psychologists and meditation teachers is Tara Brach, Ph.D. In her teachings on self-compassion, Dr. Brach uses the acronym “RAIN,” which stands for “Recognize, Allow, Investigate and Nurture.” All of us experience emotional pain at some point in our lives and practicing “RAIN” can help us to make our way effectively through such challenges. In short, when you “recognize” in any given moment in time what you are experiencing and simply give it space or “allow” it to be observed without judgement, it frees you to then “investigate” the truth and ultimately this leads you to

garner self-compassion or to “nurture” the self.

As our Jewish community shrinks and our funding sources become harder to maintain, the Federation and our local organizations need to learn to do more with less. Of course, this is a source of stress for our leaders. It certainly has kept me up many nights. However, for a while now, I have been applying a modified “RAIN” technique to this problem. Rather than lament and resist this crisis, I am inclined to acknowledge and observe. As a result, I have discovered a more comfortable space, one that even feels creative and optimistic.

Moving forward this community will need to “investigate” our priorities. This may mean combining programming efforts, Hebrew schools or even synagogues. It may mean that our beloved *Reporter* is someday published only in a digital format. These choices will be difficult to make. We will have to be creative and flexible. We will have to learn to share and practice compassion as we adjust to the new reality. If we can successfully do this, I know we will maintain the integrity of our caring, dynamic community. The choice is ours.

I wish you all a safe and healthy summer.

In My Own Words

### The unspeakable

RABBI RACHEL ESSERMAN, EXECUTIVE EDITOR

The request came in an e-mail: the person asked if I would review the book “Chosen: A Memoir of Stolen Boyhood” by Stephen Mills, which tells of how Mills was sexually abused by the director of the Jewish summer camp he attended. The person who wrote the e-mail mentioned first-hand knowledge of this type of abuse. I looked up Mills’ memoir online and realized I’d seen it before and thought the subject matter too painful to read. That made me pause because I realized I also hadn’t asked for a copy of “When Rabbis Abuse: Power, Gender, and Status in the Dynamics of Sexual Abuse in Jewish Culture” by Dr. Elana Sztokman for similar reasons: it would be painful to read and the subject matter is controversial because people prefer to believe rabbis and other community leaders can’t be abusers.

That was when I realized that, even if I don’t read those books, I need to draw the Jewish community’s attention to the topic because it’s not only an important one, but one that has needs to be addressed in a public forum. Too often those who were abused are treated as if they’d done something shameful, rather than having had something horrific done to them. Too many people prefer to hide their heads and/or refuse to believe that pedophiles and sexual abusers exist in the Jewish community. Let’s be clear: they do exist and have done irrefutable harm to those they have abused.

Unfortunately, many communities have also harmed these victims: they’ve called the accusers liars. They have denigrated them and, at times, threatened their families with repercussions if they went public. Even worse, rather than make abusers face the legal consequences of their actions, those in power have simply given them new positions or moved them to different communities, thus allowing the abuse to continue. The result is that many of these children never recover; this is especially true for

male children, many of whom are too embarrassed and ashamed to admit what happened to them.

While not to deny the pain women/girls feel after being abused, our culture further denigrates boys/young men who are abused. For them to admit this abuse takes even more effort because male/male abuse is considered such a disgrace that even if parents believe their child, they may also be too ashamed to admit what happened in a public forum.

I can understand minorities not wanting to air their dirty laundry in public. Too often when one Jew does something wrong, all Jews are blamed for that person’s actions. When Jews were oppressed, the principle of *mesirah* ruled: that principle meant that Jews were forbidden from handing over Jewish offenders to secular authorities. In the past, that was to prevent them from being given harsher punishments than non-Jews would have received. However, there is *no* excuse for that in the United States because Jews have equal protection under the law. It might be different if rabbinic authorities worked to stop the abusers, but that has not been the case. Rabbinic authorities have not only not punished abusers, they have forbidden people from going to civil authorities to arrest someone, which might prevent other children from being abused.

A large part of the problem is that these authorities can’t fathom how someone learned in Torah could possibly be a pedophile or sexually abuse someone. But, as hard as this is for people to accept, Torah learning does not stop people from acting unacceptably: that includes lying, cheating, adultery and sexual abuse. Torah study and learning are considered important because they should lead us to appropriate behavior. But all we have to do is look at the biblical prophets to see there have been similar problems for centuries: the prophets chastised the Israelites, saying God does not want their sacrifices

if they don’t follow God’s other laws, the laws focusing on how they should treat each other. The same is true today: God does not want our study and our prayers if we abuse the vulnerable in our community. Remember, on Yom Kippur, God does not forgive sins between human and human until we have made restitution or asked forgiveness from those we have wronged.

Unfortunately, this is not a new issue. While doing some research for this column, I came across an article published in the *New York Jewish Week* in 2012. Written by Rabbi Joshua Hammerman, it discusses the problem of rabbinic authorities in New York City who required their communities to ask their rabbi for permission to go to the police to report abusers. This permission was rarely given, something Rabbi Hammerman condemns as going against Jewish principles, especially since few did anything to stop the abusers. (To read the article, visit [www.jta.org/2012/06/05/ny/sex-abuse-cover-ups-the-mesirah-mess](http://www.jta.org/2012/06/05/ny/sex-abuse-cover-ups-the-mesirah-mess).) Too many excuses were made and too many young people were forced to live a nightmare because their words were not believed and their pain was ignored.

Those who are willing to write about their experiences and who work to stop abusers are to be commended. But the work is not for them alone: the measure of *our* worth is how we treat their reports. Do we believe them? Do we stop abusers before they can do more harm? Do we create spaces where those abused are allowed to talk and heal without being accused of having done something wrong? Will we stop lauding those who abuse because they are in positions of authority? Are we willing to step out of our comfort zone to help protect the innocent and stand up to the powerful? If we don’t, then we need to confess our own sins: we stood idly by at a time our law commands us to act, to protect the young and the innocent. Then we, too, are guilty.



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

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

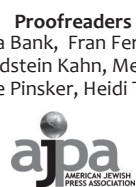
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# Brews and Jews event called a success

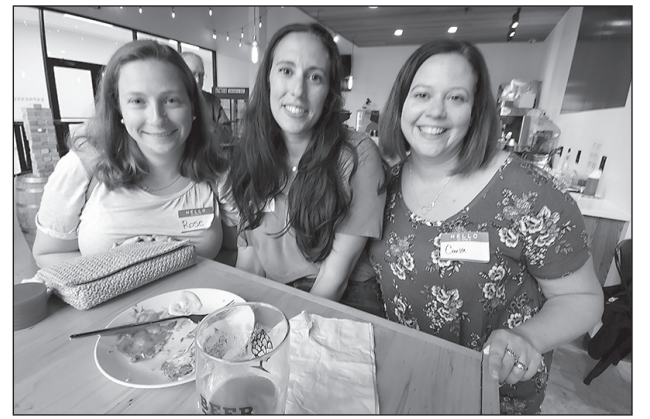


The Jewish Federation of Greater Binghamton held a L'Dor v'Dor – Next Generation “Brews and Jews” event on June 16 at the Beer Tree Factory. The event, which was aimed at those in their 20s and 30s, was called a success by Federation Director Shelley Hubal.

“Twenty-four people attended the event,” Hubal said. “It was a pleasant evening. Most stayed until almost 9 pm. New acquaintances were made and a few old connections were renewed. I would like to thank Rose Shapiro-Rause, Brian Freedman and Sheryl Brumer for their help in organizing it.”

At right, l-r: Rose Shapiro-Rause, Caryn Gusefski and Carla Gusefski.

At left: Binghamton University students also attended the event.



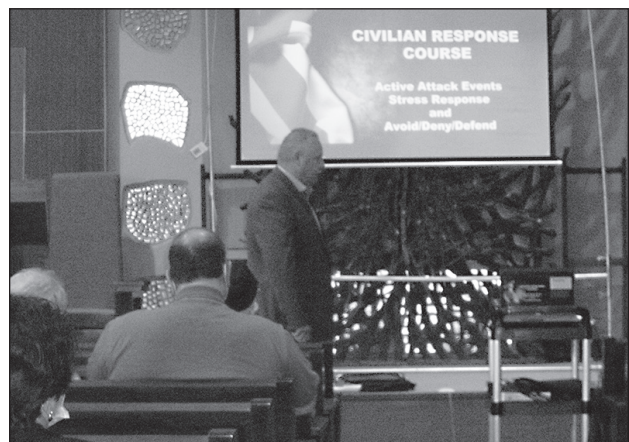
# TC hosted Scholar-in-Residence

At right: Rabbi Dan Freeland (at left, standing) spoke at a brunch held on June 12 as part of the Temple Concord Solis-Cohen Scholar-in-Residence weekend. He spoke about “Progressive Jewish Communities outside of the United States and Israel.” The program was also available on Zoom.



# Federation held active shooter training

At right: The Jewish Federation of Greater Binghamton held an active shooter training on June 23 at Temple Israel. Seventy-seven people attended.



The active shooter training stressed the actions people can take to help keep themselves safe during an active shooter event.



Captain Christopher Streno of the Vestal Police Department led the active shooter training.

## DEADLINES

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

ISSUE	DEADLINE
July 15-28.....	July 6
July 29-August 11 .....	July 20
August 12-25.....	August 3
August 26-September 8.....	August 17

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

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## Joyce Haber memorial

Joyce Haber loved being part of the Yiddish Group. Please come to a virtual celebration of life memorial on Sunday, July 10<sup>th</sup>, from 2-3:30pm EST. Please RSVP for details and link to the service. Respond to Julie Haber at 520-730-3585 (cell) and/or e-mail her at [jamilajule@gmail.com](mailto:jamilajule@gmail.com) for the Zoom link. We hope you will join us.

BASEBALL IS BACK JULY 4TH, 6TH-10TH

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MONDAY, JULY 4TH, 2022  
 FIRST PITCH 6:35 PM | GATES OPEN 5:35 PM

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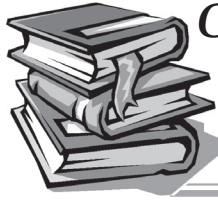
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Off the Shelf

# Fear to hate to persecution

RABBI RACHEL ESSERMAN

*"The more things change, the more they stay the same"*  
– Jean-Baptiste Alphonse Karr

The above quote came to mind when thinking about two recent works that speak to the way fear can turn to hate and persecution. At first, "Poisoned Wells: Accusations, Persecutions, and Minorities in Medieval Europe, 1321-1422" by Tzafir Barzilay (University of Pennsylvania Press) and "Culture Warlords: My Journey into the Dark Web of White Supremacy" by Talia Lavin (Legacy Lit Book) might seem to have little in common. Barzilay's book is a dispassionate, scholarly study, which maintains that tone even when discussing the deaths of hundreds of Jews, while Lavin's work is a passionate, journalistic look at the current state of antisemitism on the dark web. The difference in their tone is understandable: no one is threatening to rape or kill Barzilay because of his study, while Lavin regularly has received such threats. What ties the two works together is that they show how fear can morph into hate, and how that hate can cause the deaths of innocents.

"Poisoned Wells" is a brilliant, but difficult, study. I took more notes on this book than any other I've read for review, and am still not certain that I fully understand the depth of Barzilay's work. He looks at the many accusations of well poisoning in Medieval Europe: the ones that led to official investigations by religious and civil authorities (which sometimes led to the punishment or death of those accused), and the times that action was taken by a local population on its own to kill those they thought responsible. Although the author outlines the social and economic reasons behind the accusations, his greatest interest is in finding the triggers that led to specific actions, because not every area's residents reacted to similar events the same way.

What is of particular interest is that Jews were not those first accused. The accusations originally focused on lepers who lived in areas of Southern France and Aragon; they were thought to have poisoned the wells during the spread of the Black Plague, a pandemic whose real cause was unknown at the time. A change occurred when the Jewish population was accused of inciting or paying lepers to poison wells in order to destroy Christian culture. This idea later expanded, with accusers claiming that the Jews were conspiring with Muslim officials in Islamic countries in order to weaken Christian countries. Heretics – those who practiced alternate versions of Christianity – were also seen as part of this international plot. Over time, the accusations spread across France and into German-speaking parts of Europe. However, they did not spread to all areas of Europe, for example, England, Italy and Eastern Europe. In some places Jews were protected; in others, the accusations never resulted in action. Barzilay estimates the number of those who died as ranging from the hundreds to the thousands. Historical records are not detailed enough to make an accurate count.

Underlying these accusations was the issue of water purity. As the population grew during this time, particularly in villages and cities, there was a move from private to public control of water sources, because more people were sharing the same water source (be it a well, river or other body of water). Industry was also growing and polluting the water, which people used for drinking, bathing, etc. In addition, worries about poisonings were growing during this time as medical writings discussed the use of poison – ideas that were also found in popular culture. Many in positions of power feared being poisoned; for example, kings worried those next in the line of succession would poison them so they could take control of their kingdoms.

The accusations against lepers began when their social and political status began to rapidly decline. In the previous time period, people had seen supporting lepers as part of their religious obligation and that voluntary support was enough to care for their needs. When the economic situation changed and voluntary donations were no longer enough, their care fell to local institutions. Local officials were unhappy about the change and began to isolate the lepers in the hopes of taking possession of property they owned or controlled. The lepers were easy to marginalize

because they were already seen in Christian writings as examples of evil.

Christian writings of this period also described Jews as evil. Jews were accused of profiting during the famine: they were thought to have manipulated the grain markets and made exorbitant loans, which were forgiven if the Jew loaning money was arrested and executed. Local authorities also benefitted by taking possession of Jewish property after arresting and punishing them. However, accusations against Jews usually only took place in areas that contained large Jewish populations. In other areas, where there were no Jews, the poorer members of the community were often accused of causing the plague, which is ironic because they were the first to suffer from the disease for a variety of economic and social reasons.

In "Poisoned Wells," Barzilay makes it clear that, while some accusations may have been made for economic reasons, the majority of the people believed these conspiracy theories. Forced confessions – torture was used – convinced many that Jews were poisoning the Christian population, ignoring the fact that the Jewish community also used the same water sources. The author notes that these types of accusations flourish during unstable political and social times. While not easy reading, "Poisoned Wells" is a fascinating historical look at how minorities are accused of causing society's ills.

Unstable political and social times, and suspending disbelief to accept conspiracy theories: the ideas Barzilay explores can also be found in Lavin's "Culture Warlords." The hardcover version of her book was published before the 2020 election and, in her updated introduction, she notes how the January 6, 2021, resurrection at the Capitol proves again just how dangerous white supremacists are, especially with their embrace of violence to further their goals.

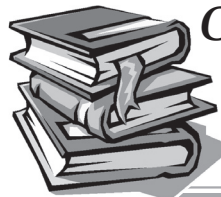
Lavin writes, "The far right has the sole goal of destruction, and allowing them any power is to accede to that goal. To make peace with white supremacy, to give it room, to tender it mercy, is to assert that protecting black and brown and Muslim and gay and trans and Jewish people isn't that important or necessary. The marketplace of ideas

breaks down when poison is sold in pretty packages, when hate is pressed into eager hands." Lavin visited right-wing sites, read right-wing propaganda and then revealed the dangerous way these sites are affecting those who visit them. These are the people who elected Donald Trump as president, and then turned their back on him when he didn't overthrow the democratic process and turn the U.S. into a fascist state that marginalized anyone who wasn't white. Not all these supremacists are Christian: some have rejected Christianity because Jesus was once a Jew. These "pagans" have formed their own religion based on the Norse Gods, using their new religion as a way to create a fictional all-white past for Europe.

As much as white supremacists dislike people of color, underlying their theories is antisemitism. They believe Jews are pushing for whites and people of color to intermarry in order to create an inferior race that would allow Jews to run the world. What ties Lavin's ideas about white supremacists to Barzilay's "Poisoned Wells" is the matter of belief: white supremacists actually *believe* the ideas, that there is a Jewish conspiracy to destroy the white race. She notes, "In the white-supremacist movement, Jews have long served the function of a scapegoat. Blame can be a motivating force: The specter of the perpetually scheming and diabolical Jew allows those invested in white supremacy to posit themselves as oppressed and righteous. Few people adhere to ideologies they believe to be unjust or untrue. This is equally true of those who believe that the white race alone belongs in the seat of power, who cheer the degradation of non-white people and uphold the justness of racial brutality."

The Internet has allowed these people to more easily find and support each other. It also offers a platform for those living across the country to connect and plan. If white supremacists' writing is shut down on one website, they then find another or create their own site. They use code words so outsiders won't understand their true meaning. They also encourage and urge each other on to violence. This can be seen in recent domestic terrorist attacks (although

See "Hate" on page 8



Off the Shelf

# The narrator is a novel

RABBI RACHEL ESSERMAN

Some reviews are more difficult to write than others. Take, for example, "The Pages" by Hugo Hamilton (Alfred A. Knopf): Although I loved the novel, which is filled with beautiful prose and wonderful descriptions, I knew it was not for everyone. First, the narrator is a book: a first edition of Joseph Roth's novel "The Rebellion" (published in 1924) tells the story from its limited point of view. Second, it features books that talk to each other, a terrific idea in my mind, but one that will not appeal to all readers. Third, although there is ultimately an interesting plot, some people will complain that nothing happens for chapters at a time. But that didn't disturb me because I was so impressed with Hamilton's prose and insights into human nature.

The particular physical version of "The Rebellion" narrating the story managed to survive the 1933 Nazi book burning. David Gluckman, a Jewish professor of German literature, gave the book to a non-Jewish student who hid the copy at great risk. It then passed to the student's son, who lived Germany, but left for the U.S. after the Berlin Wall fell. On his deathbed, he gave the copy to his daughter, Lena, telling her to "look after this book like a little brother." Lena, an artist, decides to visit Germany for two reasons: to seek inspiration for her next series of artwork and to learn if the map drawn by Gluckman on one of the blank pages at the back of the book has any meaning.

The novel's narrative moves backward and forward through time. Readers learn about Joseph Roth's life, his marital problems and work as a journalist, in addition to the

plot of "The Rebellion," which tells the story of a soldier who lost a leg during World War I. Other sections focus on the Nazi uprising in Germany, the problems Muslim immigrants face in contemporary Germany and Lena's adventures on her trip, including visiting family who offer her more details about her grandfather's life during World War II. Two specific plot directions arise, both of which are realized at the end of the novel (to be more specific would ruin what surprises do occur), if not exactly the way I expected. The novel ultimately portrays the way prejudice and hatred never die, but rather just takes different forms.

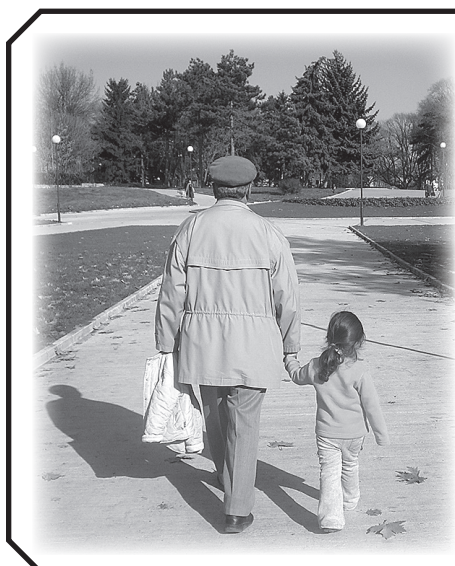
However, what made me feel I was in the hands of a master writer from the opening pages of the novel was its prose. It's difficult to offer sections out of context, but a few examples will give readers an idea of why the book spoke to me:

◆ A description of a cell phone: "How can a book compete with such an intelligent piece of equipment? It contains her whole life. All her private details, her photographs, her passwords, her intimate messages. It knows her mind and shapes her decisions. It does everything that a book used to. It behaves like an unfinished novel, constantly in progress, guessing her worst fears and her wildest dreams."

◆ When explaining the book burning in 1933: "Many of the books burned alive that night had something to do with the war [World War I]. Books that refused to glorify death. Non-heroic accounts of men with missing limbs and severed spines and lung trouble. Men with half faces. Berlin was full of shivering men sitting in rooms with their families unable to make sense of them. All those descriptions of casualties were to be taken out of public domain because they were deemed bad for morale and they put people off war, encouraging a poor attitude toward death and suffering."

◆ The books in a library speaking to each other once the humans in the house were asleep: "The library is awake. The books are quietly talking among themselves while the house is still silent. A low hum of voices, like a swirling cloud of pollen, hoping to take part in newly invented ecologies. Einstein compared the attempt to understand the universe to a child walking into a library. How can you figure out all the books at once? It's like getting your head around the idea of God, or the concept of infinity – impossible to grasp that entire constellation."

I found "The Pages" a brilliant, if imperfect, work. At times, it seemed directionless – as if it was trying to cover too much material and lost its momentum – but I'm glad I kept reading. That's because parts of its final chapters left me breathless and amazed at the wisdom they offered.



## 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](mailto:director@jfgb.org)



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OF GREATER BINGHAMTON

# On the Jewish food scene

## Zabar's

RABBI RACHEL ESSERMAN

Confession: I have never been to Zabar's. I remember visiting an appetizing store (more on that in a minute) when visiting relatives in Brooklyn when I was a kid; the thing that really impressed me the most was the pickles in a barrel. (OK, I'm still impressed when I see pickles in a barrel.) Since there are many New York City gourmet food stores I've never visited, why do I mention Zabar's? Well, I just finished reading "Zabar's: A Family Story, With Recipes" by Lori Zabar (Schoken Books) and she not only made the store sound very impressive, but her discussion of the food that the store offers made me hungry.

First, why am I talking about this book in a food column, rather than my regular book review column? While the author writes her family's history, the real focus of the book is the store. There are more descriptions of her family's obsession with food than with their personal life. Marriages and divorces are given less space than arguments between partners about running the store. Family photos appear in black and white on regular pages, while the glossy centerfold color photos feature food from the store, including a wide variety of smoked fish, cheeses, coffees and baked goods, along with a picture of one of Zabar's

gift baskets. (I don't even want to think about how much that beautiful spread costs, but if someone is interested in buying it, I'd be happy to help them eat it.) At the end of the book, the biographies featured are not those of family members, but long-term workers who are currently helping to guide the store.

Getting back to the appetizing store: the sections where the author discusses the history of food in New York City were the most interesting parts of the book. For example, what is the difference between an appetizing store and See "Food" on page 7

# FAMILY LIVING

## Babies bounce into community families

Information was supplied by area synagogues.

### Ana Nora Adler

Born April 26, 2022

Parents: Dave and Chatdao Adler

Grandparents: Lavinia Adler, and Sitthichok Hinklay and Chamrat Thisi



Ana Nora Adler



Sebastian Kuuskler

### Sebastian Kuuskler

Born: June 10, 2022

Parents: Lisa Walker and Meelis Kuuskler

Grandparents: Susan and Mark Walker

### Wilfred (Freddie) Maffei

Parents: Elliot Maffei and Vivian Strosberg

Grandparents: Jeff and Marilyn Strosberg

### Madison Rose Meier

Born: June 12, 2021

Parents: Matthew and Phoebe Byrnes Meier

Grandparents: Brendan Byrnes and Hollie Levine.

### Henry Searles

Born: February 16, 2022

Parents: Shirley Chiang and Colin Searles

Grandparents: James and Weijin Chiang; Olwen and Richard Searles; and Kim and Rich Pace

### Brielle Schnitzer

Born February 8, 2022

Parents: Lindsay Shaw and Ari Schnitzer

Grandparents: Annette and Barry Shaw, and Shari and Howie Schnitzer

### Noah Toohig

Susie Silbert and Jeff Toohig

### Henry Young

Born: January 28, 2021

Parent: Tobey Rose and Ryan Thomas Young

Grandparents: Rosalind Ann and Timothy Michael Hayes

Great-grandparent: Sylvia Diamond



Wilfred Maffei



Madison Rose Meier



Henry Searles



Brielle Schnitzer



Henry Ryan Young

## Did you know?

(NAPSA) - "Talk. They Hear You." is a resource from SAMHSA that can help parents have meaningful conversations with their kids and learn more about how to reduce the chances that children start drinking. It's at [www.samhsa.gov/underage-drinking](http://www.samhsa.gov/underage-drinking).

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## Jewish Community @ Rumble Ponies Game

Sunday, July 10th  
Game Starts at 1:05pm  
Mirabito Stadium, 211  
Henry St, Binghamton  
Tickets are \$4



The Jewish Federation of Greater Binghamton will sponsor a Jewish community outing to see the Rumble Ponies baseball team. Tickets can be purchased through the Federation in one of three ways:

- 1) At its website, [www.jfgb.org/](http://www.jfgb.org/)
- 2) At the Federation office, 500 Clubhouse Rd., Vestal
- 3) By Calling the Federation at 724-2332

Tickets are non-refundable. Vouchers will be provided if the game is canceled due to rain. The last day to purchase tickets is Tuesday, July 5; those purchasing by mail should include the form below. The Federation is also looking for a child 5-15 years old to throw out the first pitch.

Name: \_\_\_\_\_

Address: \_\_\_\_\_

Phone number\*: \_\_\_\_\_

\* Where you can be reached on the day of the game.

Number of tickets: \_\_\_\_\_



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## Weekly Parasha

Korach, Numbers 16:1-18:32

## How far would you go?

RABBI LEVI Y. SLONIM, DIRECTOR OF DEVELOPMENT AND CO-DIRECTOR OF CHABAD DOWNTOWN, ROHR CHABAD CENTER FOR JEWISH STUDENT LIFE AT BINGHAMTON UNIVERSITY

How far would you be ready to go for someone you love? What about your enemy? Would you even consider inconveniencing yourself? Suppose you spent your entire life nurturing, educating and giving all that you had for a group of people. Suppose they decided at one point that you were no longer good enough for them and they revolted against you: How much of an obligation would you feel toward this ungrateful mass?

In this week's Torah portion, there is quick reference to an overtone made by Moses toward a group of Jews. It is so subtle, it can easily be missed, but if we pay heed it can teach us a monumental lesson about unconditional and unadulterated love for one's fellow.

This *parasha* tells the story of Korach, a wise, dis-

tinguished, but jealous, relative of Moses who incited a mutiny challenging Moses' leadership and the granting of the *kehunah* (priesthood) to Aaron. The saga ends with Korach and 250 members of his posse being swallowed up by the earth that had "opened its mouth" in a miraculous fashion. This divine wonder dramatically disproved the veracity of Korach's claims against Moses and quelled the revolt he had begun.

Just moments before the earth opened up to swallow these men alive, Moses turns to look toward two leaders among this group, Dathan and Abiram, his inveterate foes. The verse reads: "Moses arose and went to Dathan and Abiram, and the elders of Israel followed him." (Numbers 16: 23) This seems a bit peculiar because immediately

prior to this, the Torah records Moses speaking to them – appealing to them, beseeching them – to return from their ways, and his pleas had fallen upon deaf ears.

Why does he once again return to them – especially since God had already decreed that they are to be swallowed up?

Curiously, we find no record of verbal communication; Moses simply arose and walked toward them to look at them.

The Rebbe – whose *yahrzeit* (anniversary of passing) we commemorate this Shabbat, the third of Tammuz – explained that once God had meted out their punishment, there was no longer efficacy in Moses speaking with them. Still, Moses, in his unwavering and eternal love for the Jewish people – including those who had incited an insurrection See "Far" 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.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, July 2, Shacharit services will be held at 9:30 am via Zoom and in-person (masks are required). The Torah portion is Numbers 16:1-18:32 and the haftarah is I Samuel 11:14-12:22. At 9:45 pm, there will be Havdalah services via Zoom.

The temple office will be closed on Monday, July 4. On Wednesday, July 6, there will be a Ritual Committee meeting at 10 am and Torah study from 4-5 pm on Zoom.

On Saturday, July 9, at 9:30 am, Shacharit services will be held via Zoom and in-person (masks are required). The Torah portion is Numbers 13:1-15:41 and the haftarah is Joshua 2:1-24. At 9:30 pm, there will be Havdalah services via Zoom.

On Wednesday, July 13, there will be Torah study from 4-5 pm on Zoom.

The Caring for Caregivers Group will meet on Mondays, July 11, 18 and 25 at 3 pm.

### 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.

### 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](http://www.JewishBU.com/S2020Partnership).

### Norwich Jewish Center

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

### Temple 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](http://www.tinyurl.com/HappeningAtTBE).



Friday, July 1, light candles before ..... 8:25 pm  
 Saturday, July 2, light candles after ..... 9:26 pm  
 Friday, July 8, light candles before ..... 8:23 pm  
 Saturday, July 9, light candles after ..... 9:23 pm  
 Friday, July 15, light candles before ..... 8:20 pm  
 Saturday, July 16, light candles after ..... 9:19 pm

### Beth David Synagogue

Affiliation: Orthodox Union  
 Rabbi: Zev Silber  
 Address: 39 Riverside Dr., Binghamton, NY 13905  
 Phone: 722-1793, Rabbi's Office: 722-7514, Fax: 722-7121  
 Office hours: Mon. closed; Tues. 10 am-1 pm; Wed. closed; Thurs. 9 am-1 pm; Fri. 10 am-1 pm  
 Beth David e-mail address: bethdavid@stny.rr.com  
 Rabbi's e-mail: rabbisilber@stny.rr.com  
 Website: www.bethdavid.org  
 Facebook: www.facebook.com/bethdavidbinghamton

### Temple Concord

Affiliation: Union for Reform Judaism  
 Rabbi: Barbara Goldman-Wartell  
 Address: 9 Riverside Dr., Binghamton, NY 13905  
 Office hours: Tues.-Fri., 10 am-2 pm  
 Phone: 723-7355  
 Fax: 723-0785  
 Office e-mail: TempleConcordbinghamton@gmail.com  
 Website: www.templeconcord.com  
 Regular service times: Fri., 7:30 pm; Sat., 10:35 am, when religious school is in session.  
 Hebrew school: Hebrew school meets at 4:15 pm and 5:15 pm on Tues. and Thurs. during the school year unless otherwise noted.

Some services and programs are online only.

Friday, July 1: from 5:30-7 pm, First Friday with the Madrigal Choir of Binghamton, artists from FASST and guest Kathy Smith, who will provide an art demonstration. There will also be free trolley tours available.

Friday, July 1: at 7:30 pm, Shabbat service with Rabbi Barbara Goldman-Wartell. To attend in person, all must show proof of COVID-19 vaccinations. Masks are optional, but recommended. Join via Zoom at <https://bit.ly/3hRmW2Y>, meeting ID 869 9699 8146 and passcode 826330; or on the Temple Concord Facebook page.

Saturday, July 2: Torah study at 9:15 am on Zoom at <https://bit.ly/3CVxM14>, meeting ID 882 9808 7579 and passcode 676707.

Friday, July 8: at 7:30 pm, Shabbat service with Rabbi Barbara Goldman-Wartell. Proof of vaccination is required to attend Shabbat services. Masks are optional but recommended. Join via Zoom at <https://bit.ly/3hRmW2Y>, meeting ID 869 9699 8146 and passcode 826330; or on the Temple Concord Facebook page.

Saturday, July 9: at 9:15 am, Torah study with Rabbi Barbara Goldman-Wartell. Join via Zoom at <https://bit.ly/3CVxM14>, meeting ID 882 9808 7579 and passcode 676707; and at 7 pm, "Havdalah with a Bonus." Join via Zoom at <https://bit.ly/3zd0atv>, meeting ID 897 4179 1260 and passcode 408279.

Tuesday, July 12: at 6:30 pm, Executive Board meeting and at 7:30 pm, General Board meeting.

### 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.

# Jewish online resources

**By Reporter staff**

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

◆ The Mussar Institute will hold the virtual class “Five Steps to a Better You: the Mussar Path” on Tuesdays, July 12-August 9, from 4-5:30 pm. The suggested donation is \$36, but no one will be turned away for inability to pay. The class will help people explore their spiritual and Jewish needs, and show the relevance of Mussar to address those needs. Teaching the class will be Alan Morinis, Helaine Sheias, Eric Gurvis and Avi Fertig. For more information or to register, visit <https://mussarinstitute.org/five-steps/>.

◆ Qesher will hold several virtual events: “Jews of Burma: The Tribe That Vanished” on Sunday, July 10, at 1:30 pm ([www.qesher.com/jews-of-burma/](http://www.qesher.com/jews-of-burma/)); “Colonial Roots and Vibrant Present: The Jewish Heritage of Brazil” on Sunday, July 17, at 1:30 pm ([www.qesher.com/jewish-heritage-of-brazil/](http://www.qesher.com/jewish-heritage-of-brazil/)); “Jewish Mexico: a Visual Journey” on Thursday, July 21, at 1:30 pm ([www.qesher.com/jewish-mexico-a-visual-journey/](http://www.qesher.com/jewish-mexico-a-visual-journey/)); “Jewish Tunisia: at a crossroads of civilizations” on Sunday, July 24, at 1:30 pm ([www.qesher.com/jewish-tunisia/](http://www.qesher.com/jewish-tunisia/)); and “A Tale of Three Kingdoms: The Jews of Andalusia, Morocco and Gibraltar” on Thursday, August 4, at 1:30 pm ([www.qesher.com/a-tale-of-three-kingdoms/](http://www.qesher.com/a-tale-of-three-kingdoms/)).

◆ The Siegal Lifelong Learning will hold several classes this summer: “Israeli Graffiti Art: Secrets from Behind the Scenes” on Sunday July 31, 1-2:30 pm (<https://case.edu/lifelonglearning/lectures/israeli-graffiti-art-secrets-behind-scenes-remote>) and “Jews and Whiteness” on Wednesday August 10, from 7-8:30 pm (<https://case.edu/lifelonglearning/lectures/jews-and-whiteness-remote>).

◆ Maven will hold several virtual book talks this summer: “Judaism as a Path for Connection: Love, Loss and Meaning” with Zibby Owens on “Bookends: A Memoir of Love, Loss, and Literature” on Tuesday, July 19, from 8-8:45 pm (<https://maven.aju.edu/events-classes/program/judaism-as-a-path-for-connection-love-loss-and-meaning>); “Searching for her Mother’s Lost Childhood” with Julie Metz on “Eva

and Eve” on Tuesday, July 12, from 3-3:45 pm (<https://maven.aju.edu/events-classes/program/searching-for-her-mothers-lost-childhood-author-julie-metz-shares-her-new-book--eva-and-eve>); “Who Will Find the Stolen Nazi Painting First?” with Lisa Barr on “Woman on Fire” on Wednesday, August 3, from 3-3:45 pm (<https://maven.aju.edu/events-classes/program/woman-on-fire-by-lisa-barr-who-will-find-the-stolen-nazi-painting-first-->); and “How Do We Move Forward? Lessons from Author Rochelle B. Weinstein on Her Book When We Let Go” on Wednesday, August 17, from 3-3:45 pm (<https://maven.aju.edu/events-classes/program/how-do-we-move-forward-lessons-from-author-rochelle-b-weinstein-on-her-book-when-we-let-go-?>).

◆ Keshet is looking for LGBTQ Jewish writers ages 13-24 for its new zine *At the Intersection of Queer and Jewish*. Submissions will be accepted until Sunday, July 31. For more information about the zine and how to submit material, visit [www.keshetonline.org/zine/](http://www.keshetonline.org/zine/).

◆ Aleph, Alliance for Jewish Renewal, will hold “An Evening of Soulful Spirit: ALEPH Virtual Cabaret” on Sunday, July 17, from 7-9 pm. For more information or to register, visit <https://aleph.org/civcrm/event/register/?reset=1&id=464>.

◆ The YIVO Institute for Jewish Research will hold its virtual 2022 Yiddish Civilization Lecture Series. Lectures will be in either English or Yiddish. All lectures will take place from 2-3 pm. There is no cost to attend. Lectures include “Kyiv and Kharkiv – Two Centers of Yiddish Culture, 1917-1941,” on Tuesday, July 5, from 2-3 pm, in Yiddish ([yivo.org/YCLS2022-Estraiikh](http://yivo.org/YCLS2022-Estraiikh)); “Women on the Immigrant Yiddish Stage: Paths to Stardom” on Thursday, July 7, in English ([yivo.org/YCLS2022-Warneke](http://yivo.org/YCLS2022-Warneke)); “The Theater of Aaron Zeitlin (With an Emphasis on the Play ‘Jacob Jacobson’)” on Tuesday, July 12, in Yiddish ([yivo.org/YCLS2022-Niborski](http://yivo.org/YCLS2022-Niborski)); “Tea Arciszewska’s Miryeml (1958) and Yiddish Plays by Women” on Thursday, July 14, in English ([yivo.org/YCLS2022-Gollance](http://yivo.org/YCLS2022-Gollance)); “Libes briv (18th C.): Isaac Wetzlar’s Call for Reform of Jewish Society and Education” on Tuesday, July 19, in Yiddish ([yivo.org/YCLS2022-Aptroot](http://yivo.org/YCLS2022-Aptroot)); and “Sutzkever’s Environmental Poetics” on Thursday, July 21,

in English ([yivo.org/YCLS2022-Cammy](http://yivo.org/YCLS2022-Cammy)).

◆ The Museum of Jewish Heritage will hold the “Curator Talk” “The Holocaust: What Hate Can Do” on Thursday July 7, from noon-1 pm, in person and on Zoom. The talk will focus on the museum’s newest exhibition “The Holocaust: What Hate Can Do.” It offers a Holocaust history told through personal stories, objects, photographs and film. For more information or to register, visit <https://898a.blackbaudhosting.com/898a/tickets?tab=2&txobjid=31e-caa06-228c-4f13-ab82-a6ba0e9e999e&>.

◆ The Braid will host the virtual program “Meet Tovah Feldshuh” on Sunday, July 10, at 2 pm. Feldshuh will talk about her personal and professional life with award-winning screenwriter and playwright Arlene Sarnet. For more information or to register, visit [https://jewishwomenstheatre.secure.force.com/ticket/PatronTicket\\_PublicTicketApp#/events/a0S5G00000Qmy0hUAB](https://jewishwomenstheatre.secure.force.com/ticket/PatronTicket_PublicTicketApp#/events/a0S5G00000Qmy0hUAB).

◆ YILoveJewish will hold the virtual event

“Jewsical! Broadway’s Jewish Composers from Sondheim to Schwartz” on Tuesday, July 12, at 7-7:45 pm. Composer and performer Joshua Turchin will discuss the music and history of Jewish composers on Broadway, TV and film. For more information or to register, visit <https://www.eventbrite.com/e/jewsical-broadways-jewish-composers-from-sondheim-to-schwartz-tickets-349645096897?aff=ebdssbonlinesearch>.

◆ The Center for Jewish History will hold the virtual event “Family History Today: Clandestine Jewish Immigration to Pre-State Israel,” featuring Rina Offenbach on Monday, July 18, at 11 am. For more information or to register, visit <https://programs.cjh.org/event/family-history-today-2022-07-18>.

For additional resources, see previous issues of *The Reporter* on its website, [www.thereporter.org/streams/miscellaneous-features/miscellaneous-features/tag/80309?](http://www.thereporter.org/streams/miscellaneous-features/miscellaneous-features/tag/80309?)

## Far . . . . . Continued from page 6

against him – could not fathom giving up. He harbored a hope that he could still save them. And so he rose and went to gaze upon them hoping that this would move them. This also explains why the verse tells us that “all of the elders of Israel followed suit.” Why is this detail relevant?

When Moses arose in all of his glory to go toward Dathan and Abiram, this drew the elders of Israel to follow suit. Imagine this arresting sight; how this demonstration of love and concern might have inspired them to repent.

The lesson in this verse is clear: Moses, the paragon of Jewish shepherding and leadership, would not and could not give up. Where there is life there is hope and thus the responsibility to do yet more to turn the tide in a positive direction.

We, too, dare not lose patience or hope with our loved ones, with those who challenge us and even with ourselves. We can always rise up to take yet another look at the situation in the hopes of eliciting a positive response.

*Based on the teachings of the Lubavitcher Rebbe of righteous memory.*

**Moving?**

Whether you’re moving across town or across the country, please e-mail [reporter@aol.com](mailto:reporter@aol.com) with “Reporter Address change” in the subject line, or call 607-724-2360, ext. 254, to let *The Reporter* know about your new address.



## Food . . . . . Continued from page 5

a delicatessen? According to “Zabar’s,” “the initial late-nineteenth- and early twentieth-century distinction between a delicatessen (which sold cured and prepared meat, such as pastrami, corned beef, tongue, salami, hot dogs, roast beef, brisket, and chopped liver) and an appetizing store (which sold smoked, cured and pickled fish, including salmon, lox, herring, and whitefish, as well as cheese, butter, and bagels) was created for religious reasons. Kosher-keeping customers would not purchase meat and dairy products from the same store because knives that sliced pastrami could not also be used to cut Swiss cheese, and platters that held deli meat could not later be used for herring in cream sauce.” The author notes Zabar’s labeled itself as kosher style and, as the years passed, sold non-kosher items that would not have originally been found in the store.

She also describes the difference between types of smoked salmon and how the family carefully picks products, including the beans used to make coffee. The store has changed over time, with the youngest generations adding more help-yourself options – food already placed in containers so customers didn’t have to stand in line and wait for the counterperson. However, for some people, those interactions with food specialists is what makes visiting the store fun.

Will I ever visit Zabar’s? Maybe if I ever travel to Manhattan again. It sounds as much of a tourist attraction as a grocery store, but to the legions who love it – some famous ones, too (and the author was not above dropping names) – making regular pilgrimages to the store is a must. Those who prefer not to travel can read “Zabar’s” for their virtual food fix.

Coming to our July 15 issue...

## The 2022 Annual Community Guide

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- 1) Visit the Federation website at [www.jfcb.org/campaign-2022](http://www.jfcb.org/campaign-2022) and click on either “Make 2022 Pledge Now!” or “Pay 2022 Pledge Now!”
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NEWS IN BRIEF

From JNS.org

Israel to cooperate with world powers to shape possible Iran nuclear deal

Israeli Defense Minister Benny Gantz said on June 27 that Israel would work with world powers to shape any deal on Iran's nuclear program.

Israel offers Jordan assistance after Aqaba port disaster

Israeli Defense Minister Benny Gantz on June 27 offered assistance to Jordan, following a chlorine gas leak at the Aqaba Port on June 27 which killed 13 people and injured 251.

Roman mosaics make way back to new Israeli museum

By JNS staff

(JNS)—After years of touring the world's leading museums, several 1,700-year-old Roman mosaics returned to Israel for public display.

For more than 10 years, the mosaics went on display at New York's Metropolitan Museum of Art, the Louvre Museum in Paris, and The Hermitage in St. Petersburg, Russia, reported the AP. At the same time,

Israeli authorities were raising funds for a museum that could house the mosaics.

They were discovered in Lod in 1996, though the Israel Antiquities Authority did not completely excavate the mosaics until 2009. The artwork is 56 by 30 feet and includes images of various animals.



At left: The Lod Mosaic. (Photo by Israel Antiquities Authority)

ment "is ready to assist in any way necessary," said Gantz in a statement, adding that the offer has been transferred "to our Jordanian friends."

Report: Flights between Israel and Saudi Arabia on the table

Talks are ongoing that would allow Israeli Arabs to fly directly to Saudi Arabia for the annual hajj religious pilgrimage, sources told the Financial Times in a report published on June 27.

IsraAID to supply essential medical, relief items in wake of Afghanistan earthquake

IsraAID is launching a humanitarian response to the earthquake that struck eastern Afghanistan on June 22 and killed at least 1,000 people, injured more than 1,600 and damaged thousands of homes.

New accessible siddur uses photos and graphics to accompany prayers

Chief Rabbi of the United Kingdom and the Commonwealth Rabbi Ephraim Mirvis visited a school the week of June 24 to unveil a first-of-its-kind prayer book designed for people with learning disabilities.

Hate. . . . .Continued from page 4

some in the government prefer not to refer to them as that) against Blacks, Muslims, the LGBTQ community and Jews.

are friends with or sympathize with the alt-right. One example is the difference in the official policing plans when members of the Black Lives Matter Movement marched on Washington, DC, and when those who opposed Biden's election did the same.

What makes this even more dangerous is that, as Lavin writes, "White supremacy is where the cult of racism, the cult of antisemitism and the cult of the gun fuse together, creating an environment filled with people preparing themselves for a civilizational collapse they view as inevitable."

Although Barzilai's work is demanding due to its overwhelming amount of material, Lavin's is difficult for another reason: It's not easy to read about how she was attacked, with those writing not only wishing her dead, but offering details about their plans to torture her.

Lavin tells of the terrible effect her research had on her, and readers will understand her feelings when they see the horrific comments she received when shining a light on white supremacy on her Twitter page and in her other writings.

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