

THE REPORTER

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Federation to hold annual meeting on June 16

By Reporter staff

The Jewish Federation of Greater Binghamton will hold its 2021 Annual Meeting on Wednesday, June 16, at 7 pm. The meeting will be held on Zoom and anyone inter-

ested in attending should contact Shelley Hubal, executive director of the Federation, at director@jfgb.org for the link.

"I didn't expect that we would be having a second Zoom annual meeting," Hubal said.

"Despite the challenges of COVID-19, I am incredibly proud that we have been able to come together as a community and remain connected. We welcome community members to join our annual meeting where we

will share our vision for the year to come."

The Federation's Annual Report will be available for viewing on the Federation website, www.jfgb.org, and will also appear in the June 18 issue of *The Reporter*.

Federation to hold Tot Shabbat in the Park

By Reporter staff

The Jewish Federation of Greater Binghamton will hold a Tot Shabbat in the Park on Friday, June 11, at 4 pm. The event will take place at pavilion number two in Arnold Park in Vestal. It will take place outdoors and all COVID protocols will be followed.

On offer will be Shabbat snacks of

grape juice and challah. Rabbi Benny Kellman and Josh Hubal will perform children's Shabbat songs. There will also be readings from books published by Kalanot Books, a Jewish publishing house located in Susquehanna, PA. (For information on books published by the press, visit KalanotBooks.com. To read an interview of one of the publishers,

visit <https://www.thereporter.org/archives/feature/introducing-children-to-different-flavors-of-judaism>.)

"The Federation has received requests for more programming for families with young children, so I'm pleased to announce we will be holding our first ever Tot Shabbat in the Park," said Shelley Hubal, executive director of the Federation. "I'm

looking forward to families from across the Jewish community having the opportunity to get to know each other – both parents and children – and to celebrate an outdoor Shabbat-themed event."

RSVPs are not required, but are appreciated in order to make certain there is enough food for everyone. To make a reservation, e-mail Hubal at director@jfgb.org.

Pew: U.S. Jews are culturally engaged, diverse, politically polarized and worried about antisemitism

Reprinted with permission from the Pew Research Center

What does it mean to be Jewish in America? A new Pew Research Center survey finds that many Jewish Americans participate, at least occasionally, both in some traditional religious practices – like going to a synagogue, or attending a Passover seder – and in some contemporary Jewish cultural activities, like baking challah, watching Israeli movies or reading Jewish news online. Among young Jewish adults, however, two sharply divergent expressions of Jewishness appear to be gaining ground – one involving religion deeply enmeshed in every aspect of life, and the other involving

little or no religion at all.

Overall, about a quarter of U.S. Jewish adults (27 percent) do not identify with the Jewish religion: They consider themselves to be Jewish ethnically, culturally or by family background and have a Jewish parent or were raised Jewish, but they answer a question about their current religion by describing themselves as atheist, agnostic or "nothing in particular" rather than as Jewish. Among Jewish adults under 30, four-in-10 describe themselves this way (40 percent).

At the same time, Orthodox Jews are much more numerous among younger Jewish adults than among older Jews. Among Jews ages 18-29, 17 percent self-identify as Ortho-

dox, compared with just 3 percent of Jews 65 and older. And fully one-in-10 U.S. Jewish adults under the age of 30 are *haredim*, or ultra-Orthodox (11 percent), compared with 1 percent of Jews 65 and older.

Meanwhile, the two branches of Judaism that long predominated in the United States have less of a hold on young Jews than on their elders. Roughly four-in-10 Jewish adults under 30 identify with either Reform (29 percent) or Conservative Judaism (8 percent), compared with seven-in-10 Jews ages 65 and older.

In other words, the youngest U.S. Jews count among their ranks both relatively large numbers of traditionally observant,

Orthodox Jews and an even larger group of people who see themselves as Jewish for cultural, ethnic or family reasons, but do not identify with Judaism – as a religion – at all. Many people in both groups participate, at least occasionally, in the same cultural activities, such as cooking traditional Jewish foods, visiting Jewish historical sites and listening to Jewish or Israeli music. Yet the survey finds that most people in the latter group (Jews of no religion) feel they have not much or nothing at all in common with the former group (Orthodox Jews).

Additional key findings include:
◆ Politically, U.S. Jews on the whole
See "Pew" on page 8

Spotlight

Healing, growth and *tikkun olam* at BU

By Rabbi Rachel Esserman

From researcher and professor to dean of Harpur College: That describes Celia Klin's career trajectory at Binghamton University. Klin, who has a Ph.D. in cognitive psychology from the University of Massachusetts at Amherst, began teaching at BU in 1994 as an assistant professor. She later became a full professor and, after serving in various administrative positions in her department, served as associate dean for academic affairs in Harpur College in 2013, senior associate dean in 2017 and interim dean in 2020.

In an e-mail interview, Klin noted that being dean leaves her little to no time to teach and less time to do her own research. "As a professor, most of my time went to teaching, mentoring students and research," she said. "A smaller amount of my time was spent on departmental and university service, such as committee work. As dean of the college, I'm involved in the same categories, but with a very different balance. I am currently doing no classroom teaching – which I miss! – and spending somewhat less time on my research, although I continue to run a lab in the psychology department. Fortunately that allows me to continue to work with undergraduate and graduate students."

Her current focus is on university ser-

vice and leadership. Klin noted the varied range of those she serves: "We are a college of almost 11,000 students and more than 600 faculty. To give a sense of our size and complexity, we offer about 1,200 courses each semester across 40 departments and programs. We have well over 100 undergraduate majors and lots of graduate programs. My time is spent working closely with department chairs, a large dean's office staff, an advising office, and on and on. The work includes everything from implementing new academic programs, to working with alumni groups, managing a large (but never large enough!) budget, faculty hiring, and really, just whatever comes up on any particular day."

Klin feels Harpur College is "an amazing place" and its past serves as an inspiration. "It's a college with a proud history, having started as a small, public, liberal arts college in the 1950s, with the then radical notion that a liberal arts education was not only for the privileged, but belonged to everyone," she said. "It is also a college with tremendous opportunities."

Her first task will be to deal with dif-



Celia Klin

iculties that arose due to the pandemic, but Klin is also excited about the future. "Most immediately, there will be the need to heal the wounds of the pandemic – the losses our students have experienced, the huge impact on communities of color, the missed opportunities in scholarship and collaboration," she said. "There are also many exciting areas for growth including new curricular programs, improved infrastructure, new international collaborations, a more diverse, inclusive and accessible campus, and emerging areas of scholarship. I'd love for us to provide faculty with more support for their scholarship, as even modest internal grants for things such as lab research, or travel to archives, can have a huge impact on faculty scholarship and can help us recruit and retain excellent faculty."

Building on the past, Klin said the college is working on a number of innovative programs and curriculums, including a major in global public health based on a collaboration between the departments of anthropology and Africana studies. "This should be exciting to students with interests in issues such as disease prevention, health

advocacy, environmental health and health disparities," she said. "We are also working to create a minor which has the working title of 'Computational Liberal Arts.' This would allow students from any major to acquire additional digital and computational skills, such as coding, data analysis and digital storytelling, as well as to question the role of the ever-expanding digital world on so many aspects of society. I would love to see the growth in the arts, where we already have considerable strengths. To ensure that Harpur College continues to offer students a broad liberal arts education, we need to be careful to balance the current emphasis on majors in the STEM fields with support for the humanities and social sciences, as well as studio and performing arts."

Klin's own research is in the field of psycholinguistics, also called the psychology of language. "I am fascinated by what seem like simple questions about language, but turn out to be incredibly difficult to answer," she said. "As proficient language users, we often fail to realize the genius of language understanding: When people are reading this article, what they are actually doing is staring at a pretty arbitrary set of squiggles on a page. But given the amazing human
See "BU" on page 7

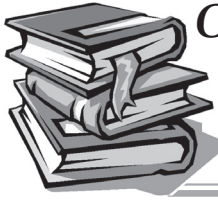
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Off the Shelf

Four genres of novels

RABBI RACHEL ESSERMAN

"People who purchased this book have also purchased..." Most bookstore websites offer lists of books similar to the book you just looked at or bought. Those suggestions usually don't work for me. I prefer to rotate genres. For example, if I've just read a serious literary novel, the next book on my pile is often a mystery or a fantasy or anything but a serious literary novel. The one exception to that is when I read books for this column: most reviews are more interesting when I can compare and contrast two similar works. (A writer whose novel I reviewed recently wrote to say that it was "fun" to see her book "in conversation" with another. I had never thought in those terms, but I like it.) However, when I saw four novels from completely different genres on my pile, I decided to feature them in the same review. While I usually organize a multi-book review in the order I enjoyed the works, these novels appear in the order in which they were read.

Fantasy: "The Light of the Midnight Stars"

Some fantasies takes place in alternate realities. Others blend fantasy and reality, using elements of both to better explore how we react to our world. "The Light of the Midnight Stars" by Rena Rossner (Redbook Books/Orbit) falls into the latter category: it shows the precariousness of life for Jews in medieval Europe, while at the same time borrowing fantasy elements from Jewish folk tales, and Romanian fairy tales and folklore.

The father of the three narrators – Sarah, Hannah and Levanna – is the leader of the Solomonars, the descendants of King Solomon. The members of his group, who practice Judaism, live in a small town in Romania and are able to change shape into animals, cause plants to grow and control the wind. But a dark gloom begins to cover the earth and their once friendly neighbors see the Jews as the cause, something which forever changes the sisters' lives.

The plot surprises were so interesting and unusual that I don't want to spoil them by even hinting about them. However, it doesn't hurt to say each sister experiences love and heartache in unusual and wondrous ways. Each must come to terms with the powers they have as part of their Solomonaric heritage. They must also decide on their connection, or lack of it, to their Jewish inheritance. One thing the novel does make clear is that nowhere in Europe

is safe for them, whether or not they actively practice their Judaism. Any protections they have can be taken away in a moment.

"The Light of the Midnight Stars" is a wondrous, if dark, fantasy. Rossner switches narration between the three sisters and an omnipotent narrator, which heightens the drama and suspense. The imagery is vivid and compelling, and the plot moves quickly. I couldn't wait to see what happened next. This work joins my short list of superior Jewish fantasy novels.

Thriller: "The Others"

Is it just me or are the characters in thrillers always so creepy and unpleasant? That may be the nature of the genre, which, in this case, includes offensive behavior not limited to murder. There also may or may not be an unreliable narrator. That doesn't mean that "The Others" by Sarah Blau (Mulholland Books) isn't gripping and suspenseful. It definitely is, although I wouldn't want to meet any of the characters in real life.

Forty-something Sheila narrates the novel, which takes place in Israel and opens with the death of her former friend, Dina. Sheila, Dina, Ronit and Naama were part of clique in college formed around the idea that some childless biblical women were glad *not* to have had children. The group, which began to refer to themselves as "The Others," also declared they would remain childless. But something happens after Namma marries that divides the group, and Sheila no longer considers them her friends.

It doesn't help that Dina borrowed one of Sheila's ideas about the Bible, which made her far more successful in their field of study than Sheila. Sheila's professional and personal lives are unsatisfying. So, when a young policeman shows up at her door to pepper her with questions about Dina's death, Sheila is left to worry about whether she's a suspect or the next in line to be murdered.

Blau provided enough suspects and slights of hand to keep me guessing the identity of the killer. The ending was satisfying, although the action in this twisted tale also left me feeling grimy and uneasy.

Romance: "The Intimacy Experiment"

After reading about unpleasant people in "The Others," it was a pleasure to turn to "The Intimacy Experiment" by

Rosie Danan (Jove). I don't read many romance novels and, when I do, I prefer for them to be funny. Well, "The Intimacy Experiment" was hysterical! I had the best time reading it, and not just because it made me laugh out loud.

The premise is wonderful: Naomi Grant, a former porn star who has started a sex-positive web start-up, meets Ethan Grant at an educational seminar. Ethan is currently in his second career: after working as a physics teacher, he went to rabbinical school. Naomi is looking to do in-person teaching, but no one is willing to hire her even though she has an advanced degree in psychology and her website is successful. Ethan is looking to revitalize his synagogue and attract new, younger members. How can they solve both their problems? Easy: they'll offer an educational seminar with Naomi as speaker sponsored by the synagogue in the hopes that those who attend might be tempted to attend religious services. What could possibly go wrong?

It doesn't spoil things to say that Naomi and Ethan are immediately attracted to each other. They, of course, think the other person can't possibly be interested. Once they overcome that hurdle, they keep sending mixed signals, each trying to protect the other. Readers learn why they chose their careers, which shows the difficulties they've had to overcome. The novel also has a serious side: the sex-positive lessons Naomi teaches in her lectures are also offered to readers. But those don't get in the way of enjoyable characters, a great plot and the laughter – along with an ending that will warm readers' hearts. Two warnings, though: Naomi frequently uses a swear word in the original sense of its meaning and the sex scenes are really hot and explicit.

Science fiction: "How to Mars"

The most cerebral novel in this review is "How to Mars" by David Ebenbach (Tachyon). His work made me pause and think, although that meant I didn't become as emotionally involved with his characters as I did with those in the three previous novels. However, that suits his topic: he writes about the first colonists on Mars, six people who were chosen through a virtual reality show, which continues to film them once they arrive on the planet. **See "Novels" on page 4**

Opinion

In My Own Words

How much do you want to win?

RABBI RACHEL ESSERMAN, EXECUTIVE EDITOR

Not every candidate I vote for wins. That's the nature of democracy: sometimes your choice wins and sometimes he/she loses. When that happened, you used to have two options: 1) find a better way to present your candidate so more people will vote for her/him, or 2) find a better candidate that more people will vote for. Unfortunately, some folks now want to game the system: meaning, making it impossible for their candidate to lose.

What inspired this oped was a new law that, according to Shelley Palmer who writes about technology, makes it a "crime in Florida for social media platforms to ban or deplatform political candidates that violate terms of service by lying or inciting violence." There are so many things wrong with this, but my main problem is that *no one* should be required to publish/present non-factual information. Before you complain that candidates should be allowed to say whatever they want because everyone has their own truth, you need to consider what that means.

If anyone can publish their own truth, people will be free to claim the Holocaust never took place, antisemitism is caused by Jewish misbehavior (AKA, we must be to blame) and Jews should be punished for controlling [fill in the blank with the latest nonsense about how powerful we are]. You can't have it both ways: complaining that social media sites should resist false information about

Jews, but not about anyone else. The Torah and the ancient rabbis were very concerned about us speaking the truth so we should be on the side of fact checking, even when we don't like the results.

In fact, the founders of the United States recognized the need for a free press, which now includes social media sites. Fact checkers – those who listen to speeches and note any lies/prevarications – are vital to democracy. And they don't do it to just one side, if that's what comes to mind. The latest speech by President Joe Biden was also fact checked by major newspapers and news websites, which noted when his facts were not correct. I've criticized members of both parties in this column when they've strayed from the truth: we need to call out anyone in public office who fudges their facts. That's our job as citizens and voters – being objective about what any politician says, no matter how much we like them. That includes accepting when someone I admired was found guilty of a crime and removed from office. *No one* is above the law, as much as some people would like to be.

But this, unfortunately, is not the only way that people have been gaming the system. There's the recent recounts of votes when *no* election fraud has been found, just people who refuse to admit they or their candidate lost. There's the passing of laws making it more difficult for particular racial

groups to vote: closing down polling sites, not allowing advance voting and making it illegal to pass out water to someone standing in a long line on a hot day to perform their civic duty. What's next: making it illegal to drive your grandparents to the polls? Saying these actions are horrible doesn't do justice to the harm they will do to our country.

We are a democracy, or at least, we used to want to be a democracy. In its earliest form, our country was not one: native Americans, Blacks and women were not allowed to vote. In fact, in many places, people who didn't own property were not allowed to vote. But over time, we've tried to turn America into a true democracy – a country where everyone has a vote – a country that strives to be an example to the world.

But a true democracy means that sometimes your candidate doesn't win, that sometimes a person with whom you don't agree with represents you at the local, state or national level. You can work with that person to try to make them see your viewpoint. You can support someone else for office in the next election. You can run for office yourself. What you should *not* do is pass laws that make it harder for a candidate from a different party to win. Jews, especially, should be very careful about allowing people to manipulate the system because it can so easily be turned against us.



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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.

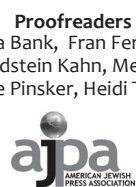
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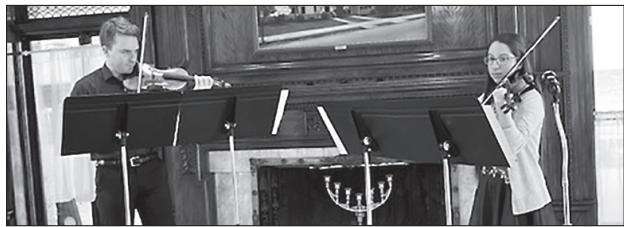
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TC Sisterhood donor



Around 30 people attended the concert presented by Kurtis and Jesse Parker at Temple Concord Sisterhood's Donor program on May 2. The Parkers played a variety of violin duets in the Kilmer Mansion and the "attendees" watched and listened from their computers via Zoom. (Photo by Phyllis Kellenberger)

Israeli-Palestinian conflict worsens

From JNS.org

Reporter editor's note: Although the latest round of rocket attacks by Hamas and other terror groups in the Gaza Strip, and Israel's response to them, are still ongoing and the situation is changing daily, The Reporter felt it was important to provide some coverage of the current conflict.

Hamas rocket fire on Israel continued as IDF Gaza operation entered 10th day

Multiple rocket salvos were launched into Israel late on May 18 night and into May 19, as Israel's "Operation Guardian of the Walls" against terrorist groups in the Gaza Strip entered its 10th day. The launches triggered sirens in multiple western Negev towns, as well as in Ashdod and Ashkelon and as far north as Rehovot. No casualties were reported. Since the current round of fighting between Israel and Gaza erupted on May 10, approximately 3,750 rockets had been fired from Gaza at Israeli territory by the morning of May 19. Of these, approximately 550 failed, falling inside Gaza, according to the Israel Defense Forces. Israel's Iron Dome defense system has intercepted approximately 90 percent of the rockets aimed at populated areas. Thirteen Israelis have been killed and some 1,800 wounded by the ongoing rocket fire. According to Hamas sources, the death toll in Gaza has exceeded 200, with



Terrorist groups in the Gaza Strip launched rockets at Israel on May 11. (Photo by Atia Mohammed/Flash90)



The International Fellowship of Christians and Jews placed 13 mobile bomb shelters the week of May 14 in the heavily bombarded city of Ashkelon on the Mediterranean Coast. Three more shelters were placed in the Hof Ashkelon Region Council community and four were installed in Sderot. Pictured: Workers with the KAIROS Company for the International Fellowship of Christians and Jews set in place a mobile bomb shelter on May 13. (Photo by IFCJ)

JCC to hold "Wine and Paint" afternoon on June 27

The Jewish Community Center will hold an adult "Wine and Paint" class on Sunday, June 27, beginning at 1 pm. The cost is \$30 for JCC members and \$45 for non-members. The entire community is welcome to attend.

The class, run by JCC youth director and licensed art educator Nora Graven, is an opportunity for any adult to complete their own painting, guided by art teachers. Canvases, all paint and brushes, wine and light refreshments will be provided for the event.

Adults of all skill levels are welcome to attend and will receive guidance from Graven. Those who plan to attend must pre-register and prepay with the JCC main office to ensure space. All proceeds from the class will go to benefit Camp JCC programming

and scholarships.

For more information about the event, JCC Youth Programming, Camp JCC or the JCC, contact the JCC office at 724-2417.



DEADLINES

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

ISSUE	DEADLINE
June 4-17	May 26
June 18-July 1	June 9
July 2-15	June 23
July 16-29	July 7

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

some 1,300 wounded. According to Israel, more than 130 of the casualties are members of terror groups. The latest attacks come after Israel on May 18 hit 40 targets in Gaza with 120 precision-guided munitions. The strikes, which according to the Israeli military focused on Khan Younis and Rafah in southern Gaza, took out some seven miles of Hamas' "Metro" tunnel system in 25 minutes, said the IDF. The latest round of Hamas rocket fire and Israeli strikes comes amid talks of an Egyptian-brokered cease-fire.

Fellowship adds new mobile bomb shelters in bombarded Ashkelon, Israel

In response to the barrage of nearly 2,000 rockets being launched by Hamas in the Gaza Strip into Israel, as of the morning of May 14, the International Fellowship of Christians and Jews has placed 13 mobile bomb shelters in the heavily

See "Conflict" on page 7



The remains of a car set on fire during riots and clashes between Arab and Jewish residents in the central Israeli town of Lod on May 11. Lod, with a population of about 80,000 Jews and Arabs, was placed under emergency lockdown on that night to clamp down on violence undertaken by Arab residents there. Arab mobs were seen throwing stones, Molotov cocktails and fireworks at police, while also burning trash cans and tires. They also firebombed the Maoz yeshivah, with a synagogue and dozens of cars belonging to Jewish residents set on fire. In the early morning of May 12, a Palestinian rocket fell in Lod and killed two people – a 52-year-old man and his 16-year-old daughter. (Photo by Yossi Aloni/Flash90)





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Web experience preferred.

Please e-mail resume and cover letter to: rachel@thereportergroup.org with "graphic artist" in the subject line.



Hillel Academy seeks new administrative assistant

Hillel is looking for a new administrative assistant beginning full time in the Fall. We will train the individual in May & June. Candidates should email Joy Yarkoni at joyyarkoni@gmail.com

Job Description: Corresponding and interfacing with state and district offices, on behalf of the school. Knowledge of Covid PPP funding, private school grants, scholarships, and the ability to research & apply for relevant applications for private school funding, and endowments in a creative and professional timely manner. Ensuring that school is in compliance with state and federal regulations. Proper Book-keeping and payroll- including taxes, accounts receivable, accounts payable, etc.

Preparing financial reports for the board and CPA. Maintaining files of current and prospective students -- contact information, academic files, and health records. Ordering office supplies for teachers. Opening and distributing mail. Supervising students during recess and at other times, as needed. Walking students over to the JCC for UPK and Kids Connection. Taking and distributing email and phone messages to teachers, parents, and students. Assisting Journal committee with all aspects of the Annual Journal Fundraiser. Drafting and sending correspondence about school events, schedule, and other matters to parents. Troubleshooting office equipment. Answering and directing phone calls.

Skills: Written and verbal communication. Bookkeeping (Quickbooks Desktop and/or Online). Proficiency in Microsoft Office Suite and Google Suite, including Onedrive and Google Drive.

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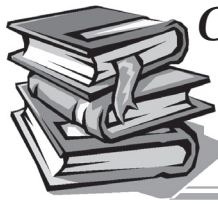
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Off the Shelf

Jacob's sons and the 12 tribes of Israel

RABBI RACHEL ESSERMAN

There are numerous ways to study the biblical text. Some commentaries focus on the portion of each week. Others look to find meaning in the text as a whole. Nechama Price offers a slightly different way of organizing the

Novels. . . .Continued from page 2

All are qualified in some field helpful either for them to survive or do research, something important since this is a one-way trip: The company can get people to Mars, but has no way to return them back to Earth. Oh, and there's one big restriction: No sex allowed, even though they were all supposed to have various tubes tied before they left Earth.

However, everything is upended when Josh, a Jewish psychologist, learns that Jenny, with whom he has been having sex, is pregnant. This is particularly poignant for both of them because Josh chose to go to Mars after his fiancé (with whom he planned to have a family) died in a car crash and Jenny is worried that her late sister's mental illness will manifest in the baby. There are also all the unknowns of giving birth on Mars. Their problems are complicated by different people's reactions to the pregnancy, particularly that of Stefan, who is becoming increasingly antisocial and who has already broken Roger's fingers over a disagreement over whether the dust on Mars is orange or red.

Adding to fun are the different narrative formats used in each section: Josh writes in the first person; Stefan's narrative is in the third person; and Jenny uses scientific tables to discuss her pregnancy and thoughts about her sister. Other sections are presented as parts of a handbook to be read by those living on Mars. They emphasize in several ways the reasons behind the no sex policy. They also offer psychological and sociological insights into what might happen when forming a new society. There are also "the patterns," which affect what's happening, but I don't want to spoil the surprise by writing more about them. (I wasn't originally happy with that part of the plot, but it grew on me as the story continued.)

Since I like intellectual novels, I enjoyed "How to Mars." In fact, after the emotional ups-and-downs of the three prior works, it was a pleasure to maintain a little distance. So, this novel was satisfying in a different way, which helps explain why it's so much fun to vary the types of works I read.

material. In her "Tribal Blueprints: Twelve Brothers and the Destiny of Israel" (Maggid Books), she focuses on the 12 sons of Jacob and shows how their personalities not only affected their own lives, but that of the tribes who were their descendants.

Price offers an Orthodox interpretation of the text, using biblical and rabbinic sources, without any discussion of whether sections of the text might have come from different sources. Readers are expected to not only be familiar with the Chumash (the first five books of the Bible), but with the entire Tanach (the complete version of the Bible) since Price frequently refers to all sections. The author also uses the Hebrew version of names of the biblical characters (for example, Yaakov for Jacob, Yosef for Joseph and Yehoshua for Joshua), which can cause confusion for those unfamiliar with the Hebrew. On some pages, Price offers almost as many footnotes as regular text, something that can slow down the pace for those interested in additional commentary. However, her interpretations of the brothers' actions give great insight into the characters' thoughts and motivations.

Each brother is viewed through two lenses: their actions in Genesis and the actions of their descendants in the later books of the Bible. For example, while Reuven [Reuben] is the oldest son, his lack of leadership ability is the reason why, during the period of judges and kingship, his descendants served as neither. Part of the reason for his inability to assume command is his father's neglect: even though he was the first son, his father ignored him and preferred his second wife, Rachel, to Reuven's mother, Leah. Reuven is shown trying to make up for his father's behavior by picking mandrakes for his mother. Price notes there are two ways to interpret his actions. On the one hand, this may have been Reuven's way of showing his love for his mother: "[Reuven] watches Yaakov's treatment of [Leah] during the day and sees her crying at night. As her oldest son, Reuven may be the shoulder Leah cries on. So too, he may know... his mother's desperate pleas for love, and he wants to help her fill the void." On the other hand, Reuven may have brought Leah mandrakes because they represent fertility, which is her only connection to Yaakov, whose love she craves. Either way, Price sees Reuven as involving "himself in his parents' personal matters. Our story reveals a young Reuven overstepping his boundaries by invading his parents' private affairs for his mother's sake."

Reuven's lack of leadership is shown when his brothers

want to kill Yosef, Yaakov's favorite: he plans to save Yosef, but the others refuse to follow his words. The members of the tribe that carries his name are also refused leadership, as shown in the story of Datan and Aviram, who rose up against Moses in the wilderness and failed. Prices notes that "Datan and Aviram, like Reuven, himself, revolt against leadership and blame others for their mistakes. Therefore, just as Reuven's attempts at leadership are unsuccessful and precipitate his downfall, Datan and Aviram are literally swallowed up into the ground. Their private rebellion accomplished nothing and leads nowhere."

There isn't room in a short review to discuss what Price writes about each brother, but her approach includes both positive and negative suggestions for all the brothers' behavior. This includes a fascinating look at Yosef, where she offers three reasons behind his behavior while viceroy of Egypt: 1) Yosef had matured and knew the best way to help pharaoh and the people of Egypt; 2) Yosef sought power over others when he made the Egyptians donate food and then later, during the famine, charged them for it, leaving the Egyptians impoverished and powerless against him and pharaoh; or 3) he unwittingly served as a puppet for pharaoh, who recognized that Yosef wanted power, and used him as a front so that the people of Egypt would be angry with Yosef (and later the descendants of all of Yaakov's family), rather than the real person behind the scheme. Yosef's ability to lead is found in his descendants, as shown during the period when Israel was ruled by judges, many of whom were from the tribe of Yosef through his sons Ephraim and Menashe.

Price also looks at Zilpah and Bilah, who each produced two children for Yaakov. Were they concubines or wives? Was their relationship with Yaakov permanent or did they only serve as momentary proxies for the wife who offered them to him? Price also discusses how being the sons of maidservants – whether they were concubines or wives – affected those sons' relationship to their father and their half-brothers.

"Tribal Blueprints" works well as a commentary for anyone studying the book of Genesis. It also serves a way to understand the later books of the Bible by showing how the relationship between the tribes mirrors that of their forefathers. Price's greatest gift to readers is her understanding of the different psychology of the each brother, though which she offers interesting and thought-provoking ways to view the biblical text.

SENIOR LIVING

Four retirement readiness fixes for baby boomers

(NAPSI) – The Stanford Center on Longevity's 2018 "Sightlines Report" found that baby boomers have accumulated less household wealth and carry more debt in comparison to previous generations of American retirees.

The report found that overall household asset balances – and retirement savings in particular – are lower for boomers than for the elderly Americans born before them. In addition, baby boomers are carrying more debt compared to older generations, with one in three holding a debt burden exceeding 50 percent of their total wealth.

With approximately 10,000 Americans turning 65 each day, the news that baby boomers are less ready to retire than those generations who have come before them is disconcerting by itself, but it is especially worrisome in light of rising retirement expenses they will face. "Given that boomers will likely live longer and rack up higher lifetime medical costs than prior

generations, the inevitable conclusion is that boomers will face some tough challenges during their retirement years," according to CBS MoneyWatch.

Financial planning experts offer a few possible retirement readiness fixes to help baby boomers address a shortfall in available cash:

1. Pay down debt – For those boomers in the pre-retirement or early-retirement stage, do what you can to reduce your debt load. Every penny not going to debt is a penny going toward funding your retirement lifestyle.

2. Consider returning to the workforce – If you are physically able, think about options for working a little later in your life or perhaps returning to the workforce in a part-time job. A few years of additional income can make a huge difference down the line.

3. Adjust your standard of living – Be prepared to make

some modifications to your lifestyle in order to reduce your monthly expense budget. You may be surprised how much minor purchases, such as a daily gourmet coffee, can add up to on an annual basis.

4. Be smart about your available resources – Can you afford to defer Social Security for a bit longer in order to maximize the cash benefit? Do you own a home that has equity you can put to work for you with a reverse mortgage? Are there other financial resources you can draw down, such as an old savings account or a life insurance policy you may have socked away?

"Many seniors are surprised to learn that one potential asset for generating immediate cash is a life insurance policy," said Darwin M. Bayston, CFA, president and chief executive officer of the Life Insurance Settlement Association. See "Fixes" on page 5

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Quick Reference Guide to Planned Giving

Use this planned giving quick reference guide to help determine the best strategy for achieving your philanthropic and financial goals.

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

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Reducing taxable income



Jewish Federation
OF GREATER BINGHAMTON

 **Jews in Sports**

Son of Dolph: Dan Schayes – finding his own basketball niche, Part III

BILL SIMONS

Parts I and II of this series looked at Dolph Schayes, basketball's pre-eminent Jewish player, during his New York University and Syracuse Nationals' seasons. This column concludes the arc with an examination of Schayes' post-playing days and the basketball ascent of his son, Dan.

From 1963-66, Dolph Schayes coached the Philadelphia 76ers, first as playing coach and then from the bench. Despite finishing first in the Eastern Division with a 55-25 record for the 1965-66 season and garnering the NBA's Coach of the Year award, Schayes lost his job due to difficulties maintaining a distance from his players. From 1966-69, he served as chief supervisor of NBA referees, but grew restive. Next, Dolph coached an inept NBA expansion club, the 1969-71 Buffalo Braves.

After he left the NBA, real estate in the slow Syracuse market remained Schayes' "bread and butter." For many summers, he managed Camp Walden, an overnight venue for youngsters in the Adirondacks. And he had a brief stint doing television commentary for Syracuse University basketball games.

Schayes' Jewish consciousness evolved through the years. Although often implicit, Judaism was a powerful presence during his Bronx boyhood. Raising his own family in Greater Syracuse, Dolph maintained membership in a Reform congregation. In middle age, he became active in the Maccabiah movement, traveling to Israel both as coach of the American basketball team for the 1977 games and later as a tourist. Of the 1977 Maccabiah Games, he reflected, "We won the gold medal over an Israeli team... I have a great feeling for those games because they expose the younger Jewish generation to a heritage that they perhaps haven't come in contact with or [have] forgotten completely."

And Dolph followed the basketball career of his son, Dan, closely. Dan Schayes was born in 1959 and grew up in DeWitt, a comfortable suburb of Syracuse. As the baby of the family, Dan was only 5 when his father retired as an active player. When someone mentioned that his father was one of basketball's greatest players, Dan thought, "He was just the guy who lived across the hall – Dad."

A large pole with a basketball hoop attached 10 feet off the ground resided in the Schayes' paved driveway. Dan loved shooting games and two-on-two, three-on-three competitions on the level driveway court, but he sometimes watched "Star Trek" reruns while brother David practiced. Although Dan and his father helped each other in drills or practiced trick shots, Dolph never challenged either of his sons to one-on-one games.

Dan learned some Hebrew at religious school. On the High Holidays, the Schayes children stayed home from

school. They celebrated Hanukkah and Passover. Dan participated in activities at the Jewish Community Center and through Aleph Zadik Aleph, a Jewish fraternal group.

At Jamesville-DeWitt High School, Dan considered himself "a band kid who played sports." He was proficient with both the tuba and the trombone.

A secure childhood contributed to Dan's strong self-confidence. When someone said, "All the players in the NBA are black, and all the agents are Jewish," Dan laughed. Not that Dan lacked pride in his Jewish background or was oblivious to antisemitism. He visited Yad Vashem, read voraciously about the Holocaust and knew the collective history of the Jews.

In 1977 and 1981, Dan represented the United States in the Maccabiah Games. Both times, the United States won the gold medal in basketball competition. Dan's first Maccabiah was particularly memorable. Not only was his father the head coach of the American team, but it was Dan's first trip to Israel.

At Syracuse University, Dan thought of himself as "a chemist who played basketball." A generation before, a young and reticent Dolph lived with his parents while attending NYU; Dolph's outgoing son chose to live on campus in a dormitory. Most of Dan's friends were dormitory or fraternity mates rather than athletes. Dan was a "Sammy," pledging Sigma Alpha Mu, a Jewish-oriented fraternity.

During his first three years at Syracuse under Coach Jim Boeheim, Dan generally sat on the bench, averaging only 4.7, 6.2 and 5.9 points per game. The Orangemen already had an outstanding center, Roosevelt Bouie. Senior year, Dan blossomed into a star. Averaging 14.6 points per game, playing excellent defense and rebounding well, Dan was named first team All-Big East Conference. The NBA reassessed the potential of the 7'0", 258-pound Schayes.

For a generation, the iconic Dolph Schayes, never traded and never released, personified the Syracuse Nationals. By contrast, the peripatetic Dan was on the roster of seven different teams – Utah, Denver, Milwaukee, Los Angeles (Lakers), Phoenix, Miami and Orlando – during his 18½ (1981-99) year NBA diaspora.

Whereas Dolph was one of the game's superstars, Dan, throughout most of his pro career, served as a backup center. Dan's best per game statistics for points (13.9) and rebounds (8.2) came as a starter for the 1987-88 Denver Nuggets.

Dan's career per game average for points (7.7) and rebounds (5.0) pale before those of his Hall of Fame father. Modest statistics, however, obscured his value. Dan was superb on defense and ratcheted up the performance of teammates. He played a nearly mistake-free, team game. Dan confided to me, "I'm not a statistics-generating player. But when I'm on the court, the team plays better." Dan was a hard-working and dependable journeyman. Yet very few players, not even the durable Dolph, exceeded the longevity of Dan's playing career. And, given the altered financial structure of pro basketball, Dan's compensation greatly exceeded the modest remuneration Dolph received.

Like his late father, Dan Schayes identifies strongly with Judaism despite a lack of participation in many traditional observances. During his professional career, he did not play on Yom Kippur. As an NBA player, Dan related, "Jewish fans tell me it's good to have a Jew in the NBA... and I speak before Center groups. Judaism is more than a religion; it's... a way of life, an existence. I love being an American with the addition of Judaism and Israel."

An ESPN sportscaster after retiring from active play, Dan returned to Israel in 2013. Following in his father's footsteps, he coached the U.S. team to a gold medal in the Maccabiah Games.

Bill Simons is a professor of history at SUNY Oneonta, whose course offerings include sport and ethnic history. He is also the co-director of The Cooperstown Symposium on Baseball and American Culture, and served as a speaker for the New York Council on the Humanities.

NEWS IN BRIEF

From JNS.org

IAEA: Iran enriched uranium up to 63 percent purity

A confidential report by the International Atomic Energy Agency said on May 11 that Iran has enriched uranium up to 63 percent purity, more than the previously announced 60 percent. "According to Iran, fluctuations of the enrichment levels... were experienced," the IAEA stated in the report shown to Reuters. "The agency's analysis of the ES [environmental samples] taken on April 22, 2021, shows an enrichment level of up to 63 percent U-235, which is consistent with the fluctuations of the enrichment levels" described by Iran, it stated without explaining the cause of the fluctuations. This came as Iran held indirect talks with the United States to revive the 2015 nuclear deal, which limited Tehran from enriching higher than 3.67 percent. Ninety percent is needed to reach weapons-grade fissile purity. The IAEA confirmed in April that Iran had begun the process of enriching uranium to a purity level of 60 percent.

SENIOR LIVING

Fixes Continued from page 4

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Naso, Numbers 4:21-7:89

Unity and diversity

RABBI AARON SLONIM, DIRECTOR, THE ROHR CHABAD CENTER FOR JEWISH STUDENT LIFE

This week's *parasha* includes a description of the inauguration of the *Mishkan*, the Tabernacle, built and used by the Jews for the duration of their 40 year sojourn in the desert. The Torah recounts that as part of the initiation rites, the *nassi*, the leader or president of each of the 12 tribes, offered sacrifices unto the altar on behalf of his entire tribe. This went on for 12 days as each *nassi* took his turn. In a digression from its normally cryptic style, the Torah recounts the details of each of these offerings,

delineating what the sacrifices consisted of, although each and every *nassi* brought exactly the same offerings. All of the biblical commentaries are intrigued by the repetition and advance reasons for the anomaly.

Chasidic writings on this subject yield the following explanation: While it is true that each one of the *nesiim* offered the same sacrifices, each of the *nesiim* effected the offering with very different intentions and meditations. While the outer "garments" of their overture held no per-

ceptible difference, the "soul" of their sacrifice differed radically, thus earning individualized mention in the text.

This is an important theme, no less so today than in years past, as it underscores the fact that there are many valid interpretations and expressions of Torah and *mitzvot* that fall within the category of God's word. Jewish unity does not, in fact, mean uniform conformity. There are diverse customs – variations in liturgy for example – practiced by See "Unity" on page 7

Congregational Notes

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

Rohr Chabad Center

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

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

Temple 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
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.

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: Denice Cassaro and Nomi Talmi
Rabbi: Shifrah Tobacman
Education Director/Admin. Coordinator: Naomi Wilensky
Bnai Mitzvah Coordinator: Michael Margolin
Services: Fridays at 7:30 pm unless otherwise notes. Contemplative morning services every Tuesday. Saturday mornings, Gan Shabbat, and other special services at least once a month Call for the weekly schedule.
Jewish Learning Experiences (JLE) for kindergarten through seventh grade meets on Sunday mornings. Sixth and Seventh grade also meets on Wednesday afternoons.
Adult Education: Available throughout the year. Check the website or call the office for details.

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.

Synagogues limit face-to-face gatherings

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

Temple Concord

Affiliation: Union for Reform Judaism
Rabbi: Barbara Goldman-Wartell
Address: 9 Riverside Dr., Binghamton, NY 13905
Office hours: Tues.-Fri., 10 am-2 pm
Phone: 723-7355
Fax: 723-0785
Office e-mail: TempleConcordbinghamton@gmail.com
Website: www.templeconcord.com
Regular service times: Friday, 8 pm; Saturday, 10:35 am, when religious school is in session.
Hebrew school: Hebrew school meets at 4:15 pm and 5:15 pm on Tuesdays and Thursdays during the school year unless otherwise noted.

All services and programs are online only.

Friday, May 21: 7:30 pm, Shabbat services with Rabbi Barbara Goldman-Wartell and Jason Flatt on Zoom at <https://us02web.zoom.us/j/82733826834?pwd=bIRDaD-V6dHR1MjVaY0JoRmMzVU05QT09>, meeting ID 827 3382 6834 and passcode 880491.

Saturday, May 22: 9:15 am, Torah study at <https://us02web.zoom.us/j/88298087579?pwd=eTVkMDRVVlpwTmZvMkdYTm1OK0w1Zz09>, meeting ID 882 9808 7579 and passcode 676707; and 7 pm, "Havdalah with a Bonus" at <https://us02web.zoom.us/j/89741791260?pwd=MzZN-Q0trQWhycGFZdzloczExUkhXdz09>, meeting ID 897 4179 1260 and passcode 408279.

Wednesday, May 26: 7 pm, Annual Congregational meeting; members have been sent invitations to the Zoom event.

Friday, May 28: 7:30 pm, Shabbat services with Rabbi Barbara Goldman-Wartell and Jason Flat on Zoom <https://us02web.zoom.us/j/82733826834?pwd=bIRDaD-V6dHR1MjVaY0JoRmMzVU05QT09>, meeting ID 827 3382 6834 and passcode 880491.

Saturday, May 29: No Torah study; 10:30 am, Shabbat service celebrating Jay Ratterree becoming a b'nai mitzvah on Zoom at <https://us02web.zoom.us/j/82195536328?pwd=RHVoRGw5QzBxb3hhNjZHNXR5MXNiUT09>, meeting ID: 821 9553 6328 and passcode 784374; and 7 pm, "Havdalah with a Bonus" at <https://us02web.zoom.us/j/89741791260?pwd=MzZNQ0trQWhycGFZdzloczExUkhXdz09>, meeting ID 897 4179 1260 and passcode 408279.

Wednesday, June 2: 10:30 am, Temple Concord Morning Book Club discussion. Anyone who needs the Zoom link should contact Merri Pell-Preus at 222-2875 or merrypell.preus@gmail.com.

Wednesday, June 2: 6:30 pm, Sisterhood Schmooze; and 7 pm, Sisterhood board meeting.

Thursday, June 3: noon, Thursday Author Series with Hillary Levey Friedman, author of "Here She Is: The Complicated Reign of the Beauty Pageant in America." Register in advance for this meeting at <https://us02web.zoom.us/j/89741791260?pwd=MzZNQ0trQWhycGFZdzloczExUkhXdz09>. After registering, people will receive a confirmation e-mail containing information about joining the meeting.

Temple Beth El of Oneonta

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

Friday, May 21, light candles before..... 7:51 pm
Saturday, May 22, Shabbat ends 8:53 pm
Friday, May 28, light candles before..... 8:12 pm
Saturday, May 29, Shabbat ends 9:13 pm
Friday, June 4, light candles before..... 8:17 pm
Saturday, June 5, Shabbat ends 9:18 pm

Temple Israel

Orientation: Conservative
Rabbi: Geoffrey Brown
Address: 4737 Deerfield Pl., Vestal, NY 13850
Phone: 723-7461 and 231-3746
Office hours: Mon.-Thurs., 8:30 am-3:30 pm; Fri., 8 am-3 pm
E-mail: titammy@stny.twcbc.com
Website: www.templeisraelvestal.org
Service Schedule: 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.

On Saturday, May 22, Shacharit services will be held at 10 am via Zoom. The Torah portion is Numbers 4:21-7:89 and the haftarah is Judges 13:2-25. At 9:15 pm, there will be Havdalah services via Zoom. Both will be led by Rabbi Geoffrey Brown.

On Sunday, May 23, there will be Torah study at 10:30 am on Zoom led by Rabbi Geoffrey Brown.

On Saturday, May 29, Shacharit services will be held at 10 am via Zoom. The Torah portion is Numbers 8:1-12:16 and the haftarah is Zechariah 2:14-4:7. At 9:30 pm, there will be Havdalah services via Zoom. Both will be led by Rabbi Geoffrey Brown.

On Sunday, May 30, there will be Torah study at 10:30 am on Zoom led by Rabbi Geoffrey Brown.

The temple office will be closed Monday, May 31, for Memorial Day.

There will be an Executive Board meeting on Tuesday, June 1, at 7 pm.

There will be a Ritual Committee meeting on Wednesday, June 9, at 10 am.

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 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@tbeithaca.org and secretary@tbeithaca.org
Website: www.tbeithaca.org
Presidents: David Weiner and Linda Aigen
Sisterhood President: Julie Paige
Director of Education: Rabbi Suzanne Brody
Administrative Assistant: Jane Griffith
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 afternoons, 3:45-5:45 pm. The Midrashah (eighth grade and high school) classes will meet at times designated by their respective teachers. Adult Ed.: Numerous weekly courses, several semester-long courses and a variety of mini-courses and lectures are offered throughout the year. Call the temple office for more details.

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

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.

BU.....Continued from page 1

brain, in tenths of a second, these squiggles are translated, not only into word meanings, but into rich ideas, images, concepts. My work asks how that happens. What are the mental processes that we use to translate the squiggles into complex ideas?"

A project that received attention recently focused on the ways language use has responded to changing technology, particularly text messaging. "Texting provides an interesting linguistic challenge: The fast back and forth of text-messaging exchanges mimics some of the complex dynamics of a face-to-face conversation," Klin noted. "Yet, when we text, we are missing a lot of important cues that are used when we have a face-to-face conversation, such as tone of voice, gestures and facial expressions. In a series of papers, we've asked what texters use in place of these cues to convey the types of nuanced meanings that are essential in a conversation.

Conflict. . . .Continued from page 3

bombarded city of Ashkelon on the Mediterranean Coast. It also provided security staff in Ashkelon with 25 protective vests. Three more shelters were placed in the nearby Hof Ashkelon Region Council community, and four were installed in Sderot on May 14. With subdued terror activity in 2020 due to the coronavirus pandemic, the Fellowship actively prepared for future conflicts, placing 59 mobile bomb shelters and distributing nearly 1,000 protective vests in the past 18 months alone. To date, it has placed more than 2,800 bomb shelters throughout Israel.

Terror-balloon attacks resume against southern Israel

Incendiary devices launched from the Gaza Strip into Israeli communities along the border resumed on May 6 with firefighters battling blazes in fields surrounding Kibbutz Kissufim in southern Israel. Eshkol Council Security Officer Ilan Isaacson said, "The incendiary kite and balloon season unfortunately starts again. Our quick-response firefighting teams already battled 10 fires in the fields of local Eshkol communities." He noted that many of the fields affected by the terror-lit fires were about to be harvested. "The fields mainly hit were wheat. In addition to limiting the loss of crops, we were also able to save many wildlife animals trapped by fire," he said. Two of the fires ignited parts of the Be'eri forest, and another four affected the Kissufim forest, and two nature reserves on the border of Israel and Gaza, according to a spokesperson for the Jewish National Fund. Through JNF-USA's Fire and Rescue Task Force, the U.S.-based organization has helped firefighters reduce their average response time from 15 minutes to seven minutes. In turn, this has helped reduce the number of acres burnt from 10,000 to 1,500 acres. To support Israel's firefighters, visit jnf.org/firefighting.



Incendiary devices launched from the Gaza Strip into Israeli communities along the southern border resumed on May 4. (Photo by JNF)



On May 12, Israeli-Arab rioters vandalized and spilled an unknown substance on the floor of Jewish National Fund-USA's (JNF-USA) Western Galilee Tourist Information Center in the northern Israeli city of Akko. (Photo by JNF-USA)



The Israel Defense Forces Artillery Corps fired into the Gaza Strip from the border on May 13 targeting Palestinian terrorist groups that have fired thousands of rockets into Israel. (Photo by Noam Revkin Fenton/Flash90)

In doing so, we have examined how a number of aspects of text messages, such as punctuation, are understood. (Hint: 'Okay.' with a period can be understood as anger!) What's fascinating to me about this line of research is that language is always evolving and the explosion of new digital forms of communication have provided language researchers a way to observe language change in real time."

Klin's research is intertwined with her Jewish identity. "I come from a family of immigrants, whose journey to the United States involved stopovers in a number of countries and languages," she said. "This is no doubt one of the reasons for my fascination with language. I grew up sitting in my grandparents' living room in Windsor, Canada, listening to family conversations in Yiddish, and at my family's dinner table in New Jersey, listening to my parents speak French (but only when they didn't want my brother and me to understand). I was fascinated, from a young age, at how the mind understood language. And I was struck by the contrast between the obvious complexity of understanding language, which was apparent when it was a language I didn't speak, with what I experienced as total simplicity of understanding my own language."

Her commitment to providing students at Harpur College with the skills they need to interpret the world partly

Unity.Continued from page 6

different segments of the Jewish world, and yet they are all based on the same halachah, the body of Jewish law, and all meant to bring the Jew to the same destination.

Paralleling this theme, we learn in a midrash that when the Jews crossed the Sea of Reeds, the sea was not split in one place alone. The waters, in fact, were split in such a way that there were 12 pathways with each tribe taking their own distinct route. They all went in from the same place and, at the very end, they emerged together fusing their differences in one strong show of unity. Their modes of traversing the sea, however, were separate and distinct.

We Jews are renowned for our propensity toward fragmentation. There is both a healthy and unhealthy side to this characteristic. This parasha reminds us that within the larger structure there can, and must, be variation. As long as it is grounded in God's instruction, it strengthens rather than weakens the whole. Each one of these expressions is equally important and precious before God. As King Solomon wrote such a long time ago, "all of the rivers flow into the sea."

also comes from her Jewish background. "The long, cruel history of antisemitism is no doubt one of the reasons that I have a strong commitment to being a part of college that provides students with a rigorous, challenging, liberal arts education where they learn, perhaps above all, to distinguish misinformation from truth," she noted. "The ability to reject untruths, propaganda and conspiracy theories is central to the functioning of our society and sometimes even to our survival. I hope that the work we do at Harpur College plays a small role in tikkun olam – healing the world."

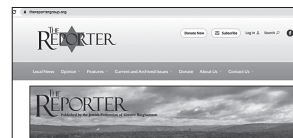
NEWS IN BRIEF

From JNS.org

Canada, U.S., Australia steering clear of events related to 20 years of Durban

The Canadian government said on May 6 that it will not participate in upcoming events marking the 20th anniversary of a U.N.-sponsored anti-racism conference that singled out Israel for criticism. The announcement was made on the same day that Australia said it would not attend and three days after the United States said it won't participate in Durban IV, which is set for Sept. 22 in New York. "Canada remains committed, at home and abroad, including at the U.N., to advancing human rights, inclusion and combating antisemitism, Islamophobia and systemic racism in all its forms," said Global Affairs Canada spokesperson Grantly Franklin. "Canada opposes initiatives at the United Nations and in other multilateral forums that unfairly single out and target Israel for criticism." He added that "Canada is concerned that the Durban process has and continues to be used to push for anti-Israel sentiment and as a forum for antisemitism."

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NEWS IN BRIEF

From JNS.org

Times posts job listing for "Palestinian affairs" reporter

The *New York Times* announced on May 12 that it is seeking to hire a full-time reporter to cover Palestinian affairs. "The reporter will focus on Palestinian politics, culture and life in the Gaza Strip and West Bank," including eastern Jerusalem, "as well as Palestinian citizens of Israel," along with occasional reporting of the broader region, said the listing. The position will be based in eastern Jerusalem or Ramallah and will report directly to the newspaper's new Jerusalem Bureau Chief Patrick Kingsley and Middle East Editor Herbert Buchsbaum. Requirements include a "detailed understanding" of Palestinian and Israeli history, "and clarity about the intricacies of Palestinian and Israeli politics." The newspaper is seeking a native-level English speaker who is fluent in Arabic and preferably Hebrew as well. The job opening comes at a time when all eyes are on the Middle East as ongoing violence continues between Israel and the Palestinians.

German police detain more than 12 men for antisemitic attacks

German police detained more than a dozen men on May 12 for antisemitic attacks in three cities that included throwing rocks at a synagogue and starting a fire at a memorial for a synagogue destroyed in 1938 in the Nazi-led Kristallnacht. German politicians condemned the events, calling them antisemitic attacks, reported Reuters. Police said three men in their early 20s were detained on the night of May 11 and released after they admitted to throwing rocks at the windows of a synagogue in Bonn and burning an Israeli flag. The attackers said that the violence between Israelis and Palestinians this week motivated them to do so, according to the report. In the city of Muenster, police detained 13 people who burned Israeli flags outside a synagogue, charging them with holding an illegal public gathering. "We will tolerate no antisemitism," said Armin Laschet, premier of the state of North Rhine-Westphalia, where the incident occurred. She is the candidate from German Chancellor Angela Merkel's conservative bloc in the upcoming September elections. Josef Schuster, president of Germany's Central Council of Jews, called for more protection of the country's Jewish sites.

French-Israeli author wins France's top literary prize

A French-Israeli author has been awarded France's most prestigious literary honor, the Spring Goncourt Prize, reported *Haaretz* on May 10. Shmuel T. Meyer, 64, won the prize for "Et la guerre est finie ..." ("And the War Is Over ...") and will receive the award in a ceremony set to take place in June. He said about the honor: "It's tremendously exciting, a once-in-a-lifetime thrill." The book, a trilogy of stories about three different people who live with emotional wounds related to war, won in the category of best novella. The first story, "Les Grands Express Européens (The Great European Express)," takes place in post-war France; the second story, "Kibbutz," is tied to Israel's War of Independence; and the third story, "The Great American Disaster," is set in New York with the protagonist a veteran of the Korean War. Meyer found out about the win shortly after arriving in Israel to visit family, after being away for so long due to the coronavirus pandemic. He was born in France in 1957 and raised in Switzerland. He told *Haaretz*, "my culture is French, my heart is in Switzerland, where I grew up, and I miss the landscape there, but my soul is in Israel - I arrived in 1980 and lived there until 2008. My soul is there." He has three daughters and five grandchildren who live in Israel.

Museum of the Southern Jewish Experience set to open

Officials with the Museum of the Southern Jewish Experience in New Orleans announced on May 5 that the new attraction will open to the public on May 27. Originally slated to roll out its exhibits in February 2020, it was delayed due to the outbreak of the coronavirus. Exhibits will explore the many ways Jews in the American South influenced

and were influenced by the distinct cultural heritage of their communities. The museum covers 13 states and more than 300 years of history, including colonial times, the Civil War, World War II and the civil-rights movement. Multimedia exhibits illustrate how Jewish immigrants and succeeding generations adapted to life in the American South. The museum also addresses issues of race and antisemitism, as well as ways that Southern Jews navigated them. The museum also continues to seek artifacts for its exhibits. For more information about the artifact donation process, visit www.msje.org/our-collection.

Mass grave of Holocaust victims uncovered in Belarus

A mass grave of Holocaust victims has been discovered near the village of Logoza in Belarus, the *Daily Mail* reported on April 30. Photos from the excavation site show that officials uncovered bone remains, full skeletons (some with bullets in their skulls), fragments of clothing and children's shoes, in addition to ammunition from ditches that are as deep as five meters. Personal objects were found as well, including a key and a broken comb. The mass grave is located about 22 miles from the capital, Minsk. Experts from the country's State Forensic Examination Committee are working on the excavation site in partnership with a group from the general prosecutor's office. Everything removed from the site has been inspected and recorded, and they will work to identify the excavated bodies. "While this is the initial state of work, judging by what we see this is a civilian population," said Dmitry Gora, chairman of the investigation committee under the prosecutor's office. "Much more will be found in the future." The excavation was conducted as part of a criminal investigation into an alleged genocide of Belarusians during and after World War II. Some 1,214 bodies were discovered in May 2019 in a mass grave in the Belarus city of Brest, where the Jewish ghetto was located during the Holocaust. Previous mass graves were discovered in Brest in 1950 and in 1970, and in both instances, hundreds of victims were buried at cemeteries. Some 1.6 million Belarusian civilians were killed by the Nazis during the occupation in World War II, including between 500,000 to 550,000 Jews, according to the *Daily Mail*. Most of the victims were women, children and the elderly, reported the Belarus news agency BelTA.

Russian Jewish chess player to challenge world champion

Russian Jewish chess player Ian Nepomniachtchi will challenge the current world chess champion, Magnus Carlsen, for the title in Dubai later this year after winning the FIDE Candidates Tournament on April 26 with a round to spare. The Russian grandmaster, 30, will go head to head with the Norwegian world champion in a 14-game match from Nov. 24-Dec. 16 at Expo Dubai in the United Arab Emirates. The winner will take home \$2.4 million. Nepomniachtchi, officially third in the world rankings, learned chess at the age of 4 and was a candidate master at 7, according to *The Guardian*. He won several European youth titles as a preteen and in one match even defeated Carlsen, who started playing chess much later. Nepomniachtchi was awarded his first Russian title in 2010, the same year he was a European champion; his second was in 2020 when an opponent had to forfeit due to COVID-19. He competed at the 2009 Maccabiah Games along with female Hungarian Jewish chess grandmaster Judit Polgar and won the 2019 FIDE Grand Prix in Jerusalem, which qualified him for the Candidates' Tournament.

Intel plans to build new tech campus in Haifa

Intel Israel announced on April 28 that it is planning to hire 1,000 new workers and invest \$200 million in a new technology development center in Haifa. Intel CEO Patrick Gelsinger planned to visit Israel the week of May 3 to officially announce the building of the new campus, reported the Israeli business daily *Globes*. The campus will be built next to Intel's other buildings in the MATAM high-tech and business park. Construction is expected to begin soon and be completed by 2023. The company is Israel's largest employer outside of the public sector with 14,000 workers, according to the report.

Pew.....Continued from page 1

tilt strongly liberal and tend to support the Democratic party. When the new survey was fielded, from late fall 2019 through late spring 2020, 71 percent said they were Democrats or leaned Democratic. But Orthodox Jews are a notable exception: 75 percent were Republicans or leaned Republican.

◆ The size of the Jewish population has been fairly stable in percentage terms, while rising in absolute numbers, roughly in line with the total U.S. population. Pew Research Center estimates that as of 2020, 2.4 percent of U.S. adults are Jewish. In the Center's first major survey of U.S. Jews in 2013, by comparison, the estimate was 2.2 percent. In absolute numbers, the 2020 Jewish population estimate is approximately 7.5 million, including 5.8 million adults and 1.8 million children (rounded to the closest 100,000). The 2013 estimate was 6.7 million, including 5.3 million adults and 1.3 million children.

◆ The study finds that about half of all U.S. Jews (54 percent) belong to the two long-dominant branches of

American Judaism: 37 percent identify as Reform and 17 percent as Conservative. Those figures are essentially unchanged from 2013, when a total of 54 percent identified with either the Reform movement (35 percent) or Conservative Judaism (18 percent).

◆ While there are some signs of religious divergence and political polarization among U.S. Jews, the survey also finds large areas of consensus. For instance, more than eight-in-10 U.S. Jews say they feel at least some sense of belonging to the Jewish people, and three-quarters say that "being Jewish" is either very or somewhat important to them.

◆ In general, Jews are far less religious than American adults as a whole, at least by conventional measures of religious observance in Pew Research Center surveys. For example, just one-in-five Jews (21 percent) say religion is very important in their lives, compared with 41 percent of U.S. adults overall. And 12 percent of Jewish Americans say they attend religious services weekly or more often, versus 27 percent among the general public.

◆ There is also evidence that the U.S. Jewish population is becoming more racially and ethnically diverse. Overall, 92 percent of Jewish adults identify as white (non-Hispanic), and 8 percent identify with all other categories combined. But among Jews ages 18-29, that figure rises to 15 percent. Already, 17 percent of U.S. Jews surveyed live in households in which at least one child or adult is Black, Hispanic, Asian, some other (non-white) race or ethnicity, or multiracial.

◆ Although in many ways the U.S. Jewish population is flourishing, concerns about antisemitism have risen among American Jews. Three-quarters say there is more antisemitism in the United States than there was five years ago, and roughly half (53 percent) say that "as a Jewish person in the United States" they feel less safe than they did five years ago.

◆ Young U.S. Jews are less emotionally attached to Israel than older ones. As of 2020, half of Jewish adults under age 30 describe themselves as very or somewhat emotionally attached to Israel (48 percent), compared with two-thirds of Jews ages 65 and older. In addition, among Jews 50 and older, 51 percent say that caring about Israel is essential to what being Jewish means to them, and an additional 37 percent say it's important, but not essential; just 10 percent say that caring about Israel is not important to them.

◆ Rates of intermarriage between Jews and non-Jews are higher among Jews who have married in recent years than among those who married decades ago, a pattern broadly similar to what the 2013 survey found. But there has been no discernible rise in intermarriage rates since 2013.

These are among the key findings of Pew Research Center's new survey of U.S. Jews, conducted from November 19, 2019, to June 3, 2020, among 4,718 Jews across the country who were identified through 68,398 completed screening interviews conducted by mail and online. The margin of sampling error for the 4,718 net Jewish respondents is plus or minus 3.0 percentage points at the 95 percent level of confidence.

This report was made possible by The Pew Charitable Trusts, which received support from the Neubauer Family Foundation. To explore the findings through an interactive data tool, visit www.pewresearch.org/interactives/interactive-how-do-you-compare-with-jewish-americans-in-2020. A brief summary of the key findings can be found at <https://www.pewresearch.org/fact-tank/2021/05/11/10-key-findings-about-jewish-americans/>.

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