

# THE REPORTER

Published by the Jewish Federation of Greater Binghamton

September 10-23, 2021  
Volume L, Number 19

BINGHAMTON, NEW YORK

## Campaign 2022 kicks off

By Reporter staff

The Jewish Federation of Greater Binghamton's Campaign 2022 kicked off on August 29 with a phonathon. Calls were made from people's homes for the second year. "This was not the way we planned to have the Campaign start," said Shelley Hubal, executive director of the Federation. "We were sorry to have to skip the brunch, but the health of our community members comes first."

Hubal noted that this is her second pandemic Campaign. "It's difficult to run a Campaign this way," she added. "However, our community came through for Campaign

2021 and we hope the same will be true for the new Campaign.

"A dozen volunteers helped us yesterday [August 29], but there is still work to do," she said. "Many of the calls will be made over the next few weeks, so please answer your phone and pledge. Thanks to everyone who made a pledge, either by answering their phone during the phonathon or by pledging on the Federation website."

Hubal also mentioned the organizations that receive an allocation from the Federation. "Jewish Family Service supports our community members in need," she said. "The Reporter keeps us all connected,



the Jewish Community Center serves as a cornerstone of our community and Hillel Academy is shaping our Jewish community for future generations."

The Federation allocation process for 2022 is currently taking place and Hubal said that it's helpful to know how much money will be available. "Our community organizations are all hurting from the pandemic," she said. "But they have done a wonderful job serving the community, even with all the pandemic restrictions. I know they will continue to do the same this coming year. Please make a pledge and keep our community strong."

To make a pledge, see the form on page 7 of this paper, contact Hubal at [director@jfgb.org](mailto:director@jfgb.org) or 724-2332, or visit the Federation website at [www.jfgb.org/](http://www.jfgb.org/).

## Fall CJS Zoom lecture program: "Jesus the Jew in History and Memory"

The College of Jewish Studies fall 2021 Zoom lecture series will be devoted to the topic of "Jesus the Jew in History and Memory." The lectures will explore how the image of Jesus' Jewishness was understood historically by Jews and Christians from antiquity through today. "Three pioneering scholars will offer insights into different aspects of this complex and fraught phenomenon," said organizers of the series.

The lectures will be held on Thursdays, October 7, 14 and 28, at 7:30 pm. Registration for one or all of the lectures is available through the CJS Facebook page, the homepage of the Jewish Federation of Greater Binghamton and the Binghamton University Judaic Studies homepage. A Zoom link will be sent out a day ahead of each talk. Contact Jon Karp at [jkarp@binghamton.edu](mailto:jkarp@binghamton.edu) with any questions or problems.

On October 7, Susannah Heschel, the Eli Black Distinguished Professor of Jewish Studies at Dartmouth College, will speak about "Jesus from Jew to Nazi: How Germany Shaped Modern Interfaith Dialogue." Her talk will examine 19th-century efforts by European Jews to reclaim Jesus as a key figure in the global spread of Jewish monotheism via both Christianity and Islam. She will then discuss the emergence

of theological racism by pro-Nazi German Christians who cast Jesus as a non-Jew and "Aryan." Heschel notes, "Protestant theologians welcomed Hitler and created a synthesis of Christianity and Nazi antisemitism, purging the Christian Bible of the Old Testament and removing every positive statement about Judaism in the New Testament." Finally, recent post-Shoah attempts

See "CJS" on page 3

## Federation and JCC to hold lecture on "The Chinese Jews of Kaifeng" on Oct. 1

By Reporter staff

The Jewish Federation of Greater Binghamton and the Jewish Community Center will hold a lecture about "The Chinese Jews of Kaifeng," an online exhibit sponsored by a grant of the Friends of the UW Libraries at the University of Washington Seattle, on Friday, October 1, at noon. Rabbi Anson H. Laytner, president of the Sino-Judaic Institute and editor of its journal Points East, will speak via Zoom about the online exhibit, which discusses the history of the Jewish

community in China. (To read an interview of Laytner, see the August 27 issue of *The Reporter* or visit [www.thereporter.org/local-stream/laytner-to-speak-about-the-chinese-jews-of-kaifeng](http://www.thereporter.org/local-stream/laytner-to-speak-about-the-chinese-jews-of-kaifeng).) The lecture is free, but donations will be accepted. To receive the Zoom link, contact Federation Executive Director Shelley Hubal at [director@jfgb.org](mailto:director@jfgb.org) or 724-2332, or visit the Federation website at [www.jfgb.org/](http://www.jfgb.org/).

"We were hoping to hold the program as a Lunch and Learn," said Hubal. "We're

sorry that isn't possible due to the pandemic. But even if we can't gather in one place, we can look forward to what should be a fascinating lecture."

According to the exhibit's website, "The purpose of the display is to introduce the fascinating history of the Jewish communities in China, especially the Chinese Jews of Kaifeng, which was the capital city of the Northern Song Dynasty (960-1127) and is located in today's Henan Province.... [The exhibit presents] the story of the Jewish

communities in China, how they interacted with the local cultures and life, and what has become of them eventually. We believe this story will enrich our understanding of both Jewish and Chinese history and cultures."

Prior to his retirement, Laytner was program manager of the Interreligious Initiative at Seattle University's School of Theology and Ministry and an adjunct professor there with the Department of Theology and Religious Studies. He has also worked as a chaplain

See "Kaifeng" on page 4



A sketch showing the Jews of Kaifeng reading Torah. (Sketch in the public domain)

## Holocaust memorial service to be held on Sept. 12

By Reporter staff

The Jewish Federation of Greater Binghamton will hold a memorial service at the Holocaust Memorial Monument in the Temple Israel Cemetery on Conklin Avenue in Conklin on Sunday, September 12, at 10:30 am. The service, which is being organized by Randy Friedman, will be led by area rabbis. Those attending are asked to wear masks due to the increase in the number of COVID cases in Broome County. The monument was one of the first memorial



The Holocaust Memorial Monument in the Temple Israel Cemetery on Conklin Avenue in Conklin.

stones in the United States to acknowledge the Holocaust.

"We had to make a very difficult decision last year and did not hold the service due to the pandemic," said Shelley Hubal, executive director of the Federation. "Focusing on the health of community members was our first concern. We hope that this year's ceremony will take place as planned."

The stone was the project of the Get Together Club, which was a social and philanthropic group formed in 1948 by 13 German-speaking Jewish

women. The women were the wives of cattle dealers who had resettled in the Southern Tier after fleeing Nazism. The decision to raise a memorial stone occurred after a member's husband wished he had a place to say *Kaddish* for his parents, who, since they had died in the Holocaust, had no grave he could visit. The club raised the necessary funds for the stone. The names of more than 250 individuals who died in the Holocaust and had no grave were placed in a copper box, which was buried at the foot of the monument. The inscription on the stone says, "Victims of Racial Persecution who lost Their Lives in Europe During the Years 1933-1945. They Will Never Be Forgotten."

The first ceremony took place on Sunday, See "Memorial" on page 4

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# Sukkot: A Jewish Thanksgiving

By Ethel G. Hofman

(JNS) – Sukkot is akin to a Jewish Thanksgiving. On Thanksgiving in America, no matter religion or background, families and friends come together to celebrate the arrival of the Pilgrims at Plymouth, MA, and to feast on a late harvest of autumn fruits and vegetables. It takes place indoors with family gathered round a table groaning with dozens of traditional heavy and belly-filling dishes.

In contrast, during the eight-day Jewish holiday of Sukkot (seven days in Israel), also called the Festival of Booths, family and friends are invited to eat outdoors in the sukkah, a hut-like, temporary structure built in backyards, patios and even on condominium balconies (provide they are allowed and space suits the edifices accordingly). Sukkot harkens back to ancient times when farmers built flimsy booths for shelter while bringing in the harvest, and also serves as a reminder of the 40 years traveling in the desert on the way to the Promised Land.

There is also the tradition of shaking the lulav (palm fronds) and etrog (citron) – two of the “four species” or “four kinds,” along with the *hadas* (myrtle leaves) and *aravah* (willow branches), and welcoming guests (*ushpizin*) into the sukkah.

Decorations can be simple or elaborate. Kids can help string cranberries, grapes and other small fruits for the inside or arrange seasonal flowers. Paperchains are both an activity for young ones and a lasting burst of shape and color. Bright carpets work for the walls and fill up the eating area with sturdy tables, comfortable chairs, and even cots for those who many want to sleep in the sukkah.

When my boys were young, we schlepped to Lancaster, PA, to gather corn stalks and branches to spread loosely over a roof trellis so that stars could be seen at night (a religious requirement), but still provide shade during the day. Keep in mind that no matter how traditional or attractive fresh produce may be, it can still attract bees and wasps. For those with very young children or who have allergies, substitute recyclable plastic fruit and vegetables.

This year, the cooler September weather – Sukkot starts the evening of Monday, September 20, and lasts through the evening of Monday, September 27 – may limit visitors in the form of bees and bugs, while the pandemic will limit family and friends visiting, but be sure to add some fleece throws in the sukkah to keep cozy.

The dishes that follow can be served outdoors, cold



The etrog (citron), one of the “four species” or “four kinds,” on sale at a market on October 10, 2019, in Tzfat, Israel, ahead of the Sukkot holiday. (Photo by David Cohen/Flash90)

or at room temperature. All can be made ahead of time.

## Cook's Tips:

- ◆ Half-and-half may substitute for evaporated milk.
- ◆ Cinnamon or nutmeg for pumpkin spice.
- ◆ Snip fresh herbs with scissors.
- ◆ Pre-cut mango and diced bell peppers are available in markets.
- ◆ Buy a chunk of cooked chicken from the deli for the Waldorf Salad.
- ◆ Ginger root may be frozen. Easy to grate as needed.
- ◆ Keep a supply of thin latex gloves on hand. Use to toss salads and vegetables.
- ◆ Fruit tarts should be tightly wrapped and frozen. Remove from the freezer 4 to 6 hours ahead of time; let cool at room temperature. Warm in a preheated 325°F oven.

## Pear Bisque (dairy)

*Serves 6-8. Made in a jiffy. No need to peel pears. Just place all ingredients in blender and give it a whirl.*

- 4 large ripe pears, cored and cut up coarsely
- 2 cups apple juice
- 1 cup canned evaporated milk
- ¼ tsp. pumpkin spice
- 1 Tbsp. finely grated orange peel
- Orange wedges to garnish (optional)
- Place all ingredients, except orange wedges, in blender jar or food processor.
- Whirl until almost blended (let some tiny chunks remain).
- If too thick, add a little more apple juice. Chill.
- Garnish with an orange wedge.

## Tunisian Mishua (pareve)

*Serves 8. I watched and ate as this was prepared by women in the Tunisian village of Zagabouan. Roasted peppers and tomatoes are topped with tuna and hard-cooked eggs. Serve with thick sliced challah; it's irresistible!*

- 2 large bell peppers, green and yellow, seeded and cut in ½-inch strips
- 3 large tomatoes, quartered
- 3 Tbsp. olive oil

- 1 Tbsp. cumin
- 1½ tsp. garlic powder
- Salt and freshly ground pepper to taste
- 2 (6 oz.) cans tuna, well-drained
- 3 hard-cooked eggs, quartered
- 1 lemon, thinly sliced
- Preheat the broiler.

Place the peppers and tomatoes on a baking sheet. Toss with the olive oil, cumin and garlic.

Place under broiler, 5-6 inches from heat. Broil until skins are beginning to brown. Watch carefully. Remove from broiler and set aside.

When cool enough to handle, place in food processor. Pulse to chop very coarsely.

Season to taste with salt and pepper. Transfer to a serving dish. Flake the tuna and scatter over top.

Garnish with eggs and lemon. Serve at room temperature.

## Stuffed Portobello Mushrooms (dairy)

*Serves 8. For vegetarians, a satisfying appetizer or main dish.*

- 4 large Portobello mushrooms
- ¼ cup olive oil
- 5-6 pitted black olives
- ¾ cup breadcrumbs
- ½ cup grated Parmesan cheese
- ¼ cup finely snipped fresh parsley
- 3 Tbsp. olive oil
- Salt and pepper
- 4 oz. mozzarella cheese, thinly sliced
- Preheat oven to 400°F.

Rinse the mushrooms in cold water. Pat dry with paper towels. Remove stems and set aside.

Brush mushroom caps generously with olive oil. Place on baking sheet and bake in preheated oven for 10 minutes. Remove and set aside.

Place mushroom stems and olives in food processor. Pulse to chop coarsely. Transfer to a bowl.

Add the remaining ingredients except the mozzarella cheese, Spoon mixture, dividing equally, onto mushroom caps. Sprinkle lightly with salt and pepper. Top with mozzarella cheese.

Bake in preheated oven 6 to 7 minutes, or until cheese is melted and beginning to brown.

Cut in half before serving warm or at room temperature.

Do not serve hot. Hot cheese can stick to mouths, causing severe burns.

See “Sukkot” on page 8

## Opinion

### In My Own Words

## What are our government's responsibilities?

RABBI RACHEL ESSERMAN, EXECUTIVE EDITOR

What are our government's responsibilities to its citizens? It was a comment by a Pennsylvania lawmaker that made me think about this question. Rep. Jim Cox, chairman of the House Labor and Industry Committee, complained that Gov. Tom Wolf's administration should not be so focused on public safety. What he actually said is that it's not the government's job “to try to keep us safe.”

What is our government's job? What obligations does it have to its citizens? Cox was clearly thinking about Wolf's response to the COVID crisis. I'm not sure if Cox is aware that this is not the first health crisis to close theaters, stores, community pools, etc. In the past, this was usually legislated on a local level, for example, during the influenza pandemic in the early part of the 20<sup>th</sup> century and the polio pandemic during the 1950s. In those cases, the government took very seriously the need to protect its citizens.

But the question is an interesting one because there does need to be a line between what the government can tell us to do and what decisions should be left to individual citizens. Take ingredient listings on foods. The government shouldn't tell us which foods to eat. After all, if we want to live on fast food and potato chips, that is our choice. But it is important for those of us who want to eat healthy to know what is in our food. Requiring a list of ingredients empowers

us to make our own decisions, but we can't do that unless the government requires businesses to add those lists to food packaging. Don't forget the reason behind most food regulations were the revelations that rotten and diseased meat had been sold to American citizens. Sausages/hot dogs were filled with sawdust because there were no laws prohibiting its use. To protect its citizens, the government forced the food industry to change its practices.

The Constitution of the United States notes that one of the duties of the government is to promote the general welfare. That means protecting our citizens, even if doing so impedes on some individual rights. After all, we don't have the right to kill someone or steal someone's property, no matter what they have done to us. We have to follow traffic laws. Without those laws, the roads would be a nightmare and even more people would die in car accidents than do now. You could make a case that we should be allowed to drive however we want. They're our lives at stake, aren't they? The problem is that *not only* are our lives at stake: we are risking others' lives without their permission. That violates the general good. We can't hunt deer in urban or suburban areas, or spill toxic chemicals into our rivers for those same reasons.

In my mind, one of the most important things a gov-

ernment does is “to try to keep us safe.” Who or what else will watch out for us? Who or what else will care about our health and safety? The system doesn't always work because of flawed individuals, but that doesn't mean we shouldn't try to protect everyone who lives in our country.

This protection is part of a social contract between a government and its citizens. That contract exists not only in the secular realm, but in the religious one. I've been speaking about American law, but Judaism features laws that have the same purpose: they promote the general good and protect members of the community. It is a religious (biblical) commandment to build a fence around the flat roof of a building so people won't fall off. If we dig a hole on private property, we still have to make certain that hole is covered at night so no one – even a trespasser – falls into it and hurts themselves. These are just two examples of how Judaism is concerned with the way our actions can affect and/or harm others.

The pandemic is not yet over and I want my government to do what it can to keep me, my family, my friends and my community safe. I also want the government to protect us from building collapses, polluted air, contaminated water... The list could go on for pages. The freedom we lose pales next to the loss of life that might otherwise occur.



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**THE REPORTER**  
Published by the Jewish Federation of Greater Binghamton  
BINGHAMTON, NY

### OPINIONS

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

### LETTERS

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

### ADS

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

### DEADLINE

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

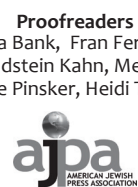
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“The Reporter” (USPS 096-280) is published bi-weekly for \$40 per year by the Jewish Federation of Greater Binghamton, 500 Clubhouse Road, Vestal, NY 13850-3734. Periodicals Postage Paid at Vestal, NY and at additional mailing offices. POSTMASTER: Send address changes to The Reporter, 500 Clubhouse Road, Vestal, NY 13850-3734 or reach us by e-mail at TREPORTER@AOL.COM.

www.thereporter.org

# TC Sisterhood talk with Sarah Hurwitz on Sept. 23

Temple Concord Sisterhood will sponsor “A Conversation with Sarah Hurwitz” via Zoom on Thursday, September 23, at 7 pm. During the program, Sarah Hurwitz will discuss her book “Here All Along,” which talks about her relationship to Judaism. The event is complimentary to members of Temple Concord Sisterhood. All others wishing to participate will be asked for an \$18 donation to register. Donations should be sent to Temple Concord Sisterhood, 9 Riverside Dr., Binghamton, NY 13905, labeled for the September 23 program.

Registration opened August 15 and information will be sent to Temple Concord Sisterhood members. For others to register, or for answers to questions, contact Phyllis Kellenberger at 727-8305.

Hurwitz worked for a decade as a political speech writer

for Hillary Clinton and former President Barack Obama, and as head speech writer for former first lady Michelle Obama. Hurwitz calls herself the quintessential lapsed Jew, that is until age 36 when she attended a beginner’s class on Judaism. “Attending on a whim, she found beautiful rituals, helpful guidance on living an ethical life, and new conceptions of God,” said organizers of the event. “None of what she discovered had she learned in Hebrew school or during the two synagogue services she grudgingly attended each year. That class led to a challenging, moving and ultimately life-transforming journey.

“Hurwitz is on a mission to share the profound insights she discovered in studying Jewish law, history, spirituality and ethics,” organizers added. “She has gained access to vast troves of wisdom on everything from holidays, rituals

and prayer to Jewish conceptions of God, death and social justice. In this entertaining and accessible book, she shows why Judaism matters and how its message is more relevant than ever. She inspires Jews to do the learning, questioning and debating required to make this religion their own.”

## Holiday service schedules

September holiday service schedules can be found on *The Reporter* website at [www.thereporter.org/local-stream/high-holiday-services-at-area-synagogues-2021](http://www.thereporter.org/local-stream/high-holiday-services-at-area-synagogues-2021). For up-to-date information about closings due to the pandemic, contact the synagogues. Contact information can be found in the congregational notes on page 6.

# TC Sisterhood to hold exercise class and get-together on Sept. 30

Temple Concord Sisterhood will hold an outdoor exercise class on Thursday, September 30, at 5 pm, under the tent in the Dorothy Schagrin Memorial Gardens behind the temple. The class will be taught by Jill Lukach who teaches pilates and silver sneakers classes at the Jewish Community Center.

After the class, there will be “Get Together Under the Tent” event from 5:30-6:30. There will not be a formal program, just the opportunity to spend time with friends.

“This was done last year and is back by popular demand,” said organizers of the event. “This 30-minute fun inspired workout will introduce participants to cardio fitness with easy-to-follow moves. We also had a request to repeat last month’s get together.”

To sign up for the class, make a reservation by Tuesday, September 28, by contacting Phyllis Kellenberger at [pweinste@stny.rr.com](mailto:pweinste@stny.rr.com) or 723-2193 or 727-8305. Sneakers and comfortable fitting clothing is recommended.

*The Jewish Community wishes to express its sympathy to Anne “Cookie” Schaeffer on the death of her brother,*  
**Llewellyn Bley**

*The Jewish Community wishes to express its sympathy to the family of*  
**Herbert Goldstein**

## CJS..... Continued from page 1

at Jewish-Christian dialogue have brought Jesus’ definite Jewish identity back into focus. Heschel’s presentation will aim to untangle this historical web and show where Jewish, Christian and Muslim relations stand today in connection with the complex notion of Jesus the Jew. Heschel is the author, among other works, of “The Aryan Jesus: Christian Theologians and the Bible in Nazi Germany” (Princeton University Press, 2010).

On October 14, Professor Amy-Jill Levine – Rabbi Stanley M. Kessler Distinguished Professor of New Testament and Jewish Studies at Hartford Seminary and university professor of New Testament and Jewish studies emerita at Vanderbilt University – will give a lecture titled “Jesus Within Judaism: Piety, Practice, Prayer, and Parable.” She notes, “Jesus of Nazareth is often seen as rejecting a Judaism incorrectly characterized as legalistic, elitist, obsessed with ritual purity, misogynist, vengeful and xenophobic. Understanding Jesus in his Jewish context corrects false stereotypes, brings new meaning to his parables, politics and piety, and it offers a new path for Jewish-Christian relations.” Levine is the co-editor of the “Jewish Annotated New Testament” (Oxford, 2017) and author of “Short Stories by Jesus: The Enigmatic Parables of a Controversial Rabbi” (HarperOne, 2014), among numerous other books.

On October 28, Barbara U. Meyer, associate professor of religion at Tel Aviv University, will discuss “Jesus the Jew in Theology and Memory.” Meyer will ask what the Jewishness of Jesus can mean for Christian theologians today, who oppose the idea that Christianity is spiritually superior to or has “superseded” Judaism. “Jesus was an observant Jew, but Christianity developed as a religion that is not law-based. That means that even if Christians seek to model themselves on Jesus, they cannot emulate his own lifestyle. What opportunities does this otherness at the heart of Christianity provide?” she asked. Meyer will examine the implications of Jesus’ Jewishness for both Christian and Jewish thought today. She is the author of “Jesus the Jew in Christian Memory: Theological and Philosophical Explorations” (Cambridge, 2020).

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

history, culture, religion and politics.

The College of Jewish Studies, founded in 1986, is an informal coalition between the Judaic Studies Department of Binghamton University and several area Jewish sponsoring institutions: the Jewish Community Center, the Jewish Federation of Greater Binghamton, Beth David Synagogue, Temple Concord, and Temple Israel. Programming for CJS would not be possible without the additional financial support of a generous grant from The Community Foundation for South Central New York – David and Virginia Eisenberg Donor Advised Fund, the Jacob and Rose Olum Foundation, the B’nai B’rith Lectureship Fund, the Victor and Esther Rozen Foundation, an endowment fund from the former Temple Beth El of Endicott, a grant from the Joy Vel Charitable Fund, and the donations of individual sponsors.

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


For more information on the College of Jewish Studies and its programs, visit to [www.bingcjs.org](http://www.bingcjs.org) and [www.facebook.com/bingcjs](http://www.facebook.com/bingcjs).

## NEWS IN BRIEF

From JNS.org

### First Bahraini ambassador takes up appointment in Israel

Bahrain’s first ambassador to Israel, Khaled Yousif Al-Jalahmah, landed in Ben Gurion Airport on Aug. 31. Upon arrival he tweeted, “A historic journey in the making accompanied by my wife. We are both very excited!” The Israeli Foreign Ministry said in a statement that “the ambassador’s arrival, and the upcoming official opening of the Bahraini Embassy in Israel, mark an important step in developing the bilateral relations between the two countries.” The embassy will play a central role in strengthening bilateral relations and “serve as yet another milestone of the vision of the peace accords signed in 2020,” the statement said.



## DEADLINES

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

ISSUE	DEADLINE
September 24-October 7	September 13*
October 8-21	September 27*
October 22-November 4	October 13
November 5-18	October 27

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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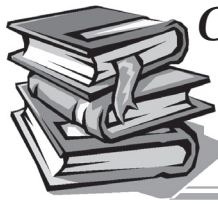
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Off the Shelf

# Bicycles, magic and new gods: three novels

RABBI RACHEL ESSERMAN

## On a bicycle built for one

Annie Cohen Kopchovsky's life was like that of many 20-something Jewish women in Boston during the late 19<sup>th</sup> century: an arranged marriage, a husband who spent most of his time at the synagogue or reading, and three young children. However, even her part-time job selling advertisements – which was considered unusual in her community – didn't satisfy her desire for something more than the daily grind. What she did decide to do was highly unusual as Peter Zheutlin shows in his novel "Spin" (Pegasus Books): she left her husband and children, changed her name to Annie Londonberry and traveled around the world on a bicycle. Does the plot sound preposterous? Believe it or not, Annie was a real person and the book's subtitle notes that the novel is "based on a (mostly) true story."

When Annie learns that a bicycle company is offering a \$10,000 prize to any woman who circles the globe on a bicycle, she applies, even though she has not discussed the possibility with her husband. When the company decides to sponsor her trip, she's told to say she's single (it was considered inexcusable for a woman to leave her children) and to pretend she's not Jewish, which is why she needs a new name. Annie has no problem with either condition: in fact, she relishes the idea of leaving her current life behind. She never hides the fact that she's not particularly maternal and believes her children will be fine in the care of her husband, brother and sister-in-law. Also, if Annie can win the prize money, her family's financial situation will greatly improve.

The majority of the novel focuses on Annie's travels around the world, but also discusses the restrictions placed on women's lives at the time and the ways riding a bicycle offered them more freedom than was previously available. Annie is clever at promoting her global trip and figuring out how to win the \$10,000 prize. What will not be as easy is returning to her family now that she has had a taste of

freedom. When writing about the later part of her life, she acknowledges how her actions affected her children, positively and negatively. What is clear is that Annie was a woman ahead of her times.

What makes "Spin" such fun to read is that its seemingly unrealistic plot is based on a reality. Some readers will be upset by the choices Annie made, but those same choices helped raise her family out of poverty. The author notes that he has to fill in some blanks because not everything is known about Annie's travels, but he does a convincing job. (That may be because he previously published a nonfiction work detailing her journey.) However, the sheer chutzpah of a woman in the 1890s setting off on her own to travel the world with only her bicycle and a small trunk made "Spin" a wonderful book.

## Magic or religion

Évike has no magic. That makes her dispensable in Ava Reid's fantasy "The Wolf and the Woodsman" (Harper Voyager) when the Woodsmen sent by the king arrive in her village searching for a seeker (someone who can tell the future). Évike is no seeker, but her pagan village is glad to be rid of her: she has no magic and her bloodline is considered impure since her father was a Yehuli, a tax collector who came to the village from the king's court in the capital. The villagers are despised and barely considered human by those living in the capital who practice a different religion. Yet, Évike sees the Woodsmen perform what seems to be the same magic as the villagers. However, the Woodsmen declare what they do is different: their skills come from their one God, the God whose worship they would impose on everyone in the land.

However, Évike comes to see one Woodsman as different from the rest: although Bárány is the king's true heir, his mother was a foreigner from a now despised nation and people distrust him. The two must fight again Bárány's

half-brother, Nándor, who seeks the throne for himself and plans to rid the nation of its remaining pagans and the Yehuli. Évike wants to protect both sides of her heritage, even the one that rejected her, and learn more about her father. The novel shows Évike and Bárány's struggles against magical creatures and the war between those of different religions; these scenes are vividly described and often gruesome.

Readers might be wondering why this novel is being reviewed in a Jewish newspaper. The PR material noted that it was "inspired by Hungarian history and Jewish mythology." The Jewish aspect didn't appear until more than 100 pages into the work, when it becomes clear that the Yehuli are Jewish (even though that term is never used): among the signs are that they read Hebrew, tell the story of the book of Esther and celebrate Jewish holidays. While a minor part of the work, the history the author relates is similar to that of real European history: the Yehuli are threatened with death and exile because they are different. Those looking for a purely Jewish fantasy won't find it here; however, its treatment of the differences between religion and magic makes this an excellent choice for book clubs that enjoy reading fantasy.

## Searching for a new god

In a time when each tribe or city had its own god, how do you know which god to worship? Would you be punished for searching for a different one or would that new divine being protect you? In ancient times before Judaism was practiced, a Bedouin Arab, Tiras, looks for a new religion after the bull-god his tribe worships demands the life of his daughter. In "A House in the Land of Shinar" by Bernadette Miller (Archway Publishing), Tiras travels to Sumer to learn of its gods in the hope of finding one who will not ask him to sacrifice his remaining children.

In Sumer, Tiras meets Mah Ummia, a scholar and physician, who saves Tiras' life and invites him to stay at his house while recovering from an injury. Ummia enjoys teaching Tiras about city life, which is very different from that in the desert. This serves to distract Ummia from the struggle he is having with his daughter, who is refusing to marry the man of his choice. Complications ensue for both men, although Tiras does return safely to his tribe and works to convert them to the new god he's discovered: one who is a mix of Sumerian gods and who, although he demands they worship no other god, also loves them and promises them a bright future.

In her introduction, Miller notes how her research shows that many of the tales in the Bible are variations on stories found in ancient Sumerian writings. Her novel attempts to portray the way those stories might have been adapted by a tribe living in the desert, a tribe that would later become the first Jews. Miller's prose is plain, but her story is engaging, if only to learn how Tiras comes to believe in his new god. Unfortunately, some Christian theology is mixed into this religion, but that's not the main focus of the tribe's worship. Readers may not be completely convinced that this was how Judaism developed, but those interested in the culture clashes will find the ones between the Sumerians and Bedouins interesting, especially since each assumes their way of life is superior.

## Kaifeng. . . .Continued from page 1

and as a director of non-profit organizations. He is editor, with Jordan Paper, of "The Chinese Jews of Kaifeng: A Millennium of Adaptation and Endurance," a scholarly book that explores the culture and history of the Chinese Jewish community and how it combined Chinese and Jewish cultures.

The committee organizing the event included Shelley Hubal, executive director of the Federation; Sheryl Brumer, executive director of the JCC; and Sima Auerbach, the JCC's Judaic cultural coordinator. "I am very excited that Sima Auerbach has agreed to be the JCC's new part-time Judaic cultural coordinator," said Brumer. "I am looking forward to the upcoming program she is planning with Shelley Hubal and the Federation, and hope we can continue to plan more such programs together in the future."

## Memorial. . . .Continued from page 1

November 9, 1952, and continued for 20 years. Then after Professor Rhonda Levine spoke about the Get Together Club at the Federation's Super Sunday in 2015, it was decided to resume the ceremony, holding it between Rosh Hashanah and Yom Kippur each year. The ceremony was held for several years before its cancellation last year due to the pandemic.

"I learned from Arieh Ullmann, and through Rhonda's work, that the Holocaust memorial in Conklin is one of the first memorials created in the country," said Friedman, who is the chairman of the Department of Judaic Studies and the director of the Center for Israel Studies at Binghamton University. "By gathering together, we remember those who were lost in the Shoah, and honor those who developed, created and sustained this important community memorial."

"Join us for what is always a moving event," said Hubal. "It's important that we never forget the lives lost in the Holocaust."

## On the Jewish food scene

# Jews and Chinese food

RABBI RACHEL ESSERMAN

When I was growing up, there was only one Chinese restaurant in Broome County. I don't remember anything about it except it was located on the Vestal Parkway, which in those days was a fairly long trip from Endwell. On the other hand, I do have fond memories of the Chinese restaurant we regularly ate at when we visited my grandparents in Brooklyn. My father's parents lived in an apartment building a few blocks from Flatbush Avenue and on the corner of Flatbush was a Chinese restaurant. My mother would order a pu pu platter, which seemed very exotic because I had never seen anything like it before.

I learned about what is now my favorite type of Chinese food when I was in college. A friend and I were spending the summer in Washington, DC, and we went to what was a rather fancy Chinese restaurant. That was my introduction to Szechuan food. The waiter (an American) was snooty, that is until I accidentally popped one of the Szechuan peppers into my mouth. He must have noticed the look on my face because he came over to our table and told me to drink warm tea, not the cold water I was reaching for. He became very friendly after that, talking about how members of the Chinese embassy would eat there and pop those peppers into their mouth like they weren't at all spicy.

When I was growing up, I didn't know that Chinese food was popular with Jews. We didn't spend Christmas Eve or Christmas Day at a Chinese restaurant. I only started doing so as an adult (OK, rather late as an adult),

but I know lots of people who think that the Jewish way to celebrate Christmas is with Chinese food and a movie.

Why did so many Jews feel it was OK to eat Chinese food, even if they wouldn't eat dishes with the same ingredients in another restaurant? The general consensus of food historians is that Jewish comfort with Chinese food is due to the fact that the ingredients are often chopped into small pieces. This allows them to ignore the bits that are *treif*. Why eat it on Christmas? That answer is easy: Chinese restaurants are one of the few restaurants open on that day.

One interesting experience I had in Philadelphia in the late 1990s was eating at a kosher Chinese restaurant. A friend, who was a vegetarian, had recently become Orthodox and she wanted Chinese food that offered a kosher meat substitute. I was game to try. It was really funny to see a kosher menu that included "lobster" and "shrimp," neither of which were the real thing. I remember enjoying the meal and wouldn't mind eating there again. But that friend moved from Philly and friends I see there now are not Jewish so there's no point in trying to convince them to eat non-meat/non-fish food when they'll eat the real thing.

In the meantime, Chinese and other Asian food has flourished in Broome County. It's hard to believe that it was once hard to find here. Unfortunately, there is still no kosher Chinese restaurant in the area, but that doesn't deter many Jews from enjoying eating Chinese on Christmas and other days.

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

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Avoid the two-fold taxation on IRA or other employee benefit plans

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Reduce taxable income from IRA Required Minimum Distributions

### Then You Can:

Simply write a check now or use a credit card

Contribute long-term appreciated stock or other securities

Put a bequest in your will (gifts of cash or a share or the residue of your estate)

Create a charitable gift annuity

Name a charity as the beneficiary of the remainder of the retirement assets after your lifetime

Contribute a life insurance policy you no longer need or purchase a new one and designate a charity as the owner

Make a qualified charitable donation directly from your IRA (after age 70½)

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Reducing taxable income



# Play Ball! Jews in the outfield (and the infield, too)

## Once again, the perennial High Holiday dilemma

By Bill Simons

It is mid-afternoon on a mellow September day in the mid-1950s. Several young men of high school age play ball at Kiley Field in Lynn, MA. Members (alephs) of the local chapter of AZA, a Jewish fraternal group, they are taking a break from a long day of synagogue prayer. Neither an official game nor formal practice, it is different than other AZA ballfield gatherings. For today is Yom Kippur, the Day of Atonement, our holiest day. Their coach/advisor, Shep, is with them, as is his pre-school-aged son. A vendor approaches with bottles of soda. The players are thirsty and so am I. With anger and a hint of physical threat, Danny Singer runs in from the field and confronts the vendor, shouting at him to move on and not tempt us for we are fasting. Shep quells Danny, but commends him for upholding the commitment to fast.

The memory of that long ago Yom Kippur afternoon at Kiley Field remains vivid. Although Dad and I sat with male members of the Simons family during services at Ahabat Sholom on Yom Kippur, the meaning of the Kiley Field incident eludes closure in terms of the roles of Danny, other AZA ballplayers, my father and the Gentile vendor. The Kiley Field memory finds itself in juxtaposition with a story that my father frequently told me, one from which he derived inspiration, about Jewish baseball slugger Hank Greenberg's observance of the High Holidays.

In my father's telling, Greenberg confronted the rising antisemitism of the 1930s and then sacrificed the peak years of his baseball career to World War II military service. According to my father, Greenberg always observed the High Holidays and would have broken Babe Ruth's then single season record of 60 home runs in 1938, instead of finishing with 58, but for choosing synagogue over ballfield. As I found out decades later, the full story was more nuanced.

In 1934, the Detroit Tigers had their first shot at an American League pennant in a quarter of a century. Detroit, a tough city battered by the Great Depression, harbored two of America's most notorious antisemites, radio priest

Father Charles Coughlin, who castigated the New Deal as the Jew Deal, and automobile manufacturer Henry Ford, disseminator of canards of a Jewish conspiracy to control the world's economic and political power. Baseball provided one of the few bonds shared by Detroiters. Tiger partisans expected Greenberg, their premier slugger, to take the field on the High Holidays while religious Jews exhorted him to worship in the synagogue. Amidst intense, conflicting pressure juxtaposing secular and religious obligations, Greenberg attended September 10, 1934, Rosh Hashanah services in the morning and evening at Detroit's Sharrey Zedek Synagogue. But in the afternoon, Greenberg hit two home runs, leading the Tigers to a 2-1 victory over the Boston Red Sox. On September 19, the Hall of Fame first baseman, absenting himself from a game against the New York Yankees, spent Yom Kippur in the *shul*. The history and mythology surrounding Hank Greenberg's 1934 High Holiday decision still resonates in the Jewish-American consciousness.

The years between the end of World War II and the victorious Six-Day War witnessed a decline in American antisemitism. Nonetheless, the decision of Los Angeles Dodgers pitcher Sandy Koufax, coming off an incredible 1965 regular season (26-8 won-lost mark, 2.04 ERA, record 382 strikeouts) not to take the mound for the October 6 game one of the World Series assumed great importance amongst American Jews. When the usually commanding Dodger pitcher Don Drysdale, starting game one in Koufax' place, was removed during a drubbing from the Minnesota Twins, he allegedly told manager Walt Alston, "I bet you wish I were Jewish, too." Koufax' Yom Kippur observance morphed into legend when he came back to lead the Dodgers to World Series triumph. After suffering a rare post-season loss in game two, Koufax shut out the Twins in game five, yielding just four hits and striking out 10. On only three days' rest, Koufax dominated the Twins in game seven on October 14, again shutting them out and adding another 10 strikeouts, this time allowing but three hits. Koufax' baseball heroics added gravitas to his decision not to pitch on Yom Kippur, a choice that Rabbi Moshe Feller termed "the greatest act of dedication

to our Jewish values that had ever been done publicly." Yet, Koufax, a private man and secular Jew, has never explicitly confirmed that he attended synagogue services on Yom Kippur 1965.

The 2021 National Baseball Hall of Fame inductions raise anew the perennial High Holiday dilemma. Responding to the COVID pandemic and hotel availability, the Hall of Fame planned to induct both the class of 2020 and 2021 on Wednesday, September 8, the second day of Rosh Hashanah. The late Marvin Miller, long-time executive director of the Major League Baseball Players Association, will join Hank Greenberg, Sandy Koufax, Barney Dreyfus and Bud Selig as the fifth Jewish member of the baseball shrine. One of the most impactful figures in baseball history, Miller augmented the compensation, benefits and mobility of MLB players, and, for that reason, club owners, placing pecuniary interests above social justice, long conspired to delay the labor leader's election to the Hall of Fame. Due to the 2021 scheduling conflict, Jewish Americans cannot both observe Rosh Hashanah and attend Miller's belated Cooperstown induction.

In responding to the Hall of Fame's determination to hold its 2021 induction on Rosh Hashanah, the words of Nathan Perlmutter, former executive director of the Anti-Defamation League, remain relevant. When Jews protested the scheduling of two 1986 National League playoff games involving the New York Mets on Yom Kippur, Perlmutter observed, "The Mets aren't an office of government, or a public university or a grade school. They are a private enterprise. Part of the cost of being Jewish is that you sacrifice some worldly indulgences and you don't impose on the rest of the world to adopt your ways and your beliefs. For those whose faith is the Mets, they ought to go to Temple Shea. Those whose faith is Judaism, they will know what to do."

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.

# Fall Home & Garden

## Tips for having a smart move

(NAPSI) - Every year, some 40 million Americans move into a new home. If you're one of them, smartmove.us suggests a few steps to ensure your move is a smart one:

1. Create a to-do list. Write down everything you need to do before you're settled in your new place. Include budgeting, decluttering, hiring movers and updating important records.

2. Pack a first-night box. Once you get to your new home, you won't want to hunt for must-have items such as

box cutters, tools, device chargers, bed linens, toiletries - or the coffeepot.

3. Stay connected to your world. Set up your Internet, TV and phone service in advance. That way, you can stay in touch with what matters - family, friends - and the Internet. You'll be able to explore food delivery options, shop online for home goods and order supplies for your new home. And the best part is, you can kick up your feet and watch your favorite shows at the end of the day.



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## Weekly Parasha

Vayelech, Deuteronomy 32:1-31:30

## Written vs. oral

RABBI DANIEL J. SWARTZ, TEMPLE HESED OF SCRANTON

Vayelech is the shortest of all the Torah portions, but despite its brevity, if understood properly, it helps us resolve an ancient and sticky debate, one with both pedagogical and theological dimensions. What is this debate? Is it better

to pass on tradition and understanding orally or through written documents?

In Judaism, there is a large category of works that are called "Oral Torah." This indicates their original method of

transmission, as oral teachings, recited by the master and memorized by the disciples. Indeed, there still are those who can recite the entire Mishnah, a key work of "Oral Torah," See "Written" on page 7

## Congregational Notes

### 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.

### 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

### 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.

### 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.

### Penn-York Jewish Community

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

### Congregation 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](http://www.tikkunvor.org); E-mail: [info@tikkunvor.org](mailto: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.

### 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](mailto:titammy@stny.twcbc.com)  
 Website: [www.templeisraelvestal.org](http://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, September 11, Shacharit services will be held at 9:30 am via Zoom and in-person (masks are required). The Torah portion is Deuteronomy 31:1-30 and the haftarah is Hosea 14:2-10 and Micah 7:18-20. At 8:15 pm, there will be Havdalah services via Zoom.

On Sunday, September 12, Torah study will be held at 10:30 am on Zoom only.

On Saturday, September 18, Shacharit services will be held at 10 am via Zoom and in-person (masks are required). The Torah portion is Deuteronomy 32:1-52 and the haftarah is Samuel 22:1-51. At 8 pm, there will be Havdalah services via Zoom.

On Sunday, September 19, Torah study will be held at 10:30 am on Zoom only.

The temple office will be closed on September 16, 21, 22, 28 and 29.

### Rohr Chabad Center

Affiliation: Chabad-Lubavitch  
 Rabbi Aaron and Rivkah Slonim, Directors  
 E-mail: [aslonim@binghamton.edu](mailto:aslonim@binghamton.edu)  
[rslonim@chabadofbinghamton.com](mailto:rslonim@chabadofbinghamton.com)  
 Address: 420 Murray Hill Rd., Vestal, NY 13850  
 Phone: 797-0015, Fax: 797-0095  
 Website: [www.Chabadofbinghamton.com](http://www.Chabadofbinghamton.com)  
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 Regular service times: Daily 7:30 am, Friday evening 6 pm, Shabbat morning 9:30 am, Maariv and Havdalah one hour after candle-lighting time, Sundays 9:30 am.  
 To join the mailing list, for up-to-date information on adult education offerings or to arrange for a private tutorial, for details concerning the Judaica shop and resource center, or for assistance through the Piaker Free Loan Society or Raff Maasim Tovim Foundation, call Chabad's office at 797-0015.  
 Chabad will be holding pre-Shabbat virtual programs. For more information, visit [www.JewishBU.com/S2020Partnership](http://www.JewishBU.com/S2020Partnership).

### 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: [rabbisafman@tbeithaca.org](mailto:rabbisafman@tbeithaca.org) and [secretary@tbeithaca.org](mailto:secretary@tbeithaca.org)  
 Website: [www.tbeithaca.org](http://www.tbeithaca.org)  
 Presidents: David Weiner and Linda Aigen  
 Sisterhood President: Gail Zussman  
 Director of Education: Rabbi Suzanne Brody  
 Services: Friday 8 pm; Saturday 10 am, unless otherwise announced. Weekday morning minyan 7:30 am (9 am on Sundays and legal holidays).  
 Religious School/Education: September-May: Classes meet on Sunday, 9 am-12:30 pm and Wednesday, 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, September 10, light candles before ..... 7:03 pm  
 Saturday, September 11, Shabbat ends ..... 8:02 pm  
 Wednesday, September 15, light candles before... 6:54 pm  
 Thursday, September 16, yom tov ends ..... 7:53 pm  
 Friday, September 17, light candles before ..... 6:51 pm  
 Saturday, September 18, Shabbat ends ..... 7:49 pm  
 Monday, September 20, light candles before ..... 6:45 pm  
 Tuesday, September 21, light candles after ..... 7:44 pm  
 Wednesday, September 22, yom tov ends ..... 7:42 pm  
 Friday, September 24, light candles before ..... 6:38 pm  
 Saturday, September 25, Shabbat ends ..... 7:37 pm

### Temple Concord

Affiliation: Union for Reform Judaism  
 Rabbi: Barbara Goldman-Wartell  
 Address: 9 Riverside Dr., Binghamton, NY 13905  
 Office hours: Tues.-Fri., 10 am-2 pm  
 Phone: 723-7355, Fax: 723-0785  
 Office e-mail: [TempleConcordbinghamton@gmail.com](mailto:TempleConcordbinghamton@gmail.com)  
 Website: [www.templeconcord.com](http://www.templeconcord.com)  
 Regular service times: Fr., 8 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, September 10: 7:30 pm, Shabbat Shuvah services and the commemoration of the 20<sup>th</sup> anniversary of 9/11 with Rabbi Barbara Goldman-Wartell. All are welcome to come in person, but a mask is required. To view on Zoom, visit <https://bit.ly/37UQSpK>, meeting ID 82994503102 and passcode 708450.

Saturday, September 11: 9 am, Shabbat School (first day); 9:15 am, Torah study in the temple library and on Zoom. (To view on Zoom, visit <https://bit.ly/3CVxM14>, meeting ID 882 9808 7579 and passcode 676707); 10:35 am, Shabbat family service (in person only); 5-7 pm, Kid Bess with String Theory, Kilmer Mansion Summer Concert Series (tickets are \$5 at the door and proceeds will benefit the Kilmer Mansion Restoration and Preservation Fund; cash bar by Water Street Brewing Company); and 7 pm, "Havdalah with a Bonus" at <https://bit.ly/3zd0atv>, meeting ID 897 4179 1260 and passcode 408279.

Wednesday, September 15: Yom Kippur evening Kol Nidre service, in person and online: 7:30 pm, Kol Nidre Instrumental Prelude and 7:50 pm, Kol Nidre service on Zoom at <https://bit.ly/3xSHddN>, meeting ID 858 3601 7405 and passcode 810661.

Thursday, September 16: Yom Kippur in person and online: 9:30 am, morning services on Zoom at <https://bit.ly/3yYjme4>, meeting ID 812 2893 4245 and passcode: 404933; 10:30 am, youth services and programming (in person only; registration required); 1 pm, discussion "Shmita - The Sabbatical Year: Resetting Ourselves"; 3 pm, meditative music; 4:15 pm, Yizkor memorial service; 5 pm, healing service; 6 pm, Neilah concluding service; and 6:45 pm, Havdalah. Congregational break fast following Havdalah.

Friday, September 17: 7:30 pm, Shabbat services with Rabbi Barbara Goldman-Wartell. All are welcome to come in person, but a mask is required. To view on Zoom, visit <https://bit.ly/37UQSpK>, meeting ID 829 9450 3102 and passcode 708450.

Saturday, September 18: 9 am, Shabbat School (first day); 9:15 am, Torah study in the temple library and on Zoom at <https://bit.ly/3CVxM14>, meeting ID 882 9808 7579 and passcode 676707; 10:35 am, Shabbat family service (in person only); and 7 pm, "Havdalah with a Bonus" at <https://bit.ly/3zd0atv>, meeting ID 897 4179 1260 and passcode 408279.

Monday, September 20: 6 pm, Sukkot Seder (in person and online, but in person registration required). The Zoom link is <https://bit.ly/3mc8yFW>, meeting ID 886 4663 5762 and passcode 930361.

Tuesday, September 21: 10:30 am, Sukkot morning festival service, in person and on Zoom at <https://bit.ly/3APtJlc>, meeting ID 874 3993 8544 and passcode 822095; and noon, BYO lunch in the sukkah.

Thursday, September 23: 7 pm, Sisterhood presents "A Conversation with Sarah Hurwitz." (For more information, see the article on page 3.)

Friday, September 24: 6:45 pm, Sukkot Shabbat wine and cheese reception in the sukkah; 7:30 pm, Sukkot Shabbat services with Rabbi Barbara Goldman-Wartell. All are welcome to come in person, but masks are required. The Zoom link is <https://bit.ly/3mc8yFW>, meeting ID 886 4663 5762 and passcode 930361.

Saturday, September 25: 9:15 am, Torah study in the temple library and on Zoom at <https://bit.ly/3CVxM14>, meeting ID 882 9808 7579 and passcode 676707; 10:35 am, Sukkot Shabbat family service (in person only); and at 7 pm, "Havdalah with a Bonus" at <https://bit.ly/3zd0atv>, meeting ID 897 4179 1260 and passcode 408279.

### Temple Beth El of Oneonta

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

# Jewish 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 Jewish Theological Seminary will hold several virtual classes this fall, including “The Prophets Through Haftarat” led by Dr. Robert Harris on Mondays, October 4, 11, 18 and 25, and November 1, 8 and 15, from 7-8:30 pm ([www.jtsa.edu/online-course-the-prophets-through-haftarat](http://www.jtsa.edu/online-course-the-prophets-through-haftarat)); and “Jews and the Messiah” led by Dr. Benjamin Gampel on Tuesdays, October 5, 12, 19 and 26, and November 2, 9, 16 and 23, from 7-9 pm ([www.jtsa.edu/online-course-jews-and-the-messiah](http://www.jtsa.edu/online-course-jews-and-the-messiah)).

◆ The Yiddish Book Center will hold several virtual programs: “Scenes of Encounter: American Jewish Writers from the Former Soviet Union” with Sasha Senderovich on Monday, September 13, at 7 pm; “Secular Yidishkayt and Social Justice in the US South,” with Josh Parshall on Thursday, September 30, at 7 pm; “The Glass Negatives of Lublin” with Piotr Nazaruk on Thursday, October 7, at 7 pm; “The Pogroms of 1918-1921 and the Onset of the Holocaust” with Jeffrey Veidlinger on Thursday, October 14, at 7 pm; and “This Used to Be a Synagogue” with Amy Shreeve on Thursday, October 21, at 7 pm. For more information or to register, visit [www.yiddishbookcenter.org/events-and-store/virtual-public-programs-calendar](http://www.yiddishbookcenter.org/events-and-store/virtual-public-programs-calendar).

◆ Lilith Magazine and Shakespeare & Co. will hold a virtual gathering to celebrate the paperback publication of “Evening: A Novel” by Nessa Rapoport in conversation with her daughter, writer and editor Mattie Kahn on Tuesday, October 5, from 7-8 pm. For more information or to register, visit [www.eventbrite.com/e/book-launch-evening-a-novel-by-nessa-rapoport-tickets-166232972295](http://www.eventbrite.com/e/book-launch-evening-a-novel-by-nessa-rapoport-tickets-166232972295).

◆ The Ruth Rubin Archive, which is part of the YIVO Institute for Jewish Research (RG 620), features a 135-volume collection of field recordings containing more than 2,500 songs. It also contains sound documents of Rubin’s numerous lectures, concerts and radio interviews. For more information or to use the archive, visit <https://ruthrubin.yivo.org/exhibits/show/ruth-rubin-sound-archive/recordings/the-ruth-rubin-collection>.

◆ The YIVO Institute for Jewish Research and The Forward will hold the virtual program “The Jewish Press Today” on Monday, September 13, at 3 pm. A panel will explore the following questions: “Now that American Jews have so clearly assimilated

into American society what is the need for a Jewish press? What audience do the editors of these publications target? How do they serve the American Jewish community as it grows diverse and diffuse?” The panel will feature Alana Newhouse (Tablet Magazine), Jodi Rudoren (The Forward) and Philissa Cramer (Jewish Telegraphic Agency). For more information or to register, visit <https://yivo.org/The-Jewish-Press-Today>.

◆ The YIVO Institute for Jewish Research will hold two free programs: “Nusakh Vilne Memorial” on Sunday, September 19, at 1 pm ([www.yivo.org/NusakhVilne2021](http://www.yivo.org/NusakhVilne2021)), and “European Jews in the 21st Century” on Tuesday, October 12, at 1 pm (<https://yivo.org/21st-Century-Europe>).

◆ The Rosen School of Hebrew offers online Hebrew classes live, interactive, online courses in Modern Hebrew taught by language instructors in Israel. There is a charge for the class. For more information, visit [https://lp.rosenhebrewschool.com/lp-rosen-modern-hebrew-400\\_words-en.html](https://lp.rosenhebrewschool.com/lp-rosen-modern-hebrew-400_words-en.html).

◆ The Museum of Jewish Heritage will hold the following virtual programs: “The Jewish Multiverse: Judaism and Superheroes” on September 30, at 7 pm (<https://mjhnyc.org/events/the-jewish-multiverse-judaism-and-superheroes/>); “Powerhouse Jewish Women: Isle of Klezbos & Stephanie Lynne Mason in Concert” on Sunday, October 3, at 3 pm (concert in person and livestreamed, <https://mjhnyc.org/events/powerhouse-jewish-women-isle-of-klezbos-stephanie-lynne-mason-in-concert>); “Virtual Walking Tour: Jewish Berlin” on Wednesday, October 6, at 11 am (<https://mjhnyc.org/events/virtual-walking-tour-jewish-berlin/>); “Wallenberg: A Musical Tribute” on Thursday, October 7, at 7 pm (concert in person and livestreamed, <https://mjhnyc.org/events/wallenberg-a-musical-tribute/>); “Virtual Walking Tour: Jewish Odessa” on Sunday, October 10, at 11 am (<https://mjhnyc.org/events/virtual-walking-tour-jewish-odessa/>); “Virtual Walking Tour: Jewish Amsterdam” on Wednesday, October 13, at 11 am (<https://mjhnyc.org/events/virtual-walking-tour-jewish-amsterdam/>); and “Virtual Walking Tour: Jewish Prague” on Sunday, October 17, at 11 am (<https://mjhnyc.org/events/virtual-walking-tour-jewish-prague/>).

◆ The interfaith organization 18 Doors will hold several virtual programs. There is no cost to attend “Saying Sorry: Atonement in Judaism and Other Religious Traditions” on Monday, September 13, from 8-9 pm (<https://18doors.org/event/national-2021-09-saying-sorry-atonement-in-judaism-and-other-religious-traditions/>) or “Our Big Tent: Sukkot for Diverse Jewish Couples and

Families” on Thursday, September 23, from 7-8 pm (<https://18doors.org/event/national-2021-09-our-big-tent-sukkot-for-diverse-couples-families-denise/>). There is a \$54 charge for the following two classes: “Couples and Conversation: Building a Life Together as an Interfaith Couple” on Thursdays, October 7 and 14, and Wednesdays, October 20 and 27 at 7:30 pm (<https://18doors.org/event/los-angeles-2021-10-couples-conversation/>) and “Couples and Conversation: Parenting Edition” on Sundays October 3, 10, 17 and 24 at 8:15 pm (<https://18doors.org/event/national-2021-10-couples-conversation-ari-saks/>).

◆ The late Ed Asner did an interview in 2018 with the Yiddish Book Center. To see a video of that interview, visit [www.yiddish-bookcenter.org/collections/oral-histories/interviews/woh-fi-0001041/ed-asner-2018](http://www.yiddish-bookcenter.org/collections/oral-histories/interviews/woh-fi-0001041/ed-asner-2018).

◆ Mazon, a Jewish Response to Hunger, offers information about Sukkot activities and Sukkot posters focusing on those dealing with hunger. For more information or to download the PDFs of the activities and posters, visit <https://mazon.org/resources/jewish-holiday-materials/sukkot/>.

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

## NEWS IN BRIEF

From *JNS.org*

### Israel will reportedly loan Palestinians money

Israel is going to lend the Palestinian Authority more than \$150 million after Defense Minister Benny Gantz met with Palestinian leader Mahmoud Abbas on Aug. 29 in Ramallah, Israeli officials said on Aug. 30. An unnamed source close to Israeli Prime Minister Naftali Bennett told Reuters that he had approved the Gantz-Abbas meeting and saw it as a “routine” matter. “There is no diplomatic process with the Palestinians, nor will there be one,” the source said. P.A. official Hussein Al Sheikh said, according to the report, that the talks with Gantz covered “all aspects” of Israeli-Palestinian relations.

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## Written . . . . . Continued from page 6

from memory. But it is unlikely that even these mnemonic geniuses actually learned the Mishnah as it was once taught, only from the mouth of their masters. For the Mishnah and all the other works of “Oral Torah” are now written down and we learn them from the page, not from the lips of our teachers.

In contrast to these works is the “Written Torah,” which can be understood as not only the five books of the Torah, but more broadly the whole Tanach, the Hebrew Bible. For thousands of years, this has been transmitted in written fashion. Indeed, one of the over 2,000 year old scrolls that make up the Dead Sea Scrolls was a written copy of the book of Isaiah, written almost exactly the same as it would be written today. Yet even in the case of the “Written Torah,” there are elements that were clearly oral before they were written down, especially when one considers biblical poetry.

So which is better? For most of us, written documents carry a certain weight that their oral equivalents cannot hold. If we want a strong contract, we make sure it’s written; only with more informal deals are we satisfied by “shaking on it.” We also assume that written transmission is more accurate – though anthropological stories of storytelling societies have shown that oral transmission can be remarkably accurate as well, and in some circumstances can be even more accurate. As the Oral Torah was developed, many early rabbis wanted it to stay oral precisely because they wanted it

to be distinguished from – and given less authority than – the written Torah.

On the other hand, as anyone who has read a play and then seen it, or heard a speech and then read its transcript, knows, reading a written text to yourself cannot compare to the emotional power of hearing it spoken dramatically in front of you. No written text, no matter how carefully constructed it might be, can convey all the nuances of the voice. Furthermore, as a people, we are supposed to hear the word of God, to respond to the voice from on high.

Vayelach resolves this dilemma in a very Jewish fashion. According to this Torah portion, important ideas are to be written down, studied and kept safe. But they are also meant to be read aloud to all the people at regular intervals. Key teachings should be written and oral, read and heard. Then we can combine accuracy with drama, private reflection with public reinforcement.

Indeed, we keep this tradition alive every week when Torah is read aloud in synagogues throughout the Jewish world. We treasure our Torah scrolls; we inscribe them with utmost care and we protect the writing on them even from human touch. But we don’t hide them away: They are meant to be used by reading from them aloud, in public, over and over again. Through this combination, we are supposed to not only learn Torah, but to really understand it – not only theoretically, but to put it to use in our daily lives.

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## NEWS IN BRIEF

From JNS.org

## Israel approves \$17 million in appreciation grants for COVID-19 medical workers

The Israeli Cabinet on Sept. 1 approved a decision by Prime Minister Naftali Bennett to allocate 55 million shekels (\$17.1 million) in grants for medical and health-system employees involved in treating COVID-19 patients. "The special grant expresses the gratitude of the citizens of Israel for the medical teams," said Bennett. These teams, he continued, "are fighting at the forefront of the campaign against the coronavirus and have been doing holy work from the moment the crisis started." The grants, valued at 1,000 shekels (\$311) each, are to be disbursed via multi-use debit cards, which will be purchased by the Economy and Industry Ministry and distributed to medical staff by hospitals and HMOs. The grants are designed to serve a two-pronged goal of rewarding medical workers and stimulating the country's economy, which has been hit hard by the pandemic, according to a statement from the Prime Minister's Office.

## Israel agrees to relax restrictions on the Gaza Strip

Israel approved a series of steps on Sept. 1 to relax restrictions on the Gaza Strip that were imposed since the IDF's "Operation Guardian of the Walls" took place between May 10-21. The easing includes expanding Gaza's fishing zone to 15 nautical miles and raising the number of Gazan merchants permitted to enter Israel by 5,000 (to 7,000 total). It also increases the amount of water Israel will supply to the Gaza Strip by 5 million cubic meters. "The civilian measures approved by the political echelon are conditional on the continued maintenance of security stability over time, and their expansion will be examined in accordance with the assessment of the situation," said Israel's Coordinator of Government Activities in the Territories (or COGAT) in a statement, reported Ynet. COGAT is responsible for coordination with the Palestinian Authority. The relaxing of restrictions follows the entry into the Gaza Strip on Aug. 31 of building materials for international humanitarian construction projects. Truckloads of cement, granite, marble and other materials entered through the Kerem Shalom border crossing. It was the first time such materials were allowed since Operation Guardian of the Walls, Hebrew media reported. Israel has been dealing with renewed border riots organized by Hamas over the last few weeks. An Israeli border guard died on Aug. 30 from wounds sustained on Aug. 21 when he was shot at point-blank range by a terrorist on the Gaza border. On the night of Aug. 28, rioters burned tires and threw stun grenades and explosives at Israeli forces. The IDF conducted airstrikes against Hamas targets on Aug. 29 in response to those riots, with Israeli fighter jets striking a Hamas military compound used for training and the production of weapons as well as a tunnel near the Jabalya, just north of Gaza City.

## Lapid says Biden plan to reopen U.S. Palestinian mission in Jerusalem a "bad idea"

Foreign Minister Yair Lapid on Sept. 1 said Israel believes the U.S. plan to reopen its consulate in Jerusalem to service Palestinians is a "bad idea," while arguing that the consulate could fracture the fragile government of Prime Minister Naftali Bennett. "Jerusalem is the sovereign capital of Israel and Israel alone, and therefore we don't think it's a good idea," Lapid said at a news conference. "We have an interesting and yet delicate structure of our government and we think this might destabilize this government and I don't think the American administration wants this to happen," he said. Lapid added, "We know that the (Biden) administration has a different way of looking at this, but since it is happening in Israel, we are sure they are listening to us very carefully. I am a devoted believer in the two-state solution ... but we'll have to admit the fact this is not feasible in the current situation." Regarding the U.S. chaotic withdrawal from Afghanistan, Lapid said, "It was probably the right decision maybe that wasn't performed in the right manner." Wasel Abu Youssef, a senior Palestine Liberation Organization official, told Reuters that Israel is "trying to maintain the status quo and block any political solution."

## Israeli Navy, U.S. Navy's Fifth Fleet hold "historic" exercise in Red Sea

The Israeli Navy and the U.S. Navy's Fifth Fleet held a joint exercise for the first time on Aug. 31 in the Red Sea, in an event the IDF spokesperson described as "historic." "During the exercise, the two navies practiced a variety of scenarios including defense and rescue operations," the IDF said. "The exercise saw the two navies working side by side, learning together and strengthening the connection and familiarity of the two nations' fleets. The exercise marks the beginning of joint efforts between the Israeli Navy and the U.S. Fifth Fleet, as part of the transitioning of IDF matters to the U.S. Central Command (or CENTCOM). This is the first exercise of many planned to take place in the future," the Israeli military added. The IDF released photos of American naval officers visiting an Israeli naval vessel in the Red Sea. The exercise comes as regional tensions with Iran are high, and following a series of Iranian attacks on vessels of multiple countries. "Conducting joint exercises with our allies and partners around the world demonstrates the shared goal of protecting and monitoring international waters vital to international trade," the IDF said. "The cooperation between the two nations' fleets works to this goal and further strengthens regional maritime security and stability. This partnership creates an opportunity for operational and professional development, and enables Israeli Naval superiority in the Middle East maritime arena." Rear Admiral Daniel Hagari, head of Israel's naval operations, added, "This exercise marks the beginning of a cooperation that will expand and increase the scope of defense and security in the maritime arena to prevent terrorist activities."

## Nearly all Jewish students, alumni say campus antisemitism is a "problem," new survey reveals

Nearly all Jewish college students and alumni who participated in a recent survey by Alums for Campus Fairness said antisemitism is a problem on college campuses, with three-fourths describing it as a "very serious" issue. Among the 312 enrolled students and 194 alumni from different Jewish affiliations who took part in the survey, released on Aug. 30, 95 percent said antisemitism was a problem on their current or former campus. In addition, 79 percent of respondents said they experienced or heard firsthand accounts of "offensive or threatening antisemitic" comments; 69 percent avoided certain places, events and situations out of fear because they were Jewish; and nearly half of current students believe antisemitism is getting worse on their campus. Further, 44 percent of respondents said they experienced or heard first-hand about being physically threatened because they are Jewish. Some of the respondents in the ACF survey shared their first-hand experiences with campus antisemitism, which included Holocaust comparisons, Jewish stereotyping and the use of antisemitic tropes. Negligence on the part of the school administration was "consistently cited," ACF said. "These findings illuminate the troubling reality on U.S. campuses – antisemitism is increasingly a pernicious threat, with Jewish students under siege," said ACF Executive Director Avi D. Gordon. He added, "Today's universities take great pains to embrace and protect students from all races, religions, and backgrounds. But Jewish students are often left to fend for themselves against discrimination. Administrators must take immediate steps to remedy this situation, and alumni should work with administrators, students, and allies alike to rid their alma maters of hate."

## Russia, Iran, Azerbaijan, Kazakhstan to hold naval drills

Russia's Defense Ministry announced on Aug. 31 that it would hold naval drills in the Caspian Sea. The drill is scheduled for early September and would include small missile and artillery ships from Iran, Azerbaijan and Kazakhstan, Reuters reported. While the conflict in the Caucasus does not directly threaten Israel, its long-standing close ties with Azerbaijan and fledgling relations with Armenia – coupled with the larger geopolitical landscape of the region involving Turkey, Russia and Iran – put the Jewish state on high alert for developments. Brenda Shaffer, a senior fellow at the Atlantic Council's Global Energy Center, told JNS last October: "Azerbaijan, despite bordering Iran, was not afraid to openly cooperate with Israel over the years. This showed other Muslim majority states that they can, without worrying about repercussions from Iran or other states, establish open cooperation with Israel."

## Sukkot. . . . .Continued from page 2

### Mango Chicken Waldorf (meat)

Serves 6. Oscar Tschirky, a Swiss immigrant, is credited with creating the Waldorf Salad in 1893, which has now become a piece of culinary Americana. For a quick version, I shredded the chicken instead of dicing it (or buy it already prepared in chunks). And don't even bother to peel the apple.

¾ cup mayonnaise  
2 tablespoons seasoned rice vinegar  
1½ cups cooked chicken, shredded  
1 Granny Smith apple, cored and cubed  
1½ cups diced mango  
½ cup seedless red or green grapes, halved  
½ cup diced green and yellow bell peppers  
½ cup dried cranberries  
½ cup pecan halves  
2 tsp. dried dill  
Arugula garnish (optional)

In a small bowl, combine the mayonnaise and rice vinegar, mixing until smooth. Set aside.

In a large bowl, mix all the remaining ingredients. Pour the mayo mixture over top, stirring to moisten evenly. Chill.

To serve: Line a large platter or bowl with arugula. Spoon the chicken mixture over or serve in arugula-lined individual salad bowls.

### Sukkot Fig or Plum Tart (dairy)

Serves 8-10. No need to roll out this rich, crusty dough tenderized with vinegar. Just mix and press into pan. Tuck in fresh figs, drizzle with honey and bake. (Six fresh plums, stoned and cut into ½-inch wedges, may be substituted for the figs.)

At right: Sukkot Fig (or Plum) Tart. (Photo by Ethel G. Hofman)



1 stick (4 ounces) butter, melted  
1 Tbsp. white vinegar  
½ cup sugar, divided  
1¼ cups, plus 2 Tbsp., all-purpose flour  
1 Tbsp. grated fresh ginger  
12-15 fresh figs, stems removed and halved  
3 Tbsp. water  
1-2 Tbsp. honey, warmed  
Preheat oven to 350°F.

In a medium bowl, mix the butter and vinegar. With a wooden spoon, blend in 2 tablespoons of the sugar and 1¼ cups flour to make a smooth dough. Press into bottom and sides of a 10-inch pie plate. Prick with a fork.

Bake in preheated oven for 10 minutes. In a bowl, mix the remaining 2 tablespoons flour, remaining sugar and ginger. Add the figs and toss to coat.

Arrange figs, cut-side up, on top of dough to cover. Sprinkle with 3 tablespoons water. Sprinkle any remaining flour mixture over top.

Bake in a preheated oven for 40 minutes, or until pastry is golden at edges. Drizzle with honey.

Serve warm or at room temperature.

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