

»» CHAG PURIM SAMEACH!

Jewish Observer of Central New York

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March is Jewish Women's History Month



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March 2025

From the Editor



Barbara Davis

March is the month of Jewish heroines. We celebrate Vashti, who refused to compromise her dignity and her values even at the cost of her life, and Hadassah, eponymous star of the Book of Esther, who risked her life to save the Jewish people, and we celebrate Jewish Women’s History Month, reflecting on the often-overlooked contributions of strong Jewish women who dared to pursue important milestones outside of the domestic sphere. The March issue shows Jewish women as powerful agents of political and social change.

We chose the specific theme of Jewish women and the law because it has been said that, when the history of the legal profession is written, 2016-2026 may be known as the “Decade of the Female Lawyer.” In making this statement, the American Bar Association cited the following statistics: in 2016, women became a majority of law school students; in 2020, women became a majority of general lawyers in the federal government; in 2023, women became a majority of law firm associates and in 2024 or 2025, women will become the majority of full-time law school faculty members. While there are still many more male lawyers than female lawyers in the United States, that demographic too is slowly changing. So it seemed timely, in Jewish Women’s History Month 2025, for the *Jewish Observer* to celebrate the Jewish lawyers in our history, in our world and in our community who are women.

Interestingly, the concept of a “lawyer” as we understand it today, that is, someone who advocates for a client in court, is absent from the Torah. Instead, judges were appointed to hear both sides of a dispute directly from the litigants and deliver fair and impartial judgments without intermediary legal representation. There are twelve judges in the Torah and only one is female: Deborah. The gender disparity continued throughout history. “For the first 138 years of the United States, there were 740 federal judges. Every one of them was male,” the ABA reports, noting that “it wasn’t until 1968 that women were even 1% of the federal judiciary.” Still, female Jewish judges have an illustrious history in the United States, despite the paucity of their numbers, and the *JO* decided that this issue should include local Jewish female judges, of which our community can proudly claim a significant number.

This issue of the *Observer* also profiles a Jewish woman prominent in the suffrage movement and the first Jewish female mayor of Florence, Italy. The issue also contains a powerful *d’var Torah* about an extraordinary woman, an interview and review with a prominent female author from Israel who recently spoke in Syracuse, and a report on a selection of newly-published books about Jewish women of achievement. Jewish women’s desire for agency is of long standing. In researching this issue, the *JO* came upon Anne Frank’s words on the subject: “One of the many questions that have often bothered me is why women have been, and still are, thought to be so inferior to men. It’s easy to say it’s unfair, but that’s not enough for me; I’d really like to know the reason for this great injustice! Men presumably dominated women from the very beginning because of

their greater physical strength; it’s men who earn a living, beget children and do as they please. . . . Until recently, women silently went along with this, which was stupid, since the longer it’s kept up, the more deeply entrenched it becomes. Fortunately, education, work and progress have opened women’s eyes. In many countries they’ve been granted equal rights; many people, mainly women, but also men, now realize how wrong it was to tolerate this state of affairs for so long. Modern women want the right to be completely independent!”

Like so many things in our contemporary world, Purim in 2025 has become fraught, that is, causing or affected by anxiety or stress. As the *JO* goes to press, there is a ceasefire in the war in Gaza and many of the hostages have been released. But celebrating a “day of feasting and joy” feels uncomfortable to many this year, as it did last year. While there are voices calling for the annihilation of Hamas/Haman, there are others, like those of The Shalom Center’s Chapter 9 Project, which call for a new ending for the Book of Esther, in which the Jewish people kill 75,000 Persians. Some congregations have opted to skip these final chapters, others chant them with a mournful trope borrowed from the Book of Lamentations and The Shalom Center created alternative endings. Our Purim pages this year will present not only our community’s Purim holiday programming, but also some of the varied views on this unique holiday, the scroll for which, perhaps significantly, does not contain God’s name.

Finally, in this issue, we honor and thank those whose generosity helped our community to raise \$1.254 million dollars in 2024 to support and sustain our community. (We hope we have not left anyone out and apologize in advance if there are any omissions, which we will correct in our next issue once they are brought to our attention.) The Federation values each and every donor, each and every contribution. Federation is ALL OF US, working together, giving together, to support the religious, educational, social and cultural infrastructure of Jewish Central New York. Every dollar counts....

And as you all undoubtedly realize, once we total up one year’s campaign achievement, we are ready to launch the next year’s campaign. So if your name is not on the 2024 list, please make your pledge to the 2025 campaign (at <https://jewishfederationcny.org/campaign-pledge/>), to assure you are on the list next year. And thank you.

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Camp Zeke for 2025 – A Great Jewish Family Experience

“Camp Zeke was so much fun! It was our first time going. We are so happy we went. The employees are so sweet and helpful. It was just so lovely to get away and get to know people that we don’t see so often. Our children had so much fun! All the kids played together, and I basically didn’t see them except for bedtime. Our daughter didn’t want to leave on Sunday! She kept saying ‘I stay!’”

That enthusiastic endorsement of Camp Zeke was echoed by many of the twenty families who participated in the 2024JFAM community camping experience. “It was a lovely weekend. It was so nice to not have anywhere to run to and just have endless amounts of time to chat with people,” enthused another participant. “This was my first year attending, and I really see the power in having the families come together to spend time outside Syracuse together in a camp setting. Camp Zeke is a wonderful place with great memories created and stronger bonds made,” said another.

Camp Zeke is an all-inclusive camp family weekend in Lakewood, PA in the Poconos, sponsored by the Jewish Federation of Central New York and the Foundation for Jewish Camp. Families relax and recharge in a beautiful outdoor setting during a fun-filled immersive Jewish family experience. Camp Zeke 2025 will take place from Friday June 20th through Sunday, June 22nd. Because the Federation provides significant subsidy for the program, the cost is only \$250 per family. Applications and information are available on the Federation website: jewishfederationcny.org. Families must include one child under the age of 8.

2025 will be the third year the Federation has sponsored Camp Zeke. Participants are always very enthusiastic. One reported, “Our family had an amazing time at Camp Zeke! The kids loved the time with friends from school and the community and all the activities. They especially enjoyed learning pickleball and circus arts. My husband and I enjoyed all the activities and community, and we really loved the opening night activity with Rabbi Sarah where parents were divided into groups and discussed the relative importance of

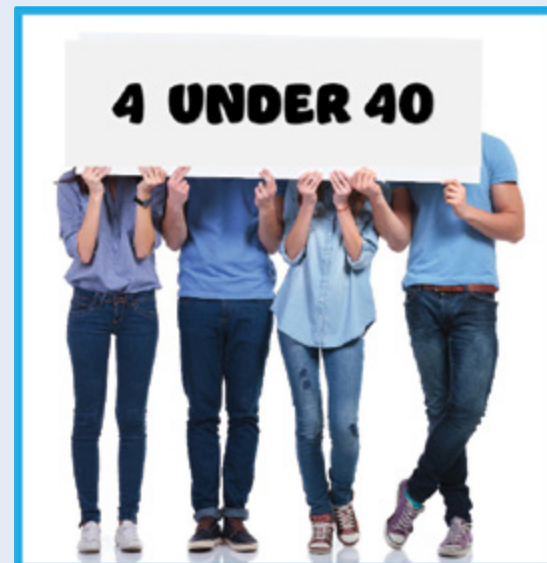


various values as we raise our children. We found the conversations during that session engaging and thought-provoking. We had many follow-up conversations with other attendees, with each other and with friends upon returning to Syracuse related to ideas brought up during that session.”

“Our son had a great time in the teaching kitchen,” reported another mother. “He braided challah on Friday night and then made sun butter oat balls on Saturday. He also had a great time at the Saturday morning prayers.” Another recounted: “We were excited to celebrate the end of the school year with a nice family weekend. We arrived on Friday afternoon to friendly staff who showed us to our cabin. Our family of four stayed in two adjoining rooms. One side was for the kids and the other for adults. The amount of space was more than comfortable—we even had two bathrooms since our rooms were joined. Our beds were neatly made, and the kids’ beds had a teddy bear waiting for a snuggle. A detailed schedule of events was left in our room. The cabin was just a short walk to the dining hall and recreation areas. We had lots of time to get settled in and go to the kitchen for challah braiding. Rabbi Sarah is a warm and friendly presence. She met us in the kitchen for a brief conversation about braiding challah. We braided our *challot* and were able to eat them at dinner later that night. Before dinner there was a family service by the lake. This was led

Pierson “Four Under 40” Award Program

The Marjorie Oberdorfer Bronner Pierson and Theodore Pierson Family Endowment for the Jewish Future’s “4 Under 40” award program recognizes the amazing young adults in our community who are working to make it a better place. The program annually celebrates four noteworthy Jewish Central New Yorkers, all 40 years old or younger, who bring energy and new ideas to religion, philanthropy, the arts, learning, social action and inclusion. These talented young adults are changing our community for the better by building a more just society and creating community in innovative ways.



Four Jewish Central New Yorkers, chosen by a panel of community members from nominations made by the community, will each be awarded a donor advised fund of \$1,000 at the Jewish Community Foundation of Central New York to be used to support an organization with which they have worked or a cause they support. The “4 Under 40” program is run under the auspices of the Jewish Federation of Central New York.

The Central New York community is invited to nominate their favorite Jewish movers and shakers, advocates, entrepreneurs, philanthropists and community organizers using the outline below no later than 4 pm on March 21, 2025. Self-nominations are accepted. To submit a nomination, go to <https://jewishfederationcny.org/> and scroll down to “4 Under 40” Nomination.

by Rabbi Sarah and her guitar. She made it fun and interactive with lots of laughs all around.”

All in all, the weekend was a big hit for a variety of reasons. “Mealtime was my favorite,” said one mother. “Of course because of FOOD, but also because the parents were able to sit and relax. We talked to each other while the children did their own socializing. The children very much looked after each other, and there was a sense of safety and belonging. We were able to let our guard down and let them roam (within reason). The kids ran around; they played in the grass; they played in the woods. They made their own games! It was wonderful.”

“The joy of our weekend came from the feeling of camaraderie and connection with the other families. We even met two families outside of CNY, and they were welcomed with open arms,” noted another participant. A first-

timer commented, “I attended with my two kids (ages 6 and 3), and we all had a great time. I heard about it last year but didn’t attend. What really swayed me was that two families I know asked if I was going and said what a great time they had last year. It was a nice kickoff to the summer for us. I will also say that, as a single parent, there were so many thoughtful aspects of the weekend that made it much more inclusive and doable for me (not having to bring linens, private bathroom, availability of snacks, babysitters and kid-only activities so I could get a breather).” Another parent noted, “What was probably most valuable to me was finally actually meeting some families who I have seen around a bunch but never really had the occasion to introduce myself since it was always at school drop-off or they have kids of different ages than mine. From my viewpoint, it was a very successful weekend and well worth it.”

Courage and Commitment: The Story of Two Esthers

by Rabbi Irvin Beigel



Purim is certainly the most joyous and unfettered holiday of the year. Amidst all the celebration, however, the holiday asks us to think about how and why the Jewish people have survived when other peoples and nations have disappeared.

The book we read twice on Purim (once at night and a second time during the day) was known in ancient times as *megilla* (scroll), *hamegilla* (the scroll), and *megillat Esther* (the scroll of Esther). Those who used the latter name apparently regarded Esther as the prime actor, the heroine, of the story. She risked her life to save the Jews of Persia. When she made her fateful and courageous decision to approach the king on behalf of her people, she said, "If I am to perish, I will perish." (Esther 4:16, JPS Tanakh) The queen was forbidden to approach the king without being summoned. She did not know how Ahashverosh would respond to her audacious act. Fortunately, Esther did not perish, and the Jews were saved from annihilation.

Let me tell you about another Esther, also a Jewish heroine, who did perish as she fought for the Jewish people to live in safety and freedom.

Esther Cailingold lived with her modern Orthodox family in England. Her family strongly advocated for the soon-to-be-born State of Israel. Esther participated in Zionist youth groups, but she wanted to do more to support the struggling Jews of Palestine. In 1946, at the age of 21, she took her university degree and made aliya.

In Palestine, she became a teacher, but she still wanted to do more to help the community of which she was now a part. She joined the Hagana, which, after the proclamation of the Jewish state, became the Israel Defense Force (IDF). She became a sharpshooter. The situation in the Old City of Jerusalem was becoming desperate. Although women were not allowed

to be on the front lines, Esther was smuggled into the Old City where she fought bravely. Esther was wounded but soon returned to fight. Then, she was on a rooftop when it was hit by a mortar shell. She was seriously wounded and suffered great pain. On Friday, May 28, 1948, two weeks after the Jewish State was born, the Jews of the Old City surrendered to the Jordanians. Because drugs to ease suffering were non-existent in the Old City, Esther lay in excruciating pain. Her condition became grave. On Friday night, which would be the last one of her life, an orderly came to offer Esther a cigarette which might have eased her suffering. She reached out for it, pulled her hand back, and whispered the word "Shabbos."

Esther died two days later at the age of 26. We need to ask why Esther Cailingold gave her life for Israel and for the Jewish people. We need to ask what Shabbat meant to her even in the midst of her suffering.

When we say the *Shema*- "Hear, O Israel, the Lord is our God, the Lord alone" (Deuteronomy 6:4, JPS Tanakh), we are not only denying the existence of multiple gods. We are affirming our total loyalty to God above all else, even when it might mean giving up our lives. Esther Cailingold knew that, lived that, and died rather than compromise that commitment. Each of us must ask how strong our commitment is to Judaism and to the Jewish people.

May the memory of Esther Cailingold inspire us as we answer that question.

May all Jews live in peace and rejoice on Purim.

Israeli Author Speaks in Syracuse

by Angela Locke

Maya Arad is one of the most important Israeli writers today. She recently spoke via Zoom at Temple Concord's Regina F. Goldenberg Cultural Series. Arad addressed the difference between earlier Israeli writers, writers she herself had grown up reading, and current Israeli expatriates. Ilana, the Hebrew teacher of the eponymous novella reviewed below, left Israel when there was still a stigma against leaving. Arad said she was relieved that her book had been well received, not only by Israeli expats but by the Israeli reading public as well. In the maturing that has taken place in the last thirty or forty years, she said, there is a lot of interest in the experience of living outside Israel because it is so central to the Israeli experience.



The Hebrew Teacher by Maya Arad

reviewed by Angela Locke

Maya Arad, recipient of the Neumann Prize, the only major Israeli prize offered to Hebrew writers living in the diaspora for lifetime achievement in Hebrew Literature, is the author of twelve novels. One entered the English-reading world last year with Jessica Cohen's translation of Arad's three novellas under the title *The Hebrew Teacher*.

Arad, born in Rishon Zion and raised on Kibbutz Nahal Oz, left Israel to get her doctorate in Linguistics in London in 1994. After Yitzhak Rabin's assassination, which many Israelis believed was encouraged by the Likud Party, and the subsequent Likud election win of Netanyahu, Arad and her husband decided not to return. In an email conversation, Arad explained to me that with the election of Netanyahu so close to the Rabin assassination, they felt that Israel was "on the wrong track, [and that it would] be very difficult to put it back on the right one. Many of our friends thought we were hysterical but unfortunately now they think we made the right choice." Arad became writer-in-residence at the Taube Center for Jewish Studies and settled in Palo Alto.

Not surprisingly, the three novellas in *The Hebrew Teacher* address, in completely different stories, the immigrant experience of Israelis in America. Additionally, the novellas share a concern about getting older and fearing insignificance, the divisions between generations, cultures and genders and political divides. In *The Hebrew Teacher*, Ilana, an older Israeli professor born the same year that Israel was born, still an adjunct after years of teaching at an unnamed Midwestern university, is forced to make way for a young, arrogant, male Israeli professor gunning for tenure while involved in the campus BDS movement. How can she make this younger

Israeli understand the importance of Israel? How can she make him understand the importance of Hebrew, of Hebrew literature, of their Jewish students and the extended community? In the predictable, infuriating, sad answer lies the consequential division.

A Visit (Scenes), the second novella in the book, addresses the fractured familial relationships between Miriam, an Israeli grandmother visiting Yoram, her now resettled Californian adult son, her distanced daughter-in-law and a toddler grandson who doesn't know her. Arad's expertise at bringing the reader into the inner identity of her characters without devolving into banality or sentimentality accounts for a lot of the success of her writing. The tension between her characters' "world face" and their internal fears, monologues, hatreds and yearnings is at work in all three novellas, but most especially in this one, as Arad deftly moves between points of view.

In the final novella of the book, *Make New Friends*, that old campfire song is used to ironic effect to show the discrepancy between the seemingly increased connection that social media offers and the devastating consequences, especially to young teenagers, of its ability to cruelly and publicly ostracize its members. Efrat, the Israeli mother, now settled in Palo Alto, feels powerless to overcome the growing and terrifying distance between her and her struggling adolescent daughter. Before she can make more reasonable decisions, she descends down her own addictive rabbit hole of anonymous internet chatting. Arad treats her characters honestly but not without mercy, unsparingly but not without compassion. Her plots work; her conflicts add momentum; her conclusions satisfy.

Celebrating Purim in a Post-October 7th World: “What Would Esther Do?*

Sometimes it's hard to believe that Rabbi Jonathan Sacks lived in our lifetime. He was so profound, so prescient, so prophetic – he seems biblical rather than contemporary. Here is what he said about Purim: “It’s a joyous day. We have a festive meal; we send presents to our friends; and gifts to the poor, so that no one should feel excluded. Anyone joining us on Purim would think it commemorates one of the great moments in Jewish history, like the Exodus from slavery or the Revelation at Mount Sinai. Actually though, the truth is quite different. Purim is the day we remember the story told in the book of Esther, set in Persia in pre-Christian times. It tells of how a senior member of the Persian court, Haman, got angry that one man, Mordechai, refused to bow down to him. Discovering that Mordechai was a Jew, he decided to take revenge on all Jews and persuaded the King to issue a decree that they should all – young and old, men women and children – be annihilated on a single day. Only the fact that Esther, Mordechai’s cousin, was the King’s favorite allowed her to intercede on behalf of her people and defeat the plan. Purim is, in other words, the festival of survival in the face of attempted genocide. It wasn’t until way into adult life that I realized that what we celebrate on Purim is simply the fact that we’re alive; that our ancestors weren’t murdered after all.”

Purim 2025 forces us to confront the issue of genocide again. The word “genocide” was coined in 1944 by the Polish Jewish jurist Raphael Lemkin in a book he wrote as an analyst in the United States War Department which documented Nazi atrocities. In *Axis Rule in Occupied Europe*, Lemkin introduced the neologism “genocide” and thereafter fought to have genocide become a legal crime.

The word “genocide” was immediately applied to the October 7th massacre of Israelis by Hamas. Hamas was immediately compared to Haman, and some labeled Palestinians/Gazans “Amalekites,” descendants of Amalek, whom the Jewish people were instructed to destroy. The moral dilemma arising from this commandment has been the subject of much religious and scholarly debate. This year the questions are particularly pointed. The Shalom Center’s Chapter 9 Project, for example, asked writers to reimagine the finale of the Book of



WHAT WOULD ESTHER DO?

Esther because chapter “this moment is weeping for a different ending.” Hadassah, the organization named for Queen Esther when it was established on Purim in 1912, has been outspoken in Israel’s defense, calling out the United Nations for months of indefensible silence after Israeli women were mutilated, raped and murdered and launching a global campaign, “End The Silence,” to raise awareness and demand justice.

Alternative endings suggested by the Chapter 9 Project included a 36-person task force to mend relationships in the kingdom, for Jews to be merciful rather than vengeful and for everyone in Persia to surrender their weapons. Following is a selection of writings from other scholars, rabbis and journalists addressing the issue of how to celebrate a holiday that involves costumes, merriment and rejoicing two years after the worst massacre of Jews since the Holocaust and a war that has taken thousands of lives.

Josh Katz, in *The Forward*, writes, “Discomfort with Jewish strength and power underpins the ambivalence many leftists are grappling with around Israel’s retaliatory strikes against the Hamas terror organization that massacred 1,400 of our people on Oct. 7. There should be no ambivalence about Israel’s actions in Gaza right now. Lacking ambivalence does not mean you lack compassion, and supporting the actions necessary to destroy Hamas does not mean you support collective punishment.”

Abby Schecter, in *Commentary* magazine, critiqued the growing discomfort with the Purim story. “Clearly, it is the very notion of Jewish self-defense, not to

mention Jewish vengeance against an antisemitic populace,” she wrote, “that is so discomfiting to those present-day Jews who like their faith nice and universal and are made especially uncomfortable by unconstrained nationalist sentiment. Somewhere between Shushan and 21st-century America, Jews seem to have developed an aversion to physical self-defense.... If you are troubled by the killing in the Purim story, you’re missing the point. Historically, no one can find a record of this event ever happening. It’s a story we wrote for ourselves – it’s a roadmap for ethical defense of our faith and our families.”

Jonah Jeremy Bob, in the *Jerusalem Post*, wrote: “Celebrating Purim is complicated this year. As part of my work as senior military analyst, I visited Be’eri only days after the October 7 attack and saw the fresh blood, wanton destruction, and carnage there – images which will remain burnt into my memory forever, like my visit to Auschwitz when I was 18. I have visited Gaza twice and Jenin once.... I have seen up close a large tunnel network under Shifa Hospital in northern Gaza where Hamas planned aspects of the Oct. 7 massacre, while stealing electricity, water, and other supplies from the hospital. Add in my visits to the North and how well I know that we have a potentially much larger war with Hezbollah hovering over our heads, and all of this could easily lead me to want to skip Purim this year. But I will be celebrating almost normally. I will go with my family to synagogue, hold a festive meal, exchange present-style mishloach manot meals with friends, and make donations to the needy.

Maybe it is because I, like many others, lived through the COVID crisis not so long ago, when many holidays actually were canceled. Maybe it is because I believe that beating terrorism means showing terrorists and global critics that we, in essence, just want to live our normal lives and are not only about war. We certainly need to find a way to remember the around 1,500 Jews killed from this war, but we need to do that alongside making their sacrifice count for the continuing of this incredible modern State of Israel project that we are fortunate to live through.”

Chelsea Gilbertson, in the *Wisconsin Jewish Chronicle*, wrote: “The Purim story, in a very small nutshell, revolves around a woman, Esther, who becomes queen as an undercover Jew, and shows tremendous courage by declaring her Jewishness, thus saving her people from extermination. In [an era of rising antisemitism], I have oft found myself in the position of Esther. Dipping my toes into the pond of Jewish pride at a time when being Jewish can feel especially vulnerable. Being unapologetically Jewish means making yourself vulnerable to being misunderstood, judged, or even harmed. And yet, would we be Jewish if we stayed quiet? Is this not the plight of Jews since the beginning of time? And so, with darkness comes light and with light comes darkness.”

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Mishloach Manot for the Soldiers of the IDF

Connections Israel is an organization dedicated to fostering meaningful connections with Israel through personal connections with soldiers from the IDF.

Federation is adopting a unit of soldiers to whom mishloach manot will be given for Purim on behalf of our community. This is especially meaningful this year as the soldiers have to remain on base and cannot be at home with their families.

You can support this project in two ways: by contributing \$18 for each Purim package AND/OR by sending a letter to an IDF soldier which will be included with the Purim packages.

Letters must be emailed to bdavis@jewishfederationcny.org NO LATER THAN MARCH 7th. Donations can be made through MARCH 7th by going to www.jewishfederationcny.org/donate and selecting Purim Project 2025.

The Israeli-Palestinian Conflict: Education and Mediation at CBS-CS

by Rabbi Dr. Oren Steinitz

The Israeli-Palestinian conflict is one of the most complex and emotionally charged issues of our time. In recent months, it has become increasingly clear how difficult it is to even discuss the topic. Many have witnessed friendships strained or even severed and family ties tested, over perceived differences of opinion.

Even if one feels well-versed in the history of the conflict, most everyone would benefit from deeper understanding and education.

To address both the challenges of dialogue and the need for greater knowledge, Congregation Beth Sholom-Chevre Shas, in partnership with the Epstein School, is excited to announce a new Adult Education series. Professor Jacob Meskin, a renowned Jewish Studies educator from Hebrew College in Boston, will join CBS-CS as their Scholar-in-Residence for the weekend of March 28-29. With extensive experience in guiding congregations through the complexities of the Israeli-Palestinian conflict, Professor Meskin specializes in fostering nuanced, thoughtful, and compassionate conversations.

During the residency weekend, Professor Meskin will introduce his approach to this sensitive subject and lay the groundwork for continued learning. Following his visit, CBS-CS will host six weekly Zoom sessions, led by Professor Meskin, to explore the topic in greater depth.

This transformative program is open to all. The community is invited to join CBS-CS for this unique opportunity to grow in understanding and engage in meaningful, respectful dialogue. *To receive more information about this program and to register, visit <https://tinyurl.com/cbscsmeskin>.*



XCon: TC Group For Empty Nesters, Parents of Older Teens and GenX'ers

Temple Concord has re-launched XCon, a group that once served parents of young children who are now grown. Cantor Kari Siegel Eglash explains: "There seems to be a trend, in congregational life, that many people feel that once their children have graduated from high school, there is no clear place or reason for them to continue to engage with their Temple community. At the same time, they are finding themselves in a new stage of their own lives – a stage that brings new possibilities and routines, but also one that can bring complicated feelings of sadness and loneliness. Synagogues in general tend to serve young families well with programming like Tot Shabbat, religious school, *B'mitzvah* family preparation and family education. And they serve their more senior congregants with programming aimed at them. Not always so with the forgotten demographic that falls in between." Cantor Eglash admits that this is personal. "My husband and I now stand on the precipice of being "empty nesters," so I may be more keenly aware of this deficit in Temple life. And so we have launched the new XCon."

XCon's first event is a Super Bowl party at the Eglashes' home on February 2, beginning at 6 pm. Also scheduled is a dinner at Colemans on Saturday, March 1 at 7 pm and Shabbat dinner after 6 pm services at the home of Di and Dave Sacks on March 21. "We are hoping to create lots of opportunities to hang out, schmooze and be there for each other," said the cantor. "Registration for these events would be appreciated using the links available in our weekly communications. One of the things that a temple community should do is bolster and nurture those looking for support, connection, and meaning, no matter what stage of life they find themselves."



TAY/TC Host Joint Scholar In Residence Weekend

Temple Adath Yeshurun and Temple Concord are hosting a joint Scholar In Residence Weekend on March 7-9, 2025 at 450 Kimber Road. Together, they are bringing Rabbi Ari Saks for the topic: *Embracing Interfaith Families: How Our Tradition Can Deepen Our Connection*. The weekend will begin with a joint Kabbalat Shabbat service at 5:30 pm on Friday led by the four clergy followed by a traditional Shabbat dinner and discussion. On Shabbat morning, the two congregations will hold their own Shabbat morning services then come together for Lunch & Learn afterward. To end Shabbat, there will be a Patrons' Dinner & Discussion for those who have helped sponsor the weekend. On Sunday morning, there will be a brunch geared for parents during Religious School. Shabbat dinner is \$18 per person. To become a Patron, the cost is \$72 per person which includes the cost of Friday night dinner and the Patrons' Dinner & Discussion. There is no cost to attend the Lunch & Learn on Saturday after services or the Parents' Brunch on Sunday but registration is requested. *Please RSVP at adath.org/scholar-in-residence.*

SHDS 65th Anniversary Casino Night

by Rebecca Raphael

In celebration of its 65th anniversary, the Syracuse Hebrew Day School will host its second Casino Night fundraiser on Sunday, March 23, 2025. Founded in 1960, SHDS has been a beacon of the Syracuse Jewish community and a center of excellence in learning for 65 years. Grounded in Jewish values of kindness (*chesed*), community (*kehila*), learning (*limud*), and repairing the world (*tikkun olam*), SHDS has molded hundreds of students and has multi-generational families pass through its halls.

To honor its indelible mark on our community and raise funds to support continuous investment in technology, STEM-based learning and classroom innovation, event chairs Leah Goldberg and Rebecca Raphael are reprising the magic of 2023's Casino Night with what promises to be a fun-filled evening of (faux) gambling complete with delicious cocktails and dinner. They hope that the entire Jewish community and friends throughout Central New York will support SHDS at this year's Casino Night. High rollers, and those who have never spun a roulette wheel, will enjoy a night filled with laughter and joy, which everyone can use. Every guest receives \$250 in free chips, so it's all reward and no risk at the tables.

Tickets and sponsorships are available for purchase now at <https://shdsevents.corecommerce.com/casino-night/>.



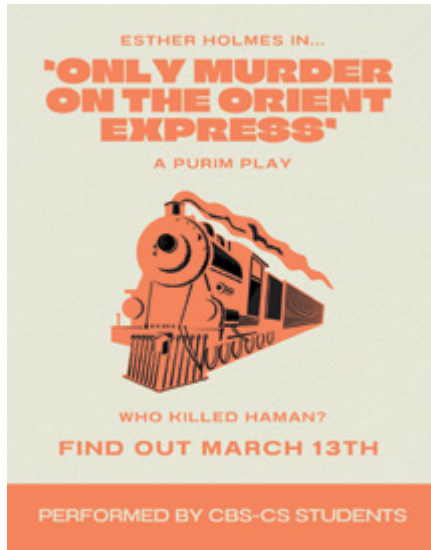
CBS-CS Presents *Esther Holmes in: Only Murders on the Orient Express*

Congregation Beth Shalom-Chevra Shas is getting ready for a night of mystery, laughter and Purim celebration on Friday, March 13, with a one-of-a-kind event: a murder mystery that promises to be both thrilling and entertaining. This year's Purim play is a mixed-up murder mystery entitled *Esther Holmes in: Only Murders on the Orient Express*.

The festivities will include a traditional megillah reading, interspersed with scenes from this year's Purim Spiel - or rather, Purim Plot. The question on everyone's mind: Who killed Haman? Set aboard the Orient Express traveling from Syracuse, New York, to the annual Detectives Convention, a shocking murder rocks the train. With everyone aboard being both a detective and a suspect, it's a race to uncover the truth before the train reaches its destination.

Students ranging from age 4 to 14 have been hard at work rehearsing for this unique performance. Their dedication and creativity are sure to make this an unforgettable evening.

Whether seasoned sleuths or those looking for a fun way to celebrate Purim, this is the perfect event for all ages. Dress in a favorite Purim costume, enjoy the lively atmosphere and help solve this hilarious whodunit. The community is invited to join CBS-CS on March 14 for *Esther Holmes in: Only Murders on the Orient Express*. **To receive the latest information about the Purim schedule and offerings, service times and event updates, sign up for the CBS-CS email list at <https://tinyurl.com/cbscsemails>.**



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Purim with Temple Concord *Who's The Hangman? A Megillah Mystery!*

Saturday, March 15, 2025



In a nod to the fate of everyone's favorite villain (cue groggers), Temple Concord will host *Who's The Hangman? A Megillah Mystery* on March 15. The event will begin at 6:30 pm at the Kimber Road campus with a cocktail hour and Havdalah. Tickets are available for purchase for adults, teens 12+ and ages 5 to 11. Each ticket will include access to a fabulous dessert buffet and one age-appropriate drink at the cash bar. There will be a silent auction and gift card raffle preceding the buffet. While mingling over delicious desserts, adult guests can choose to ask questions about the crime or show off their acting skills by playing characters from the Book of Esther and providing pre-scripted answers to the questions. Teens 12 and up will have fun engaging in an escape room activity. Childcare for ages 5-11 will be provided, including games, snacks and a movie. Funds raised will benefit Temple Concord's youth programming, which plays a crucial role in fostering Jewish identity, connection and learning among our young people.

To register, follow the link in the TC e-bulletin or call 315-475-9952 by March 5.

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JCC Purim Celebration - March 9

by Carlett Spike

On Sunday, March 9 from noon to 3:30pm, the JCC will celebrate Jewish culture and community at the annual Purim Carnival. The entire community is invited to attend, wear costumes to receive a prize ticket at the door, eat traditional foods at Esther's cafe and play carnival games to win tickets to be traded for prizes.

"The Purim Carnival is our way to say thank you to the community that has supported us all year long," said Pamela Ranieri, director of Children's Programming. "Year after year, children look forward to all the fun activities and are excited for the prizes they may win. It's a wonderful opportunity for families to get together and celebrate."



To bring in the joyous occasion celebrating the bravery of Queen Esther, the JCC is transformed into a vibrant wonderland filled with decorations in every color of the rainbow. A bounce house, face-painting station and an array of games—from leap frog to a ball toss—are just a few of the activities that



bring the carnival to life. The community can enjoy popcorn, pretzels, and cotton candy at concession stands, as well as a kosher meal from Esther's Cafe, featuring corned beef, hamantaschen and more.



This year, the Community Passport will make its much-anticipated return. Each child will be given a Community Passport upon arrival and encouraged to visit each organization listed therein to receive a stamp. Once the Passport is complete, they can visit the prize room for a special prize.

Volunteers are essential to the Purim Carnival, as they allow each game and activity to be staffed appropriately. **Anyone interested in volunteering or looking for more information about the Purim Carnival can reach out to the JCC at 315-445-2360 or visit jccsyr.org.**

A Wicked, Wicked Purim at TAY

by Lauren Thirer

Temple Adath Yeshurun is thrilled to present "A Wicked, Wicked Purim Spiel;" a mash-up of the Purim story and the music of one of the world's most popular musicals – "Wicked." The musical's favorite songs, including "Defying Gravity" and "Popular," have been re-invented to tell the Purim tale of Esther defeating the wicked, wicked Haman. The all-star cast includes TAY Religious School and Syracuse Hebrew Day School students, teens, and adults from the congregation. Congregant readers will also chant selected verses of *Megillat Esther* between scenes of the play.

The Spiel will take place on *Erev Purim*, Thursday, March 13 at Temple Adath Yeshurun, 450 Kimber Road. The evening



will begin with *Ma'ariv* at 6:30 pm, and the "Wicked Spiel" will start at 6:45 pm with a run time of approximately 60 minutes. After the show, everyone is invited to stay to enjoy home-made Hamantaschen and snacks. All are welcome, no reservations are necessary. Guests should just wear green or pink. **Contact info@adath.org for more information.**

Happy Purim

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JEWISH WOMEN *and* THE LAW

Then and Now, Here and There



New Books about Accomplished Jewish Women

Several recently published books celebrate the achievements of Jewish women. *Chutzpah Girls: 100 Tales of Daring Jewish Women* by Julie Silverstein and Tami Schlossberg Pruwer is an anthology that profiles 100 women from diverse backgrounds and eras, each exemplifying “chutzpah”—the audacity to challenge norms and effect change. The authors intersperse biblical figures with contemporary heroines, highlighting well-known women such as Anne Frank, Ruth Bader Ginsburg and Barbra Streisand and including lesser-known figures like Asenath Barazani, a 17th-century scholar, businesswoman Flora Sassoon and orthodox jurist Rachel “Ruchie” Freier. The profiles are accompanied by vibrant illustrations created by female Jewish female artists from around the world. The authors hope to inspire readers by showcasing women who, guided by Jewish values, overcame obstacles to make significant contributions in fields such as education, politics, science and the arts. The book also includes interactive elements, such as a section for readers to write their own “chutzpah stories” and a timeline and world map indicating the diverse origins of the featured women.

Iconic Jewish Women: Fifty-Nine Inspiring, Courageous, Revolutionary Role Models for Young Girls by Aliza Lavie was originally published in Hebrew and later translated into English. It is designed to be a meaningful gift for girls becoming bat mitzvah, though it is also relevant to readers of all ages and genders. Lavie, a former member of the Israeli Knesset and an academic specializing in gender and women’s studies, profiles 59 remarkable Jewish women from various eras and backgrounds. The collection includes well-known figures such as Golda Meir and Emma Lazarus, as well as lesser-known individuals like Bracha Habas,

the Israel’s first female field reporter, and Selma Mayer, founder of Israel’s first nursing school. Each chapter provides a concise biography followed by an “Add Your Voice” section, which offers discussion questions, suggested activities, and opportunities for personal reflection. These interactive elements encourage readers to engage deeply with the material and make a connection between the historical narratives and their own lives.

First Lady of Laughs: The Forgotten Story of Jean Carroll delves into the life of Jean Carroll, a pioneering Jewish woman who became a star in stand-up comedy. Carroll’s career not only broke gender barriers but also introduced a new form of Jewish femininity to entertainment.

Holler Rat: A Memoir explores performance artist Anya Liftig’s journey of self-discovery, navigating the complexities of her Jewish identity and personal relationships. Liftig offers an intimate look into the challenges and triumphs of embracing one’s heritage.

The Matchmaker’s Gift: A Novel by Lynda Cohen Loigman intertwines the lives of two Jewish women—a matchmaker in the early 20th century and her granddaughter in the 1990s—exploring themes of love, tradition, and family legacy.

The Soldier for German Brides: A Novel of World War II by Aimie K. Runyan examines the experiences of Jewish women during World War II, focusing on themes of courage and survival amidst adversity.

The Woman in the Room: A Jewish Life Through 100 Years of History by Naomi B. Levine and Sofia Groopman chronicles Levine’s growing up in an era when women were not encouraged to have lives of their own. Levine went from living in a crowded tenement with a shared bathroom to penning an amicus brief for *Brown v. Board of Education* and serving as executive director of the American Jewish Congress.

The Madwoman in the Rabbi’s Attic: Rereading the Women in the Talmud by Gila Fine

Reviewed by Rabbi Rachel Esserman

[Originally printed in *The Reporter*, Vestal, NY]

Most of the women who appear in the Talmud weren’t considered important enough to be named or given distinguishing features. In her fascinating book, *The Madwoman in the Rabbi’s Attic: Rereading the Women in the Talmud*, Gila Fine notes that these women “are generally marginal and almost always anonymous, named after the important rabbi in their life; they are mothers of, daughters of, sisters of, wives of. In all of rabbinic literature, there are just fifty-two named women, as opposed to over a thousand named men. Of these fifty-two, only a half a dozen are heroines of their own Talmudic narrative: Yalta, Homa, Marta, Heruta, Beruria, and Ima Shalom.”

Fine looks carefully at the stories of these six women to uncover their true meaning. The women were often maligned by commentators who labeled them with anti-feminine archetypes, for example, a shrew, femme fatale, prima donna, madonna/whore and more. However, the author believes “upon a second reading, that this is not at all the case; once the heroine’s story is reread, more closely and in context, her archetype systematically breaks down, and in its place emerges the character of a complex, extraordinary woman, as misunderstood by her own world as by generations of readers.” Fine is not claiming that the ancient rabbis were feminists or that the Talmud does not have misogynist content. However, she does believe that these women’s stories can be read in a way that shines a positive light on their behavior. Whether this was what the rabbis intended (which Fine does believe is true), readers will delight in her interpretations.

These rereadings of the Talmudic stories are difficult to summarize since, after presenting the text, Fine offers a careful, detailed analysis that slowly unpacks its meaning. Noting the traditional interpretations of the



story, she then uses a different approach to explain what occurred. For example, Yalta, the wife of Rabbi Nachman, is treated as a shrew by traditional commentators because when Ulla, a visitor to

her house, sees no need to share the wine offered in the Grace after Meals with Yalta, she breaks 400 jars of wine kept in the family’s wine storehouse. Before explaining the story through Yalta’s eyes, though, Fine offers literary examples from ancient texts to 19th century literature to put the image of a shrew in context, showing how these women were described as ill-tempered, irrational creatures who often terrorized their innocent, suffering spouses.

What Fine sees as the defining detail to understanding Yalta’s reaction is Ulla’s explanation as to why she doesn’t need to drink the wine. His claim that “the fruit of a woman’s body is blessed only through the fruit of man’s body” focuses on her role in the reproduction process, meaning she is only the vessel through which her husband has children. The author notes that “for much of the ancient world, the power of procreation belonged exclusively to the man. It was the man who produced life through the generative force of his seed, whereas woman merely carried that life inside her.” Yalta feels insulted because she sees Ulla as denigrating women, calling them unimportant vessels, something that denies her role in childbearing. Destroying the wine vessels is her way of showing Ulla that vessels do matter because without them, there would be no wine to drink. Fine notes that Yalta proves to Ulla that “for any real act of procreation, both woman and man, vessel and seed, are necessary. Women might be vessels, but they are no less essential to the creation of life.”

It’s impossible to do justice to Fine’s discussion of this story and others, but her interpretations of the five other women include:

Ernestine Rose - The First Jewish Suffragist

Homa, a femme fatale, twice widowed, who is treated poorly by her neighbors because she demands what she is rightly owed as a widow. Rather than a sexualized single woman, as she is viewed by the town, she seeks a legitimate settlement so she can live the rest of her life in dignity.

Marta, a prima donna, who speaks to the need to take action during difficult times, even if we make mistakes. The story, which takes place during the destruction of the Second Temple, shows a rich woman trying to understand how to survive during the siege.

Heruta, a madonna/whore, who shows the difficulty some men had understanding sexual desire during the rabbinic period. The story opens with Heruta hearing that her husband still desires sex, although he has forbidden himself from sleeping with her. She had denied herself that satisfaction because she thought her husband no longer wanted sexual activity. But she sees no need for that to continue. Unfortunately, after Heruta seduces him in disguise, he fasts until he dies, showing that he was never able to accept the reality of his bodily needs.

Beruria, the overreacher (a woman who overreaches her station), who, in the Talmud, was considered as learned and wise as any man. However, commentators through the centuries wrote about her as a supposed adulteress. Fine looked for the original of this story and discovered that it was not found in the Talmud itself, but added centuries later. This discovery restores Beruria to her rightful place as a righteous woman.

Ima Shalom, the angel in the house, is the wife of Rabbi Elizier, who was excommunicated for reasons too complex to explain in this review. Fine notes their role reversal in the public and private spheres, and the difficulties caused by Rabbi Elizier's refusal to accept the authority of his fellow rabbis.

The interpretations featured in *The Madwoman in the Rabbi's Attic* are far more complex and interesting than these simple summaries suggest. Her careful rereadings of the text are intriguing and exciting, even if not always completely convincing. Readers may wonder if Fine is reading more into the stories than the rabbis originally meant. However, as she notes in the chapter on Ima Shalom, the rabbis declared that the Torah is no longer in heaven: it is rabbinic interpretation of the text that matters. The same could be said of interpreting the Talmudic text.

One of the first women to challenge this stereotype was Ernestine Rose, who had to deal not only with sexism but with antisemitism. Rose, daughter of a rabbi, was a pioneering feminist and social reformer who played a pivotal role in the early women's rights movement, including in Syracuse and upstate New York. She exhibited an independent spirit and a sharp intellect from an early age, questioning the religious and societal norms that relegated women to subordinate roles. At 16, she successfully challenged a court ruling that enforced her betrothal to a man she did not love. This bold act of defiance marked the beginning of a lifetime of advocacy for women's right to self-determination.

Rejecting traditional norms, Rose left Poland, travelled across Europe, embraced secularism and, in 1836, emigrated to the United States with her husband, William, a supportive and like-minded partner. In America, she became a prominent figure in the movements for abolition and women's equal rights and suffrage. She was a key organizer of the 1848 Seneca Falls Convention, which marked the formal beginning of the women's suffrage movement in the United States. Rose took a broad view of equality, emphasizing the intersection of women's rights with other social justice issues, including the abolition of slavery and the separation of church and state. She argued that religious dogma was a significant barrier to women's liberation and was unapologetic in her secularism—a stance that set her apart from Christian suffragists like Susan B. Anthony and Elizabeth Cady Stanton, who often used religious arguments to support their cause.

Ernestine Rose's life has been chronicled in depth by Carol A. Kolmerten in *The American Life of Ernestine L. Rose*, published by Syracuse University Press. According to Kolmerten, "Rose looked and sounded different from the other women. Her dark hair (in long curls), her gloved hands, her European manners and mannerisms, her Jewish intellectual heritage that celebrated argument — all combined to signify her as someone foreign, someone strange." Her big moment came at the 1850 Women's Rights Convention, when "in her first speech to the 500 or so convention participants and audience in the afternoon of the first day, Rose spoke to two resolutions she had prepared for the convention: she argued that woman's 'very restricted' sphere of action, based on an unjust view of woman's



nature, was injurious to her health and to her mental and moral development. Therefore, Rose articulated the benefits of eliminating the distinctions between the rights of the sexes.... Rose asserted that both men and women needed to be trained as human beings, without regard to sex. She related that when parents have a son, they consult about his education; when they have a daughter, they do nothing because 'girls are educated with one single aim... to catch a husband.' If woman was educated equally with man, though, then woman would not be 'transferred' from the parent to the husband and her marriage would become a union of equals who have real affection for each other rather than, as is too frequently the case, 'an artificial bond producing often more misery than happiness.'"

Rose introduced a petition to the state legislature of New York which read: "The laws of this state in relation to Woman do violence to her natural and inalienable rights and are contrary to the spirit and principles of a Republic which is based on

the declaration that taxation without representation is tyranny.... We therefore pray your honorable body to enact such laws as will give all women elective franchise, with the privileges of holding office, etc., the same as man; and to married women, in case of separation or death, the right to hold, bestow or bequeath an equal share of all the property her husband and herself may possess."

Kolmerten writes that "the audacity of an unpropertied Jewish female immigrant demanding the authority to say what she wanted in the manner she wanted was an unspeakable outrage to many people in the United States, including mainstream newspaper editors and ministers who would interpret her speeches for their readers and congregations throughout the 1850s and 1860s." Despite this, Rose remained steadfast in her beliefs, using logic, wit, and passion to counter her detractors. Kolmerten concludes, "Ernestine Rose lived a very public life for a series of interrelated causes to which she was utterly devoted. Although women would not obtain suffrage in the United States until almost 30 years after her death, it was her pioneering work and her ceaseless efforts, year after year, that helped to create and energize the woman's rights movement. Few of us are as brave as she was."

First Jewish Woman Mayor of Florence, Italy

Sara Funaro is the first woman and the first Jew to lead the city known as the birthplace of the Italian Renaissance. She has expressed support for Israel, talked about what led her to embrace Judaism as an adult and, after Hamas's October 7, 2023 massacre, received police protection due to antisemitic attacks.

The Florentine Jewish community dates back to the 14th century. Today the city has around 1,000 Jews out of a population of 350,000. Funaro's father is Jewish and serves as president of the Opera del Tempio Ebraico di Firenze, a not-for-profit organization established to maintain the synagogue. Funaro's mother is Catholic. Funaro says she and her brother were raised without any formal religion, but two decades ago, she decided to formally convert to Judaism.



However, she notes, "In reality, I didn't have a conversion: I embraced Judaism. Both my dad and mom had a very strong religiosity, but they understood it was a very important individual choice. Growing up, I began studying Torah and Talmud. I held long conversations with the rabbi. At 26, I made my decision."

JEWISH WOMEN *and* THE LAW

Women faced significant barriers to entering the legal profession in the United States and many steps forward were followed by setbacks. In June 1869, for example, the Iowa Supreme Court ruled that Arabella Mansfield could not be denied a chance to take the bar exam because she was a woman. She took the exam and passed, becoming the first licensed female lawyer in the United States. However, six years later, the Wisconsin Supreme Court denied Lavinia Goodell admission to the state bar on the grounds that “nature has tempered woman as little for the juridical conflicts of the court room, as for the physical conflicts of the battlefield. Womanhood is molded for gentler and better things.” In 1872, the United States Supreme Court affirmed a decision from the Supreme Court of Illinois that denied Myra Bradwell admission to the state bar. The state Supreme Court held that because state law invalidated any contract entered into by a married woman without the consent of her husband, women (most of whom would be married) could not adequately represent their clients. The U.S. Supreme Court affirmed the decision, noting that even though some women might not actually be married, they were the rare exceptions. The Supreme Court declared: “The paramount destiny and mission of woman are to fulfil the noble and benign offices of wife and mother. This is the law of the Creator. And the rules of civil society must be adapted to the general constitution of things and cannot be based upon exceptional cases.”

Things have improved, but there are still gender issues. An American Bar Association article, entitled “Getting Beyond Bias in the Legal Profession,” asserts that “the legal profession has a problem with gender.” It explains: “Because of traditional stereotypes and the bias that flows from them, women face what we call the ‘Goldilocks Dilemma.’ If they conform to the dominant feminine stereotypes—being warm, pleasant, modest, deferential, and concerned (far more than men) about others—they are often seen as ‘too soft’ to be effective leaders. They are viewed as lacking ambition and commitment, as not having the necessary ‘fire in the belly’ and as being too sensitive and emotional. On the other hand, if they adopt traditionally masculine behaviors — behaving assertively, with toughness, and in a highly competitive and ambitious manner — they are likely to be seen as ‘too hard’ to be effective leaders. They can be seen as too unpleasant, unlikable, and selfish to be included on high-profile teams or to run legal organizations.”

FEMALE ATTORNEYS IN CENTRAL NEW YORK

Gender issues were confronted head-on locally by some very committed women, many of whom were Jewish. In the past, female attorneys could not attend Bar Association meetings at the men-only University Club and no women served on the Bar Association’s board of directors. This situation was successfully challenged by five attorneys and judges --Lois Kriesberg, Minna Buck, Christine Scofield, Karen Uplinger and Karen DeCrow -- who were known as the “Onondaga Five.” They also won a fight to gain assignments to represent clients in felony cases, then a rare occurrence in a male-dominated field. In 2003, the Five received the Women’s Bar Association of State of New York’s Founders Award for helping bring equality to women in the legal profession in the mid-1970s in both Onondaga County and New York State.

Today there are many Jewish women attorneys practicing in our community. The JO is honored to introduce some of these very impressive legal professionals to you.



Fran Ciardullo, Barclay Damon, primarily concentrates her practice on health care and risk-

management issues. She counsels physicians, physician groups, dentists, hospitals and health systems, nursing homes and assisted living facilities, and other providers on matters involving professional misconduct, professional liability, medical-staff issues, scope of practice, mandated reporting, peer review, and regulatory compliance. She has taught at the Syracuse University College of Law and for the New School for Social Research and is a former director of the Onondaga County Bar Association and a former president of the Central New York Women’s Bar Association.



Rebecca Cohen, Bousquet Holstein, is a partner of the firm and primarily focuses on immigration

matters. Rebecca works with individuals to obtain family-based or employment-based visas, as well as corporations in the hiring, movement, and retention of global talent. She holds certifications by Mediation Works Inc. and the New York Peace Institute and was awarded the Pro Bono Champion award from the Volunteer Lawyers Project of CNY in 2020.



Karen Docter is a retired attorney who concentrated her practice on representation of children in support,

paternity, custody, visitation and divorce proceedings, juvenile delinquency and persons in need of supervision matters, abuse and neglect proceedings and family offense proceedings. She also practiced mediation and collaborative law and was a Court Evaluator and a Guardian ad Litem for persons under disability. Karen was appointed to the DeWitt Town Board in 2015 and was then elected as DeWitt Town Councilor to two consecutive four-year terms.



Lynn Greenky is restarting her legal career, offering her services pro bono to local and national organizations assisting

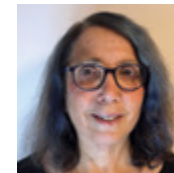
the immigrant community. She recently retired from teaching undergraduates at Syracuse University, where she used constitutional principles as foundational material for her courses. She has served on the boards of several local Jewish organizations and chaired several of them. Before that, she practiced commercial litigation at Hancock and Estabrook LLP.



Samantha Kagan is an experienced Employment Law attorney currently serving as Associate General Counsel for

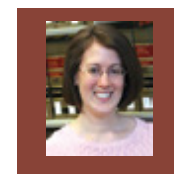
Compass, Inc., a national real estate

brokerage. Prior to moving in-house, Samantha worked in the Employment practice groups at Kramer Levin Naftalis & Frankel LLP and Reed Smith LLP.



Bonnie Levy is currently retired from the New York State Attorney General’s Office, where she defended the State of

New York in personal injury lawsuits and Article 78 actions. Prior to that she was a solo practitioner, specializing in criminal defense and family law. At present, on a limited basis, she defends indigent clients, charged in criminal actions, through the Onondaga County Assigned Counsel Program.



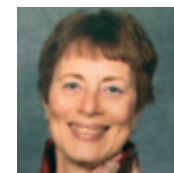
Aliza Milner is Teaching Professor and Director of Legal Communication and Research at the Syracuse University

College of Law. She teaches civil procedure and legal writing, including judicial writing. Her teaching and scholarship reflect the study of legal process, writing, and the cognition of learning. She serves as a lead editor for Legal Communication & Rhetoric: JALWD.



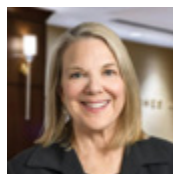
Sarah Cumbie Reckess is an assistant professor of Bioethics and Humanities at Upstate Medical University where she

teaches ethics education and health policy. She is also an ethics consultant to University Hospital, Golisano Children’s Hospital and Crouse Hospital. Previously she worked as the Upstate Director of the Center for Court Innovation. In July she begins her tenure as President of the Onondaga County Bar Association.

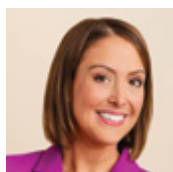


Donnie Richman has degrees in nursing as well as a law degree. She works for MLMIC, a medical malpractice insurance company

and practices risk management law, helping doctors, dentists, hospitals and health professionals. She lectures to dental and medical residents, to nursing staff and hospitals and to professional organizations for physicians and dentists such as the Medical Society of New York and the Dental Society of New York State.

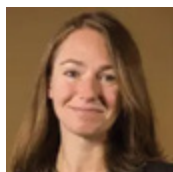


Anne Ruffer, MacKenzie Hughes, concentrates her practice in estate planning (wills, trusts, and advanced directives), estate and trust administration, elder law and long-term planning, special needs planning, estate litigation and guardianships, as well as a variety of business related matters.



Sarah Steinmann, Lippes Mathias, is an attorney in the firm's Health Law and Israel-US Cross Border practice groups.

She regularly counsels businesses in the healthcare sector, including medical practices, dental practices, and med spas, on operational, transactional, and compliance matters. Sarah volunteers as a coach for Emory Law School's Transactional Negotiations Team.



Sara Temes, Bond, Schoeneck and King, is a business restructuring, creditors' rights and bankruptcy attorney

who concentrates her practice in a wide range of business restructuring and bankruptcy matters, including out-of-court workouts, cross-border insolvency cases and cases filed under chapter 11 of the Bankruptcy Code. She also advises senior managers and boards of directors of financially troubled companies with respect to restructuring strategies.



Ellen Weinstein was a partner at Pinsky & Skandalis and then served as Chief Clerk of the Onondaga County Surrogate's

Court. Now retired, she continues to be active in the legal community, serving on the executive board of the Volunteer Lawyers Project of CNY, Inc. and as a volunteer mediator for the Onondaga County Bar Association Attorney-Client Fee Dispute Resolution Program. Ellen is proud to have served as president of the Onondaga County Bar Association (established in 1875) in 2005, being the second woman to have been elected to that position in the Association's first 130 years. She is equally proud to report that there have been a number of other women who have served subsequently.

LOCAL JEWISH WOMEN JUDGES

Justice Ruth Bader Ginsberg, the first female Jewish judge on the U.S. Supreme Court, wrote an article entitled "Reflections on Way Paving Jewish Justices and Jewish Women" for the Touro Law Review. Bader noted that "Jews have always prized the scholarship of judges and lawyers in their own tradition, and when anti-Semitic occupational restrictions lessened, they were drawn to the learned professions of the countries in which they lived. Law figured prominently among those professions. Law became and remains an avenue of social mobility, a field in which intellectual achievement is rewarded. And, as it evolved in the United States, law also became a bulwark against the kind of oppression Jews encountered and endured throughout history. Thus, Jews in large numbers became lawyers in the United States, and some eventually became judges. The best of those lawyers and judges used the law not only for personal gain, but to secure justice for others."

It took many decades after the federal court system was established in 1789 before the first woman sat on a federal bench. It was only after the ratification of the Nineteenth Amendment in 1920, which granted women the right to vote, that women began assuming judgeships, both through appointment and election. The first Jewish female judge was Clarice Baright, born Sadie Margoles in 1881 in Vienna. Her family emigrated to the United States where married George Francis Baright, an insurance salesman. Clarice attended law classes at New York University while working full-time as a clerk and while she did not earn a law degree, she was admitted to the New York State Bar Association in 1905. Two decades later, she received a mayoral appointment to the bench of the New York City Family Court, becoming the first Jewish female magistrate in New York State. Her term was short and she was unable to secure long-term appointments in the following years. Despite this, she continued her legal work, eventually becoming a member of the law firm Markewich, Rosenhaus, Beck, and Garfinkle.

OUR LOCAL DAUGHTERS OF DEBORAH:

Deborah is one of the major judges in the story of how Israel took the land of Canaan. She is the only female judge, the only one to be called a prophet, and was also a charismatic military leader.

Minna Buck attended the University of Chicago Law School, one of only two women in the 100-member class. She became the executive director of Onondaga Neighborhood Legal Services and served as Family Court Judge for Onondaga County for 12 years. Buck was deeply involved in social justice issues, advocating for women's rights and child welfare throughout her career, championing causes such as better education, labor protections and legal support for underserved populations.



Fran Ciardullo served as the Town of Schroepel town justice and is also trained in alternative dispute resolution.

She mediated and arbitrated a wide variety of civil actions and disputes. She has been a member of the Senior Faculty for the NYS Office of Court Administration Town and Village Justice training programs and was appointed by the Chief Judge to the NYS Commission on Judicial Conduct, where she served as the vice chair.



Rosemary Pooler z"l became the first woman elected to the New York State Supreme Court for the 5th Judicial

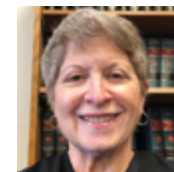
District in 1992. Four years later, she was appointed by President Bill Clinton to the United States District Court for the Northern District of New York, becoming the first woman to serve on that bench. In 1998, President Clinton elevated Judge Pooler to the United States Court of Appeals for the Second Circuit.



Ava Shapero Raphael began her law career as an associate with Mackenzie Hughes LLP, where she

concentrated in Appellate practice and medical litigation. She became Senior Law Clerk to Judge Peter Wells and then Chief Clerk of the Surrogate's Court. In 2008 she was the first female elected as Onondaga County Surrogate's Court Judge where she served until her retirement in December 2017. Ava was appointed Acting Justice of the New York State Supreme Court in 2012.

After her retirement she was a judicial hearing officer for the 5th Judicial District of New York State. Raphael was committed to making the court system available to all self-represented litigants. She and her staff were honored for their work in creating a Do-It-Yourself (DIY) computer program to assist people who represented themselves in court.



Kate Rosenthal retired from Syracuse City Court in December 2020. She was first elected in 2000 and again

in 2010. During her tenure she was honored by the NYS Association of Criminal Defense Lawyers with the Justice William Brennan award for Outstanding Jurist. Prior to being elected to the bench, she was a criminal defense for 19 years.



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Concert of Music of the Jewish Experience

RAV Properties is excited to announce a concert of Music of the Jewish Experience, to be presented with funding from the Federation's Philip L. Holstein Community Program Fund and CNY Arts, and support from the local Ukrainian community. The concert will feature Julian Schwartz on cello, Marika Bournaki on piano and Giora Schmidt on violin. It will be presented at Congregation Beth Shalom-Chevra Shas on the evening of September 14.

Three outstanding musicians will present a meaningful and beautiful program which will include music from the Holocaust, from Russian and Ukraine Jewry, from American Jewry and from Israel. The pieces to be played are:

Robert Dauber's *Serenata*, the lone surviving work of the brilliant young musician Robert Dauber, murdered in Auschwitz in his early twenties. It is a cabaret style work, full of pure joy, most likely used to entertain inmates at Terezin.

Victor Ullmann's *Variations and Fugue on "Rachel"* from *Piano Sonata #7*, which draws on themes from Ullman's origins as a Lutheran (A Mighty Fortress is our God by Martin Luther), a Czech (a Hussite Warrior call from Czechoslovakia), a classically trained musician (Bach musical motto), and his Jewish ancestry (Jewish folk song "Rachel").

Gideon Klein's *Duo for Violin and Cello*, a piece by one of the most talented composers at the Terezin concentration camp. Klein composed throughout his stay at Terezin, including this duo, his final opus, incomplete as he was taken to Auschwitz and murdered. The trailing off of music during the second movement is a haunting ode to his musical life cut short.



Julian Schwartz on cello, Marika Bournaki on piano and Giora Schmidt on violin.

Josef Engel's *Frejlachs for Piano Trio*, written by the father of the Jewish art music movement in the early 20th century. Engel settled in Tel Aviv after collecting Jewish folk melodies throughout Eastern Europe. He used these melodies in his music, including *Frejlachs*, which will be a recognizable tune for most American Jews.

Alexander Klein's *Elegy for Piano Trio*, one of the most hauntingly beautiful works for piano trio, which serves as a dedication to all Jews who have perished as a result of their identity.

Carl Fruhling's *Piano Trio (2nd Movement)*, the work of a Ukrainian-born Austrian-Jew whose music was banned by the Nazis following his death in 1937. Throughout his life, Fruhling carried the torch of the great tradition of German art music while pushing the envelope in harmony and counterpoint, reminiscent of Wagner.

Ernest Bloch's *Meditation Hebraique for Cello and Piano*, a work dedicated to Pablo Casals, the great anti-fascist cellist, written during Bloch's time as president of the Cleveland Institute of Music

Joseph Achron's *Hebrew Melody for Violin and Piano*, one of the most iconic instrumental works of Jewish connection, written by the Russian-Jewish immigrant who settled in Los Angeles.

Gerard Schwarz's *Duo #2 from "Tryptich" for Violin and Cello*, a depiction, in musical form, of the relationship of a Jewish couple in their domicile. It is a conversation full of repartee, quips, and humor.

Alex Weiser's *Mayn Glik* from *And All the Days were Purple*, in a special world-premiere performance.

Paul Ben-Haim's *Suite for Solo Cello (1st*

Movement), a work by perhaps the greatest Israeli composer, is highly introspective and features the instrument in all its ranges.

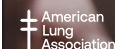
Joachim Stutschewsky's *Frejlachs for Cello and Piano*, the work of a Ukrainian-born cellist who flourished in Vienna, Paris, and eventually Israel. Stutschewsky became the cellist of the celebrated Kolisch Quartet, working closely with Arnold Schoenberg. His writing draws on Klezmer themes.

Paul Schoenfeld's *Cafe Music (3rd Movement)*, written after Schoenfeld made aliyah to Israel where he devoted himself to creating Western art music with Jewish folk music representation. Schoenfeld passed away in Jerusalem in 2024. *Cafe Music* is his most popular and audience-pleasing work and has become a standard of the Piano Trio Repertoire.

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Jewish Observer
of Central New York

Diversity in Israel: A Tapestry of Cultures, Identities, and Perspectives

by Orit Antosh and Kelly Klapper



For the month of March, My Israel Quest website, www.myisraelquest.com, features the theme of “Diversity in Israel.”

The term “Sabras” is commonly used to describe Israelis, drawing from the Hebrew word for the prickly pear cactus, Tzabar, which symbolizes a tough, spiky outer layer and a sweet, tender core – capturing the rich diversity and complexity of Israeli society. From its rich history to the many people and cultures that make up the country today, Israel is a mosaic of ethnicities, religions, languages, and ideologies. This unique combination results in a country unlike any other.

Israel’s population is made up of many distinct communities, each contributing to

the nation’s unique character. Jews make up about 75% of the population, and within this group, there is an incredible variety of backgrounds, traditions and customs. Israeli Jews come from regions such as Eastern Europe (Ashkenazi), North Africa and the Middle East (Mizrahi), Spain and Portugal (Sephardi), Ethiopia (Beta Israel), India (Bene Israel), and the former Soviet Union (Russian Jews), creating a vibrant blend of cultural influences.

The Arab population makes up about 18% of the country, including Muslims, Bedouins, and Druze. The Druze follow a distinct faith that originated in the 11th century, and they have played an important role in Israeli society in many different ways throughout the years including by serving in the Israeli military.

Christians comprise about 2% of the total population, while an estimated 5% of the population are migrant workers, refugees and foreign residents.

Israel’s diversity offers immense potential for cultural innovation, social growth, and global influence, which is something that can inspire and excite us all. It is a chance to learn about people from countless backgrounds and see how differences can create something truly amazing. Exploring Israel’s tapestry of cultures is like embarking on an adventure—one filled with stories, perspectives, and opportunities to connect with a world that is as vibrant as it is varied. Let’s celebrate the beauty of diversity and see how it shapes and strengthens not just Israel, but the world around us.

Israel Now

by Jonah Jaffe

As I mark the halfway point of my gap year on the Young Judea Year Course in Jerusalem, I reflect on the experiences that I have had in this unique year for myself and for the State of Israel. This year has been hard for millions of Israelis here in Israel and for Jews in the Diaspora, myself included. As I boarded the El Al flight from JFK airport with almost 120 other recent high school graduates, I was unsure of what to expect, even though I had previously spent a prolonged period of time in Israel as a sophomore at the Alexander Muss High School. I did not expect how different Israel now would be from my experience in 2022.



Within a week of arriving in Israel, I attended the shiva for Hersch Goldberg-Polin. As I arrived at the shiva, hundreds of people were there to show their support and to grieve with Hersch’s family. I stood in line waiting to pay my respects to the family, noticing the diverse group of people there – Orthodox Jews, secular Jews, Americans, Israelis and many more. The trauma of October 7 had affected everyone. Nearby was a group of yeshiva students, singing songs of unity and mourning, as a new Torah was being started. I quickly realized that the Israel I found myself in was struggling and in mourning, but in a process of healing.

I just concluded my first semester at Kiryat Moriah in Jerusalem. The curriculum included classes on Zionism, Judaism and leadership. I have met and talked with Israelis from all walks of life - Palestinians, secular Jews, soldiers and *haredim*. These discussions created a snapshot of Israeli society that is not portrayed in the news. I learned about the range of views held by these groups about Israel, its history and current events.

As I write this article, it is the fourth day of Chanukah. Celebrating the *chag* in Jerusalem is like nothing I have ever experienced. The bustle and commotion in the *shuk* is wild, and the smell of latkes and freshly made *sufganiyot* is amazing. I guess everything just tastes better in Israel. I’ve even learned to like vegetables. On the first night of Chanukah, I visited an IDF base with my dad who was visiting. We were about a mile from the Gaza border and, yes, we were able to hear and see the military operations taking place there. The soldiers’ resilience was steadfast. They had a common mission - survival of the State of Israel.

In a few weeks, I will begin my semester in Tel Aviv where I will experience Israel in a much different way. I will be an intern for *Olim in Tel Aviv*, an Instagram page connecting young *olim* and diaspora Jews through content and events, while living like a local.

Am Yisrael Chai!!!

Where’s Our Ambulance??

Here’s an update on the ambulance that our Central New York Jewish community purchased for Magen David Adom. It is wonderful to know how much good our community did in Israel.

Jewish Federation of Central New York
EMERGENCY VEHICLE SERVICE REPORT



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SERVICE PERIOD
10/26/2022 - Present
VEHICLE PLATE NUMBER
803-32-502
VEHICLE TYPE
Life Support Ambulance
OPERATIONAL CODE
Gilboa 1608
STATION LOCATION
Iksal



Emergency Call Responses
TOTAL SERVICE CALLS: 3946



*When the total number of calls for a particular category equals less than 2%, it will appear as 0%

SIDNEY MANES**January 2, 2025**

Sidney Manes, 98, died peacefully on January 2, 2025. Sidney was born in Atlantic City, NJ to George



and Bertha Fine Manes and grew up in Philadelphia, PA. After graduating from Dobbins High School, he enlisted in the Army Air Corp, serving as a flight engineer and crew chief in the South Pacific during World War II. He was a proud veteran.

He received a bachelor of arts degree from Pennsylvania State University in 1950, majoring in political science, and participated in theater, diving and boxing. Theater was a great love of Sidney's. He acted in many plays and musicals, and he even worked briefly with Marcel Marceau. After college, instead of opting for a life on Broadway, he chose to attend Syracuse University College of Law where he received his J.D. in 1954. He was a self-made man, using the GI Bill and working full time as a short-order cook to finance his education.

While at Syracuse University, he picked up tennis. He met Susan Knap, who was also studying at SU. When he asked to borrow her racquet, she said, "There are two things I never loan out: my tennis racquet and my typewriter, but if you find a racquet, I'll play with you." And the rest was history. They spent every summer thereafter on the St. Lawrence River and wintered in the Syracuse area. They were married for 57 years until her passing in 2013. They had three children together.

Sidney practiced law in the Syracuse area until his "official" retirement in August 2022, when he continued as an advisor to the attorneys at Bousquet Holstein until he passed away. He was one of the first environmental law practitioners in the Syracuse area and has been involved in many of New York State's most influential environmental decisions. In 2006, Sidney received the honorary title of "Empire State Counsel" from the NY State Bar Association for providing more than 50 hours of free legal services to the poor and was recognized by the Onondaga County Bar Association for fifty years of practice as an attorney. He was admitted to practice in the United States Court of Appeals and served as a Federal Court Evaluator. He spent the latter part of his career with Bousquet Holstein. Sidney provided pro bono legal counsel for many clients and friends, including defending the wrongly imprisoned/accused. He was a self-proclaimed bulldog who specialized in fighting for the underdog. He practiced law for over 70 years.

Sidney served his community in many capacities, including giving generously to

numerous causes and serving as legal counsel to the Chippewa Yacht Club (CYC) for many years. He ran and served in local political leadership in Syracuse. He fought for green spaces and land preservation, along with indigenous rights.

In 2016, he met his partner Amy Zamkoff, and for the rest of his time they enjoyed life together, including much travel, good works and socializing.

Sidney was a charismatic, handsome, generous and accomplished individual who achieved great things from humble beginnings. He loved giving back. He loved the St. Lawrence River, especially the Chippewa Bay community. He loved tennis, gardening, good food and being surrounded by family and friends. Generous to the end, he donated his body to the Anatomical Gift Program at Upstate Medical University.

He is survived by his children, Katey Mann and her husband Andy, R. Averell Manes and Matt K. Manes. A memorial service will be held this spring to celebrate his life, the date to be announced. Donations can be made in his honor to Save the River (<https://www.savetheriver.org/donate/>) and/or the Innocence Project (<https://innocenceproject.org/ways-to-give/>) or to the charity of one's choice.

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MARILYN LEVY**February 2, 2025**

Marilyn Levy passed away peacefully on February 2, 2025 in Raleigh, NC. She was 79. Marilyn was born on June 29, 1945 to David and Ruth Golden in Syracuse. She was a devoted homemaker who dedicated her life to her family, creating a warm and loving home filled with kindness and care.

She is survived by her beloved sons, Eric (Pam) and Andrew, her cherished grandchildren, Carter, Madison, Ryan and Sydney and her dear sister, Abbey Dukeman. Marilyn's love and generosity touched all who knew her and she will be deeply missed by her family and friends.

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LIONEL FRANKLIN GILELS

January 7, 2025

Lionel Franklin Gilels, age 84, passed away on January 7, 2025 at home surrounded by his family and caregivers.



Lionel was born on June 10, 1940 to Dorothy and Alex Gilels. At the age of 10, Lionel and his siblings were orphaned overnight when their parents died in a car accident returning from a vacation. Despite the challenges of his youth, Lionel continued secondary school followed by community college and eventually entered the eyecare business with his elder stepbrothers. A gifted entrepreneur and visionary, Lionel later branched out to create an empire of his own, appropriately named Empire Vision Centers. This award winning retail chain started in 1977, now known as Visionworks, is a leading provider of eyecare services in the United States.

Lionel was a passionate golfer and had the good fortune of retiring early, spending winters in Florida amidst a circle of his closest friends. For over twenty years, he lived a rich and fulfilling life between Syracuse and Florida, playing golf, traveling with his wife Jackie, visiting his children and grandchildren, and spending summers on Nantucket. Lionel touched many people's lives. He was a loyal, generous, unshakably optimistic friend and was highly regarded for his business prowess, brilliance, and sense of humor. On special occasions, he was also known as an author of entertaining poems.

Lionel's devotion to his family as a loving husband, father, grandfather and son-in-law was profound. He was preceded in death by his parents and his brothers Victor, Elliot and Jerry Gilels. He is survived by his sisters Georgeanne Burke and Laberta Forman, his wife Jacquelyn Gilels of 58 years, who dedicated years of her life to his care, his daughter, Dori and son-in-law Michael Beltz and grandchildren Matilda and Clarence Beltz and his daughter Emily and granddaughters, Eila and Milaan Mitra.

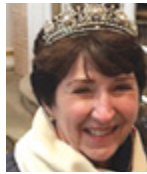
Donations can be made to the national Alzheimer's Association.

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LOIS NATALIE GORDON

January 11, 2025

Lois Natalie Gordon, 89, passed away at home with her family by her side on



January 11, 2025. Born on December 22, 1935 to Harry and Jessie Klein in Harrisburg, PA, she had been a resident of Syracuse for more than 50 years. Lois and Jerry were high school sweethearts who married in 1956.

Lois was a graduate of the Harrisburg Hospital School of Medical Arts. She was a medical assistant in Harrisburg, PA, then New Haven, CT where she supported Jerry while he was in Yale Medical School. She was an assistant to the tax assessor in the Town of Manlius and was a proud Avon

representative for many years. Lois was a life member of Hadassah, a former member of Temple Beth El and a current member of Temple Adath Yeshurun. She and Jerry were tennis doubles partners. She played at Limestone with many friends.

Her family includes her husband Gerald "Jerry" of 68 years, their children Robin (Edward Schroering) Gordon, Marilyn (Michael) Perez, Lisa (Lawrence) Herwitz, Jeffrey (Michele) Gordon, grandchildren Jacob (Alyssa), Henry, Seth (Rhea), Noah, Joshua, Lauren, Mina,

Contributions to perpetuate Lois's memory may be made to Temple Adath Yeshurun, the Jewish Federation of CNY or to a charity of one's choice.

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CATHY B. SARKIN

January 15, 2025

Cathy B. Sarkin, 69, passed away on January 15, 2025 at Strong Memorial Hospital in Rochester. Born on September 24, 1955 in Syracuse to Bernard and Ros Sarkin, she was a life resident of Syracuse. In her youth she worked in her family's clothing store, Youth Town, in Shoppingtown. She was a graduate of Nottingham High School and also attended Manlius Pebble Hill Academy.

She was a caregiver to young children for many years. Many families entrusted

their children to her loving, nurturing care. Cathy loved to cook, shop, and chat with her friends – she earned her title "Chatty Cathy." Gathering with friends and family, especially the back rubs, were her favorite times. Helping her friends with cleaning and laundry were done without hesitation.

Her family includes her partner Ricky Youngblood of more than 50 years; daughters Dorey (Tiege Williams) Youngblood, and Deanna Green, grandchildren Avery Edwards, D'Jore Edwards, Denaya Eudell and Kristyna Murry.

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MARTIN JOSEPH BIRNBAUM

January 16, 2025

Following a prolonged and painful end of life, Marty died peacefully on



January 16, 2025, in his own bed, surrounded by loved ones. This included his wonderful caregivers who were smitten. They came to know him well, and anointed him "Party Marty," a name that fit him perfectly. Marty loved to make people laugh; he gave them smiles that lasted throughout their day.

Marty was the quintessential funeral director. He took his role seriously, and God forbid you told an undertaker joke in his presence. His thoughtfulness, compassion and humor uplifted countless mourners at the lowest points in their lives. He fiercely advocated for his profession and strove to uplift his colleagues to the social status they deserved. He put his money where his mouth was, leading numerous organizations dedicated to the enhancement of their profession.

His passion for community service extended far beyond his professional role. Following in his father's footsteps, he was the Grand Master of the Syracuse chapter of the Fraternal Masonic Order. He served on

numerous boards and assumed leadership roles in a wide range of community organizations. He also served as president of important organizations including, Temple Adath and the Jewish Home. Even though he was staunchly Jewish, he loved to dress up as Santa Claus and deliver holiday gifts to his wide circle of friends and colleagues.

Marty had a beautiful voice and he proudly regaled us with his roles in local theatrical productions. He was enamored of the shofar and its powerful call to prayer. He also brought home a didgeridoo from Australia. He could make sounds, even though he never quite mastered it.

His family was the centerpiece of his life, and he left behind a legacy of love and caring that will be cherished by all who knew him. His life was marked by his passionate love affair with his wife and his devoted relationships with his children, grandchildren, great-grandchild and his sister and brother.

In lieu of flowers, donations may be made to the Town of Dewitt Fire Department. Marty was on a first-name basis with many of the firefighters and first responders who lifted him up when he fell.

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MURIEL MILLER

January 18, 2025

Muriel Miller, 97, of Syracuse passed away on January 18, 2025. Born in London, England, she attended The University of London and taught kindergarten. She traveled to Syracuse in 1947 to visit relatives and met Morton Miller. They married in 1948. They were continuous members of Temple Adath since the early 1960's.

Muriel became a real estate broker, worked for the New York State Library System and later enjoyed working with the cardiology team at Crouse Medical Practice. She volunteered with the Onondaga County Post 131 Jewish War Veterans, in which her husband was an officer. She was an avid fan of Syracuse University basketball and professional tennis. Over the years she enjoyed gardening, knitting, painting, ceramics, travel to England, Israel and around the U.S. and friendships in her community.

She was pre-deceased by her husband Morton Miller and their son Howard Miller. She is survived by son Michael Miller of Chestnut Ridge, NY and daughter Deborah Clair of Philadelphia, PA, six grandchildren and two great-grandsons.

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MARK WALTER MEADVIN

January 31, 2025

Mark Walter Meadvin passed away unexpectedly in his sleep on January 31. He was just shy of his 75th birthday. He was the only son of Joseph and Pauline Meadvin.

Mark was a distinguished insurance professional who passed the Chartered Property Casualty Underwriter exam and spent most of his career as a senior underwriter at USF&G Insurance.

A true renaissance man, his intellectual passions were wide-ranging. He was deeply interested in military vessels and aircraft, muscle cars, physics and the works of Einstein, James Clerk Maxwell, EO Wilson, and Richard Dawkins. He was also an adherent of Friedrich Hayek's philosophical writings. He attended Wagner College, studying biology and history - disciplines that remained lifelong passions.

Mark's love story began in first grade at Temple Adath Yeshurun where he met his future wife, Anne Spector. They both graduated from Nottingham High School and were married in 1975 at the Temple. They celebrated 50 years of marriage.

He is survived by his loving wife Anne and their sons, Adam (Laise), Philip, and Eric (Gila) – they were his greatest accomplishments.

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LAWRENCE PAUL BROWN

January 21, 2025

Lawrence Paul Brown, 64, died in the comfort of his home on January 21, 2025 with his family by his side. Born on June 12, 1960 to Melvin and Jean Brown in Bangor, ME, he had been a resident of Syracuse for more than 40 years.



Larry was a graduate of Dalhousie University and the University of Maine School of Law. He was a respected attorney with a practice based in Bridgeport. His career started as an attorney for the Madison County Department of Social Services; he then established his private practice. He was a former judge for the Town of Sullivan. He was a member of Temple Concord, a former president of the Men's Club of the Temple, and a member of the Madison and Onondaga County Bar Associations.

Larry was an avid traveler. He was able to eat his way through local cuisines in China, Russia, India, Germany, France and more. Up until his final days he could be found watching YouTube videos from food bloggers around the world. Larry loved to travel, but his favorite times were around the dinner table with his family – always planning the next meal, and in true Larry Brown form always asking, “What’s for dessert?”

With deep commitments to civil rights and social justice, Larry would take pride in his ability to time his passing to coincide with the end of Joe Biden’s term as President.

His family includes his wife Christine; their children Joshua (Rachel Kelemen), Noah (fiancée Haley VanOverbeck), Daniel (Genevieve Micheletti), Zana, Miriam, Jana (Jan Kolbe)Taggatz, grandsons Gil and Oren, his brothers Ron (Mindy Carter) Ashkenasy and Peter (Ena) Brown, his sisters-in-law Terri Fletcher and Sandra (Mark McGrath)Fletcher and his brother-in-law Edwin (Linda) Fletcher.

Contributions in lieu of flowers to perpetuate his memory may be made to your local food bank or Hospice of CNY. Lawrence’s family encourages you to honor his memory by enjoying your favorite pastry – his love of his family could only be matched by his enthusiasm for elephant ears, Junior’s cheesecake, and Costco’s \$5.99 pumpkin pie.

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DEBORAH S. “DEBBIE” KLIMAN

January 23, 2025

Deborah S. “Debbie” Kliman, 83, of Hamilton, passed away on Thursday, January 23, 2025 at Crouse Hospital, Syracuse. She was born on August 9, 1941, in Syracuse, the only child of John Trolan and Patricia (Hawkins) Hill and was a graduate of Hamilton Central School. On December 17, 1966, she married Harvey L. Kliman, in Princeton, NJ.



Deborah received her bachelor’s degree from Vassar College in 1963, and earned her master’s degree in early childhood education from Bank Street College in NYC. She later earned her doctorate in human learning and development from the University of Pennsylvania and did a post-doctoral fellowship at Philadelphia Child Guidance Clinic 1978-79 in clinical psychology with emphasis in family therapy. This prepared her for private child and family psychology practice in Chadds Ford, PA, where she helped many children and their families.

Following the couple’s retirement, they moved into Debbie’s childhood home in Hamilton. She was a very active and giving member of the community. She served on several local boards, including two terms as village trustee. Debbie volunteered at Worn Again Thrift Store and was a donor of the Jewish Federation, the First Baptist of Hamilton and the Central New York Community Foundation. She was always willing to lend her time or resources to help better her community.

Contributions in her name may be sent to the Hamilton Food Cupboard, Southern Maddison Heritage Trust and Chenango SPCA, representing community, conservation and her love of cats.

To send a condolence online, please visit www.burgessandtedescofuneralhomes.com/.

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