

» Happy Passover!

Jewish Observer

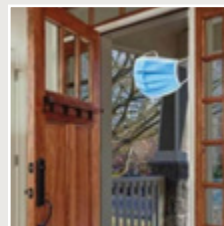
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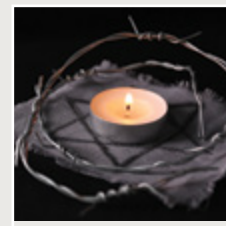
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April 2022

From the Editor



Barbara Davis

There is no connection between Elijah and the Exodus from Egypt yet pouring a cup of wine and opening the door for Elijah at our seders is one of our hallowed traditions. The prophet Malachi said, “Behold, I will send you Elijah the prophet

before the coming of the great and awesome day of God. And he will turn the heart of fathers to their children and the hearts of children to their fathers.” Elijah is the symbol of our hope of redemption.

But in the spring of 2022, would we open the door for Elijah? Would we open the door for any stranger? Offer him a glass of wine or a cup of tea? Asked to address the roundtable of faith leaders at InterFaith Works after the hostage situation in Colleyville, Texas in January, Federation president/CEO Michael Balanoff posed the question, “Would you have opened your door?”

This month’s issue of the *Jewish Observer* commemorates two Jewish observances, of *Yom HaShoah*, Holocaust Remembrance Day and *Pesach*, Passover. The opening of doors is crucial to both. Despite the tremendous risks, many non-Jews opened their doors to Jews during the Holocaust, to hide them and to save them. They are celebrated as the Righteous Gentiles. Closer to home, the citizens of Oswego opened their doors to the mostly Jewish refugees of Fort Ontario, the only refugees America allowed in after the *Shoah*.

Doors play an important role in the Passover story. At the first Passover, we marked our doorposts with the blood of a sacrificial lamb to protect us from the Angel of Death. Today we begin the Passover seder by inviting all who are hungry to join us, following the example of Rav Huna (*Talmud Bavli, Taanit 20b*), who opened his doors at every meal and called out, “All who are hungry, let them come and eat.” Near the end of the seder, we open our doors again for Elijah.

But we live now in a time of fear. Throughout history, we Jews have experienced the anguish of being despised, unwanted and exiled. Doors have been shut to us for centuries. So how do we now confront the issue of shutting our doors to others? The juxtaposition of *Yom HaShoah* and Passover this month is a reminder that while we say, “Never again,” there is reason to believe that bad things *can* happen again and that we must always be vigilant in safeguarding our people and safeguarding freedom for all. With antisemitism on the rise, along with antagonism toward people of color, of foreign ancestry, of different sexual orientation, how many of us would welcome the stranger, much less invite him/her/them into our homes? We asked our community’s rabbis for answers to this question and their moving and instructive responses appear in this issue.

The theme of this year’s *Yom HaShoah* commemoration is moral responsibility. Our community commemoration of the Holocaust will feature a speaker who researched the effort by a small number of government officials who were willing to go to extremes in order to save as many

lives as they possibly could. The students of the Epstein School will play a vital role in the memorial program, to ensure that the lessons of the *Shoah* continue to be remembered in future generations.

Many in our community are extremely aware of the increase in antisemitism. Their memories of what happened less than a century ago have not faded, even as the number of Holocaust survivors diminishes each year. They see parallels between what is happening today and what happened then. They are afraid and concerned. Perhaps the biggest difference between the Germany of the 20th century and the America of today is the role of the government. Recently I attended a virtual presentation by the Department of Homeland Security in which the following points were made: While the current threat landscape is disturbing, volatile and evolving, we are better prepared and able to mitigate the threat than we were even a few years ago. The government understands the threat and the dynamics of the threat better now and has better intelligence to inform operational planning. While communities of faith will continue to be the targets of those who wish to take violent action, there are resources and people and the government of the United States available to prevent this.

The famous poem at the base of the Statue of Liberty, written by the Jewish poet Emma Lazarus, says “Give me your tired, your poor, your huddled masses yearning to breathe free...I lift my lamp beside the golden door.” Is America still “the golden door”? Do these sentiments still resonate today? Can we legitimately reject the Abrahamic model of hospitality because of COVID and also out of fear of terrorism? Whom do we shut out when we close our doors? Will we leave Elijah out in the cold? Perhaps these should be the among the many questions we ask at our seders this year.

But perhaps the most important message delivered by Homeland Security Secretary Alejandro Mayorkas at the meeting was, “An act of hate against one group victimizes all. We have to combat hate as a community. No group can do it alone.” Working with our law enforcement partners at all levels of government, through the office of our Community Security Liaison and with other faith leaders through InterFaith Works, Federation is committed to safeguarding our community from those who see violence as a way to express disagreement and who fail to recognize that we are one nation, under God, with liberty and justice for all.

Let us open our doors and our hearts to one another this Passover. Let us allow Elijah to enter (if he is vaccinated, boosted and masked) because the essential themes of Passover are freedom, perseverance and commitment to our heritage and our faith.

ERRATA The beautiful photo of Sid Manes and Amy Zamkoff that appeared in the Foundation advertisement on the back page of the March JO was not properly attributed. The JO regrets the error. The attribution should have been: Photograph by Marc Safran (www.marcsafran.com)

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From the Federation President/CEO

Michael Balanoff

An Attitude of Gratitude

“Dayenu: It Would Have Been Enough,” with its many verses, is probably the most important song in the Passover Haggadah. Here are some verses that Federation would add this year:

If we could have kept our campaign at the same level as last year and not lost support because donors are nervous about the economy — *Dayenu*.

If we had been able to keep the same number of donors as last year and not decreased because donors moved away — *Dayenu*.

If we could have held Super Sunday and not suffered from the effects of the COVID pandemic — *Dayenu*.

If we could have had a couple of sponsors underwrite Super Sunday and not turn us down because businesses are hurting — *Dayenu*.

If we could have gotten a few young people to take an interest in supporting Federation and not ignored us as irrelevant to their issues and interests — *Dayenu*.

If any one of these things had happened, it would’ve been great and amazing....

BUT...

We got teens to co-chair our event and serve as solicitors AND we got 12 corporate sponsors for Super Sunday AND we raised \$25,000 in just two hours AND we got more donors this year than last year AND we raised more money this year than we raised last year....

The sum of all of these blessings makes us see a Jewish community of abundance. We thank everyone for the financial, emotional and communal support they have provided and the energy and vision that move all of us forward. We have so much for which to be grateful.

We want to give a special shout out to our solicitors, our community’s *Lamed Vavniks*. According to legend, the fate of humanity rests on the shoulders of the 36 righteous ones of each generation. Those who are of that select group are designated by the Hebrew letters for the number 36, *lamed vav*, and colloquially called “*lamed vavniks*.” Closer to home, the fate of the Federation’s 2022 Campaign rested on the shoulders of 36 plus two truly righteous and dedicated individuals who took up the task of raising over one million dollars in support of our Jewish community. We are all deeply indebted to our *Lamed Vavniks* for their hard work, commitment and success. Thanks to them, Federation is able to support Jewish life in Central New York, nationally and internationally. We cannot thank them enough: Marc Beckman, Colleen Cicotta, Mark Field, Nan Fechtner, Andy Fox, Seth Goldberg, Eli Goldstein, Victor Hershdorfer, Alyse Holstein, Marlene Holstein, Ora Jezer, Jillian Juni Mike Kalet, Brett Kuppermann, Laura Lavine, Joan Lowenstein, Beth

MacCrindle, Jim MacCrindle, Sid Manes, Howard Port, Neil Rube Cheryl Schotz, Joan Shuls, Phil Shuls, Deb Sikora, Anick Sinclair, Jay Sinclair, Milo Sinclair, Steve Sisskind, Joan Slosberg, Cindy Stein, Ruth Stein, Bob Tornberg, Paula Trief, Steve Volinsky, Howard Weinberger, Ellen Weinstein and Robert Weisenthal.

Finally, our deepest appreciation goes to Debbie Rosenbaum, our campaign chair, Phyllis Zames and Abby Scheer, our Zoo-per Sunday co-chairs, Julia Zames and Rosie Scheer, our Zoo-per Sunday teen co-chairs, and our wonderful Campaign Cabinet: Karen Beckman, Robin Goldberg, Seth Goldberg, Eli Goldstein, Melissa Harkavy, Robert Lieberman, Sid Manes, Arel Moodie, Anick Sinclair and Henia Zames. Working with them has been not only rewarding but inspirational and lots of fun, thanks to their dynamism and enthusiasm, as well as their talent and commitment.

Passover is the Jewish holiday most observed by American Jews. The seder combines all the Jewish things we Jews love most: food, wine, storytelling and gathering with family and friends. As we sit at our seder tables this year, mindful of the contemporary plagues of COVID and rising antisemitism, we must also remember that Passover is a time to celebrate Jewish freedom and resilience. In 5782, we must give thanks for all that we have and for the clear promise that our future will be better because of those who care and commit.

I wish all the members of the Central New York Jewish Community a happy and healthful Passover.



Michael Balanoff

Keeping Us Safe

by Susan Case DeMari

The rules and instructions that govern so much of Jewish life were written when the world was very different from our contemporary one. So today we have to determine, as scholars and rabbis have for centuries, how to apply these rules to contemporary society.

We used to worship without worry, keeping our doors open and welcoming strangers, even if from a strange land. Today, our doors are locked, we fight against an increasing rise in antisemitism and we train to defend ourselves from those who want to harm us simply because we are Jewish.

Both the Torah and modern law recognize pre-emptive self-defense. While we never want to find ourselves in the position of needing to defend ourselves or others from an assailant intent upon causing us harm or death, it is incumbent upon us and our houses of worship to take proactive measures that make it clear to any would-be wrong doers that they should anticipate resistance.

Does this mean that we should keep our doors shut and not welcome guests into our homes and synagogues? It does not. But we must be vigilant to better understand how to distinguish between the person that wants to cause harm and the individual that wants to daven with us and be a part of Jewish Central New York.

The Torah tells us that there are ways to handle those who would do us harm through laws, moral codes, education and social responsibility. The Jewish Federation of Central New York is committed to the safety and security of our community. In my role as Community Security Liaison, I work closely with SCN, the Secure Community Network, which is the official homeland security and safety initiative of the organized Jewish community. SCN is the central organization dedicated exclusively to the safety and security of the American Jewish community, working across 146 federations, 50 partner organizations and over 300 independent communities as well as with other partners in the public,

private, non-profit and academic sectors. It is my job to provide our local agencies and organizations with best practices from SCN, synagogue movements, federations, the Anti-Defamation League and others to provide the resource support required for security planning. I further ensure that the Jewish community stays in close contact with local law enforcement authorities and includes them in security planning.

Security isn’t just about cameras or locks. It’s about people being aware of what’s going on around them. It’s about careful planning. It’s about building relationships with local law enforcement. It requires a commitment from a community, such as the Federation has made, to make security a part of our community’s culture year-round and especially during the holidays. We provide our community with timely and specific security information about proper responses to serious criminal acts through programs such as Tuesday Trainings, Worship Without Worry and Stop the Bleed. Everyone has a role to play in securing our community. It is critical that incidents be reported to the proper authorities. “If you see something, say something, do something!” is our mantra.

History has shown that the Jewish world cannot ever be complacent or cavalier with regard to security. The Federation has been ahead of the curve in addressing security issues. I began my work as Community Security Liaison in 2000, long before the nation realized how necessary it was to be proactive in safeguarding our Jewish institutions. Twenty-two years ago, we did not know that we would be dealing with the kinds of situations we face today, but the preparations we began then stand us in good stead today. The foundation we have laid, in conjunction with our law enforcement partners, provides us with an extra layer of protection in an increasingly dangerous world.

Susan Case DeMari is the Federation Community Security Liaison. She can be reached at scdemari@jewishfederationcny.org.

D'verei Torah for Passover 5782

In light of the Colleyville hostage situation and the upcoming Passover holiday, the *Jewish Observer* asked our community's rabbis to answer the following question: Would you/should we open the door for Elijah this year? Here are their answers:

Rabbi David Kunin, Congregation Beth Sholom-Chevra Shas: At the beginning and end of the Pesach seder, we open our doors to strangers. At the beginning, we say, "Let all who are hungry come and eat," and at the end, we open our doors for Elijah the Prophet. I suspect that this year many of us will do this with mixed feelings. The events in Texas back in January were heart-wrenching and scary. I am sure many ask, "Can we open our synagogue doors to strangers? Must they now stay locked?" I echo the words of Rabbi Charley Cytron-Walker. Even in times of darkness we must stand strong with our values. We must still have the courage to open our doors to strangers. Our seder reminds us that true freedom is a sense of obligation to the disadvantaged of the world. Pesach reverberates with the words, "Let all be free." Even this year, as we open our doors to Elijah, we must remember the words that make Pesach so meaningful, "Love the stranger, for we were strangers in the land of Egypt."



Rabbi Irvin Beigel, Chaplain Emeritus: Appropriate measures are essential to keep us safe in our synagogues and homes year-round. The reason for participating in the seder, however, ought not be that antisemites hate us. A much more positive reason is that Judaism has meaning for us. The goal of Pesach observance and all Torah commandments is to make us better human beings. Pesach is about values that we make part of our lives and pass on to future

generations. The Torah obligates us to care for the weak and vulnerable in our midst --the stranger, the widow and the orphan -- because we were oppressed strangers in Egypt. Jews are obligated to follow this mandate even when others do not. The seder teaches empathy. The Torah and the Rabbis command every Jew to study and learn about our traditions through experience and discussion of our holy texts. Judaism is unique in requiring not just the elite but every member of the community to study. The seder is an intense experience in Jewish learning.

Rabbi Evan Shore, Shaarei Torah Orthodox Congregation of Syracuse: Near the conclusion of Birkat Hamazon, (Blessing After Meals) we recite: May the Merciful One send us Elijah the prophet (let him be remembered for good), who will announce for us good tidings, salvation and consolation. The fifteenth of Nissan is the night God looked forward to redeeming the Hebrews from Egypt. For Jews today, the seder night encompasses our desire for our complete redemption. The fifth cup of wine we pour at the seder is not imbibed. This cup is known as the Kos Shel Eliyahu: The Cup of Elijah. For centuries, Jews around the world have opened their doors at this juncture of the seder anticipating the arrival of Elijah. It is our hope and conviction this truly will be the last seder in exile. Jews must never let the hatred directed towards us determine or define how and when we fulfill the beautiful customs of the Seder. This year, open our doors and welcome Elijah, heralding the arrival of the Messiah. Please God, let us drink the fifth cup together in Jerusalem.

Rabbi David Katz, Temple Concord: In an op-ed piece published in *The New York Times* on February 24, Rabbi Charlie Cytron-Walker, who was taken hostage in his synagogue in Colleyville, Texas, responds to this very question by saying: "I opened the doors of my synagogue and unknowingly welcomed the individual who would later attack me and my fellow congregants. That I opened the door will always weigh heavily on me. Still, I remain committed to the idea of welcoming and caring for the stranger and living that value." And later he also acknowledges that "we have a need for security action plans and preparation in case the worst happens."

The Jewish Federation of Central New York has taken precisely the right steps by providing area synagogues with information and training to counter terrorist attacks. Yes,

we must live our values by welcoming the stranger, but we must also be aware that opening the door for Elijah can usher in a redemptive spirit or, just as easily, a dangerous predator.

Rabbi Sarah Noyovitz, Campus Rabbi, Syracuse Hillel: In a recent article, Rabbi Charlie Cytron-Walker wrote: "My synagogue was attacked, but I will never stop welcoming the stranger." The reality we live in has Jews fearing the stranger -- will we be the next Colleyville? But the Jewish community has always been known to open our doors and take care of those around us who are in need, whether they are Jewish or not. In many ways, we exemplify this value at Passover, not only when we open our door for Elijah, but when we invite "all who are hungry, come and eat." This year, Jewish communities everywhere are asking themselves if they should keep their doors closed to Elijah and the stranger in hopes of keeping ourselves safe.

To be human is to risk injury. We cannot love without risking heartbreak. We cannot succeed without risking failure. We cannot live out our values without risking being taken advantage of. So it is with Judaism -- we cannot be the authentic Jewish community, one that welcomes the stranger, without risking our safety. But it is who we are, it is what we value, and it is worth the risk not to lose ourselves to the fear.

Rabbi Daniel Jezer, Rabbi Emeritus, Congregation Beth Sholom-Chevra Shas: One day a gentile knocked on Shammai's door and said, "Let me in, I want you to teach me the entire Torah while standing on one foot." Shammai said, "You are a dangerous troublemaker," and closed the door. The same person went to Hillel's door with the same request. Hillel opened the door to him. Our tradition follows the views of Hillel. From the very inception of Judaism, from the stories of Abraham, we learn that opening the door to the stranger is a very important principle.

But perhaps in the context of the world in which we live, we need to follow Shammai. We do not know who is dangerous. Tragically, in many synagogues around the world, a visitor needs to call first and submit passport information and to enter, must present the passport. Our level of danger here is not at that level, but is at the level that we cannot afford to open the door, as did Hillel. The lives of too many are at stake.

I am very uncomfortable with my position.

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Let All Who Are Hungry Come and Eat

“Let all who are hungry come and eat.” These words from the Passover seder need to resonate long after the holiday is over. “I think it is important for the community to know that the funds that Federation raises through its annual campaign go directly to combat food insufficiency in three ways,” said Michael Balanoff, Federation President/CEO, “through the JCC Senior Lunch program, the community *Matan b’Seter* Food Pantry at Menorah Park and the Syracuse Jewish Family Service’s Kosher Meals on Wheels program.”



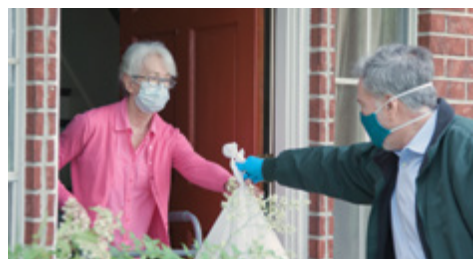
The JCC Senior Adult Dining Program is the only senior nutrition program available outside of New York City serving kosher meals five days per week. As an Onondaga County-designated senior nutrition program, its kosher meals satisfy a third of the FDA-recommended daily nutritional requirements for seniors. The menu changes every month and features traditional Jewish foods and holiday favorites.

The *Matan b’Seter*/Giving in Secret Food Pantry, located at the main entrance to Menorah Park, serves Menorah Park staff, residents of the Ahavath Achim apartments and clients of Jewish Family Service among others. Each week, one hundred dollars’ worth of canned and packaged food,

paid for by a grant from the Pomeranz, Shankman, Martin Charitable Foundation and the Federation, is placed in the cabinet by a volunteer. Members of the community supplement these staples with their own donations. It is all done anonymously in accordance with Jewish tradition.

Since 1959 and throughout the pandemic, Syracuse Jewish Family Service (SJFS) has continuously provided the Greater Syracuse Community with delicious, home delivered meals. This service is one of the ways that SJFS fulfills its mission to help individuals and families maximize their independence and live with dignity, autonomy and security.

Kosher Meals on Wheels, a contracted service of Onondaga County Department



of Adult and Long-Term Care Services, provides kosher meals to homebound adults unable to shop, cook or prepare their own meals or at risk for poor nutrition. All meals are made in the kitchens of Menorah Park, under the supervision of the Syracuse Vaad Ha’ir and meet dietary requirements for individuals who observe both kosher and halal diets. Kosher Meals on Wheels is supported by the Syracuse Jewish Federation and by the generosity of our community.

Comprehensive in-home assessments are conducted on an annual basis as part of Kosher Meals on Wheels. In these assessments, the case manager holistically evaluates whether or not the client’s needs are being met. If any client expresses needs beyond nutrition, Syracuse Jewish Family Service can easily leverage its network of partners in Onondaga County and our membership in Community Living Associates, Association of Life Care Professionals and the Unite Us platform to connect that person with the right resources from across the region.

Meals are delivered by friendly community volunteers on Mondays, Wednesdays and Fridays. A delivery includes one to three sets of meals, to last from one to three days. Each set of meals includes a lunch and dinner meal

(either served hot or served cold to be reheated), meeting two thirds of the daily nutritional guidelines for an older adult.

The delivery of nutritious and enjoyable meals as well as the social interaction with volunteers helps clients achieve peace of mind and meet their nutritional and emotional needs. Many family members of clients have reported great satisfaction with KMOW. They are reassured because they know someone will routinely check in on their loved one and that they are being supplied with nutritionally sound kosher meals.

Deborah Ellis has supported Kosher Meals on Wheels since 2012. As the coordinator, she oversees all aspects of the program from initial consultation with prospective clients, to organizing menus, assembling and packing meals and even conducting deliveries. “I’ve always felt a responsibility to others,” shares Ellis. “My work with Kosher Meals on Wheels feels meaningful because it allows me to help sustain the Jewish community that raised me.”

“Many people do not realize how impactful their gifts to the Federation are,” said Balanoff. “We not only fund the large institutions that make up our communal infrastructure, but we also fund programs that directly affect people each and every day of their lives for the better.”

The Third Seder

In the 1920s and 1930s, the custom of the Third Seder was invented in the United States as secular Yiddish alternative to the *sedarim* of the first two nights of Passover. Third Seders were public communal events which eliminated all religious and theological references from the Passover story. Credit for liberation from bondage is not given to God but to the people: “We were once slaves to a Pharaoh in Egypt, and we liberated ourselves.”

“The Third Seder sprouted as an institution among elements of eastern European Yiddish-speaking immigrants and their next generation that had already consciously abandoned the religious dimensions of Jewish life and affiliated themselves with organizations that advocated ethnic-cultural along with socialist aspects of a *veltlikhe yidishkayt* (secular, or worldly Jewishness),” writes Neil W. Levin. “Yet many of those Jews still wanted to preserve vestiges of the major holydays that most of their grandparents—if not their parents—had

observed in Europe; and they sought ways to perpetuate some of the most entrenched and attractive customs and ceremonies by reclothing and reimagining them in secular terms and in ways that would pertain as well to current circumstances and issues.”

Third Seders were lavish affairs. Important Yiddish writers were commissioned to create new texts and readings. Famous actors from the Yiddish theater performed as did well-known singers, accompanied by professional choirs and orchestras. The Seders were held on Sunday afternoons. A traditional

and kosher Pesah seder meal was followed by speeches and the reading of the Haggadah in Yiddish, interspersed with skits, choruses and dancing. The Seders were often political, supporting Zionism and Israel, especially the Israeli labor union movement. They were so popular that they filled the thousand-seat ballrooms of both the Waldorf Astoria and Commodore hotels in New York City. The 1953 *Histadrut* Third Seder had nearly four thousand attendees. The Arbeter Ring’s Third Seder is still celebrated in the 21st century in New York City. Renamed a “Cultural Seder,” it incorporates hopes for liberation from the tyranny of poverty, war, ignorance and hate. Religious elements are still entirely absent. Although some English is now used, Yiddish is the primary language of the recitations, poetry and songs.

Locally, the Third Seder is the name of Syracuse Jewish Family Service’s annual

fundraising drive to support Kosher Meals on Wheels. The SJFS Third Seder campaign raises awareness of the issue of poor nutrition. SJFS Executive Director Colleen Cicotta notes, “The Torah and Jewish tradition are explicit in commanding that we feed the hungry. In Isaiah 58:7, God commands us to ‘share [our] bread with the hungry and bring the homeless into [our] house.’ The Talmud explains that each Jewish community must establish a public fund to provide food for the hungry, and our sages explain that feeding the hungry is one of our most important responsibilities on earth: ‘When you are asked in the world to come, ‘What was your work?’ and you answer: ‘I fed the hungry,’ you will be told: ‘This is the gate of the Lord, enter into it, you who have fed the hungry.’ Through its Third Seder, SJFS invites all in the Jewish community to take a stand in the fight against hunger in Central New York

My Favorite Things About Passover

by the students of the CBS-CS Shul School



Broden E: I guess I just really like matzah ball soup. And the story of Passover is interesting to me.

Philadelphia VT: My favorite part of the seder is hiding the afikoman and then finding it, and sometimes I have seder at my grandma's house.

Olivia P: I like the meatballs my grandma makes and sitting at the table with my family.

Rachel W: Me and my family have our seder at Uncle Mark's house.

Bryce J: I like hiding the matzah and then finding it for afikoman.

Emma G: My favorite things are grape juice and hiding the matzah for the afikoman and finding it.

Ethan S: For Passover, I like hiding the afikoman in the bookcase.

Caitlyn C: We eat matzah and cheese a lot when it's Passover.

Sarah K: My gramma cooks a huge seder and it's really good.

Anya R: My favorite Passover foods are my grandma's matzah rolls and matzah balls.

Rachel P: I get to be with my family and get to make the food with my grandma.

Asher E: My favorite thing is the food. Eggs.

Daniel S: My favorite thing about Passover is having Matzah. I also like it when my family does skits. Whenever we hide the matzah at one grandma's house my mom hides 2 pieces, one for my sister and one for me.

Caileigh C: My favorite thing about Passover is that my grandpa hides the matzah and we try to find it and whoever finds it first gets a prize. I won twice!

Sorin J: I like being with my family.

Passover Customs From Around The World

Although the Passover story is the same all over the world, there are customs associated with the retelling that are unique to various countries.

Ethiopia

Ethiopian Jews strongly identify with the story of Passover and, because they lacked *haggadot*, read Exodus directly from the Torah. In some Ethiopian families, the matriarch destroys all of her earthenware dishes and makes a new set to mark a true break with the past. During the holiday, Ethiopian Jews refrain from eating fermented dairy, such as yogurt, butter or cheese. Matzah is homemade, often from chickpea flour. On the morning of the seder, a lamb might be slaughtered.



Iran and Syria

Iranian Jews lightly swing scallions at one another to represent the Jewish slaves who were whipped by the Egyptian taskmasters. They spill the ten drops of plagues wine into a container and discard it outside the home, because this part of the seder is felt very intensely. Syrian Jews pour their excess wine from the ten plagues into a goblet which is given to a single woman who wants to find a spouse, symbolizing hope and good luck.



Gibraltar

Jews from Gibraltar add real brick dust to their *charoset* mixture of wine, apples and nuts to not just symbolize the mortar used but to include real mortar.

Morocco

Moroccan Jews wear beautiful, embroidered kaftans and gelabas to the seder. At the start of the seder, the head of household holds his seder plate and walks it around the room, passing it over people's heads, quoting from the Haggadah that the Jews left Egypt in a hurry. Moroccan Jews celebrate the end of



Passover with *Mimouna*, a feast of lavish sweets and pastries. Tables are heaped with items symbolizing luck or fertility, many repeating the number five, such as dough with five fingerprint marks or five silver coins. Fig leaves, live fish, stalks of wheat and honey are also included. They visit each other's homes to celebrate and give out blessings. They throw pebbles in the ocean to protect their loved ones from evil spirits.

Yemen

Yemenite Jews sit on cushions on the floor, using a slab of wood as a table. The matzah they eat is soft like pita. The head of the household recites Hallel while the women roll and knead the dough which they bake it on a *taboon*, a metal ring with wood in the middle that they light on fire. While reading the Haggadah, one of the participants walks around the table with a sack on his back, as if he just left Egypt. They make their own wine and a special alcohol from dates and honey called "arak."

Spain

The *karpas* might be celery or parsley dipped into tears of vinegar, not salt water. Maror would be romaine, chicory or a green like arugula, not horseradish. *Charoset* is made from dates, apricots, oranges, pistachios, pine nuts and coconut. The *beitzah* is a *huevo haminado*, an egg slow-roasted in onion skins until creamy, pale brown and oniony. Artichokes or *apio*, a lightly sweet-and-sour combination of carrots and celery root, may be served as a first course. Spinach or leeks are mixed with potatoes and sometimes meat and made into fritters, meatballs or casseroles. Roast lamb is a popular main course, often accompanied by *minas*, baked dishes of layered matzoh, meat and/or vegetables.

Italy

The Roman seder plate is a basket overflowing with greens. The *maror* is a head of lettuce, next to a full stalk of celery, eggs, matzoh, salt water, a furry lamb's leg and *charoset*, a paste made of almonds, sugar and blood oranges. Main dishes include *pomodori col riso*, tomatoes stuffed with rice, *abbacchio* (roasted lamb), braised peas and roasted potatoes. The most notable Roman Passover food is *ciambelletta*, a simple sweet pastry dough made of flour, eggs, olive oil and sugar which, like matzah, had to be made within 18 minutes from start to finish on a clean surface.

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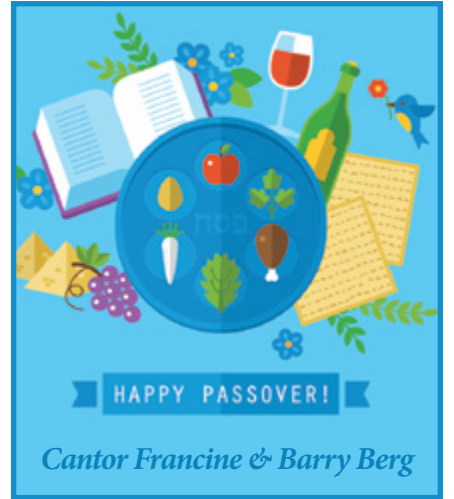
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Jewish Cook of the Month



Julie Tornberg

Julie Tornberg is a retired Jewish and secular educator, now a Tupperware consultant, who moved to Jamesville with her husband Bob to be near her grandchildren and children.

Where did you learn to cook?

I learned to cook as a child, at home with my mother, Lela Cohn. My first cooking class was with Rita Leinwand followed by classes in New York, Boston and everywhere I traveled. I also cooked with my mother-in-law, Renee Tornberg.

Why do you like to cook?

For me cooking is an expression of hospitality, family, community and togetherness. It is a way I express my creativity and compassion for others.

What is your favorite dish to prepare?

Currently, tajine is my favorite dish to prepare. It reminds me of Morocco and the excitement of exotic travels. I have simplified the recipe for American kitchens and tastes and made certain it was kosher. This recipe came from my travels and from two Fulbright Scholars who were studying at SU and cooked in my kitchen with me.



What is your favorite cooking secret/trick/hack/shortcut?

I will make something that can be used in multiple ways. Rotisserie chicken can become tacos, chili, nachos, chicken salad or the protein in a green salad. I do this for many things I make.

Could you please share a favorite kosher recipe that isn't terribly complicated?

Complicated in cooking depends on the cook and the time you have. I love to make this tajine which I think is easy but takes time.

MOROCCAN CHICKEN TAJINE

Chicken Tagine is a Moroccan dish prepared in a tagine, a teepee-shaped crockery or iron cooking vessel. A Dutch oven or other large pot may be used instead.



5 lbs. boneless skinless chicken or thighs, cut in cubes

1 cup olive oil

1 cup lemon juice

potatoes, parsnips, carrots, colorful peppers, zucchini or other

vegetables, cut in strips

2 onions cut in half circles

(The number of vegetables depends on the size of the cooking vessel.)

(The amount of spice used depends on your palate.)

1-3 tbsp cumin

1-3 tbsp coriander

1-3 tbsp turmeric

1-3 tbsp ginger

saffron threads

red pepper flakes

pickled lemon

pimento stuffed green olives

one bunch cilantro chopped

1. Mix the lemon juice and olive oil together and add spices to taste for a marinade.
2. Marinate the chicken as long as possible, preferably overnight in the refrigerator.
3. Mound the chicken in the center of the tajine or dutch oven.
4. Add lemon juice and olive oil.
5. Decorate the mound with vegetable strips, onions and olives.
6. If using a tajine, cover and cook on a heat diffuser on the stove over medium heat for one hour.
7. Decorate with cilantro.

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Tupperware was developed in 1946 by Earl Silas Tupper in Leominster, Massachusetts. Tupper's plastic containers featured a patented seal which made them airtight. Brownie Wise, a sales representative at Stanley Home Products, recognized Tupperware's potential, but realized that marketing it required a creative strategy. Thus was born the Tupperware Party.

In her book *Charismatic Capitalism: Direct Selling Organizations in America*, sociologist Nicole Biggart points out that direct sales work has been, and still is, appealing to women and men with no credentials and little wealth. Tupperware Parties enabled women of the 1950s to earn an income while not neglecting their domestic duties. Wise's Tupperware home party business was built on the framework of the relationships in families, churches and neighborhoods. "Tupperware Ladies" in suburbia and ethnic urban neighborhoods were people with large family and friendship networks. Tupperware's expanding pool of dealerships offered them entry, with no college education and limited capital, into America's middle class consumer culture.

Julie Tornberg is neither a first-generation immigrant nor an uneducated person. She grew up in Los Angeles and has

a degree from California State University Northridge as well as graduate course work at Hebrew Union College. After having spent many years teaching and administering in both general and religious schools, when she came to Syracuse, she became Director of Youth and Education at Congregation Beth Shalom-Chevre Shas, a position she held for four years. Sometime after she retired in 2017, Julie became a Tupperware consultant.

"My Tupperware consultant told me I purchase too much Tupperware not to sell it," Julie recalled, laughing. "I really like the product and have used it for years. I think it is a great product, worth the cost." As a Tupperware consultant, she discusses people's needs and helps them come up with solutions. "I enjoy finding solutions to problems that people have. Examples would be pantry storage, the

use of Tupperware in general and even cooking tips to make it all simple. The newer products are sophisticated, and I am happy to share what I know. When my customers are happy, then I am happy." Julie sells to people individually, in groups and via her website (www.my.tupperware.com/julietornberg). She enjoys having Tupperware parties, online or in person. "With parties of any kind, I love giving free Tupperware to hosts," she says.

Julie has gone to Tupperware Jubilees, which she enjoys because she likes "to see all the people who also care about Tupperware and make amazing lives selling the products." Her work is clearly a labor of love, although when asked whether there is a Jewish dimension to it, she laughs again and responds, "The only thing Jewish about Tupperware is me!"

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» Book Review

The Ultimate Passover Planner by Rae Shagalov

Reviewed by Anick Sinclair

"This is the most faux soul-searching, self-righteous, cringe-worthy, tree-hugging, granola-crunching, pie-in-the-sky book about Passover ever written," were my first thoughts when flicking through this book.

To be fair, I'm not generally a fan of coloring pages, self-help meditations and pretentious insights, so I did do a bit of eye-rolling before sitting down and actually trying to decipher the meaning and message of this book.

The premise is to help the homemaker get through Passover prep while still staying sane and maintaining self-care. This is a novel notion for those of us who battle through an intense period of cleaning, cooking, planning and executing for a couple of weeks annually in April.

Shagalov claims to help you "Prepare for a Peaceful Panic-Free Passover." The



idea that busy means stressful is the concept that evades me. Yes, the lead-up to Passover is a busy time, with seemingly endless TO-DO lists but most of us have reams of lists guiding us

through our regular lives anyway. How is coloring in a mandala going to get your shopping done? How is reading a quick quote, such as "A person is affected by his or her actions," going to get me through expelling *chametz* from the living room?

The book is full of empty pages for monthly planners, endless cleaning, cooking and self-care checklists for the reader to fill in, along with notes on what needs doing in every room and which meals you've been invited out to. The recipes are very thin on originality. Yes, we understand almonds feature in nearly all dishes. Then more lists for house-keeper tasks, chores for children and chores for spouses. But isn't this just regular life? Why are we panicking because we have a deadline once a year?

The idea that Shagalov pre-warns her audience that they're about to enter a stressful period, then urges them to sit down, make a cup of tea and do a bit of coloring, is the most cringe-worthy part and it doesn't wash with me. Are we so stressed that we need 101 Soul Tips meditations to survive? Or are we so chill about the process that we've got nothing better to do than sharpen coloring pencils? Pick a lane!

Shagalov is self-admittedly "not the best *balabusta*" herself and boldly discloses that most of her tips come from Jewish women on Facebook (the biggest shudder). Yet, as someone who has been making Passover in my married home for 20 years, this book falls short of real tangible recognition of what it means to MAKE PESACH. Yes, there's a lot of planning involved. Yes, we all have lists and sometimes you want to tear your hair out. Sure. But ultimately that's part of what makes a family Passover so great...the build-up, the anticipation and even shouting matches with the kids. But isn't that the intrinsic message of Passover? We worked hard and we persevered?

This book might be helpful for a first timer because one's own input can be referred to for many years to come. But essentially, please....enough of the kumbaya!

Anick Sinclair hails from London, England but is now is a happy resident of Syracuse, ensconced in the local Jewish community, with her husband, three teenage sons and beloved pooch.

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» Book Review

The Fran Lebowitz Reader

Reviewed by Angela Locke

If you're a Netflix fan, you may know Fran Lebowitz from the Martin Scorsese series called *Pretend It's a City*, shot pre-COVID in various locations around New York City. *Pretend It's a City* consists of interviews, commentary, and fun footage, past and present, of Lebowitz being her astute, articulate, annoying, argumentative self. Her complaints about pretty much everything validate our own dissatisfactions, but she's smarter and hipper and more devil-may-care than most of us. Plus, she's famous. And she's coming to Syracuse.

The Fran Lebowitz Reader is not new. Even in 1994 when it was published, it was nearly fifteen years old. It combines two of Lebowitz' bestsellers. *Metropolitan Life* came out in 1978 when Lebowitz was 28 years old; the other, *Social Studies*, was published three years later. Though Lebowitz had been known in all the trendy NYC circles prior to publication, these books catapulted her to fame outside of her chosen home. And why not? Who can resist, for example, her lighthearted food observations? This one reminds me of the danger of my making challah from scratch: "A loaf of bread that is more comfortable than a sofa cannot help but be unpalatable," yet "Bread that must be sliced with an ax is bread that is too nourishing."

In a more controversial chapter, Lebowitz, a true misanthrope, states that even though "Democracy is an interesting, even laudable, notion" especially compared to Communism and Fascism, one of its biggest drawbacks is its "tendency to encourage people in the belief that all men are created equal." Just taking a look around, she says, one can "see that this is hardly the case," yet "a great many remain utterly convinced." She goes on to discuss the Bill of Rights, reassuring us that she does not "possess unreasonable and dangerous dictatorial impulses" (of course she does, as do we all in our worst and most private moments), and she would "curtail undue freedom of speech" only "in such public arenas as restaurants, airports, streets, hotel lobbies, parks and department stores." Lebowitz's comedy speaks to our inner curmudgeon.

Many of her references are dated, most likely appealing either to history buffs or those of us who are of the same generation. If you remember the Cold War and the nuclear arms race under President John F. Kennedy, if you remember going under your desks in elementary school (as if that would have helped if we'd been nuked), chances are you will enjoy her chapter called "Better Read Than Dead" and her commentary on Soviet Communism compared to her own version of a free, capitalist life lived north of Fifty-Seventh Street.

The social commentary in *The Fran Lebowitz Reader* often heralds the development of our current realities. For example, in her chapter



called "When Smoke Gets in Your Eyes...Shut Them," she, an ardent and unapologetic smoker, laments the advent of non-smoking sections in restaurants and hospitals. (Remember those?) To those who find smoking objectionable, she commiserates. "I myself," she says, "find many—even most—things objectionable. Being offended is the natural consequence of leaving one's home." Imagine her mood now when she wants to light up in public.

How about her advice to teenagers foreshadowing the proliferation of selfies? "Should you be a teenager blessed with uncommon good looks, document this state of affairs by the taking of photographs. It is the only way anyone will ever believe you in years to come." Nowadays, you can have 50,000 photos of yourself by age 15.

On public music: Have you ever been annoyed by the music in, say, Wegmans or Rite Aid? How about the endlessly repeating computer riffs when you're on hold for anyone, whether a private business, a doctor or a government agency? Or, possibly the worst, music that is pumped into outdoor spaces? We have our very own outdoor music in Marshall Plaza. Who chooses the selection anyway? Not a musician, certainly. In her chapter entitled "The Sound of Music: Enough Already," Lebowitz talks, hilariously so, about all the places music *is* where it *should not be*. In the section called "Music Residing in the Hold Buttons

of Other People's Business Telephones," she reminds us that holding "silently" is the "way it was meant to be, for that is what God was talking about when he said, 'Forever hold your peace.'" She unknowingly predicts a social development that will become a part of our everyday lives.

Lebowitz, sure that her opinions are the correct ones, addresses issues from nightlife behavior to sports, from pedicures and plants to the Pope and the Catholic Church. She never backs away from giving others advice, and you may find something of yourself in her chapter called "An Alphabet of New Year's Resolutions for Others."

On the downside, there are a great deal of New York-isms that I do not get, since I don't know New York well. And there are other things that are too far out for me to get. I chock this up to my own intellectual limitations. *You* may understand everything she says. If that's the case, practice Fran Lebowitz's form of kindness, and please don't call me to explain.

Angela Locke is a writer and teacher who recently retired from her position as Facilitator of the English Language Program for Adults for the Syracuse City School District.

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Jewish News From Israel and Around The World 1933-1945



1933:

Dachau Concentration Camp Opens. The first Nazi concentration camp was established to incarcerate political prisoners, primarily German Communists, Social Democrats, trade unionists, and other political opponents of the Nazi regime. During

its first year, the camp held about 4,800 prisoners.

Albert Einstein Quits Germany, Renounces Citizenship. Facing persecution and violence for his anti-Nazi stance and as a Jew, Albert Einstein renounced his German citizenship.

Nazis Boycott Jewish Businesses.

In the first nationwide, planned action against Jews, Nazis boycotted Jewish businesses and professionals throughout Germany.

German Students, Nazis Stage Nationwide Book Burnings. University students in towns throughout Germany burned tens of thousands of “un-German” books as part of the Nazi push for state censorship and control of culture.

German Law Authorizes Sterilization for Prevention of Hereditary Diseases. Germany declared a new law that authorized forced sterilization of certain people with mental or physical disabilities or illnesses.

1935:

Hitler Announces Nuremberg Race Laws. At their annual party rally, Nazi leaders announced new laws that defined Jews as a “race” and stripped them of basic citizenship rights.

1938:

Germany Annexes Austria. The Anschluss expanded the German Reich and set into motion a Jewish refugee crisis.

Evian Conference Offers Neither Help, Nor Haven. Delegates from 32 countries meet in Evian, France, seeking solution to refugee crisis. They express sympathy for refugees, followed by excuses and inaction.

Anti-Jewish Riots Convulse German Reich (Kristallnacht). In an organized act of nationwide violence, Nazis and collaborators burned synagogues, looted Jewish businesses and killed dozens of Jewish people.

1939:

Jewish Refugees Desperately Seek Safe Harbor. The St. Louis was forced to leave Havana harbor. As the ship traveled up the Florida coast, passengers anxiously plead for refuge in the United States.

1941:

German Government Forces Jews to Wear Yellow Stars. Germany decreed that Jews over the age of six were required to wear a yellow Star of David on their outer clothing in public at all times.

1942:

FDR Authorizes Incarceration of Japanese Americans. Executive Order 9066 authorized removal of Japanese Americans from designated military zones on the West Coast and their detention in internment camps.

Police Round Up Paris Jews—Deportations Feared. French police round up thousands of Jewish men, women and children throughout Paris and detain them under appalling conditions in the Vélodrome d’Hiver.

Nazi Plan to Kill All Jews Confirmed. Rabbi Stephen Wise’s press conference was the first time the Nazi plan to kill all Jews was publicized.

Allies Denounce Nazi Plan to “Exterminate” the Jews. Allied governments issued a declaration promising retribution for the murder of European Jews.

1943:

Warsaw Ghetto Jews Revolt. The Warsaw ghetto uprising began after German troops and police entered the ghetto to deport its surviving inhabitants. It took the Germans a month to crush the resistance.

Danes Help Jews Escape to Neutral Sweden. From September 20 into October 1943, over 7,000 Danish Jews escaped to Sweden with help from fellow Danes.

1944:

Deportation of Hungarian Jews Begins. In less than two months, nearly 440,000 Jews were deported from Hungary in more than 145 trains. Most were deported to Auschwitz.

FDR Shelters Refugees in Oswego, NY. President Roosevelt calls for a “free port” for refugees at Fort Ontario in Oswego, NY.

First Public Reports on ‘Extermination Camp’ at Auschwitz. The War Refugee Board released a detailed report about mass murder by gassing at Auschwitz and Birkenau.

1945:

Eisenhower Asks Congress and Press to Witness Nazi Horrors. General Eisenhower invited members of Congress and journalists to see the newly liberated camps so that they could bring the horrible truth about Nazi atrocities to the American public.

Source: United States Holocaust Museum

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The Untold Story of America's Efforts to Save the Jews of Europe

Rebecca Erbelding is a historian of American responses to the Holocaust and a historian, archivist and curator at the United States Holocaust Memorial Museum.

She is the author of *Rescue Board: The Untold Story of America's Efforts to Save the Jews of Europe*, winner of the 2018 JDC-Herbert Katzki National Jewish Book Award for Writing Based on Archival Material, and the first book to tell the War Refugee Board's full story.

Rescue Board details the work of the War Refugee Board, a US government agency run by a group of Treasury Department lawyers, most of them in their 30s, which rescued Jews during the Holocaust. They begged, borrowed, bribed, laundered money, falsified documents, opened a refugee camp and threw the weight of the United States government behind their plans, ultimately saving tens of thousands of lives.

Until January 1944, the United States had no policy regarding the mass murder of Jews we now call the Holocaust. On January 16, 1944, Secretary of the Treasury Henry Morgenthau, Jr. and several members of his staff pleaded with President Franklin Roosevelt to create the War Refugee Board and establish a policy of relief and rescue. The WRB staff, almost all young Treasury Department lawyers, opened a refugee camp in Fort Ontario in Oswego, started a psychological warfare campaign, sent false papers into enemy territory and negotiated ransom offers with Nazis.



Reading The Names Of Those Lost In The Holocaust



The memory of the Holocaust grows more distant for each new generation. Only by remembering can the repetition of history be prevented. On Tuesday, April 26 at 7:30 pm, the annual community Yom HaShoah Memorial Observance will be held via Zoom.

Federation's *Community Book of Remembrance* contains the names of those who were lost during the *Shoah*, submitted by their families and friends in Central New York. These names are read by our community's rabbis and students from the Epstein School of Jewish Studies during the program.

If anyone in the Central New York Jewish community wants the names of family members who were lost during the Holocaust recorded in the Book of Remembrance and read each year, please send them to bdavis@jewishfederationcny.org.



YOM HASHOAH COMMUNITY HOLOCAUST COMMEMORATION TUESDAY, APRIL 26, 2022 7:30 pm

The Jewish Federation of Central New York, the Syracuse Rabbinical Council and the Rabbi Jacob Epstein School of Jewish Studies will hold a commemoration of the Holocaust on Tuesday, April 26 at 7:30 pm. The program will be on Zoom.

At the program, the names of relatives of local Central New York families who perished will be read.

SPEAKER: Rebecca Erbelding
"American Responses to Jewish Refugees:
Wrestling with Fear and Moral Responsibility"



To receive the link to the program, please email bdavis@jewishfederationcny.org.

The Yellow Candle Project



The Yellow Candle Project is designed to help young people remember Jewish Holocaust victims on Yom HaShoah and broaden their understanding of the Holocaust in the safe space of their homes.

Central New York students enrolled in the Day School, Community Hebrew School and Epstein School will be able to join with others around the world this year in participating in the Yellow Candle Project, a project of Maccabi GB. Federation will distribute yellow

remembrance candles to the students and teachers in each of the schools it sponsors.

Each Yellow Candle comes with a card with the name, age, date and place of death of someone who perished in the Holocaust. Participants are invited to light their candles on the eve of Yom HaShoah on April 27th and to post an image of their lit candle at #YellowCandle, thereby creating a world-wide collective communal memorial. If they prefer, they may light their candles during the Central New York virtual community commemoration on April 26th at 7:30 pm and post their pictures at #jewishfederationcny.

There will be a limited number of candles available for purchase locally. The candles cost \$5 apiece and pickup will be at Congregation Beth Shalom-Chevre Shas, 18 Patsy Lane, upper lot on Thursday, April 21 from 5-6 pm and Sunday, April 24 from 12-1 pm. To reserve and purchase a candle, please email yellowcandleproject@jewishfederationcny.org.

The Banning of *Maus* and Other Jewish Books

On International Holocaust Remembrance Day, Art Spiegelman's graphic novel *Maus: A Survivor's Tale*, the only graphic novel to win the Pulitzer Prize for literature, was banned by a school board in Tennessee, an action that called to mind the Nazi book burnings that preceded the Holocaust. Ironically, the ban drove *Maus* to the No. 1 spot on Amazon's bestseller lists in the categories of satire, comics and graphic novels and the No. 7 spot overall for all book sales.

The 1986 graphic novel was taught in the eighth grade. It describes Spiegelman's parents' harrowing experiences during the Holocaust when they were imprisoned in Auschwitz. In *Maus*, Jews are depicted as mice, Germans as cats, Poles as pigs. The Tennessee school board's objections to the novel involved two "cuss words" ("bitch" and "god damn") and the depiction of "nudity," although the nakedness depicted was that of animals, who don't wear clothes.

The banning of *Maus* is not the first incidence of the banning of Jewish books in the United States. Joseph Heller's *Catch 22* and *The Diary of Anne Frank* were also banned. Angela Locke, a local author and educator, visited the topic of banned Jewish books for the *Jewish Observer*.

Librarians are gearing up for another yearly onslaught of book challenges in school and public libraries across the States. The unprecedented number of books challenged in 2021, not unexpectedly, include books about racism and racial relations, police brutality, LGBTQIA+ experience and sexuality. Twenty-one commonly challenged books in '21, according to Business Insider, include *Stamped: Racism, Antiracism, and You* by Jason Reynolds and Ibram X. Kendi, *All American Boys* by Jason Reynolds and Brandon Kiely Anderson and *The Hate U Give* by Angie Thomas, *Speak*, about rape and its aftermath by Laurie Halse, *And Tango Makes Three*, by Peter Parnell and Justin Richardson and *George* by Alex Gino. Some classics are on the oft-challenged list including *To Kill a Mockingbird*, *Of Mice and Men* and *Tom Sawyer* and *Huckleberry Finn*.

Many of these challenges and subsequent removals from the shelves don't make it to the news. But the most recent school board banning of a book,

in this case a book used in the study of the Holocaust, has put the subject of censorship back at the dining room table where it belongs. *Maus*, a graphic (in both senses of the word) accounting of the horrors of the Holocaust and its devastating consequences, by Art Spiegelman, was, by unanimous vote, removed from the schools in McMinn County, Tennessee, for "profanity," "nudity," "violence and suicide" and because it was "too adult-oriented."

Maus is nonfiction. It tells the story of Spiegelman's own parents, both of whom survived Auschwitz-Birkenau. His father narrates the story of the past; Spiegelman narrates the aftermath, which includes Spiegelman's difficult relationship with his father and the loss of his mother to suicide in 1968. The cartoon illustrations that depict Jews as mice and Nazis as cats do not lessen the horror. I wondered what group that Tennessee school district was protecting. After all, I myself wouldn't read this book to my eight-year-old grandson. But it



wasn't eight-year-olds; it was eighth graders.

"It shows people hanging. It shows them killing kids," a board member pointed out. It's not "wise or healthy" to "promote" this kind of "stuff." What "stuff" exactly is it not good to "promote?" The killing of children? Or the telling of true stories? In their official statement, McMinn Board of Education says, "The atrocities of the Holocaust were shameful beyond description, and we all have an obligation to ensure that younger generations learn of its horrors to ensure that such an event is never repeated." What exactly does the Board suggest? Are we obligated to make the teaching of the Holocaust to children, tweens and teens *palatable*? But even the diary of a teenaged girl is continually challenged.

The Diary of a Young Girl, Anne Frank's diary, used in middle and high school curriculum, has no doubt done more for keeping alive the knowledge of the Holocaust than any other book. As did many of us, I read it in my early teens, in the edited version. When Otto Frank, Anne's father and the only member of the Frank family to survive, agreed to have the diary published, two parts that cause controversy today were not there: an unflinching description of Anne discovering her own female anatomy and criticism of her mother. The diary, in the initial edited form, was first published in the Netherlands in 1947 and in English in 1952. To date, it has been translated into 70 different languages.

The challenges to the diary began almost immediately after its initial publication and have not stopped. From Holocaust deniers who accuse it of being fake to parents upset

with Anne's anatomical description, her new curiosity about sex, or her criticism of the adults around her, the diary continues to be challenged. What is painfully ironic, of course, is that, as the Holocaust unfolded, books were banned and burned, artists and intellectuals were persecuted and hunted, and politicians fanned those flames of hatred. The banning of books did not then, nor does it now, exist in a political vacuum.

When we talk about book banning, what do we mean? For our federal government to outright ban a book, they would have to defy the first amendment. In fact, the federal government has done this. The most notorious example is that of Henry Miller's *Tropic of Cancer* and, later, *Tropic of Capricorn*. Published in France, these books were not allowed into the United States. Even years later, when they were published in the US, they led to obscenity trials which, ostensibly, made a distinction between pornography and literature.

Countless books have been banned—i.e. made unavailable—by school and public libraries. Books are banned based on their being challenged. The number of books that have been challenged isn't measurable. The Office of Intellectual Freedom estimates that the results of 82-97% of book challenges go unreported. A lone parent or preacher or politician, or any insulted or disgruntled person, can challenge a book. Most parental challenges are based on what is deemed "offensive" or sexually explicit language. A book that is challenged but not banned can still be hidden or censored.

The urge to censor comes from all sides of the political spectrum. When you think about the political and social gulch of the past few years, you can guess why challenges have increased. Those who believe that the free exchange of ideas is the cornerstone of a world worth living in need to keep their eyes open, speak up in favor of free speech and check their own prejudices lest they threaten the very freedoms Americans hold dear.



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A Conversation with Art Spiegelman

by Michale Schueler

Over 10,000 participants tuned in to listen last month as Art Spiegelman discussed his award-winning book *Maus* and his thoughts on the McMinn County School Board's decision to ban it from the eighth-grade curriculum. "A Conversation with Art Spiegelman" was sponsored by the Jewish Federation of Greater Chattanooga, B'nai Zion Congregation, Mizpah Congregation, Evangelical Lutheran Church of the Ascension and The Tennessee Holler.

Spiegelman began by reacting to the ban. He explained that while reading the board minutes, he tried to parse out what happened using a "malevolence to ignorance scale." He expressed disappointment in how the "naked corpse" of his mother was characterized as a "nude woman" and confusion at how



"relatively mild words" had been used to justify the ban. Spiegelman was also

unimpressed that his past employment was used against him. "Everything about the minutes kept bringing things up like, *he worked for Playboy, how can he possibly be a reliable guide for kids,*" he said, "As if I speak the same in every situation. I don't quite."

Spiegelman went on to condemn "dumbing down" the Holocaust, arguing that children are able to understand and contextualize complex concepts, especially when guided by passionate, effective educators. Indeed, Spiegelman spent much of the session discussing the role of teachers and public education. He affirmed his trust in teachers, calling for higher pay and greater freedom in the classroom. He decried the current nation-wide effort to control what teachers discuss in their classrooms as authoritarianism.

"Authoritarians like authority," he said, "and they want to be able to make sure that it's always present and in their hands." He maintained that controlling what children can read or see makes them "less able to think, not more."

At the end of the session, Spiegelman took questions from students. When

one student asked why he thought people were afraid of *Maus*, Spiegelman answered, "I think the fear has to do with... this is a dangerous world. It's getting more dangerous. Are you going to try to confront it in a way that's useful or hide your head in myths and stories that are heartwarming? I don't think it's the dirty words that are really scary."

Another student asked, "When books are being banned, how can we trust that what we are being taught in schools is the truth?" "Oh my dear, you can't," Spiegelman sighed. "That's why you have to learn how to read, how to think, and how to contextualize on your own... Banned books are the books to seek out first."

"It has to do with reading more," he told us. "Not reading less."

Michale Schueler is a Syracuse native, an SHDS and Epstein School alum and a current senior in the Joint Program between Columbia University and the Jewish Theological Seminary. Next year, she will be pursuing a master's degree at the William Davidson School of Jewish Education.

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*60th Anniversary logo by Lisa Levens

OMA: Opening Minds Through Art

by Rose Scheer and Julia Zames

Our OMA experience has changed our life. OMA stands for Opening Minds Through Art. During an OMA program, volunteers assist residents at a nursing home, and help them create an art piece that allows them to express themselves. They get choices on colors, textures and so much more. At the end, when all art pieces are completed, their piece is shared and discussed with the other participants and the volunteers that helped.



We are seventh graders at the Epstein School and the elective we chose is OMA. During OMA classes, we learn about how people with dementia think and act and how we can help them have a fun experience. For three Sundays now, we have been able to go to Menorah Park and do this program. We must admit, at first, it was quite intimidating. Once we got to interact and make conversation with the residents, we realized that they are just like us. We have been able to learn so much about this disease while being



in this program, and most importantly build a relationship with the residents.

Each of us worked with three different people and we learned that they are all so different and have such different personalities despite the disease they have. Rose worked mostly with Fran. She has a very bubbly personality and was very fun to talk to. Julia worked most with Dolores. They have a lot in common and built a strong relationship and discussed a lot with each other. Before and after they create the art piece, we ask them how they are feeling. Most times, our partner's mood always gets more happy.

This program was very rewarding for us. It was really amazing to get to see the impact we were able to make on the residents and how happy they got during the program. We are so glad about the relationships we built and can't wait to make more in the future. We are so excited to continue doing this program in the spring semester of Epstein and recommend it to any other students.

M-Power U Celebrates Fifth Anniversary

"Participating in the M-Power U program, I have become confident that I can make more worthwhile contributions to others in my life," explained Gary Steffan, a participant since the program's inception.

M-Power U: a Learning Community for Early Memory Loss is a signature program of Syracuse Jewish Family Service. For five years, the program has held weekly meetings designed to promote optimal brain health to persons coping with early memory loss or other cognitive changes. On the occasion of the fifth anniversary, Ellen Somers, assistant director of SJFS, toasted the group's participants and recognized four members who have attended the program since its 2017 beginning.

M-Power U is an evidence-based program that provides education on lifestyle strategies, opportunities to socialize with peers and cognitively challenging activities designed to empower group members to engage in self-care and



learn new skills to keep themselves as healthy as possible. Participants assist in the ongoing development of the curriculum to ensure that it is responsive to their needs. The program offers a wide variety of classroom activities, including speakers on a range of topics, as well as outings to cultural, art or historical venues like the Everson Museum and the Onondaga Historical Association.

"All of these learning experiences paved the way for our growth in programming and in membership. Our second class of M-Power U, the Arts & Minds program, provides additional opportunities for supporting brain health using the creative arts," stated Somers. SJFS Director Colleen Cicotta added, "Because of the success of our members and the creativity and skills of our staff, we are also growing M-Power U to offer a section to individuals with Parkinson's disease. The participants and staff have created a uniquely supportive community environment that promotes group cohesion and a welcoming atmosphere for new members."

As the human services arm of the Jewish community, SJFS is dedicated to holistic, preventive and wellness-oriented services for all residents of Central New York. **For more information on SJFS and all its programs, call 315-446-9111 x234 or visit www.sjfs.org.**





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Tuesday Night Live at the Epstein School

In-person learning returned for students in grades 7-12 at the Rabbi Jacob H. Epstein School of Jewish Studies in March. Adhering to COVID-19 protocols, they had met at Congregation Beth Sholom-Chevra Shas for the fall term but went remote during January and February. “When we were planning the calendar for this school year, the Board agreed that it would be prudent to build in a shorter, exclusively remote winter session. At the time, which was before both the Delta and Omicron variants, but after vaccinations became available for adolescents, it seemed like it might have been an overly cautious decision. Now, in light of both variants and this winter’s unprecedented infection rates, it was clearly the right move,” reported head of school, Aaron Spitzer. “We may keep the remote winter session in future years. It saves families from having to drive to Epstein during the darkest and snowiest months. However, we will make the decision once we have feedback from our students, their families, and our faculty.”

The new spring term will offer students a mix of new and familiar classes. Tenth graders will spend the first hour studying the *Shoah* with Scott Miller. Ora Jezer will continue to engage the 9th grade, while Rabbi Shore challenges 7th and 8th grade students with “Moral and Ethical Dilemmas.” Rabbi Kunin’s inaugural college-credit earning class for the Epstein School will conclude in May. Elective choices for the spring include Modern Hebrew with Moshe Alfasi, “Who’s Jewish in Entertainment?” with Scott Miller and “What Comes Next? Jewish Life After High School” with Ora Jezer.

In preparation for the community *Yom HaShoah* commemoration, students came together on two Tuesdays in March for special presentations and also learned as a whole community as part of the Epstein School’s Purim and Pesach celebrations. Central to the Epstein School’s Purim celebration was a food drive with two opportunities for the community to drop off non-perishable food items.

Fair Share at Sixty

by Joanne Villegas



While a fair share dues model is not unique today, when it was implemented at Congregation Beth Sholom-Chevra Shas (CBS-CS) decades ago, it was revolutionary. Back in the 1960s, it was common practice for synagogues to conduct financial reviews of potential members. This could include requesting checkbooks or tax returns. The founding members of CBS-CS rejected this practice and, in the process, revolutionized congregational life in Syracuse.

Since its beginning, CBS-CS has stressed equality for all members. Hence, there are no names or plaques on items in the synagogue. The founding members felt strongly that there be no emphasis on a person’s worth by the money he or she gives, but instead by their volunteerism, work on committees and participation during religious services. Even today, CBS-CS members are not told what to give but choose their own dues. In addition, no one in the shul knows the amount anyone else gives, except the bookkeeper and the financial vice-president.

“The best example of this commitment to equality and ‘financial fairness’ was when we were adding the school wing to the building,” recalled Ettarae Alpert. “A member family wanted to give \$10,000 so that we would put their name on the new wing. We turned it down – no names,” she said.

Every member at CBS-CS is encouraged to participate fully through volunteerism and collaboration with the larger community as they see fit. To CBS-CS members and founders, the practice of fair share dues promotes Jewish values and education for all children and adults when they join. The history and founding principles of CBS-CS, including the practice of fair share dues, is on full display this year in celebration of the 60th anniversary of its founding on July 15, 1962.

SU Professor Shana Gadarian to Discuss “Pandemic Politics” at Temple Concord

by Chana Meir

Shana Kushner Gadarian will discuss her book, *Pandemic Politics: How COVID-19 Exposed the Depth of American Polarization* on April 24 at 3:30 pm as part of Temple Concord’s Regina F. Goldenberg Cultural Series. Gadarian is a professor and chair of the Department of Political Science at Syracuse University’s Maxwell School of Citizenship and Public Affairs.

Gadarian co-authored this in-depth account of “a uniquely American tragedy” with Sara Wallace Goodman and Thomas B. Pepinsky. Based on an analysis of survey data looking at policy attitudes, behaviors and evaluations of government from March 2020 to April 2021, Gadarian and her co-authors conclude that the former president, by putting his needs above those of the nation, created a polarization that severely hampered efforts to bring the pandemic under control. This, they say, resulted in a death toll from COVID-19 that was higher than any war or public health crisis in American history and that was not inevitable.

“As early as March 2020, we saw differences in health behaviors by the party someone identifies with,” Gadarian told *Raw Story*, an investigative newsletter. “These partisan gaps that we saw early on have stuck around.” Gadarian believes that this politicization has profound and troubling implications not only for public health, but for the future of democracy itself.

The event may be in-person and available on Zoom or it may be exclusively virtual. Please check the events calendar at www.templeconcord.org for updates and to register.



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L'dor v'dor Through A Multi-Modality Approach

The headline is an academic mouthful, but the reality is much cooler. The Syracuse Community Hebrew School, which reopened to in-person instruction in March, brought a very enhanced program to its 65 students. Going remote during the worst of COVID caused the school to reexamine its delivery system, and the ingenuity brought to the task paid many dividends.

Using technology in dynamic ways, SCHS is reaching out to people in our community and internationally. They are partnering with Syracuse Jewish Family Service for intergenerational video communications between Menorah Park residents and students and working with a school in Israel in a student-to-student video pen pal program. Key to the success of these efforts are “owls,” little robots with six cameras on them, which put everyone on the screen fully integrated into the action. “I’m so excited about these new options,” said Ora Jezer, the school’s educational director. “Andrea Waldman, our co-director, worked at full speed to research, test out and put together a magnificent technology support program.”



Creativity lies at the heart of Community Hebrew School’s curricula. The work of

students in advanced art class, based on the school’s *tefillah* curriculum, will be displayed throughout the Menorah Park campus. The students will also investigate micrography, a uniquely Jewish art form. Students in the 6th grade drama class are preparing a reenactment of the Exodus story to be presented at The Oaks and to the Epstein School of Jewish Studies. Students in Hebrew language classes, working with community Hebrew educator Moshe Alfasi, video themselves speaking Hebrew to their counterparts in Leah Eve Jezer’s English class in Israel. The Israel video pals respond in English.

The school is getting recognition from across the country for its work. Ora Jezer has done four training sessions for other schools and may soon present at a national conference. The school receives many inquiries about its use of technology and its color-coded synagogue-based siddur, the product of one and a half years of work with clergy from the school’s sponsoring synagogues: Congregation Beth Sholom-Chevre Shas, Temple Adath Yeshurun and Temple Concord. “It was a lengthy but exciting process,” Jezer noted. She said that it was particularly noteworthy and moving that the clergy of the three synagogues paid for the publication of several hundred copies of the siddur which were delivered to students at their homes. “Not every community can do this,” she said. “It involved a lot of collaboration and trust.”

Pesah Programs at Temple Adath Yeshurun

by Sonali McIntyre

Temple Adath Yeshurun is pleased to offer a Walk-Through Seder for children, led by Cantor Esa Jaffe and Ms. Alicia Gross, and Songs of Passover led by Cantor Esa Jaffe.

The Walk-Through Seder will take place on Sunday, April 3 at 11:00 am on the spacious outdoor grounds of Temple Adath Yeshurun. Families will explore the Passover seder in new ways as they walk through different stations. Each station will feature fun and engaging Passover-related activities and is for young families with children in pre-k through school age. Siblings are welcome to join as well. Registration is required as are masks for everyone age 2 and older. **To register, please contact Cantor Jaffe at ejaffe@adath.org or Ms. Alicia at alicia@adath.org.**

On Sunday, April 10 at 7:30 pm, Cantor Esa Jaffe will lead Songs of Passover via Zoom. Participants will sing, listen and share music leading up to Passover. TAY invites members and the community to come to listen, learn a new song, sing some familiar melodies and enjoy being with others who are sharing the same experience. **For joining information, please email Cantor Jaffe at ejaffe@adath.org.**

For more information about TAY, its programming and Passover resources, please visit www.adath.org.

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JCC Annual Meeting and Gala to be held May 22, 2022

On Sunday, May 22 from 11 am to 2 pm at Ower Vineyards in Cazenovia, the Sam Pomeranz Jewish Community Center's biggest and most important annual fundraiser is making its much anticipated return. The JCC's 161st annual meeting and gala will feature an awards ceremony recognizing a wide range of outstanding service in support of the JCC and the community.

The gala's "New York City Style Brunch" will again be catered by Essen New York Deli of Brooklyn, following a welcoming cocktail hour with hors d'oeuvres. After a brief business meeting, five awards will be presented. "We are delighted to recognize another superb group of honorees this year," said Marci Erlebacher, JCC executive director. "The amazing service and support that these individuals have given to the JCC and to the local Jewish community is truly remarkable."

The gala's proceeds provide significant funding for scholarships for the JCC's early childhood, after school, summer camp and senior programs. Thanks to last year's

gala, the JCC granted a substantial amount in scholarship requests, served over 6,000 meals to seniors and offered fitness classes at a discount to those in need.

Invitations for the event will be mailed out the middle of March. Affordable corporate and individual sponsorships are available, as well as advertising spots in our program booklet, with an April 29th deadline. Our booklet is mailed to over 3000 homes and businesses. **For tickets, event sponsorships, advertising or to place a congratulatory message in the program for any of this year's honorees, contact Erin Hart at 315-445-2360, ext. 112, or ehart@jccsyr.org.**

Matthews Grant To Benefit JCC Children's Programming



JCC Executive Director Marci Erlebacher holds the Matthews grant check. Steven Siskind, board president, holds Marci's new shih tzu puppy, Truffle.

In the midst of the coronavirus pandemic, it can be easy to forget just how tough this ordeal has been on the kids. Fortunately, the Matthews Children's Foundation is here to look out for the future of the world. The respected foundation bestowed a \$1,000 grant upon the Sam Pomeranz Jewish Community Center. This grant will mark \$25,000 in total from the Matthews Children's Foundation over the years. Marking a milestone for the JCC, this latest round of funding will benefit the JCC's children's programming and is the result of JCC Board President Steven Siskind's ongoing efforts to sponsor the JCC's grant application.

"Once again, and especially during this time of financial uncertainty, we truly appreciate the Matthews Foundation's continued support of our children's programs," said Siskind. "The foundation's wonderful generosity will once again help us to better serve our preschool students and local families."

The JCC's Children's Programming department will be using the funds to support its early childhood and after-school programs, both of which have required drastic changes in operation since the beginning of the pandemic.

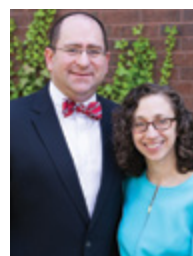
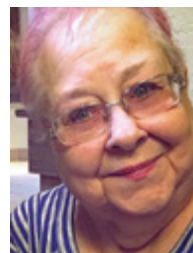
Matthews Children's Foundation awards grants to nonprofit organizations whose purpose is to support children. JCC's children's programming has received continued support through substantial grants for a number of years from Matthews Children's Foundation.

"I am so appreciative of all that Steven has done on behalf of the JCC to secure the Matthews Foundation funding," said Marci Erlebacher, JCC's executive director. "We are delighted to receive the Matthews Foundation's continued generosity at a time when our finances can use the boost."

For more information about the JCC of Syracuse and how you can support its many programs serving infants through seniors, contact Erin Hart at 315-445-2040, ext. 112, or ehart@jccsyr.org.

Awards will be presented to the following honorees. Full biographies will appear in the May issue of the Jewish Observer.

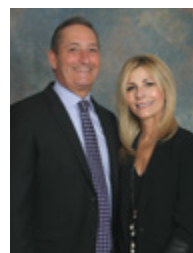
The Kovod Award, which signifies honor and importance, will be presented posthumously to Judith Stander. Judith worked at the Jewish Federation of Central New York for 17 years. She served the JCC as community grants writer and NARA director overseeing the resettlement of refugees from the former Soviet Union.



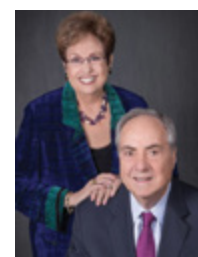
The Kovod Gadol Award is the JCC's highest honor, which in Hebrew translates to great honor. This award will be presented to Jeffrey Scheer and Abby Kasowitz Scheer.

Both Abby and Jeffrey are actively involved in the Jewish and general communities in a myriad of ways. Jeffrey has served on the boards of Jewish Family Services, the Jewish Federation of CNY, the Jewish Community Foundation of CNY and served as board chair for Menorah Park. Abby served as board president for the Syracuse Hebrew Day School and is currently on the board of the Epstein School.

Hall of Fame Awards will be presented this year to two couples who have given so much to the community: Steven and Sonda Goldberg and Barry and Deborah Shulman. To say that Steven and Sonda have the "JCC running through their veins" would not be an understatement. Both have served on the JCC Board of Directors. Steven is a former treasurer and vice president of the board and has been co-chair of the JCC's Super Bowl fundraiser for the past ten years. Sonda is a proud Lion of Judah and is a past recipient of the Outstanding Philanthropist Award from the Association of Fundraising Professionals of CNY.



Barry Shulman and wife Debrah co-chaired the Syracuse JCC's original \$2.8 million campaign. Barry also teaches tap dancing at the JCC, the income from which he donates back to the Center. In addition to co-chairing the JCC campaign, Debbie, a National Council of Jewish Women Hannah G. Solomon honoree and *Post-Standard* Woman of Achievement, served on the boards of the Jewish Community Foundation of Central New York, the Jewish Community Center of Syracuse, the Jewish Federation and on the boards of Education of both Temple Adath Yeshurun and the Syracuse Hebrew Day School.



This year's **Leslie Award** will be presented to Davia Moss, JCC board member. "The Leslie" recognizes outstanding commitment and service to the JCC

and the local community—the qualities which the award's namesake, Leslie London Neulander, personified through her many volunteer pursuits.

Davia has been a proud member of the Syracuse Jewish community for every phase of her life. She grew up in Syracuse and attended the JCC's Early Childhood Development Program and worked as a teenager in the JCC's summer camps and after school programs. She now has her own children attending both ECDP and Syracuse Hebrew Day School. Davia is currently a JCC board member. She is co-chair of the ECDP parent committee and serves on the executive committee and gala committee.

The JCC of Syracuse was founded in the 1840s and is the second oldest JCC in North America. It offers a range of quality programs and services for all ages, including infant/toddler care, preschool, before and after school care and vacation camps for school-age children, summer day camps, teen programs, a sports and fitness center, outdoor heated pool and swimming lessons during the summer, adult programming and services for seniors including a senior kosher meal program.

DR. ROBERT H. SAGERMAN
February 1, 2022



Dr. Robert H. Sagerman, a pioneering physician in the creation of modern radiation oncology, died on February 1 in Rhinebeck, NY. He is survived by his wife, Malyne, his children Jason (Rachel), Eric (Jane), Evan (Marci) and Roger (Abigail) and his grandchildren Lia (Nick), Alison, Owen, Aiden and Piper.

Dr. Sagerman was born on January 23, 1930, in Brooklyn, NY to Dr. Irving and Ethel Sagerman. He graduated from Brooklyn Technical High School 1947, New York University in 1951 and New York University Medical School in 1955. He married Malyne Barnett in 1954.

In 1968, Dr. Sagerman established the department of radiation therapy at SUNY Upstate Medical Center and served as chairman of that department until 1994. He specialized in tumors of the eye and tumors in children. He wrote the premier textbook on tumors of the eye

and published over 240 peer-reviewed papers. He served on countless medical boards, refereed for numerous medical journals and collaborated with colleagues across the globe (The Institute Gustave Roussy, Stanford University School of Medicine, Hahnemann University School of Medicine and Loma Linda). Working with medicine's governing bodies, he established training and review programs and protocols for technicians, physicians and entire departments in the field of radiation oncology. As a teacher, Dr. Sagerman trained hundreds of physicians and medical students, and as a physician, he treated thousands of patients.

Dr. Sagerman worked at Meadowbrook Hospital on Long Island during the final polio epidemic. He then went to Charity Hospital in New Orleans where he trained as a radiologist. Drafted into the Air Force during the Korean War, Dr. Sagerman was stationed at Ladd Air Force Base in the Alaska Territory, where he was the northernmost radiologist in the Western Hemisphere. After his military service, he worked at Montefiore Hospital. In 1961 he worked at Stanford

University Hospital and trained in the nascent field of radiation therapy under Henry Kaplan. Dr. Sagerman then returned to New York to work at Columbia Presbyterian Hospital.

He was intelligent, capable, hardworking and modest. He steadily and unfailingly earned the love of his family and friends, the respect of his colleagues and the gratitude of his patients. When asked how he could work in a field as depressing as cancer treatment, Dr. Sagerman replied, "You have to understand—the majority of my patients get better. Of those that I can't cure, I can add significant and meaningful years to their lives. Overall, I feel like I add a lot of hope to the world."

His friends and family agree.

Donations in his memory may be made to Hudson Valley Hospice, <https://www.hvhospice.org>, NYU Grossman School of Medicine, <https://med.nyu.edu> or the Jewish Federation of Syracuse, <https://jewishfederationcny.org>.

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DOROTHY "DOTTIE" STEINBERG
February 3, 2022

Dorothy "Dottie" Steinberg, passed away at age 99, surrounded by her loving daughters, on February 3 in Boston, MA. Dottie was born on October 11, 1922 to Jacob and Lillian Franklin in Syracuse, NY. She was the younger sister of the late Dr. Irvin Franklin.

As a young girl, Dottie attended the Folkshule in Syracuse along with her brother Irvin and many cousins. Later, she earned a B.S. from the Syracuse University School of Home Economics. Upon graduation, she taught school just outside of Syracuse.

She met her beloved Arthur, of blessed memory, at a Zionist youth camp and then reunited when the army transferred Arthur to Syracuse University to study chemistry and electrical engineering during World War II. Together they owned and operated the family business, Franklin Department Store on Geddes Street. They shared an almost 70-year marriage and built a home filled with Yiddishkeit.

Upon retirement, Dottie and Arthur relocated to Royal Palm Beach, FL where they enjoyed the sun and outdoor activities for many years. After Arthur's passing in 2016, Dottie moved to NewBridge on the Charles in Dedham, MA to be closer to her family. Dottie received wonderful care while at NewBridge. Her family would like to thank the nurses and the entire staff for the love and care they extended to Dottie.

Dottie and her family were long-time members of Temple Adath Yeshurun. She was a member of the temple sisterhood and for many years ran the Judaica gift shop at the temple. She was an active member of Pioneer Women (now known as Na'amat) and a life-long supporter of Israel.

Dottie was an avid mah jongg player and enjoyed summers boating on Oneida Lake with her many cousins and extended family.

She was pre-deceased by her husband Arthur in 2014, and their son Robert in 2012.

Her family includes her daughters Carol (Peter Yaffe) Steinberg and Cindy Steinberg, grandsons Eric (Brooke) Yaffe and Jonathan (Amy) Yaffe, great-grandchildren Matthew, Olivia and Emmett, her sister-in-law Judith Franklin and a loving extended family.

Contributions in Dottie's memory may be made to the Solomon Schechter Day School of Metropolitan Chicago, 3210 Dundee Rd, Northbrook, IL 60062 and Na'amat USA, 21515 Vanowen Street, Suite 102, Canoga Park, CA 91303.

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Ending racial injustice requires all of us to work together and take real action.

What can you do to help?

- ☒ Educate yourself about the history of American racism, privilege and what it means to be anti-racist.
- ☒ Commit to actions that challenge injustice and make everyone feel like they belong, such as challenging biased or racist language when you hear it.
- ☒ Vote in national and local elections to ensure your elected officials share your vision of public safety.
- ☒ Donate to organizations, campaigns and initiatives who are committed to racial justice.



Let's come together to take action against racism and fight for racial justice for the Black community. Visit lovehasnolabels.com/fightforfreedom



JOHN EMIL JANITZ February 4, 2022



John Emil Janitz, Jr., 87, of Gattineau, Quebec, died on February 4 in Hospice care. As he often joked, he had a checkered career. After graduating from Providence College, he spent five years in the US Army, mostly in Germany, before retiring as a captain. He graduated from Boston College to become a teacher at Amherst College, after which he became an archivist at the Maine Historical Society and Syracuse University. Then he worked in the NYS Labor Department in Syracuse and Albany. He switched careers again in 1982 to become an ICU nurse at Upstate Medical Center and St Joseph's Hospital in Syracuse, where he retired in 1998, after which he earned an English degree at LeMoyne College, Syracuse.

To learn Spanish, he spent a few years in Mexico where he met his second wife.

He is survived by his wife Aurora Leticia Amaro Tapia and her two daughters, Lorena Yanes Levy and her husband Carlos Levy of Ottawa, Ontario, and Mariela Yanes Amaro of Bergamo, Italy, sister-in-law Patricia Amaro Tapia of Merida, Mexico and from John's first marriage, David Atlas of Syracuse, son of deceased Mona Freeman Atlas Janitz. Other family members include his two cousins Susan Piette and Carol Ann Goudreau of Providence, RI and two nieces, Susan Schapiro of Washington DC, and Sally Schapiro Vernon of London, Ontario and two good friends, Col. Gerard Landry of Monterey, CA and Thierry Verley of Beziers, France.

Donations in his memory may be sent to Medicins Sans Frontieres (Doctors Without Borders).

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GAIL SUSKIND ASSIDON February 12, 2022



Gail Suskind Assidon passed away on February 12 in Ft. Lauderdale, Florida after waging a hard-fought battle with breast cancer. Born in 1952 at St. Joseph's Hospital to Philip and Ida Suskind, Gail had been a resident of South Florida since 1983.

Gail was raised in Syracuse, graduating from Nottingham High School in 1969. She went on to study social work at Boston University and received her master's degree in public health at Hebrew University's Hadassah Medical Center in Jerusalem. Gail radiated kindness and warmth, dedicating her entire life to helping others in need, especially the elderly. Gail served as the program director for the long-term care program at Onondaga County's Metropolitan Commission of Aging before serving as an administrator at the East Side Manor Adult Home in Fayetteville.

Most recently, Gail worked at NOVA Southeastern University where she successfully counseled hundreds of clients to stop smoking. She previously served as a substance abuse specialist for Broward County, helping to assess and counsel veterans and elderly clients in need of recovery.

Despite her many professional accomplishments, Gail was most proud of her family, especially her beloved husband of 35 years, Vivi Assidon, their daughter Yael (Cameron) and their son Avi. Gail kept all of her family close, enjoying many summers at the family camp on Otisco Lake with brother Robert (Leslie) Suskind, Sybil Schultz and Diana Suskind.

Gail will forever be remembered for her giant heart, her unrelenting positive spirit, and for her countless selfless acts caring for others. Contributions in her memory may be made to the Baldwin Fund.

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NEIL AND JAN BRONSTEIN
RECENTLY ESTABLISHED A PACE FUND WITH
THE JEWISH COMMUNITY FOUNDATION OF CENTRAL NEW YORK.



Neil explained the reason they did so:

"Having lived in Central New York for most of our lives, we were fortunate to have been positively influenced by many fine people and institutions.

Therefore ,we feel an obligation to give back so that others may thrive in a vibrant Jewish community. And, quite simply, it feels good to do so."

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