

# THE TEMPLE TIMES

January 2024 | Tevet/Shevat 5784 | Vol. 14.5

**Temple Beth El**  
UTICA, NY



## President's Message

*Marsha Silverman*

Happy 2024!

Our community Chanukah oneg was well attended by members of the Interfaith Coalition, Beth El and Emanu-El members. We lit the flames of the new beautiful menorah in the garden. Thank you once again to Empire Recycling for donating the materials and labor to make our design come to fruition with the construction by Patrick Donahue.

Afterwards, latkes and sufganiyot were served and enjoyed by all. Thank you to Mundy, Judy, Mary and Ruth for the hours preparing the delicious latkes.

Thank you to the Chanukah dinner committee for another successful joint

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community event. How could you go wrong working with Leslie at the helm? It is always wonderful to bring the Jewish community together. Thank you to Rabbi Geier and Rabbi Schaktman for the program details and to the members of the choir for entertaining us. Now to plan Purim!

Temple Beth El's webpage is getting many hits and I would like to thank Sara Tisch for all her work updating temple on the social media platforms. Shortly, you will be able to make donations directly to temple online with Zeffy! This is a fundraising suite that is 100% free to use.

Rabbi Geier is busy with classes of all types and everyone is welcome to join. His number at temple is (315) 272-1755 if you have any questions.

One way to get warm this winter would be to come to Shabbat services and enjoy the delicious oneg and kiddush with your fellow members. Try it out once in a while and it will help to make our minyanim.

Wishing you health and happiness in 2024 and beyond.

## Shabbat Times

Jan 5th Light Candles: 4:22 pm
Jan 6th Havdalah: 5:28 pm
Parashat Shemot
Jan 12th Light Candles: 4:29 pm
Jan 13th Havdalah: 5:35 pm
Parashat Vaera
Jan 19th Light Candles: 4:37 pm
Jan 20th Havdalah: 5:43 pm
Parashat Bo
Jan 26th Light Candles: 4:46 pm
Jan 27th Havdalah: 5:51 pm
Parashat Beshalach

## Shabbat Services

Friday Evening: 5:30 pm
Saturday Morning: 9:30 am
<i>Join us at Temple or on Zoom</i>



# Rabbi's Message

*Rabbi Geier*

When we were kids, we learned about the People of Israel, the conquest of Canaan, and the declaration of the State of Israel and its pioneers. Its very likely that the early European migrants, much like our heroes from the Torah, omitted certain passages from these stories that weren't suitable for children who were meant to grow up with love for the Promised Land, its history, and its heroes.

Now that we are adults, we can acknowledge the flaws of our heroes and the mistakes in the stories they starred in. This does not diminish our commitment to the Torah or our tradition.

Similarly, the recent events in our people's history, such as the establishment and declaration of Independence of the State of Israel, are filled with lesser-known details that play a crucial role in shaping our identity as the Jewish People. These intricacies are closely connected to the history of our land and, over the past 75 years, our state, even if not every aspect was done perfectly.

Again, as adults, we are able to understand these nuances without allowing them to diminish our love for Israel, its history, its leaders, and the IDF.

Let's get started.

At the onset of the 20th century, the global Jewish population exceeded 11 million, with nearly 7 million in Eastern Europe, 2 million in Central and Western Europe, and 1.5 million in North America. Jews from Asia, North Africa, and the

Middle East amounted to less than a million.

Jewish emancipation was achieved only in North America and Western Europe. In Russia, they faced persecution, while Poland fostered discrimination. In Islamic nations, they were considered a "protected people," living as second-class citizens. Even in the United States, France, and Great Britain, emancipation was mostly a legal formality. Anti-Semitism was on the rise. As of 1897, Christendom had not reconciled with its Jewish counterpart. Recognizing Jews as a liberated, proud, and equal people remained a challenging notion for many.



Since October 7th, we've heard a lot about what a pogrom is. If you don't recall, a pogrom was a wave of concentrated violence against Jewish villages in Eastern Europe (shtetls) or even in Turkey. The outcome resembled what happened in Israel at the hands of Hamas, including rapes, deaths, and looting. Pogroms devastated Jewish communities, especially in the 19th and early 20th centuries.

Devoid of a specific land or monarchy, lacking liberty and political autonomy, the Jewish people maintained their unity through religious convictions, rituals, a captivating religious narrative, and the formidable barriers of isolation imposed by the neighboring non-Jewish communities.



Secularization and to a limited extent, emancipation, undermined the traditional formula for Jewish survival. There was nothing preserving the Jews as a unique community coexisting with others. Even if they were not being systematically slaughtered by Russian Cossacks or targeted by French anti-semites, they faced a perilous threat. The viability of sustaining a non-Orthodox Jewish civilization in the diaspora became questionable.

A transformative upheaval was imperative for survival. To persevere, Jews needed to transition from a dispersed people to a self-governing one. In this context, the advent of Zionism in 1897 proved to be a brilliant concept. Visionaries, led by Dr. Theodor Herzl, demonstrated foresight and heroism.

They were not prophets foreseeing the disaster brought by the Shoah in the 20th century. However, their firsthand experience with prevailing anti-Semitism and witnessing the changes brought about by emancipation on the Jewish people's historic ideology inevitably evoked memories of the times of Hanukkah. During that time, the Jewish people similarly faced anti-Semitism and significant assimilation into Hellenism.

The wave of pogroms from 1881-1884 and the anti-Semitic laws of May 1882, introduced by Tsar Alexander III of Russia, prompted the massive emigration of Jews from the Russian Empire.

On July 6, 1882, the first group of pioneers called Bilu (an acronym for Beit Ya'acov Lekhu Venelkha, which translates to "the

Sons of Jacob Go and Still Continue") arrived in the land, more than 60 years later, which would become the Land of Israel. At that time, the territory was part of the vast Ottoman Empire that had occupied a significant portion of Southern Europe, Northern Africa, much of the Middle East, and even part of Saudi Arabia for six centuries. The group was comprised of 14 university students from Kharkiv, led by Israel Belkind, who would later become a prominent writer and historian.

When the first settlers arrived in the Land of Israel, it was not empty. While it was part of the extensive Ottoman Empire, the empire had lost its glory as movements seeking to establish a democratic government emerged. There were already small cities inhabited by Jews since the time of the Roman Empire and scattered Arab villages that contributed to the empire, collected in money and/or goods produced from the land's labor.

By 1870, the Mikveh Israel Agricultural School had already been founded, serving as the basis for this first massive aliyah for several months until the group decided to establish, along with the Hovevei Zion group, an agricultural cooperative that would be the seed of the kibbutzim that would populate the Promised Land during the 20th century. This settlement was called Rishon LeZion, "The First of Zion," on land purchased from the Turks near an Arab village called Ayun Kara.

The purchase of land in Israel and the installation of machinery for agricultural and industrial exploitation were primarily led by wealthy British Jews like Baron



Edmond James de Rothschild and Maurice de Hirsch, who contributed the funds that led to the creation of the first settlements and, in this case, the local wine industry.

In 1886, the construction of a winery began in Rishon LeZion, which became a successful wine exporting company. In the winter of 1884, another group of Bilu pioneers founded Gedera. The population settled on land purchased by Yehiel Michel Pines, a member of the Hovevei Zion movement. The land was located near the Arab village of Qatra, and the land purchase was conducted under the auspices of the French consul in Jaffa.

The British land purchase project, accompanied by the educational project aimed at transforming new inhabitants into agents of change for previously unproductive lands, marked each successive European Jewish migration. This approach differed significantly from the aspirations of the local Arab populations who began to see the new prospering Jews differently from what they had achieved. The growth of both populations was uneven, both economically and in the development of technology and education.

The connections between both populations were primarily labor-related, as the new Jewish populations grew and required labor for their exploitation. We can not say that they were friendly connections except on rare occasions. Still, we also cannot ignore that both populations viewed the other as intruders in the land.

The Jews understood that they were experiencing a return to their land from

which they had been systematically expelled by successive conquerors. This land had always been a passage and contact route between East and West, and held deep significance for them. Although we recognize that there were already Jewish populations in existing cities from time immemorial, even though they constituted only a small percentage of the total population.

The Arab population, on the other hand, saw the lands around them, once deserted and defenseless, being purchased, exploited, and transformed into productive lands by new inhabitants who progressed on a different scale than theirs and began to be seen as new usurpers of a lifestyle they did not intend to abandon.

This situation was hardly sustainable peacefully and, indeed, it was not.

To be continued in February....

## Cemetery Head & Footstone Cleaning

We are taking requests to clean head and footstones in our 5 cemeteries:

Temple Beth El  
House of Israel  
Mason Road  
Sharie Tefillah  
Jonathan Lodge

**The cost is very reasonable:**  
\$50.00 for each footstone  
\$75.00 for each headstone

This must be paid for before the stones are cleaned.

# DONATIONS

Donations can now be made online: [www.tbeutica.org/donate](http://www.tbeutica.org/donate)

## THE VICTOR H. FLAX FUND

**In Memory of:** Rae Feldman

- Sherry Cooperman
- Sidney N. Brown

**In Memory of:** Sylvia Hymes

- Charles Manning

**In Memory of:** Molly Wertheim

- Ronald and Patricia Sarner

**In Honor of:** Mundy B. Shapiro's Retirement

- Rhealu Greene
- Sherry Cooperman

## THE CEMETERY FUND

**In Memory of:** Isabel H. Manning and Abraham Klein

- Charles Manning

IN MEMORY OF  
AARON  
VANLEEUWEN



IN MEMORY OF  
IRVING SCHNEIDER



IN MEMORY OF  
DOROTHY KAYLE





# A Beautiful New Chanukia for Our Temple



Gathering to pray and to light the chanukia.



Making Latkes for the Community Candle Lighting



The school children playing Driedel



# Chanukah Dinner at the Jewish Community Center

Thank you to all who attended!





# SIMCHA GRAMS FEBRUARY

 = Birthday     = Anniversary

SUN	MON	TUE	WED	THU	FRI	SAT
				1	2 Gary & Lisa Philipson 	3 Lisa Zeidner 
4	5	6	7 Marsey Rosenblum 	8 Tara Jonas  Roz Lemel  Adam Oster 	9	10
11	12	13 Charles Manning 	14	15	16 Victor Pearlman  Suzie Zeidner 	17 Elise Feiner 
18 Jerome Socolof 	19 Shona Rosenblum 	20	21 Norman Neslin 	22 Elaine Brown 	23 Abbe Nathan Gross  Judy Nathan Schomer 	24 Joshua Foote 
25	26	27	28	29 Bob Stern 		MAZEL TOV!

## CELEBRATE YOUR SIMCHAS WITH TEMPLE BETH EL

Please call the temple office at 315-724-4751 or mail a check to add a birthday, anniversary, or another special celebration to our list of simchas.

Deadline: 15th of the month. Cost \$1.50 ea.

If submitting **by mail**, include the name and date of your simcha(s) as you wish it to appear on the simcha gram, as well as your telephone number and a check made out to the temple.

Mail to: Rae Rosenfeld, 3008 Oneida St, Sauquoit, NY, 13456

# TEMPLE CALENDAR & CLASSES

Class enrollment is now open! Contact us for more information

## JANUARY 2024

SUN	MON	TUE	WED	THU	FRI	SAT
	1 <b>NEW YEARS DAY</b>	2 Hebrew Language - Beginners 3:30pm  Board Meeting 7pm	3 Hebrew Language - Intermediate 2:30pm  Religious School 4:15pm	4 Torah Class 5:30pm	5 Shabbat Services 5:30pm	6 Shabbat Services 9:30am
7	8 Hebrew Language - Intermediate 3:30pm	9 Hebrew Language - Beginners 3:30pm	10 Hebrew Language - Intermediate 2:30pm  Religious School 4:15pm	11 Torah Class 5:30pm	12 Shabbat Services 5:30pm	13 Shabbat Services 9:30am
14	15 Hebrew Language - Intermediate 3:30pm  <b>MLK JR DAY</b>	16 Hebrew Language - Beginners 3:30pm	17 Hebrew Language - Intermediate 2:30pm  Religious School 4:15pm	18 Torah Class 5:30pm	19 Shabbat Services 5:30pm	20 Shabbat Services 9:30am
21	22 Hebrew Language - Intermediate 3:30pm	23 Hebrew Language - Beginners 3:30pm	24 <b>EREV TU B'SHVAT</b>	25 <b>TU B'SHVAT</b>	26 Shabbat Services 5:30pm	27 Shabbat Services 9:30am
28	29 Hebrew Language - Intermediate 3:30pm	30	31 Hebrew Language - Intermediate 2:30pm  Religious School 4:15pm			

**LEARNING HEBREW AT  
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MONDAYS 3:30PM &  
WEDNESDAYS 2:30PM בית

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אברהם  
Temple Beth El  
UTICA, NY

TORAH CLASSES  
AT TEMPLE BETH EL

Genesis:  
The Origin  
of the Differences

Let's start from the very beginning!

Thursdays 5:30pm

1607 Genesee St. and on Zoom  
Register at (315) 272-1755

Temple Beth El  
UTICA, NY

HEBREW SCHOOL  
AT TEMPLE BETH EL  
WITH  
RABBI GEIER

LEARNING WHILE HAVING FUN  
IS ALWAYS A GOOD PROJECT!!

EMAIL:  
GUSTAVOGEIER@GUSTAVOGEIER.COM  
PHONE: 315-272-1755



# Yahrzeits

Yahrzeits observed during the week of January 6 to 12, 2024 – 25 Tevet to 2 Shevet 5784

These will be read from the pulpit on Friday January 5, 2024

David Arlen*	Pincus Grossman	Joshua M. Kaplan	Samuel J. Smith*
Mary Sherline Blum	Sara Gennis*	Max Levine	Jacob Sitrin*
David Berger*	Anna Sarah Grossman*	Philip A. Lewis*	Karen Silverman*
Leonard Bartnick*	Myron Leonard Goldstone*	Edith Lorig*	Florence R. Sitrin*
Anna H. Bernstein*	Emma Jacobson*	Joseph S. Mintzer*	Samuel Tumposky*
Morris Baker*	Barnet Kirshtein*	Samuel M. Marmelstein*	Charles Weinstein
Jacob Coleman*	Bernard Kowalsky*	Herman Philipson*	Yetta Wolfe*
Shaina Damsky*	Nathan Kowalsky*	Charles Richards	Bernice Weiss*
Robert Ellis*	Helen Kaminkowitz*	Sophie Rubin	Morris Woloshin*
Louis Freedman*	Jacob Krohngold*	Milton Richards*	Joseph A. Yetra*

Yahrzeits observed during the week of January 13 to 19, 2024 - 3 to 9 Shevet 5784

These will be read from the pulpit on Friday January 12, 2024

Anne Alderman*	Harry Kamino*	Max J. Philipson*	Rachel Toffler*
Max Brooks*	Anna Schneider Kossof*	Alice Levine Rosen	Louis J. Toffler*
Henry Berger*	Helen Levy	Lena Rosenthal*	Anna E. Tumposky*
Frances Winnick Cohen	Fanny Lindey*	Saria Singer*	Meyer Taylor*
David L. Cohen*	Sarah Levine*	Anna Schwartz*	Hyman Wertheim
Ida Cramer*	Adelaide G. Lumberg*	Edward Smith*	Louis Wineburgh*
Dorothy Dumain*	Milton S. Manning*	Edward I. Shapiro*	Samuel J. Wolfe*
Charles Finer	Ruth Movsh*	Charles Sumberg*	Anna L. Wolfe*
Regina C. Friedlander*	George Nusbaum*	Elka Targer*	Eliyucum Wineburgh*
Jewel Friedlander*	Milton M. Osber*	Rose Taylor*	Sarah Wolf*
Elaine Goldstone	Ethel G. Philipson*	Hinda Tumposky*	

Yahrzeits observed during the week of January 20 to 26, 2024 – 10 to 16 Shevet 5784

These will be read from the pulpit on Friday January 19, 2024

Max Benjamin*	Anna Goldman*	Robert Kowalsky*	Harry Shapiro
Beretha Blumberg*	Irving Greenfield*	Abraham Levine*	Ben Slater
Frances Winnick Cohen*	Harry Greene*	Mary Levenson*	Solomon Simon*
Dora M. Freedman*	Rachel Goldenson*	Daniel Meyers	Solomon Stayman*
Bessie N. Freeman*	Harvey Harris	Bessie G. Manning*	Gertrude Frankel Stahl*
Harvey Fink*	Rabbi Abraham Isaac Kirschstein*	Samuel Meyers*	Samuel L. Simon*
Merwin Geffen MD	Florence Kurtzman*	Frances Katzman Revitch*	Samuel L. Wolfe*
David Gross	Herbert Kopel*	Dr. Alfred Sumberg	Rebecca Weinstein*

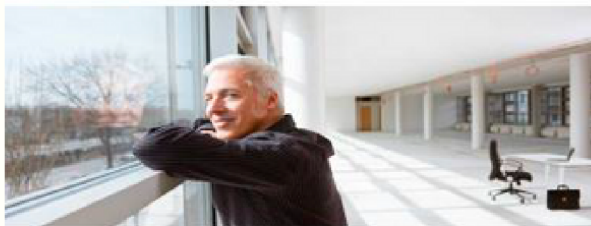
Yahrzeits observed during the week of January 27 to February 2, 2024 – 17 to 23 Shevet 5784

These will be read from the pulpit on Friday January 26, 2024

Harold Alpert	Dr. Edmund Goldstone	Morris Pollack*	Lillian Sugarman*
Bea Abrams*	Mechel Gilbert*	Max Philipson*	Hymen P. Snyder*
Dr. Harold B. Arlen*	Ida Goldstein*	Israel Perlman*	Mose P. Silverstein*
Julia Simon Aronson*	Joseph Glick*	Victor Pressler*	Ann Perlman Seldin*
Dorothy Berkowitz	Hiram Goldenson*	Nathan Rebeck	Ida R. Seld*
Hyman Brooks*	Emma W. Kowalsky*	Dr. Judith A. Resnik*	Mollie Sherman*
Benjamin Brown*	Maxine R. Kall*	Ruth S. Rosenblum*	Helen Simons*
Carol Brown*	Aaron David Levy*	Belle Rossky*	Dr. Gerald Segal*
Elizabeth Bartnick*	Rae LaVine*	Ryfka Schechter	Sarah Gossis Tapper*
Jack Daniels*	Charles Manning*	Abraham Schechter	Abraham H. Wyner*
William Edelstein*	Louis G. Payne	Nathan Samuels*	Edward I. Weiss*
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Dr. Stanley Gerstein, Rabbi Emeritus

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Marsha Silverman, President  
Mark Smith, Treasurer  
Rae Rosenfeld, Secretary

### TRUSTEES

Ernest Berkowitz	Wayne Meyers
Dan Cohen	Stephen Rosenfeld
Murray Kirshtein	Dr. Bradley Sklar

### STAFF

Julie Cain, Secretary

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*A Conservative congregation established for the worship of God, the study of Torah and the practice of righteous deeds.*

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### Temple Beth El

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### Rabbi Geier

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[gustavoqeier@gustavoqeier.com](mailto:gustavoqeier@gustavoqeier.com)

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