



**Flushing-Fresh Meadows Jewish Center**  
193-10 Peck Avenue ✧ Flushing, New York 11365 (718) 357-5100

**THE BULLETIN**

July-Aug, 2016  
Vol.15, No.1

Tamuz- Av, 5776  
Rabbi Gerald M. Solomon  
Cantor Aaron Katz

**SCHEDULE OF SERVICES FOR JULY**

**Friday, July 1**

Mincha/Maariv.....7:00P.M.  
Candle Lighting Time.....8:12P.M.

**Saturday, July 2 - Parashat Sh'lach**

Shabbat Mevarchim Services .....9:00A.M.  
Shabbat Ends.....9:21P.M.

**Friday, July 8**

Mincha/Maariv.....7:00P.M.  
Candle Lighting Time.....8:10P.M.

**Saturday, July 9 - Parashat Korach**

Shabbat Services.....9:00A.M.  
Shabbat Ends.....9:19P.M.

**Friday, July 15**

Mincha/Maariv.....7:00P.M.  
Candle Lighting Time.....8:06P.M.

**Saturday, July 16 - Parashiot Chukat**

Shabbat Services.....9:00A.M.  
Shabbat Ends.....9:15P.M.

**Friday July 22**

Mincha/Maariv.....7:00P.M.  
Candle Lighting Time.....8:02P.M.

**Saturday, July 23 - Parashat Balak**

Shabbat Services.....9:00A.M.  
Shabbat Ends.....9:10P.M.

**Friday, July 29**

Mincha/Maariv.....7:00P.M.  
Candle Lighting Time.....7:55P.M.

**Saturday, July 30 - Parashat Pinchas**

Shabbat Mevarchim Services.....9:00A.M.  
Shabbat Ends.....9:04P.M.

**SCHEDULE OF SERVICES FOR AUGUST**

**Friday, August 5 Rosh Chodesh Av**

Mincha/Maariv.....7:00P.M.  
Candle Lighting Time.....7:48P.M.

**Saturday, August 6 - Parashiot Matot/Masei**

Shabbat Services.....9:00A.M.  
Shabbat Ends.....8:56 P.M.

**Friday, August 12**

Mincha/Maariv.....7:00P.M.  
Candle Lighting Time.....7:39P.M.

**Saturday, August 13 - Parashat D'varim**

Shabbat Chazon Services.....9:00A.M.

**TISHAH B'AV**

Fast Begins - August 13.....7:57P.M.

Shabbat Ends. ....8:47P.M.

Maariv/Eichah (Lamentations).....9:15P.M.

**Sunday, August 14**

Shacharit/Kinot.....8:30A.M.

Minchah/Maariv.....T.B.A.

Fast Day Ends.....8:46P.M.

**Friday, August 19**

Mincha/Maariv.....7:00P.M.  
Candle Lighting Time.....7:29P.M.

**Saturday, August 20 Parashat Va-etchanan**

Shabbat Nachamu Services.....9:00A.M.  
Shabbat Ends.....8:37P.M.

**Friday, August 26**

Mincha/Maariv.....7:00P.M.  
Candle Lighting .....7:18P.M.

**Saturday, August 27- Parashat Eikev**

Shabbat Mevarchim Services.....9:00A.M.  
Shabbat Ends.....8:27P.M.

## **CENTER NEWS**

On Sunday, June 25 election of Officers of FFMJC took place. The Officers elected for a two year term (July 2016 to July 2018) are:

Co-Presidents: Anita Bernstein and Byron Dresner  
 First Vice-President: Stuart Cohen  
 Second Vice-president: Matilda Cohen  
 Third Vice-President: David End  
 Treasurer: Les Banks  
 Co-Secretaries: Irene Dresner and Joan Levine

New Board of Trustees members:

Lois Shenken  
 Arthur Isman  
 Susan Dunaisky

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## **Mazel Tov**

To **Cantor Aaron Katz and Judith Kohn** who celebrated their marriage on Lag B'Omer. They hosted a beautiful Shabbat luncheon for the Congregation on June 4th.

To **Charlotte Kohn** on the marriage of her daughter Judith to Cantor Aaron Cohen.

To **Anita Bernstein** on the birth of her Great-Granddaughter Yael in Israel.

To **Lois Greene Stone and Dr. Gerald E. Stone, MD**, on their 60th wedding anniversary. Married by Rabbi Zwillenberg at the Flushing Jewish Center on June 10, 1956, Lois' father, Leo A. Greene, was one of the founders, and was president at the same time his wife, Marion, was president of the Ladies Guild. Leo died in 1954 at age 45, and a library was formed at the Flushing Jewish Center with donated funds. Lois and Gerald have 15 grandchildren and 3 great-grandchildren, live 400 miles from Flushing, but the Center remains important in their memory and thoughts.

## **OBITUARY**

We regret to inform you of the death of our dear member **Harry Franks**.

**Harry** passed away after a long illness on July 3.

**We** would like to express our gratitude and appreciation to the Congregation for joining us in celebrating our simcha on Shabbat June 4th. And a very special thanks to Matilda Cohen, Shari Zuber and the Shul for all the help and all the little extras that made the day so special for us  
**-Cantor Katz and Judy Kohn**

## **CONDOLENCES**

To **Jerry Sandell** on the passing of his beloved mother Shirley. May her memory be a blessing for you and your family.

## **THANK YOU**

**Matilda Cohen** for sponsoring a beautiful Kiddush luncheon in commemoration of her father's Yahrzeit.

What a meaningful way to mark a special occasion.

## **CORRESPONDENCE**

To Rabbi Solomon, Staff and all.

Thank you for your cards, your visits and your prayers for my speedy recovery

**Carol Charles**

**Eva Beckhardt** sent a letter to the FFMJC Congregation expressing her thanks for all that was done for her at her time of great sorrow on the passing of her dear husband Walter. Especial thanks to Rabbi Solomon for conducting the funeral. Thanks to all attending the funeral and nightly minyan, the Sisterhood Book Club for their kind expressions of sympathy, and the Center for providing the Shiva chairs and food.

"It is very comforting to know that people care—I hope that I will be able to share happier moments with the members of FFMJC in the future"

Sincerely,

Eva Beckhardt"

## **TORAH CARDS**

Torah cards to commemorate any occasion (birthdays, graduations, sympathy, etc.) are available for sale at the Center Office.

The sale of Torah cards benefits the Jewish Theological Center.



## RABBI'S MESSAGE

### MASSACRE IN ORLANDO: A CRIME AGAINST HUMANITY AND GOD

Proclaimed by the masses as the worst shooting massacre in American history and the most unspeakable act of terrorism on the American homeland since September 11, 2001, we Americans together with decent, peace loving peoples throughout the world collectively weep and mourn the horrific murder of 49 innocents (as of this writing), a link with the holiday of Shavuot the Holy Day on which the massacre took place. The Jewish People notice a meaningful symbolic message with regard to when this dastardly, treacherous, cowardly act took place.

For most people, it was just another normal Sunday. Jews however, throughout the world were observing the major festival, biblically ordained Festival of Shavuot. The holiday commemorates the most significant moment in both Jewish and world history, the day on which the Creator, our God, revealed the Divine Law to the Jewish People by giving them the 10 Commandments to serve as an urgent directive of ethical and moral behavior for all of humankind. Omar Mateen, the Isis sympathizer who announced his dedication to Islam in the midst of carrying out his macabre executions, chose the very day on which God commanded humanity "Thou shalt not murder."

The civilized world knows that one dedicated to the true teachings of Islam would find such murderous behavior anathema to Islam and therefore totally unacceptable. May we never seek to indict or stigmatize an entire faith. We Jews have pleaded on many occasions throughout our history for the same consideration. We know very well that to indict or stigmatize an entire faith for the sins of a minority within the group would be irresponsible, incorrect, and dangerous in the extreme. All responsible people and institutions, must make this point earnestly and emphatically. We do not hold the Moslem People nor the Faith of Islam responsible. Our basic values demand this of us. But something has gone terribly wrong with a segment of Islam which threatens us all, other Muslims and non-Muslims as well.

A colleague shared this comment: "The Talmud long ago warned us of the profound meaning of the third commandment. It is commonly translated as "Thou shalt not take the name of the Lord thy God in vain, for the Lord will not absolve anyone who takes His Name in vain" We have the word "vain" twice in this commandment. Onkelos who translated the Torah into Aramaic translates the first occurrence "vain" and the second occurrence in the commandment as "false," referring to the two kinds of oaths - the first kind to take G-d's Name to swear that something "is what it is" and the second kind to take G-d's Name to swear that something "isn't what it is" i.e. to tell a falsehood. The latter addresses the source of so much of man's sin: to take G-d's Name to rationalize evil; to commit atrocities in the guise of serving a holy cause; to desecrate the very meaning of the Almighty's goodness by distorting it into justification for cruelty and brutality; in short, to commit the ultimate crime of taking innocent human life while at the very same moment reportedly shouting Allah Akbar. Omar Mateen committed a hate crime. Not only a crime of hate against his fellow man. Not only a crime of hate against gays. A crime of hate against God - a God Who could never countenance Omar's actions."

May we not forget the other massacre. On Wednesday, June 8, 2016, two terrorists had opened fire in a crowded Tel Aviv restaurant, murdering four people and wounding many others. It was the same terrorism by radical Islamists, murdering innocent civilians.

And still, all too many other Muslim extremists persist in promoting the delusion that they are acting in a holy cause. In just the first seven days of their holy month of Ramadan, jihadists have carried out attacks in Tel Aviv, Baghdad, Damascus, Idlib, Beirut, Orlando, and Paris. Let us not forget additional past attacks - all the others including attacks on gays, Christians, Jews, Yazidis, Baha'i, Muslims, journalists, cartoonists, police officers, soldiers, women, and other symbols of an open, pluralistic, tolerant society have all been in the sights of those possessed of this twisted mindset.

It is not only a wake-up call for more effective gun control. The attack on Shavuot was nothing less than an act of desecration of the name of God, a negation of His being the Creator and father of all humankind, an act of egregious sacrilege. We must ***forcefully respond to such terrorism*** and to all those who threaten humanity with evil especially the evil committed heretically and blasphemously in God's name.

Another colleague shares this wisdom: “We need to name the foe for what it is, and not dance linguistically around it. It is radical Islamic ideology. No, it is not just ‘hatred’ or ‘violent extremism,’ and its deadly assaults can’t be reduced, as some have sought to do in various instances, to such misguided notions as ‘workplace violence,’ ‘road rage,’ or the ‘politics of grievance.’

The terrorism faced by the United States derives from the same radical Islamic belief that has prompted deadly attacks in France and Belgium, India and Indonesia, Nigeria and Kenya, Israel and Denmark, Australia and Canada. And the list goes on.”

It has been pointed out by those who we trust to know, that the real struggle for the soul of Islam will be determined from within. The question they say has been and remains: To paraphrase the argument advanced: Are the more moderate Muslims prepared to defend their beliefs and confront the faith hijackers? Many have condemned the Orlando atrocity, but many more will be needed in this protracted struggle. Those who seem to be in the know say that it will depend on whether reform can take hold from within the Moslem/Islamic Community permanently.

Those Muslims who simply dismiss terrorists acting in the name of Islam as "non-Muslims" are seriously inaccurate in their appraisal. The terrorists invoke their faith and its most potent symbols and teachings, using them to mistakenly justify their murderous ways.

Dear Friends, Whether we realize it or not or whether we want to accept it or not, the West, which includes you and me, is at war with radical Islamic terrorism. It's been that way for quite some time now and we should begin to accept that this is the way it's going to be. I pray that this will not be the case but many authoritative sources agree that this is the new norm and we can expect more of these kinds of shootings in the future. Therefore, we should be more vigilant regarding our surroundings. We believe that we can make a difference in protecting ourselves if we maintain that state of vigilance. We then can be prayerful and hopeful that G-d will help us as we help ourselves. We no longer have the luxury of being carefree nor can we ever depend on miracles to save us, though they would certainly be welcome. We are living in a very different, much more complex and potentially dangerous world today. We must be constantly aware of our surroundings. Our lives could depend on it. Caution has to become our byword. We also have to practice more often to “say something when we see something.” Let us remember that the threat comes from both terrorists and terrorist sympathizers.

The resolute voices of determination and the resolute voices of insistence on law and order must be heard and must ultimately prevail. All peoples and societies victimized by terrorism and the terrorist threat need to come together with a common purpose, and with full cooperation. This struggle will not end anytime soon, and our perseverance, resilience, and determination, must outlast those of our enemies.

With blessings of peace and best wishes for a joyous, safe and productive summer,

Rabbi G. M. Solomon

## TISHA B'AV

The ninth of Av is the saddest day in the Jewish calendar. The rabbis held that it was preordained to be a day of tragedy for the Jewish people. According to the Talmud, G-d marked the ninth of Av as a day of calamity because of an incident, recounted in Numbers 13-14, which took place on that day during the period of the sojourn in the wilderness. The spies () sent to Canaan brought back a discouraging report, and the people, displaying ingratitude and a complete lack of faith in G-d's promises to them, tearfully bemoaned their lot. As a result, G-d declared: "You wept without cause; I will therefore make this an eternal day of mourning for you []." It was then decreed that on the ninth of Av the Temple would be destroyed and the children of Israel would go into exile.

The destruction of Jerusalem and the loss of the Jewish state are not the only sad events that have occurred on the ninth of Av. The Mishnah enumerates the following: On the ninth of Av it was decreed against our fathers that they should not enter the Land of Israel (Num. 14:29), the Temple was destroyed both the first and the second times, Bethar was captured, and Jerusalem was ploughed up.

It is a tragic coincidence that since the time of the Mishnah, many other calamitous events in Jewish history have occurred on the ninth of Av. On Tish'ah B'av in 1290, King Edward I signed the edict compelling his Jewish subjects to leave in England. The expulsion from Spain occurred on the same day in 1492. Tish'ah B'av also marked the outbreak of World War I, beginning a long period of suffering for the Jewish people. Not only did this period witness the pogroms and massacres perpetrated against the Jews of Russia, Poland, and other countries of Eastern Europe, but it was also the prelude to World War II and the savage destruction of six million Jews.

Since the reestablishment of the Jewish state, it has been maintained in some quarters that Tisha B'av and the other fasts connected with the destruction of Jerusalem have lost their meaning and should be discontinued. Some even claim that with the establishment of the Jewish state the prophecy of Zechariah has been realized, and therefore we should fulfill the second part of the prophecy, observing the fast days as festivals. (A sad precedent for this is Shabbetai Zvi's proclaiming Tish'ah Be'av a festival of joy.)

The opponents of this view insist that the fasts must still be observed since the redemption of Israel is not yet complete. For many years they supported their arguments by pointing out that even the city of Jerusalem was not wholly in Jewish hands, while much of the ancient land of Israel also remained under enemy domination.

*(Tisha B'av is subject to the same limitations as Yom Kippur: abstention not only from food but also from bathing, anointing oneself, wearing leather shoes, and conjugal relations ( 554:1). In addition, because of the joy it affords, the Sages forbade all study of sacred literature, with the exception of books that fit the mood of the day, such as the Book of Job, the parts of the Talmud and Midrash that tell of the destruction of Jerusalem, and parts of the Book of Jeremiah ( 554:1, 2).*

## MORE ON TISHA B'AV

The ninth of the Hebrew month of Av is a major fast day in the Jewish calendar, when the people lament the date of the destruction of both the First and Second Temples, with the subsequent loss of national sovereignty and exile from the Holy Land.

Tisha B'av is the culmination of a three week period of mourning, the last nine days of which are particularly intense, with observance of many customs similar to those practised after a bereavement in the close family. The "Three Weeks", as they are known, begin on the seventeenth of the month of Tammuz, the date on which the outer walls of the city of Jerusalem were breached during the siege. This is also the date on which Moses broke the first tablets of the Law when he came down from Mt. Sinai after 40 days - to find the people worshipping the Golden Calf.

The Ninth of Av is the date on which the Betar stronghold fell, the date of the Jewish expulsion from Spain in 1492, the beginning of Nazi deportations of Jews from the Warsaw Ghetto.

The day is marked publicly in the State of Israel by the closure of restaurants, places of entertainment etc. from the previous evening, with food shops opening only for morning hours. The day is interpreted through its religious significance and/or its importance in connection with nationhood and national sovereignty - whether or not individuals choose to fast.

Traditional observance includes the reading of the Book of Lamentations, the Kinot, additional lamentations of more recent origin, a 25 hour fast, deprivation of comfort and physical contact. In Jerusalem, thousands of people stream towards the Kotel, the Western and only remaining Wall of the Second Temple to commemorate the destruction and pray for redemption.

## JERUSALEM IN HISTORY

Abraham was sent to sacrifice his son, Isaac, on a hill in the land of "Moriah", the place known today as the Temple Mount. The binding and redemption of Isaac are inextricably linked with the holiness of this site.

The physical connection of the entire Jewish people to Jerusalem first comes to the fore, obviously, when King David conquered it from the Jebusites, paid for the holy site on the Temple Mount and made the city his capital.

After the destruction of the First Temple, the majority of the Jewish population was swept into exile in Babylon, by whose rivers they swore to weep for Zion, "If I forget thee, O Jerusalem, may my right hand forget its cunning. May my tongue cleave to the roof of my mouth, if I do not remember you, if I do not place Jerusalem above all my joy."

In the Maccabean era, the very essence of the fight for Jerusalem was to establish the Jewish nature of the city and drive out pagan practices from Temple ritual and Hellenism from public life. Under other circumstances, there would have been no national uprising against Jewish subordination to the Greeks.

The importance of Jerusalem as a national symbol grew with subsequent periods of foreign domination: during the Great Rebellion and the Bar Kokhba Rebellion, coins were minted in memory of Jerusalem.

It is, however, only after the destruction of the Second Temple that the significance of Jerusalem is transformed into that which we know today - a focal point, around which Jewish life turns and towards which the entire Jewish people's national aspirations and messianic hopes are directed.

Thus, we find that not only is this a spiritual connection, but also a physical one: all synagogue interiors around the world are built facing Jerusalem. Indeed, the daily and festival prayers abound in references to Jerusalem in terms referring to the city and in lengthier text the liturgy contains five major blessings relating to Jerusalem, while many other community and home rituals also describe and commemorate the Holy City.

Jerusalem is the major topic of pre-modern Hebrew poetry, and the Kinot - the medieval and subsequent mourning liturgy of Tisha B'av - focus time and again on Jerusalem as they lament the trials of the Jewish people throughout its history of exile.

As the inevitable cycle of life continues and repeats, traditions connected with Jerusalem have been enshrined to remind us that even joy is not complete without Jerusalem: a plate is broken at the signing of an engagement contract; a groom breaks a glass under the bridal canopy after the ceremony; one small section of the wall in every new house is left unplastered or unpainted - incomplete.

For generations, it was impossible for most Jews to dream of living in Jerusalem themselves, but they participated by supporting those communities which resided there, hosting guests who had traveled from Jerusalem to raise funds. This was more than a form of charity: it brought Jerusalem to everyone and everyone to Jerusalem - a way of life.

Diaspora Jewish life would be incomplete without Jerusalem: the hope for redemption and for the return of the people to Eretz Yisrael has always focused on Jerusalem. It is a longing and a hope which are most poignantly felt and expressed on Tisha B'Av.

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***Special Tisha B'Av Services will be held in our synagogue on Saturday Evening, August 13th at 9:15P.M. during which the Book of Lamentations will be read. Tisha B'Av morning services will be held on Sunday, August 14th at 8:30A.M.***

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## Some notes on Terrorism

### Orlando Shooting Shows How ISIS Calls the Shots - Robert Pape

ISIS is creating a new role for itself as the producer of terror who attracts the right cast, provides a rough draft of the script, and ensures publicity after the fact. That Omar Mateen was able to gather the necessary tactical knowledge to carry out this complicated act of terror shows that inspired attacks can now be as deadly as directed ones, and that the online reach of ISIS is a true game changer. ISIS has found a way to bring the fight to us. The writer is director of the University of Chicago Project on Security and Terrorism. (*Boston Globe*)

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### Common Points to Terror Attacks in Tel Aviv and Europe - Yossi Melman

The Orlando terror attack is reminiscent of the terror attacks in Tel Aviv this past year: the New Year's Day Dizen-goff shooting, last week's Sarona Market shooting, as well as international terror attacks, including the Brussels airport attack and the Paris shootings. All of these attacks were carried out by young, marginalized Muslims who disagree with Western values, become religious extremists and choose to take matters into their own hands.

The Orlando shooter, Omar Mateen, was on an FBI list of people thought to be potentially dangerous. Mateen was on the list not because of the background of his Afghani parents, but due to intelligence information gathered against him. Despite the FBI's investigations, Mateen passed a security course and was licensed to purchase and own guns. (*Jerusalem Post*)

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### Why Do Terrorists Commit Terrorism? - Peter Bergen (New York Times)

To try to figure out why terrorists do what they do, researchers at the think tank New America and I reviewed court records in more than 300 cases of people charged with jihadist terrorism in the U.S. since Sept. 11, 2001. I have also spoken to terrorists' families and friends and even to the terrorists themselves.

The easy explanation - that jihadist terrorists in the U.S. are "mad" or "bad" - proved simply wrong. Around one in 10 had mental health problems, below the incidence in the general population. 12% had served time in prison, compared with 11% of the American male population.

I found that the perpetrators were generally motivated by militant Islamist ideology; dislike of American foreign policy in the Muslim world; a need to attach themselves to an ideology or organization that gave them a sense of purpose; and a "cognitive opening" to militant Islam. For many, joining a jihadist group or carrying out an attack allowed them to become heroes of their own story.

(The writer is a vice president of New America, a professor at Arizona State University and CNN's national security analyst.)

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### Can an Orlando-Style Attack Happen in Israel? - Ben Caspit

An incident like the June 12 massacre in Orlando, in which a terrorist armed with an automatic weapon succeeds in reaching a crowded space and kills dozens of civilians, is a nightmare scenario for Israel's security establishment. A high-ranking Israeli security source told Al-Monitor: "When it comes to these kinds of attacks, the main difference between the situation in Israel and the situation in the United States is the availability of guns."

In America, anyone who wants to commit an attack with mass casualties can go to a gun store and buy a submachine gun, just like Omar Mateen did. In Israel, firearms are heavily supervised. Obtaining a pistol license is a complicated and painstaking process. The only option left for Palestinians is to obtain a weapon on the black market or acquire a homemade gun. (*Al-Monitor*)

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**BACKSTAGE AT TURKEY'S SHOTGUN WEDDING WITH ISRAEL****Burak Bekdil***Gatestone Institute, June 14, 2016*

There is every indication that Turkey and Israel are not far away from normalizing their troubled diplomatic relations. According to Turkish Foreign Minister Mevlut Cavusoglu, for instance, the former allies are "one or two meetings" away from normalization. If, however, Ankara and Jerusalem finally shake hands after six years of cold war, it will be because Turkey feels increasingly isolated internationally, not because it feels any genuine friendship for the Jewish nation.

In all probability, the "peace" between Turkey and Israel will look like the definition of peace in Ambrose Bierce's *The Devil's Dictionary*: "In international affairs, a period of cheating between two periods of fighting" -- despite the backdrop for peace looking incredibly (but mischievously) convenient. On May 29, a Jewish wedding ceremony was held in a historical synagogue in the northwestern province of Edirne for the first time in 41 years. A few months before that, in December, the Jewish year 5776 went down in history possibly as the first time in which a public Hanukkah candle-lighting ceremony was held in Muslim Turkey in a state-sponsored event. All that is nice -- but can be misleading.

There are two major problems that will probably block a genuine normalization. One is Hamas, and the other is the seemingly irreversible anti-Semitism which most Turks devour. In a powerful article from this month, Jonathan Schanzer forcefully reminded the world that although Saleh Arouri, a senior Hamas military leader, was expelled from his safe base in Istanbul, "... many other senior Hamas officials remain there. And their ejection from Turkey appears to be at the heart of Israel's demands as rapprochement talks near completion."

Schanzer says that there are ten Hamas figures currently believed to be enjoying refuge in Turkey, and he names half a dozen or so Hamas militants there, including Mahmoud Attoun, who was found guilty of the kidnapping and murder of a 29-year-old Israeli. Also enjoying safe haven in Turkey are three members of the Izzedine al-Qassam brigades. Schanzer adds that, "There are a handful more that can be easily identified in the Arabic and Turkish press, and nearly all of them maintain profiles on Facebook and Twitter, where they regularly post updates on their lives in Turkey."

Turkish President Recep Tayyip Erdogan has claimed more than once that Hamas is not a terrorist group but a legitimate political party. He has held innumerable meetings with senior Hamas officials including Khaled Mashaal, head of its political bureau. In addition, Erdogan came up with the idea that Zionism should be declared a "crime against humanity."

Anti-Semitism, as mentioned, is the other problem. Erdogan deliberately spread anti-Semitic sentiments to an already xenophobic society until he decided to go (relatively) silent when he recently realized that Turkey's cold war with Israel was not sustainable. This does not mean that his or Turkish society's views regarding Jews have changed. Earlier this year, for instance, one of Erdogan's chief advisors appeared in pro-government media to attack political rivals as "raising soldiers for the Jews." This sentiment is not confined to government big guns.

The first Jewish wedding at Edirne synagogue after 41 years was, no doubt, a merry event, both for the Turkish Jewish couple and politically, but it failed to mask the ugly side of the coin. Unlike a normal Turkish wedding (or, say, a Jewish wedding in the U.S.), unusually tight security measures were taken in the neighborhood around the synagogue, including the closure of roads leading to the synagogue and security searches of the wedding guests. The guests had to go through a metal detector at the door of the synagogue. Road closures and a metal detector for a wedding?!

There was more. Turks happily expressed their feelings in social media to "celebrate" the Jewish wedding. "One of my biggest dreams is to kill a Jew," wrote one Twitter user. "[Hitler] did not do it in vain," wrote another. The Hitler series went on with "He was a great man," "Where are you Hitler?" and "We are all Hitler." This is the backstage scene in the country where a Jewish couple happily married at a synagogue for the first time in 41 years -- the same country supposedly to "normalize" its ties with Israel.



## A Jewish Bucket List

*by Michael Freund*

### **Every Jew should experience these items in their lifetime.**

Though roundly panned by numerous critics, The Bucket List, starring Jack Nicholson and Morgan Freeman, popularized the idea of drawing up a catalog of experiences, ambitions and dreams for people to pursue while they still walk this earth, and the term "bucket list" quickly entered the popular lexicon.

Indeed, a simple Google search reveals a seemingly endless range of suggestions for those looking to compile their own personal inventory of must-do matters, ranging from the beneficent to the bizarre.

They include everything from volunteering in a soup kitchen to climbing an active volcano to getting your hair groomed by a monkey in the Philippines. Others suggest even more offbeat activities, such as swimming with sharks, chasing a tornado or getting your photograph taken with a tiger (believe it or not, I actually have done the latter).

The idea of creating a bucket list implicitly acknowledges man's mortality and life's ephemerality. It can serve as a valuable way for each person to look at himself in the mirror, acknowledge that his time on this planet is limited, and figure out what he wants to accomplish while there is still breath in his nostrils.

Unfortunately, most bucket lists appear to focus more on the outlandish and less on the meaningful, highlighting eccentricity and excitement rather than things of lasting value or depth.

There is of course nothing wrong with wanting to have some fun and getting the adrenaline going, whether that involves visiting emperor penguins at the South Pole, running the New York marathon or sleeping in a tree house beside the Amazon.

But there is no reason why a person can't have two bucket lists either, one for the body and one for the soul. After all, there is no shortage of cultural, religious or spiritual experiences that too many Jews go through life without ever feeling or knowing firsthand, and that is something that needs to change.

Every rabbi and Jewish educator throughout the Diaspora should challenge their congregants, students and colleagues to come up with a Jewish bucket list, one that includes authentically Jewish experiences that go beyond the universal or simply humanitarian.

This can serve not only as a means of combating increasing assimilation but also as a way of inspiring people to think differently about their spiritual lives, setting goals and objectives just as they do in other areas.

So, in a modest attempt to prompt some debate on this subject, here is a partial sampling of things that I believe should be on every Jewish bucket list:

\*Learn to read some basic Hebrew, the language of the Jewish people and its greatest texts. As a phonetic tongue that is largely root-based, even the most linguistically challenged person can pick up the skills needed to read in a relatively short amount of time. Doing so connects one with Jewish history and destiny, and can make attending synagogue or a Passover Seder far more consequential.

\*Study a page of Talmud, one of the core sources of Jewish law and lore. Sure, it looks intimidating. But thanks to innovations such as the Steinsaltz edition, or Artscroll's Schottenstein set, which provide extensive English translations, notes and explications, it is now possible for every Jew to dip his toe into the sea of the Talmud and work his way through a topic. The pleasure that comes from grappling intellectually with the legal, moral, philosophical and practical issues that arise on any given page of the Talmud is something that no Jew should go through life without experiencing at least once.

\*Seek out a Holocaust survivor and hear his or her story. Each year, with the passage of time, the number of those who managed to emerge alive from the Nazi German death machine continues to dwindle. Reading about the Holocaust or seeing a documentary can be educational, but it pales in comparison to spending an hour or two with a person who witnessed it firsthand. Take your family with you, and keep the memory of what happened alive.

\*Visit Israel and, when you do, make sure your itinerary includes a site such as the Cave of the Patriarchs in Hebron, the resting place of the biblical figures Abraham, Isaac, Jacob, Sarah, Rebecca and Leah. How many nations on earth have the privilege of knowing where their founding fathers were buried millennia ago? This holy place has a spiritual

and historical power that profoundly impacts all who set foot within.

\*Observe at least one traditional Shabbat. Regardless of your level of Jewish affiliation, you will find celebrating an authentic Sabbath as Jews have done for thousands of years to be an emotive experience. Call a rabbi or Sabbath-observant family, and ask them to host you for what will prove to be 25 hours of physical rest and spiritual uplift.

Obviously, there are many more items that a Jewish bucket list can and should contain, and each person or community should tailor its contents accordingly, taking into account their own individual or collective needs.

The important thing to remember when drawing up your own bucket list is that physical thrills can and should be augmented by spiritual ones, too.

Life can be fun, but it should also be no less fulfilling.

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### **SHALOM JERUSALEM**

The Korean Christians for Shalom Jerusalem presented a “Shalom Yerushalayim” cultural festival here at FFMJC , Monday June 20. It was a fabulous spectacle exhibiting the Korean Christians love and support for the State Of Israel.

#### ***THE FOLLOWING WAS RABBI SOLOMON’S RESPONSE TO THE PASTORAL- REPENTANCE SEGMENT DURING THE RECENT “SHALOM JERUSALEM” CULTURAL FESTIVAL HELD AT OUR SYNAGOGUE ON JUNE 20, 2016***

“With all the tragedy, sorrow, sadness and horror presently extant in the world, it is comforting to know and a joy to behold that this wonderful cultural festival of the Christian Korean Community has come to us with tidings of love and joy, bringing happiness to our collective Jewish soul.

We event. I feel very intensely that this is much more than just a novel are so pleased and so honored to host this wonderful idea or gesture or tribute to Israel and the Jewish People but that it is, in fact, another step in the direction of restoring Israel to its former glory - to eventually bring the nations of the world into the prophetic vision of “aliyah,” of “going up to the mountain of the Lord’s house, to learn his ways and walk in his paths,” as our prophets foretold, and to ultimately herald the arrival of Israel’s and the world’s complete redemption.

Thus, we are thankful to all those responsible for this highly significant event. To S.J., to Danny, to all those who worked very hard, to the entire troupe of performers, we are appreciative of your presence, your efforts. your caring and your friendship. We hope you will always be our friends and always be with us to celebrate the joy which is our beloved State of Israel.

To the Pastors: “Mah Sh’yotzay min Halev, Nichnas La-lev.” “What comes from the heart, goes into the heart.” “What is expressed in sincerity, is accepted in sincerity.” Your heartfelt expression has indeed touched our hearts.

May our lives be blessed through our mutual friendship. May G-d bless you and all of us who are here this evening. May God bless America. May God bless the State of Israel and all the nations of the world with peace - with peaceful co-existence. Let us say, Amen

## SISTERHOOD

There is always something new to learn. We were privileged to have Leonard Langano, registered pharmacist with the Northwell Health System (the old North Shore-LIJ hospital system). We all know, but do not remember, to store prescription drugs, as well as OTC medications properly. Drugs should be stored safely away from humidity and where young children as well as adolescents cannot access them. Teenagers are known to find prescriptions that they can abuse.

Make sure to safely dispose of unwanted or outdated medications. Do not flush them down the toilet or pour into the sink or throw them in the garbage. Here is how to dispose of unwanted drugs, before throwing them in the household trash. Remove from their original containers and mix them with an undesirable substance, such as coffee grounds, dirt or kitty litter (this makes the drug less appealing to children and pets, and unrecognizable to people who may intentionally go through the trash seeking drugs). Place the mixture in a sealable bag, empty can or other container to prevent the drug from leaking or breaking out of a garbage bag and then dispose in the garbage.

Be sure to have a current list of all medications that you are taking in case you have an emergency or when you visit a doctor. Make sure that a family member or friend also has this list.

Mr. Langano answered the many questions that we had.

At our next meeting, on July 21<sup>st</sup>, we will be showing a wonderful documentary video that has been shown at many Jewish film festivals around the country. More information will come on a flyer.

Save the Date: August 18 for our annual luncheon at Annie Chans.

The Book Club will be meeting on July 28<sup>th</sup> when we will discuss the biography "Notorious RBG; Ruth Bader Ginsberg by The book for August 25<sup>th</sup> is "The Paris Architect" by Charles Belfour. Books are available at the Fresh Meadows Library.

The Tuesday morning exercise class is ongoing, each week at 11 AM. You are welcome to come and try out a class at any time.

Please feel free to call us with any suggestions for programming for Sisterhood meetings.

Marilyn Brown 718-454-0447

Joan Levine 516 708-9517

Co-Presidents

### "The Simcha Cake Project"

Sisterhood has created a way of announcing special Simchas and other events in order to support the Torah Fund of the Jewish Theological Seminary. At each meeting we will be able to announce our Simcha and have it published in the Bulletin with a minimum donation of \$1.00. This is in lieu of putting Tzedakah boxes on the tables. Torah Fund contributions ensure our legacy to future generations of Conservative Jews by training Rabbis, Cantors, Educators, Scholars and Lay Leaders.

The following was announced at the June 23, 2016 Sisterhood Meeting

Joyce Warshowsky

Matilda Cohen

Marilyn Brown

Sylvia Udasin

Rochelle Mendelow

Anita Seelig

Bette Glasser

Lois Shenker

Joan Levine

Fran Goldstein

Ruth Lasky

Inge Berger

Susan Gastman

Carol Charles

Pearl Rosenthal

Ellen Zilka

Healthy and Happy Summer

Mazel Tov to Cantor & Judy Katz on their marriage

Mazel Tov to Cantor & Judy Katz on their marriage

Wishing everyone a good summer

Grateful for my children and grandchildren

Mazel Tov on all their Mitzvot

Missing you already, Jackie

A good summer to all

Happy June birthdays to my three grandsons

Healthy summer to all

Wishing everyone a good summer

Good health to all

Best wishes

Good luck to Eric & Sara on move to Wash.DC

Best wishes

Good health to everyone

Congratulations to grandson Grant on graduation from NYU

# JULY, 2016

## SIVAN/TAMUZ, 5776

Sun	Mon	Tue	Wed	Thu	Fri	Sat
		<div>On-Going Low-impact exercise 11:00-Noon</div>			<i>1</i>   8:12	<i>2</i> <i>26 Sivan</i>  <b>Shalach</b>  <i>Ends 9:21</i>
<i>3</i>	<i>4</i>	<i>5</i>	<i>6</i> <i>30 Sivan</i>  <b>ROSH CHODESH</b>	<i>7</i> <i>1 Tamuz</i>  <b>ROSH CHODESH</b>	<i>8</i>   8:10	<i>9</i> <i>3 Tamuz</i>  <b>Korach</b>  <i>Ends 9:19</i>
<i>10</i>	<i>11</i>	<i>12</i>	<i>13</i>	<i>14</i>	<i>15</i>   8:06	<i>16</i>  <b>Chukat</b>  <i>Ends 9:15</i>
<i>17</i>	<i>18</i>	<i>19</i>	<i>20</i>	<i>21</i>  <b>Sisterhood Board Meeting 10:30 AM</b>	<i>22</i>   8:02	<i>23</i>  <b>Balak</b>  <i>Ends 9:10</i>
<i>24</i>	<i>25</i>	<i>26</i>	<i>27</i>	<i>28</i>  <b>Book Club "Notorious RBG" 10:30 AM</b>	<i>29</i>   7:55	<i>30</i>  <b>Pinchas</b>  <i>Ends 9:04</i>
<i>31</i>						

# AUGUST, 2016

## TAMUZ/AV. 5775

SUN	MON	TUE	WED	THU	FRI	SAT
	1	2 <div>On-Going Low-impact exercise 11:00-Noon</div>	3	4	5 <sup>1</sup> Av Rosh Chodesh  7:48	6 <sup>2</sup> Av Matot-Masei  Ends 8:56
7	8	9	10	11	12   7:39	13 <sup>9</sup> Av Devarim  Ends 8:47 Erev Tisha B'Av
14 Tisha B'Av	15	16	17 Rabbi's Class 10:30 -Noon	18 Sisterhood Lunch at Annie Chan's 12 Noon	19   7:29	20 <sup>16</sup> Av Ve-etchanan  Ends 8:37
21	22	23	24 Rabbi's Class 10:30 -Noon	25 Sisterhood Book Club 10:30 AM Paris Archiect	26   7:18	27 <sup>23</sup> Av Eikev  Ends 8:27
28	29	30	31 Rabbi's Class 10:30 -Noon			