



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

THE BULLETIN

July-August 2018
 Vol. 16, No.8

Tamuz/Av/Elul/ 5778
 Rabbi Gerald M. Solomon
 Cantor Aaron Katz



Coming Events

Sunday, July 8

Breakfast at 9:45am to 10:30am
 Dr. Bunie Veeder will speak about "The Women brought in from the Margins"
Topic: "The Seven Verse Prophet"
 The Seven Verse Prophet delivers a message to the King.

Thursday, July 19

Sisterhood Board Meeting and Luncheon
 Program presenting Police Officer John Erdman who will advise us about protecting ourselves and our property.
 Lunch at 12:00 noon \$10.00 at the door.

Thursday, July 26

Sisterhood Book Club
 "A Gentleman in Moscow"

Thursday, August 16

Luncheon at Bens at 12:30pm
 211-37, 26th Avenue
 Bayside, NY 11360
 Cost: \$ 25.00 per person

Thursday, August 23

Sisterhood Book Club
 "The Two Family House"

Rabbi's Classes

Classes on Basic Judaism

Monday, July 30 and
 Mondays August 6, 13, 20 & 27

Classes on God, The Jews and History

Wednesdays August 1, 8, 15, 22 & 29

Saturday, September, 1

Selihoth Collation and Program 8:35pm - Services at 10:00pm

SCHEDULE OF SERVICES FOR JULY AND AUGUST 2018

Friday, July 6

Mincha/Maariv.....7:00PM
Candle Lighting Time.....8:11PM

Saturday, July 7

Parashat Pinchas
Shabbat Mevarchim Services.....9:00AM
Shabbat Ends.....9:19PM

Friday, July 13

Mincha/Maariv
Rosh Chodesh Menachem Av.....7:00PM
Candle Lighting Time.....8:08PM

Saturday, July 14

Parashiot Matot/Masei
Shabbat Services.....9:00AM
Shabbat Ends.....9:16 PM

Friday, July 20

Mincha/Maariv.....7:00PM
Candle Lighting Time.....8:03PM

Saturday, July 21

Parashat Devarim
Shabbat Chazon Services.....9:00AM
Shabbat Ends.....9:11PM

TISHAH B'AV

Saturday, July 21

Fast Begins.....9:11PM
Maariv/Eichah (Lamentations).....9:30PM

Sunday, July 22

Shacharit/Kinot.....8:30AM
Mincha/Maariv.....T.B.A
Fast Day Ends.....9:10PM

Friday, July 27

Mincha/Maariv.....7:00PM
Candle Lighting Time.....7:57PM

Saturday, July 28

Parashat Va-Etchanan
Shabbat Nachamu Services.....9:00AM
Shabbat Ends.....9:05PM

Friday, August 3

Mincha/Maariv.....7:00PM
Candle Lighting Time.....7:50PM

Saturday, August 4

Parashat Eikev
Shabbat Mevarchim Services.....9:00AM
Shabbat Ends.....8:57PM

Friday, August 10

Mincha/Maariv.....7:00PM
Candle Lighting Time.....7:41PM

Saturday, August 11

Parashat R'ei
Shabbat Rosh Chodesh Services.....9:00AM
Shabbat Ends.....8:49PM

Friday, August 17

Mincha/Maariv.....7:00PM
Candle Lighting Time.....7:32PM

Saturday, August 18

Parashat Shoftim
Shabbat Services.....9:00AM
Shabbat Ends.....8:39PM

Friday, August 24

Mincha/Maariv.....7:00PM
Candle Lighting Time.....7:22PM

Saturday, August 25

Parashat Ki Teitzei
Shabbat Services.....9:00AM
Shabbat Ends.....8:29PM

Friday, August 31

Mincha/Maariv.....7:00PM
Candle Lighting Time.....7:11PM

Saturday, September 1

Parashat Ki Tavo
Shabbat Services.....9:00AM
Shabbat Ends.....8:17PM
S'LICHOT Collation & Program.....8:35PM
Services.....10:00PM



The Three Weeks & Tisha B'Av



Thank You

To: Katie Goldberg for sponsoring a Kiddush on the happy occasion of the naming of her great granddaughter Riley.
To: Mordecai and Matilda for sponsoring a Kiddush in memory of Matilda's father Charles Moses.

Mazel Tov

To: Zach and Joan Levine on the engagement of their grandson, Menachem to Rivka.

Condolences

To: Ellen Zilka who recently lost her husband Samuel.
To: Charlotte and Barbara daughters of Mark Astel who passed away. Mark Astel was also a member of Queensboro Jewish Center.

Please Note

Rabbi Solomon is on vacation until July 20. We hope he has an enjoyable time.

A Special Thank You

On Saturday March 5th, I had a baby naming for my great granddaughter Riley, in our temple. I want to thank Matilda and all those who assisted her for all their hard work. With pink tablecloths, balloons, beautiful flowered plates, etc., Matilda transformed the ballroom into a fairyland, and the food was delicious. Thank you to Rabbi Solomon for the lovely words to our family and prayers for Riley. Then, before the cake was cut the Rabbi prayed over Riley again and sang Happy Birthday. Then he kissed Riley's head. I was so touched.

Katie Goldberg

A Wonderful Shavuot Luncheon

On Sunday May 20th, following a beautiful and inspirational Shavuot services led by Rabbi Solomon and Cantor Katz., over 35 congregants enjoyed a sumptuous dairy buffet that included traditional holiday fare. The menu featured salmon, salads, pasta dishes, blintzes and ofcourse cheesecake.

סליחות

Selihoth Services Collation and Program



Join us on Saturday, September 1, 2018 for Selihoth Services.

We will begin at 8:35pm with the viewing of a DVD.

Refreshments will be served.

The Selihoth Service will begin at 10:00pm.

Watch for the flyer



Sisterhood News

SISTERHOOD

Sometimes we are disappointed, and we must be creative. Although, at our May meeting many of you came to hear a program on stress management, we had to find a substitute program when the Doctor had a mishap and could not come. This program has been postponed until October.

We all enjoyed the documentary presented at the June meeting and we were happy to see so many members and friends.

On July 26 the book club will be discussing "The Gentleman in Moscow" by Amor Towles. On August 23 the book is "The Two-Family House" by Lynda Cohen Loigman. Books available at the Fresh Meadows Library.

Chair exercise class continues every Tuesday morning at 11 AM. We look forward to our "Keep in Touch" luncheon which will be held this year at Bens in Bay Terrace on August 16th. Further information on activities will come in the mail

Joan and Marilyn, Sisterhood 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 May 17, 2018 Sisterhood Meeting

Anita Bernstein	Get well wishes to Rosalie Weiner
Marilyn Brown	Good health to all
Barbara Barr	In honor of my granddaughter's first year in high school
Matilda Cohen	Good health to all
Stella Davidson	In honor of granddaughter Samantha & great-grandchildren Theo & Hazel
Katie Goldberg	In honor of granddaughter Nicole's college graduation
Bette Glasser	Wishing everyone a healthy summer
Leona Goodman	Wishing all a healthy and happy summer
Lynne Kirby	For my 5 grandkids
Rhoda Finkelstein	In honor of my grandson's wedding -Matthew to Eva
Goldie & Stan Kerstman	Happy graduation to Alexa, we love you so very much, Grandma & Grandpa
Eleanor Frommer	In honor of Alexa Pam on graduation
Janet Pearlmutter	In honor of Alexa Pam college graduation
Susan Gastman	Congratulations to my granddaughter on her 2 nd Masters
Fran & Joel Goldstein	Good summer to all
Joan & Zach Levine	In honor of Granddaughter Aliza's marriage to Yaakov
Judy Levy	Wishing all a healthy and Happy summer!
Rochelle Mendelow	Good health & Mazal Tov to all
Blanche Rosenberg	
Sandra Schwadron	In honor of our embassy in Jerusalem
Kate Newman	Happy Birthday to my son David
Tena Umlas	Mazel Tov on granddaughter's Bat Mitzvah
Lois Shenker	A healthy and happy summer to all
Joyce Warshowsky	Congratulations to my four granddaughters on their graduations
Rosalie Weiner	Happy to be back at FFMJC
Michael Greene	Thank you Pres. Trump for recognizing Jerusalem as Israel's capitol

The following was contributed at the June 14, 2018 meeting

Bette Glasser	Wishing everyone a happy, healthy summer
Evelyn Hurr	
Janet Pearlmutter	
Dolores Tames	
Ruth Lasky	Good health to my family
Eleanor Frommer	
Goldie Kerstman	
Marcia Blank	Good luck to my son
Rhoda Finkelstein	
Donald Schwartz	
Marilyn Feinstein	
Hadassah Miles	For Sydney Delilah
Enid Krell	Best wishes for good health and happiness to all our Congregants
Fran Goldstein	Good summer to all
Glorai Isman	Surgery
Stella Weingord	
Eva M. Beckhardt	Happy birthday to my grandkids Jacqueline&Brandon
Ellen Zilka	Wishing granddaughter Nina much success in her new venture
Sandra Schwadron	Wishing everyone good health and a good summer
Lois Shenker	In honor of 7 th birthday of Logan Shenker
	10 th birthday of Ryan Shenker and 5 th birthday of Levi Shenker
Joyce Warshowsky	Good wishes to all for a healthy summer
Joan & Zach Levine	In honor of engagement of grandson Menachem to Rivka
Sylvia Udasin	Have a wonderful summer
Marilyn Brown	Good health to all
Lynne Kirby	For my grandkids
Anita Seelig	A wonderful summer to all
Susan Gastman	Wishing everyone a wonderful summer
Matilda Cohen	Keep cool
Leona Goodman	Happy 48 th anniversary to Jules & Millie Goodman
Anonymous	For my 5 grandchildren and one great-grandchild
Stella Davidson	Samantha D
Rochelle Mendekow	Grateful for the love of my daughters Shari, Laura & Marissa and families. Their help keeps me going every day

Keep in Touch Luncheon

Let's get together and enjoy a delicious luncheon
at Ben's of Bayside
Bay Terrace Shopping Center
Bayside, NY 11360

On Thursday, August 16, 2018 at 12:30PM
Cost per person \$25.00



WATCH FOR THE FLYER

July 2018

Tammuz/Av 5778

Sun	Mon	Tue	Wed	Thu	Fri	Sat
1 18 Tammuz	2 19	3 20	4 21	5 22	6 23 8:11pm	7 24 Parashat Pinchas Ends: 9:19pm
8 25 Breakfast Club Dr. Bunie Veeder 9:45AM	9 26	10 27	11 28	12 29	13 1 Av 8:08pm	14 2 Parashiot Matot/Massei Ends: 9:16pm
15 3	16 4	17 5	18 6	19 7 Sisterhood Board Meeting Lunch and Program 12 Noon	20 8 8:03pm	21 9 Parashat Devarim TISHAH B'AV Fast Begins
22 10 TISHAH B'AV Fast Day Ends: 9:10pm	23 11	24 12	25 13	26 14 Book Club "A Gentleman in Moscow" by Amor Towles	27 15 7:57pm	28 16 Parashat Va-Etchanan Ends: 9:05pm
29 17	30 18	31 19				

August 2018

Av/Elul 5778

Sun	Mon	Tue	Wed	Thu	Fri	Sat
			<i>1</i> 20 Av	<i>2</i> 21	<i>3</i> 22	<i>4</i> 23 <i>Parashat Eikev</i> Ends:8:57pm
<i>5</i> 24	<i>6</i> 25 <i>Rabbi's Classes</i> <i>Basic Judaism</i>	<i>7</i> 26	<i>8</i> 27 <i>Rabbi's Classes</i> <i>God, the Jews and History</i>	<i>9</i> 28	<i>10</i> 29 7:41pm	<i>11</i> 30 <i>Parashat R'ei</i> Ends:8:49pm
<i>12</i> 1 Elul	<i>13</i> 2 <i>Rabbi's Classes</i> <i>Basic Judaism</i>	<i>14</i> 3	<i>15</i> 4 <i>Rabbi's Classes</i> <i>God, the Jews and History</i>	<i>16</i> 5 <i>Sisterhood Luncheon at Bens</i>	<i>17</i> 6 7:32pm	<i>18</i> 7 <i>Parashat Shoftim</i> Ends:8:39pm
<i>19</i> 8	<i>20</i> 9 <i>Rabbi's Classes</i> <i>Basic Judaism</i>	<i>21</i> 10	<i>22</i> 11 <i>Rabbi's Classes</i> <i>God, the Jews and History</i>	<i>23</i> 12 <i>Book Club</i> <i>"The Two Family House"</i> by Lynda Cohen Loigman	<i>24</i> 13 7:22pm	<i>25</i> 14 <i>Prashat Ki Teitzei</i> Ends:8:29pm
<i>26</i> 15	<i>27</i> 16 <i>Rabbi's Classes</i> <i>Basic Judaism</i>	<i>28</i> 17	<i>29</i> 18 <i>Rabbi's Classes</i> <i>God, the Jews and History</i>	<i>30</i> 19	<i>31</i> 20 7:11pm	<i>1 Sept</i> 21 <i>Parashat Ki Tavo</i> Ends:8:17pm S'LICHOT Collation and Program 8:35 Services 10:00



Rabbi's Message

ISRAEL AT 70 SPIRITUAL FOUNDATIONS OF ISRAEL Centrality of Israel



Theodore Herzl entertained a plan for the Jews to live in Uganda, and a 19th century American diplomat named Mordechai Manuel Noah attempted to create a "Jewish Homeland" on a small island near Niagara Falls. Still, "the counsel of the Lord; it will stand." God chose the Land of Israel as the chosen land, and Jerusalem as its spiritual center. As Rabbi Aryeh Kaplan writes in "Eye of the Universe":

"If you look at a map you will see the geographical location of the Land of Israel virtually guaranteed that it would play a key role in the tides of civilization. The Old World consisted of two great landmasses, Eurasia (Europe and Asia) and Africa. It was impossible to travel from Eurasia to Africa without passing through the Holy Land. Therefore, every conqueror, every civilization that passed from one continent to the other had to pass through the Holy Land and come in contact with the Jew. The Land of Israel thus interacted with virtually every great civilization, and all of them were, to some degree, influenced by the teachings of the Torah.

Besides being a gateway between north and south, the Holy Land is part of the keystone link between east and west. There are mountains in Israel where a cup of water spilled on the western slope will eventually flow in the Atlantic Ocean, while one spilled on the eastern slope will flow into the Pacific. In the past, most caravan routes linking the Atlantic and Pacific passed directly through the Holy Land. The Land of Israel was therefore literally the crossroads of civilization."

On a much deeper level, however, we see Jerusalem not only as a center of civilization, but also as the very center of the world. The Talmud says that creation began in Jerusalem, and the world radiated outward from it. Medieval maps show Jerusalem at the epicenter of Asia, Europe, and Africa. The world flows into this spot, and all life's forces, both physical and spiritual emanate from there.

Additionally, we learn that the centrality of Jerusalem – and particularly Mount Moriah – has continued throughout history. Tradition teaches that both Cain and Abel – and later Noah – brought offerings to God at this place. Abraham came to Mount Moriah and bound his son Isaac upon an altar there; this is also where Jacob dreamed of the ladder. (Maimonides – Beit HaBechira 2:2)

King David purchased this very plot of land to be the site of the first Holy Temple, which was built by King Solomon in the ninth century BCE. Although 400 years later enemies of the Jews destroyed the Holy Temple and drove the Jews from their land, the Jews returned 70 years later to rebuild the second Holy Temple on the very same spot. Although the Romans destroyed this Temple in 70 CE, they left the remains of the retaining walls standing. The holiness of this spot flourishes today, as millions of visitors come to pray at the famous Western Wall. The name Jerusalem has two parts: Yira, which means "to see," and shalem, which means "peace." This is the place of peace where **God is seen**.

Elsewhere, God is a theory, an abstraction, but in Israel, God is seen and felt as a tangible presence. Elsewhere we grope for vision. In Israel we see things with clarity.

The Miracle of Israel

It is remarkable how Israel plays such a central and important role in world affairs. Given its tiny land area and population, Israel should be nothing more than a blip on the world's radar. Yet it dominates attention everywhere; sometimes positively and sometimes, such as at the United Nations, negatively. Either way, its impact is completely disproportionate to its size.

"Not because you are the biggest of the nations did God desire you and choose you but because you are the smallest of the nations," says the Torah (Deuteronomy 7:7). In this crucial verse two very important things emerge.

First, that the bold prediction that the Jewish people would be amongst the smallest of the nations has been fulfilled. And second, that the very smallness of the Jewish people is crucial to our link to God. But why should smallness be so important? The Almighty chose Mt. Sinai, the smallest of mountains for the revelation also. Is small in the eyes of God synonymous with “humble?” Perhaps so.

One dimension of the answer, perhaps, lies in the message of the miraculous nature of Jewish history. Given such small numbers, the Jewish people should, according to the normal laws of history, have disappeared by now through persecution or assimilation. For such a tiny nation not only to survive but to thrive and have an impact so disproportionate to its numbers makes its very existence a living testimony to God’s existence and love for Israel, His nation.

The story of Jewish history has been a story of miracles and wonder; a story of survival against all the odds; and a story of inordinate success against very bad, if not impossible odds. The modern State of Israel is the latest remarkable example of how small numbers have overcome large odds to surpass the nations in so many areas, such as technology, military might, agriculture and

The Triumph of Quality over Quantity

There is perhaps another message in this unusual phenomenon of the smallness in number of the Jewish people. It is a message of the triumph of quality over quantity, of spiritual over material. It is an eloquent declaration that we should not measure things in this world only in material terms, that the spiritual is much greater than the physical, and that the power of the human soul is greater than that of the human body, and the power of the spiritual and intellectual is greater than any force in the physical world. Jewish history preaches this lesson and teaches us the emptiness of the sole pursuit of materialism, the emptiness of a world measured by things alone, the emptiness of a world which is purely physical.

When God created the first human beings, Adam and Eve, He used two substances – the dust of the earth and the spirit of God; that is body and soul., the physical and the metaphysical. One of the most central teachings of Judaism and of the Jewish people is that the spirit, the soul, which is in every human being, is immortal and is a far greater force than the body. Ha-neshamah Lach, V’haGuf Pa-alach.” “The soul, is of Your essence, O’ God, and the body is Your handiwork,” we read in our liturgy. This lesson is taught by the pages of Jewish history, which recount how a nation small in physical numbers, but great in the spirit, has achieved so much. The small numbers of a mighty Jewish nation making a huge impact in world history is a reminder of the power of the spirit, of the neshama, the soul, and its importance, and the fact that it lies at the heart of human existence.

It is also a reminder that as human beings we will only be truly uplifted and satisfied, and only find true happiness, when we connect to the neshama, the soul. The Vilna Gaon, in a letter to his family, compares the pursuit of materialism to drinking salt water – the more you drink the thirstier you become. Pursuit of physicality and materialism, while necessary for the human condition, is not sufficient. As human beings we need to take care of our physical needs. That is how God has created us. But fulfilling those needs is just the beginning and not the end goal, not the purpose of life.

The purpose of life is to connect to God and live with the spiritual power of Torah study and mitzvot. A life of materialism only is ultimately as deeply unsatisfying as salt water. And people today are thirsty for spiritual connection. They are thirsty for a life of meaning. And Jewish History teaches the secret of quenching that thirst. Our ultimate function as a synagogue is to provide the Jewish life giving waters to satisfy that thirst.

King David wrote: “the years of our lives are three score and ten. . .” Israel has lived that long in its newest incarnation. As our holy land begins its next seventy year lifetime, we pray that Israel renew its strength and become an even greater blessing to its people, the Jewish People and to all peoples of the world.

Best wishes to all our members and friends for a joyous and productive summer.

With love,

Rabbi Gerald 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 (meraglim) 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 [bekhiyah ledorot]." 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 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.

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.

Special Tisha B'Av Services will be held in our synagogue on Saturday Evening, July 21st at 9:30P.M. during which the Book of Lamentations will be read. Tisha B'Av morning services will be held on Sunday, July 22nd at 8:30A.M.

