



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

THE BULLETIN

Jul-Aug, 2014
 Vol.13, No.1

Tamuz/Av, 5774
 Rabbi Gerald M. Solomon
 Cantor Aaron Katz

SCHEDULE OF SERVICES
FOR JULY AND AUGUST

Friday, July 4	
Mincha/Maariv.....	6:30P.M.
Candle Lighting Time.....	8:12P.M.
Saturday, July 5 - Parashat Balak	
Shabbat Services.....	9:00A.M.
Shabbat Ends.....	9:21P.M.
Friday, July 11	
Mincha/Maariv.....	6:30P.M.
Candle Lighting Time.....	8:10P.M.
Saturday, July 12 - Parashat Pinchas	
Shabbat Services.....	9:00A.M.
Shabbat Ends.....	9:18 P.M.
Friday, July 18	
Mincha/Maariv.....	6:30P.M.
Candle Lighting Time.....	8:06P.M.
Saturday, July 19 - Parashat Matot	
Shabbat Services.....	9:00A.M.
Shabbat Ends.....	9:14P.M.
Friday, July 25	
Mincha/Maariv.....	6:30P.M.
Candle Lighting Time.....	8:00P.M.
Saturday, July 26 - Parashat Masei	
Shabbat Mevarchim Services.....	9:00A.M.
Shabbat Ends.....	9:08P.M.
Friday, August 1	
Mincha/Maariv.....	6:30P.M.
Candle Lighting Time.....	7:54P.M.
Saturday, August 2 - Parashat D'varim	
Shabbat Chazon Services.....	9:00A.M.
Shabbat Ends.....	9:01P.M.

TISHAH B'AV

Monday, August 4	
Mincha/Maariv/Eichah (Lamentations)....	7:45P.M.
Tuesday, August 5	
Shacharit/Kinot.....	T.B.A
Minchah/Maariv.....	T.B.A.
Fast Day Ends.....	8:57P.M.
Friday, August 8	
Mincha/Maariv.....	6:30P.M.
Candle Lighting Time.....	7:46P.M.
Saturday, August 9 - Parashat Va-etchanan	
Shabbat Services.....	9:00A.M.
Shabbat Ends.....	8:53 P.M.
Friday, August 15	
Mincha/Maariv.....	6:30P.M.
Candle Lighting Time.....	7:36P.M.
Saturday, August 16 - Parashat Eikev	
Shabbat Services.....	9:00A.M.
Shabbat Ends.....	8:44P.M.
Friday, August 22	
Mincha/Maariv.....	6:30P.M.
Candle Lighting Time.....	7:26P.M.
Saturday, August 23 - Parashat R'ei	
Shabbat Mevarchim Services.....	9:00A.M.
Shabbat Ends.....	8:34P.M.
Friday, August 29	
Mincha/Maariv.....	6:30P.M.
Candle Lighting Time.....	7:16P.M.
Saturday, August 30 - Parashat Shoftim	
Shabbat Services.....	9:00A.M.
Shabbat Ends.....	8:23P.M.

CENTER NEWS

The annual membership meeting of FFMJC was held on Sunday, June 22. The election of Officers and those Trustees whose term had expired resulted in the following:

Co-Presidents: Anita Bernstein and Byron Dresner
 1st. Vice-President: Dr. Zachary Levine
 2nd Vice-President: Albert Kimmelstiel
 3rd. Vice-President: Stuart Cohen
 Co-Secretaries: Irene Dresner and Joan Levine
 Treasurer: Les Banks
 Trustees elected to a three year term: (1/3 of total Trustees)

Marilyn Brown, Matilda Cohen, Dana Fishler, Harry Franks, Janet Hiller, Dr.Morris Jampol, Maxine Marcus, Miriam Nadler, Sandra Schwadron, Michael Silver, Shari Zuber.
 Mazel Tov to all.

The Budget for the coming fiscal year was presented and approved. Some extra-ordinary expenses were noted. The roof over the lobby and the Rabbi's office had been leaking and because the roof already had the legal limit of 3 overlay roofs, the material had to be completely removed and a new roof applied. That and other rood repairs led to an expenditure of \$42,500. Also a new NYC regulation that Back-Flow prevention devices be installed on our water supplies will result in an expenditure of about \$14,000.



SISTERHOOD

Our season is in full swing and we are happy to greet so many of our members at our meetings and activities! Looking forward, the next meeting on July 24 will feature YOU. Come with your stories, your recipes and your memories. Let's get to know one another and share. We are a family, a *mishpacha* (the theme of this year's Women's League and Torah fund project). Save the dates: August 21st, the annual lunch at Annie Chans:

Sept. 11 meeting and program,
 Oct.13&14, Lunch in the Succah:
 Oct.23, lunch and program:
 Nov.13, lunch and program. Watch for further information as the time comes.

THANK YOU

To Marilyn Brown who has made a donation in her late husband Leo's memory to set up a fund to sponsor occasional Shabbat Kiddush luncheons throughout the year.

Thank you letters were received from the American & International Societies for Yad Vashem, Inc. and The Harriet and Kenneth Kupferberg Holocaust Resource Center and Archives at Queensborough Community College for the gift of \$250 each that was collected at this year's Holocaust Memorial.

A donation was made in honor of **David Copell's** 90th. Birthday by Elaine Guthrie, Debra Guthrie and Roman Dworecki, Michael Guthrie and Gina Lett and Maria, Stephen and Jason Michel.

REFUAH SHLAYMA

Sylvia Udasin who is recovering after a fall. Mend quickly Sylvia, we miss you. And to all who are ill, a speedy return to good health.

GOOD LUCK

To **Ruth Beckman** on her move to North Carolina.

CONDOLENCES

To the family of **Harry Packer** on his recent passing. Harry was President of Queensboro Hills Jewish Center at the time of the consolidation of our institutions and was instrumental in making the transition a smooth one.

To **Dana Fishler** on the passing of his beloved wife, Ruth.

To the family of **Lenore Rapaport** who was a member of Flushing Jewish Center for 40 years.

(Sisterhood continued)

The book club, which meets monthly all year round, will be discussing "Mrs.Lincolns Dressmaker "by Jennifer Chiaverini at 10:30 AM on July 31. The book is available at the Fresh Meadows Library. Come and join in! The August meeting will be on August 28th and we will be discussing "The Art of Hearing Heartbeats" by Jan-Philipp Sendker.

The exercise class meets every Tuesday morning at 11AM. Come try it, you may like it!

Marilyn and Joan, Co-Presidents



RABBI'S MESSAGE
REFLECTIONS OF THE COURSE "THE TALMUD ON TRIAL"
PARASHAT KORACH - 6/21/14

"Many people enjoy a good argument. It helps clarify the issues, creates a passion, facilitates emotional expression, challenges the mind and stimulates the heart. Much of the development of Judaism was through *machloket*. intellectual and scholarly argumentation whose purpose is to discover truth. Arguments were never considered undesirable. Indeed, much of the study of the Talmud involves the study of differences of opinion and arguments over those differences. Rashi's grandchildren dedicated their lives to arguing with their grandfather, and the tradition continues until today." Indeed, all arguments have their flaws. This is a philosophical truth. Anyone who thinks his arguments are sound and air tight, or who thinks only his argument is correct, is sadly mistaken.

Yet that attitude has dominated our religious lives for millenia. Dogma has been a part of our faith notwithstanding that argumentation over the fine points of the law has been part of our tradition, for millenia. We tend to idealize the absolute truth for it only is correct. But who has the absolute truth? The only hope of its attainment is through argumentation where the arguers are sincerely and exclusively interested in attaining the truth, the whole truth and nothing but the truth.

Arguments, ideally, therefore, are for the sole purpose of determining the truth. We should understand the difference between an argument and bickering. Bickering is arguing over trivial matters, such as occurs between husbands and wives, parents and children, which is not to say that all their arguments are over trivial matters. Indeed most of that which we refer to as arguments are really bickerings, and often serve no constructive purpose. Quite the contrary, bickerings are destructive. So what was the problem with Korach and his argument with Moses? It wasn't a *machloket l'shaym shamayim*, an argument for the sake of Heaven, namely to determine truth. It was a bickering over position. Indeed, it was a power struggle. Worse, it was characterized by animus.

There is a Mitzvah derived from the Parashat Korach. "It is forbidden to sustain an argument, as it is written, '...and you shall not be like Korach.'" What was wrong with Korach? Korach was proven wrong and kept insisting he was right.

This is why we do not engage in theological arguments with those who seek to convert us to their religious beliefs. Those who are in the forefront of missionary activities to the Jews and others will keep insisting they are right. Stepping back into history, we find Pablo Christiani and his debate with Rabbi Moses ben Nachman of Gerona, otherwise known as Nachmanides, in Barcelona, known as The Disputation of 1263. Pablo Christiani, a Jewish convert to Christianity, and Nachmanides were summoned by Kings James I of Aragon to hold such a disputation. The Jewish community, the world Jewish community, numbering approximately 1,000,000, considered its very survival at risk.

The points to be debated were four in number.

1. The Messiah has already come.
2. The Messiah is both divine and human.
3. He suffered and died for the salvation of mankind.
4. Laws and ceremonies stopped with his coming.

The purposes of the disputation were clear. As Robert Chazan explains: "... the Jews were to be refuted and shaken in their faith. The agenda ... was indeed ordered in such a way as to make this possible. This is reflected first of all in the technique of utilizing Jewish sources to prove the truth of Christianity's doctrines. This meant that in fact the truth of Christianity could not be impugned. Were Friar Pablo successful, the Jews would have had to acknowledge Christianity on the basis of their own accepted religious literature. If he were unsuccessful, Christianity would not have been disproved. Only the effort to substantiate Christian truth from Jewish sources would have failed. The technique would have failed. In addition the four specific points chosen for discussion likewise reflect the Christian point of view ... Again we emerge with a clear sense that the agenda was designed by the Christian side and forced upon the Jews." As was pointed out, even when the Jews were right, they were wrong. The Disputations were staged to humiliate and malign the Jews and their scholars' points of view. Logic, scholarship and historical fact played no major role in them.

The outcome of the debates proved no victory for either side, although both sides, says Chazan, walked away with some measure of accomplishment. For the Christians, Chazan says, the disputation proved to be a forum for testing proselytizing techniques which Christians would learn from, for his future missionizing efforts. For the Jews, they would gain knowledge of counter-arguments, provided by Nachmanides. These counter-arguments of Nachmanides to missionaries who seek to convert the Jews are a must-read for all Jews.

History, thus appears to show with frequency that truth is a matter of what one believes to be the truth and if one's belief is strong enough, no quantity or quality of argument is going to make any difference. For the Jews, argumentation is a no-win situation. Missionaries today are seen as high pressure salesmen who don't take no for an answer and accept no counter-arguments. Nothing will stand in the way of their mission of trying to win converts to their beliefs. Why bother arguing to establish truth? No amount of argumentation will persuade the closed-minded. Religious doctrine is based on belief, and is not necessarily a result of logical, intelligent argumentation – period.

In our day, Jews for Jesus uses colorful pamphlets and bright T-shirts to get across their message: "Be more Jewish: Believe in Jesus." Large mailings and a bombardment of pamphleteering are the main methods used. The organization is also known for targeting vulnerable populations of Jews. New Jewish immigrants and college freshman as well as **senior citizens** and interfaith couples are easy targets for the organization. Of course, the Internet has become a powerful and influential vehicle for their beliefs and activities. Some of their computer programming gives the impression of being strictly Jewish - websites abound. Look well into the website to see if it is from a legitimate Jewish source.

The organization also holds services, addresses its ministers as "rabbi," and hosts seders in cities with large Jewish populations. Evangelists in the organization have been trained to recite phrases from the Torah and to use Yiddish words so as to convince potential converts that Jews for Jesus maintain Jewish traditions. They have also produced translations of the Christian Bible in Hebrew as well as Yiddish.

Dear friends, Jewish converts to Christianity debated Jewish Religious authorities in the 13th century and they seek to debate Jews today, especially those lacking in the knowledge of "know what to respond to a heretic." as taught to us in Pirkei Avot. The sage known as the Maharal, also known as the Maharal of Prague, Rabbi Judah Loew, (1520-1609) taught the following: We are taught to study Torah in order to refute a heretic. Just as a person is commanded to study and know Torah, which enables him to know the Truth, it is also appropriate for one to negate and eliminate false perspectives and lies from the world. If falsehood is left to spread in the world, it could ultimately overpower truth (Heaven forbid) and chase it away. Therefore, it is incumbent on us to know how to respond to a heretic (who is disseminating false ideology) to prevent the spread of falsehood. (paraphrase). This summer:

STUDY, LEARN, RESPOND AND PREVENT THE SPREAD OF FALSEHOOD

With love and all good wishes for a joyous, productive and spiritually meaningful summer -
Rabbi Gerald M. Solomon

Summertime Study Pirkei Avot Young Minds, Old Minds - Chapter 4, Mishna 25

"Elisha ben (son of) Avuya said: One who studies Torah as a child, to what is he compared? To ink written on fresh paper. And one who studies Torah as an old man, to what is he compared? To ink written on blotted paper."

This week's mishna tells us that which Maimonides describes as "self-evident and plain to the eye." Torah studied in one's youth makes a much more lasting impression than Torah studied in later years. This is true in one sense simply because a younger person has a clearer, less cluttered mind and a sharper memory. As we age, not only do our faculties slowly dull (certainly our short-term recall), but our minds become filled with more and more useless and/or distracting information. As a result, our memories become decreasingly accurate and reliable.

Secondly, when we are young our minds are still open to new ideas and concepts. We are not yet so set in our ways -- of thinking and of behaving -- to absorb new ideas and adapt to new realities. (A sad example of this is the difficulty in achieving marital harmony when older people remarry.) Young minds are remarkable in their ability to adapt to new situations and surroundings.

This is certainly true on a scholastic level -- such as learning a new language or developing an aptitude for math or for music. Many skills, if not acquired earlier in life, will be difficult if not impossible to acquire in later years.

And this is true on the religious plane as well. If we study when we are young, our minds will literally be shaped by our knowledge. Knowledge of the Torah will become ingrained and Judaism's values will become second nature. The Talmud writes that when a child reaches six years of age, "stuff him like an ox" with the knowledge and understanding of the Torah (Kesuvos 50a). What we absorb at that age will not only be better-remembered information. It will shape us as individuals for the rest of our lives.

And the younger we start the better. We all know that the "givens" of our childhood are very hard to cast off. If a child grew up with bigotry, prejudice or domestic discord, such hatred will become part of his or her ingrained nature -- and almost impossible to eradicate when he matures. It takes generations for a society, such as the American South, to slowly and painfully uproot such cancerous hatreds. What parents say loudly their children will say quietly. And *their* children will learn much from the private snubs and remarks of parents who, realize it or not, become unwitting guides and role models for the next generation. Fortunate is he whose childhood memories are ones of peace, harmony and Jewish values. Most of us carry baggage we picked up early on which we're very hard put to cast aside today.

(Tragically, the same type of poisonous hatred and propaganda is actively being fed to the Arab and Palestinian youth of today -- by both their political and religious leaders -- making true peace and reconciliation in our times (through human efforts) an absolute impossibility.)

A sad irony of life is that when our minds are at the peak of their vitality and creativity, we are often busy squandering our lives on all sorts of other outlets, wasteful at best, morally and physically destructive at worst. As I've heard quoted from George Bernard Shaw, "Youth is a wonderful thing -- what a crime to waste it on children." Sometimes it takes years of frustrating and painful experience -- trying out every type of nonsense under the sun -- till our mature hindsight directs us towards our Creator and the more spiritual life. By then -- by the time we "know better" -- we are less able to reach the same spiritual heights which were once open before us. Oh well, perhaps we'll use our experience to teach our children to bypass the many years we wasted. But chances are they'll pay no attention to us and will learn things the hard way themselves.

This is one reason Judaism places such emphasis on properly educating our children. The Torah instructs: "And you shall teach them thoroughly to your children" (Deuteronomy 6:7) -- to impart to our children the heritage we bear and the life-lessons we have gained. Likewise, setting up a religious school system is a rabbinically-instituted community-wide obligation (Talmud Bava Basra 21a). Children simply do not know better -- and while education must allow for individual expression and the development of each child's unique potential, we must be certain that the next generation benefits from the collective knowledge and experiences Judaism has to offer. Giving our children the "freedom" to make their own decisions -- without at least providing a firm set of guidelines and moral parameters -- will leave them vulnerable to the mistakes countless generations of experience and tradition have taught us to avoid. And by the way, too much freedom also makes for very insecure and depressed youngsters.

On a different note, the commentator Rabbeinu Yonah takes pains to "cheer up" Pirkei Avos's older readers. He writes that one should not despair if he or she is getting along in years, feels his memory and intellectual capacity weakening, yet still has much left to learn (as do we all) -- or is even starting from scratch. As is always the case in Judaism, G-d rewards us for the effort, not the results.

R. Yonah compares such a person to a worker who is given a bucket with a hole in it and is instructed to spend the day drawing water from a well. Who cares that little of the drawn water remains? He will be paid for his labor all the same. So too when it comes to Torah study. The reward -- and the Heavenly assistance -- given to those who study is in accordance with the effort expended, and, as the Sages often puts it, "Whether one does much or little -- so long as he directs his heart towards Heaven" (Talmud Brachos 17a).

Another point worth mentioning -- and this is something I've begun to appreciate over the years (not that I'm *that* old :-)) -- is that what we learn as we grow older gains new and added significance. We may not retain quite as much, but we sometimes make up for it in our depth of understanding and appreciation. The truths of the Torah become more alive and relevant to us. Their lessons are confirmed to us through the many experiences our lives and our G-d have dealt us. The older we get, the closer the Torah hits home. We see its knowledge as not mere facts and details -- requiring a sharp memory to retain -- but as eternal lessons of faith and wisdom which make sense of a world which would otherwise appear so dark and oppressive.

And this is perhaps the single-most important truth we must impart to our own children and students: Judaism makes "sense." It is not a religion of ritual or abstractions. It is not a whole bunch of facts to memorize. It reflects G-d's will and knowledge, and its wisdom has the relevance and timelessness of a body of knowledge honed through countless generations of study, experience, and application. And with this understanding, all Jews, both young and old, can approach the study of Torah with youthfulness, energy and understanding.

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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 B'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.

Special Tisha B'Av Services will be held in our synagogue on Monday Evening, August 4th at 7:45P.M. during which the Book of Lamentations will be read. Tisha B'Av morning services on Tuesday, August 5th, at which additional lamentations are chanted will be announced

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.

JERUSALEM'S 'ONE-SHEKEL' MAYOR IS ADAMANT ABOUT ONE THING: THE CITY MUST NEVER BE DIVIDED

Joseph Brean

National Post, June 8, 2014

Nir Barkat, the software entrepreneur in his second term as mayor of Jerusalem, is known as a "one-shekel mayor" because he takes a nominal salary, pays his own expenses, and makes a point of describing his constituents as "customers." His emphasis on fiscal prudence, in a city whose economy has struggled to retain its most skilled workers, is partly a symbolic exercise in political branding. But it also reflects his broader vision of the political life of a city that is holy to Judaism, Islam and Christianity, in which religious tension abounds, and his greatest challengers have come from the large, insular Orthodox community. In such a climate, being a secular mayor offers a chance to transcend those divisions. In an interview Sunday, Mr. Barkat, 54, barely mentioned religion. He said Jerusalem is "vibrant" and "bullish," as evidenced by the number of cranes in the air, and he is pursuing an aggressive growth strategy based on the twin pillars of cultural tourism and health sciences. There is momentum, he said, with double digit growth in the municipal budget, but "relative to our potential, it's still tiny."

(Continued from page 7)

“Countries are falling apart around us,” he said. “Our economy’s growing, our crime rate is down on the floor, we must be doing something right.” His firm position that Jerusalem must never be divided, however, made his city seem a microcosm of the wider Mideast conflict, following the collapse of the latest round of peace talks between Israel and the Palestinians, and a unilateral push for Palestinian statehood in which the question of Jerusalem as a capital city for both sides looms large.

Though it is often referred to as the eternal capital of the Jewish people, Jerusalem’s status as Israel’s capital has not been universally recognized, with many countries choosing to do as Canada and the United States have done, and locate their embassies in the financial centre of Tel Aviv, while generally avoiding firm declarations on the topic. A key pillar of the long-sought “two state solution” is a new Palestinian state with East Jerusalem as its capital. Proposals to bridge this gulf have included partition of the city, or the reclassification of Jerusalem as an international city.

Mr. Barkat rejects both, and takes another view. “It’s a simple answer,” he said. “Jerusalem will only remain the undivided, united capital of the Jewish people. If the Palestinians would like to open an embassy, side by side to the American embassy, then it should come, and the Canadian embassy should come to Jerusalem. They are welcome to do that.” In response to the observation that countries open embassies in foreign cities, not in their own capital, he said: “Right. Look, both ideologically and practically, there’s no other solution.”

“Ideologically, 3,000 years ago, when the people of Israel came back to the land of Israel, the land was divided into tribes, except one city, Jerusalem. The philosophy of managing it was it was open for all, and everyone that came to the gates of the city felt a feeling of belonging. You’re talking about the city that actually created the infrastructure of modern democracy the way we know it today. People that came into the gates of the city were different, but treated equally. One governance, all equal, Jews and non-Jews alike.”

“On the practical side, you cannot show me one example of a city that was split that ever functioned,” he said. “So why go there in the first place? All these theoretical models never fly, especially not on a city like Jerusalem that was never divided.” Mr. Barkat is in Toronto to thank Canadian donors to Canada House, a community centre developed by the Jerusalem Foundation of Canada. A gala dinner Monday night is on the theme of “youth retention,” to combat the tendency of young and vibrant Jerusalemites to migrate to Tel Aviv. “I find that the deep commitment and relationship between the people [of Canada and Israel] mustn’t be taken for granted and I’m here to develop the relationship we have,” he said. “I’m here to thank them.”

He is also keen to articulate his vision for Jerusalem’s growth, in which Canada plays a key role as both a source country of tourists and of health sciences expertise. “These two areas have gotten a lot of attention, my attention, and we can demonstrate lots of progress,” he said. “The right philosophy is to focus on your competitive advantage... It’s not forcing, it’s leveraging.” Health sciences in particular is “scaling very nicely.”

“We see a direct correlation of the vibrancy of the city and the growth of the high tech sector, specifically in health life sciences we are now about 33% of market share in the whole country,” he said, listing pharmaceutical companies that draw on the graduates of the Hebrew University of Jerusalem. It is this link, between academia and industry, that he is focusing on developing, taking inspiration from the “business cluster” theories of Michael Porter, the Harvard economist and expert on competitiveness. He also cited his admiration for the ideas of Richard Florida, the University of Toronto urban theorist, about the “creative class,” which he said are complementary. “We’re sitting as market makers, if you like, developing the relationships, the contacts, making sure they all speak to each other. We supply the incentives,” he said. On tourism, his goal is 10-million tourists a year by 2020, which is more than double current levels.

He also offered praise for the “outspoken, honest and straightforward” approach taken by the Canadian government to questions about Israel in the global context, and offered this ideal — of putting values before politics — as a point of comparison between Canada and Russia. “You can criticize the Russian government as much as you want, but they know a few things about relationships, if you look at what they do with their allies,” he said. “Alignment and strategy is one of the most important things you have in life. You cannot blink when talking about the relationship between strategic allies. I think that Canada has demonstrated that it knows very well how to be a strategic ally to the people of Israel, to the Israeli government.”

IGNORING THE ELEPHANT**Caroline B. Glick Jerusalem Post, June 17, 2014**

Three Jewish boys were abducted by Palestinian terrorists while trying to catch a ride home from school Thursday night. And as far as the foreign press is concerned, it's their own damned fault. As *Honest Reporting* documented, everyone from *The Guardian* to *CNN*, to *Sky News* to the *Christian Science Monitor* blamed Eyal Yifrach, Gil-Ad Shaer and Naftali Frankel for their victimization. The boys deserve whatever they get, according to the media, because they are Jews and Jews have no right to be located anywhere that the Palestinians demand be cleansed of Jewish presence. And the Palestinians demand that Gush Etzion be emptied of Jews. So the boys, who dared to be located in Gush Etzion, had it coming.

And the blame doesn't end with the victims. In trying to rescue them, the Israeli government is also committing an unpardonable crime – against Palestinian unity, no less. According to *The New York Times'* Israel bureau chief Jodi Rudoren, by searching for the boys, Israel has “further destabilized Israeli-Palestinian relations, and challenged the new Palestinian government's ability to hold together disparate political factions and reunite the West Bank and Gaza after a seven-year split.” As Seth Mandel wrote in *Commentary*, “If the unity government can survive only by being permitted to carry out terrorism against Israel without response or consequences, it is not so much a government as a sadistic terrorist gang.” Mandel understated the problem. There is no conditionality. The Palestinian government is “a sadistic terrorist gang.” “The disparate political factions,” Rudoren was referring to are Fatah and Hamas.

Hamas, as Prime Minister Binyamin Netanyahu said, kidnapped the teenagers. Hamas is a jihadist movement recognized by the US State Department and the EU as a foreign terrorist organization. Its declared goal is the genocide of world Jewry. And to advance its aim, it has murdered Jews, and incited, trained and indoctrinated Palestinians to murder Jews every single day since it was founded in 1988. As for Fatah, since Frankel, Shaer and Yifrach were taken on Thursday night, Fatah has glorified and celebrated their capture on its official Facebook page and its official newspaper. Fatah's Facebook page depicted the boys as rats, reeled in by a fishing pole. The Palestinian Authority's daily newspaper *Al Hayat al Jadida* published a mock World Cup logo in which three hands held three people who held their hands up in surrender. And Fatah activists posted a revealing directive on Facebook after the boys were abducted.

No, Abbas's “moderate” faction of the Palestinian unity government, so energetically supported by the US, the EU and the western media, did not call for the public to quit celebrating the abduction. Nor did it condemn the brutal assault. The Fatah activists called for shopkeepers in the vicinity of the kidnapping to destroy any footage their security cameras filmed in the 24 hours following the operation to prevent the IDF from seizing the footage and using it in its efforts to locate the boys. That makes Fatah an accessory after the fact to the attack. And yes, that means that the PA – which is comprised of Fatah and Hamas – is in fact one great big terrorist organization. When Rudoren and her colleagues in the media look in the mirror, they don't see themselves as enablers of murderers and champions of terrorists. They see themselves as right-minded people who seek peace. The same of course goes for the EU, which celebrated the formation of the Fatah-Hamas unity government, and has so far refused to condemn the kidnapping. . .

(The complete article may be found in the Jerusalem Post - 6/20/14)

(Caroline Glick is the author of *The Israeli Solution: A One- State Plan for Peace in the Middle East.*)

SAVE THE DATE

**BACK BY POPULAR DEMAND
BUNIE VEEDER
SUNDAY MORNING
JULY 20
AT 9:45am**

**JOIN US FOR BREAKFAST
AND AN INTRIGUING DISCUSSION:
MRS. MANOAH
FROM WIFE TO PARENTHOOD
WITHOUT A PROPER NAME**

Sisterhood**“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, and Lay Leaders.

The following Simchas were announced at the May 15, 2014 meeting

Marilyn Brown	Thank you for everyone's kind words
Matilda Cohen	Good Health to all
Joan Levine	Mazel Tov to grandson Jacob on Graduation from Law School.
Judy Levy	For daughter Emily and Mark's anniversary
Anita Bernstein	Good health to all
Sandy Godnick	Speedy recovery for Rosalie Weiner
Bette Glasser	Speedy recovery for Rosalie Weiner
Susan Gastman	Happy birthday to grandson John
Joyce Warshowsky	Thank you to family for your love and support
Michael Green	Good wishes to my good friends
Marsha Blank	Blessings for Access=A-Ride
Ruth Lasky	Good Health to all
Rita Kurzman and Lucy Gutman	Mazel Tov to Russ and Carylyn on graduation from Dental School
Inge Berger	Mazel Tov on Allen, Rachel and Hanah's Birthdays
Eva & Walter Beckhardt	Good health to family
Stella Weingord	Happy graduation to Granddaughter Emily from Emory Univ. and in memory of husband, Herman Weingord
Louisa Cvern	Happy Birthday to Great-Granddaughters on their 7 th Birthday

The following Simchas were announced at the June 19, 2014 meeting

Sandy Godnick	Grandson' new job in Washington
Marilyn Brown	I love everyone
Anita Bernstein	A good summer to all
Joyce Warshowsky	Congratulations to granddaughter Nicole on HS graduation and admission to Michigan State
Rochelle Mendelow	Thanks to my friends and family I'm getting by
Inge Berger	Good health to all
Susan Gastman	Good summer to all
Joel & Fran Goldstein	Happy to be new members
Joan & Zach Levine	In honor of all our children, grandchildren and great-grandchildren
Carl & Pearl Rosenthal	In honor of our Carl's brother and sister-in law visiting from Israel
Luisa Cvern	Happy summer to all and good health
Michael Green	In honor of Marilyn Brown and for my son's promotion to full professor at Kingsborough Community College
Florence Cvern	Happy to be here with everybody and a good summer to all
Judy Levy	Wishing everyone a "swimtastic" summer
Betty & Irving Feit	For safe return of 3 Israeli boys
Ruth Lasky	Good health for my family
Edith Dressler	Mazel Tov to all graduates
Leona Goodman	Mazel Tov to my grandson Michael and future granddaughter Jessica on their marriage on June 29, 2014
Helen Plotzker	Good luck to all grandchildren that graduate and have great jobs
Elisa Schnapper	Happy to be here and I look forward to more Simchas
Rosalie Weiner	Safe return of three Israeli boys
Bette Glasser	Good summer to all

JULY, 2014

TAMUZ/AV, 5774

Sun	Mon	Tue	Wed	Thu	Fri	Sat
		<i>1</i>	<i>2</i>	<i>3</i>	<i>4</i>	<i>5</i> ⁷ <i>Tamuz</i> Balak <i>Ends 9:21</i>
					 8:12	
<i>6</i>	<i>7</i>	<i>8</i>	<i>9</i>	<i>10</i>	<i>11</i>	<i>12</i> ¹⁴ <i>Tamuz</i> Pinchas <i>Ends 9:18</i>
					 8:10	
<i>13</i>	<i>14</i>	<i>15</i>	<i>16</i>	<i>17</i>	<i>18</i>	<i>19</i> ²¹ <i>Tamuz</i> Malot <i>Ends 9:14</i>
					 8:06	
<i>20</i> Breakfast Club 9:45 AM Bunie Veeder Discusses Mrs. Manoah	<i>21</i>	<i>22</i>	<i>23</i>	<i>24</i> Sisterhood Meeting And lunch 12 noon	<i>25</i>	<i>26</i> ²⁸ <i>Tamuz</i> Masei <i>Ends 9:08</i>
					 8:00	
<i>27</i>	<i>28</i> ¹ <i>Av</i> Rosh Chodesh	<i>29</i>	<i>30</i>	<i>31</i> Book Club "Mrs Lincoln's Dressmaker" 10:30 AM		

AUGUST, 2014

AV/ ELUL, 5774

Sun	Mon	Tue	Wed	Thu	Fri	Sat
		Low-Impact Chair Exercise Tuesdays 11:00-Noon			<i>1</i> 7:54	<i>2</i> ^{6 Av} Devarim <i>Ends 9:01</i>
<i>3</i>	<i>4</i>	<i>5</i>	<i>6</i> Rabbi's Class "G-d. Jews And History" 10:30 –Noon	<i>7</i>	<i>8</i> 7:46	<i>9</i> ^{13 Av} Ve-etchanan <i>Ends 8:53</i>
<i>10</i> Breakfast Club 9:45 AM	<i>11</i>	<i>12</i>	<i>13</i> Rabbi's Class "G-d. Jews And History" 10:30 –Noon	<i>14</i>	<i>15</i> 7:36	<i>16</i> ^{20 Av} Eikev <i>Ends 8:44</i>
<i>17</i>	<i>18</i>	<i>19</i>	<i>20</i> Rabbi's Class "G-d. Jews And History" 10:30 –Noon	<i>21</i> Sisterhood Luncheon At Annie Chan's	<i>22</i> 7:26	<i>23</i> ^{27 Av} Re'eh <i>Ends 8:34</i>
<i>24</i>	<i>25</i>	<i>26</i> Rosh Chodesh	<i>27</i> ^{1 Elul} Rosh Chodesh Rabbi's Class "G-d. Jews And History" 10:30 –Noon	<i>28</i> Book Club "The Art of Hearing Heart- beats"	<i>29</i> 7:16	<i>30</i> ^{4 Elul} Shoftim <i>Ends 8:23</i>
<i>31</i>						