

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

THE BULLETIN

June 2011
 Vol.8, No.12

Iyar/Sivan, 5771
 Rabbi Gerald M. Solomon
 Cantor Aaron Katz

SCHEDULE OF SERVICES

Friday, June 3 - Rosh Chodesh Sivan

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

Saturday, June 4 - Parashat Naso

Shabbat Services.....9:00A.M.
 Shabbat Ends.....9:13P.M.

SHAVUOT

Tuesday, June 7

Mincha/Maariv/Dinner/Study.....6:00P.M.
 Candle Lighting Time in the Synagogue will
 follow Mincha Services
 Candle Lighting Time
 (Regular).....8:06P.M.

Wednesday, June 8 - First Day of Shavuot

Festival Services.....9:00A.M.
 Mincha/Maariv.....T.B.A.
 Candle Lighting Time.....9:15P.M.

Thursday, June 9 - Second Day of Shavuot

Festival Services.....9:00 A.M.
 Yizkor.....10:45 A.M.
 Festival Ends.....9:16P.M.

Friday, June 10

Mincha/aariv.....7:00P.M.
 Candle Lighting Time.....8:07P.M.

Saturday, June 11 - Parashat B'haalotecha

Shabbat Services.....9:00A.M.
 Shabbat Ends.....9:17P.M.

Shavuoth



THE TIME OF THE GIVING OF OUR TORAH

(continued on page 2)

CENTER NEWS

We welcome Cantor Aaron Katz to our FFMJC family. Cantor Katz will be leading us in prayer at Services in the coming year. He is an experienced Cantor with a beautiful singing voice. We who have already heard him can attest to that.

SISTERHOOD

On May 18th we were excited to attend the annual Conference of the Brooklyn Queens Long Island Region of the Women's League for Conservative Judaism. We were proud to have our two honorees, Bette Glasser and Joan Kase-Riger, called up to receive recognition for the work that they have done for our Sisterhood. Over four hundred people from all over Long Island as well as Brooklyn attended the Conference.

This month the Sisterhood has planned a trip to the Holocaust Memorial and Tolerance Center of Nassau County on June 16th. We will first meet for lunch in Glen Cove and then go to the Center for a docent led tour of the facility. We hope to have many of our members join us. Please get your reservation in promptly

A chair exercise class is starting. This will be geared toward our members and their capabilities. Come on Tuesdays at 11:00 AM.

At the July 21st meeting, after lunch, we are planning a game day so we look forward to some fun.

The Book Club meeting on June 30th will be discussing Moloka'i by Alan Brennert. All are welcome at 10:30 AM.

Look forward to greeting you at all our Sisterhood functions.

Joan and Marilyn, Co-Presidents

MAZEL TOV

Sylvia Udasin on the graduation of her grandson Howard Newville from Yeshiva University with a PhD Degree.

Joan and Larry Corn on the graduation of their granddaughter Amanda from Nursing School.

*Schedule (cont.)***Friday, June 17**

Mincha/Maariv.....	7:00P.M.
Candle Lighting Time.....	8:11P.M.
Saturday, June 18 - Parashat Sh'lach .	
Shabbat Services.....	9:00A.M
Shabbat Ends.....	9:19P.M.

Friday, June 24

Mincha/Maariv.....	7:00P.M.
Candle Lighting Time.....	8:12P.M.
Saturday, June 25 - Parashat Korach	
Shabbat Mevarchim Services.....	9:00A.M.
Shabbat ends.....	9:21P.M.

LETTERS

To my friends at FFMJC,

I want to thank you for the Kiddush held on Shabbat, May14 to celebrate my retirement.

I particularly want to thank Rabbi Solomon, Zach Levine, Anita Bernstein and Marilyn Brown for the kind and thoughtful words they expressed regarding my employment at the Center.

Thanks to all,

Karen Rothman

Carl and Pearl Rosenthal wish to thank all those who have expressed concern and good wishes for the speedy return to good health of Carl who is recuperating from surgery.

ENDOWMENTS

Yahrzeit Plaque

In main Sanctuary...\$275

In Lasky Chapel.....\$175

Panel in new stained glass window..\$500

Endow a Siddur.....\$50

Endow a Chumash.....\$75

Sponsor a kiddush.....\$250

Special kiddush.....ask

Listing in Book of Life.....\$25

Rabbi's Discretionary Fund....

Please contact office (718)357-5100
if you are interested.



Rabbi's Message

In an abstract of their essay entitled *the Establishment of the State of Israel in Palestinian Authority Ideology and Education*, Itamar Marcus and Harel Zioni of the Palestinian Media Watch, state the following:

“The Zionist gangs stole Palestine...and established the state of Israel”--this quote, from an official PA 12th Grade schoolbook, is an accurate depiction of how the PA educates its population to view the establishment of the State of Israel. Presenting the creation of the state as an act of theft and its continued existence as a historical injustice serves as the basis for the PA's non-recognition of Israel's right to exist.

In order to create an ideological basis for this, the PA denies there was an ancient Jewish history in the Land of Israel and also distorts modern history, presenting Zionism as a demonic Nazi-like phenomenon. In order to explain what made Jews come to Israel, since they claim there was no historical connection to draw them, Zionism is presented as a colonialist movement created by the West to further its interests... Israel is further demonized through images and descriptions, such as “the foster child of the Nazis,” “an organized terror state,” “the cruelest enemy,” etc. Accordingly, the idea of the State of Israel ceasing to exist is presented as the achievement of justice.

The following in bold print are some of the main points of their essay as are some citations found in the text under each heading.

1. “THE ZIONIST GANGS STOLE PALESTINE”

It is certainly worthy of note, that Rashi, the foremost commentator on the Torah and Talmud anticipated this accusation in the 11th century and in his introductory comments on the Book of Genesis wrote the following: “If the nations accuse Israel of banditry for seizing the lands of the seven nations of Canaan, Israel can respond, ‘the entire universe belongs to G-d. He created it and he granted it to whomever He deemed fit. It was His desire to give it to them and then it was His desire to take it from them and give it to us.’” (Stone Chumash Commentary citing Rashi, Page 2)

Additionally, we learn that the introductory chapters of Genesis make it clear that the land was given by G-d to Abraham, to Isaac and to Jacob and Jacob's descendants but not to Esau and his descendants, the Amalekites. Present day descendants of Esau, the Amalekites (enemies of Israel) have no problem with historical revisionism and revise biblical historical accounts to suit their theological, historical and contemporary political needs.

2. “NOT RECOGNIZING ISRAEL'S RIGHT TO EXIST”

Utilizing historical revision, ancient Jewish history in the Land of Israel is deleted and modern Jewish history is falsified in an effort to present Zionism in a strictly vilified form. Thus, as Marcus and Zioni conclude “This... erasure of the connection between the Jewish people and the Land of Israel results in the verdict that the State of Israel has no right to exist.”

Combating modern attempts at historical revisionism is a job for historians who should vociferously do battle on the field of historical actuality (historicity). Those who believe in the historical actuality of our Torah are all enlisted as soldiers in this battle as well in an effort to right the historical wrongs which have been perpetrated on a closed-minded, prejudicial and gullible society by generations of heretical non-believers and enemies of Israel.

3. “ESTABLISHMENT OF THE STATE OF ISRAEL PRESENTED AS ‘COLONIALIST’ PLAN”

Marcus and Zioni assert that, “in order to explain Israel's existence as a country of immigrants who have no connection with the land, the claim is made--in President Mahmoud Abbas's name--that ‘the Zionist movement is not Jewish, nor did it flow from the desire of the Jews themselves; rather, it was an imperialist colonialist movement which sought to use the Jews and to enlist them for the benefit of the west's colonialist plans.’ . . . In other words, the State of Israel is the result of an international imperialist plot. The PA argues that the countries of Europe (led by Britain) tried to rid themselves of the Jews, who were a burden to them. They wanted a foreign body in the heart of the Arab world and establishing a state for the Jews there served this colonialist purpose.”

If ever there was a conspiracy theory, this one is the quintessential one. We learn something about the human mind here, namely that with persistence even myths can become facts.

4. “DEMONIC IMAGES AND DESCRIPTIONS OF THE STATE OF ISRAEL”

The Palestinian Authority demonizes Israel through horrific visual images and descriptions....

The following are some examples provided by Marcus and Zioni.

* “Israel is the foster child of Nazism, and a strategic ally of racism, which has disappeared from the world--except for there.” [*Al-Hayat Al-Jadida*, July 27, 2010]

*In response to the question: Where is Israel headed? “To what is beyond Hitlerism, what is beyond fascism, what is beyond Nazism.” [*PA TV (Fatah)*, Oct. 12, 2010]

*In an announcement published by the PLO Executive

Council on the 22nd anniversary of the Palestinian declaration of independence (1988): "Owing to its policy that is hostile to peace and stability, Israel has become a growing political and moral burden on all of humanity." [*Al-Hayat Al-Jadida*, Nov. 15, 2010]

*In an article on the subject of the huge fire in the Carmel Forest last December: "Israel--whose preparations for destruction and war we hear about daily--is now unable to protect nature, which belongs to [all] mankind. This is a natural outcome for a country whose aim is destruction and ruin of humanity." [*Al-Hayat Al-Jadida*, Dec. 8, 2010]

5. "JUSTICE WILL BE ACHIEVED WHEN ISRAEL CEASES TO EXIST"

The PA policy presents the conflict with Israel as a struggle between Palestinians who claim to be innocent and just and Israel, oppressive and cruel. For this reason, the PA objective--the elimination of the State of Israel--is not perceived as negative or unjust towards the citizens of Israel. Rather, it is presented as the attainment of historical justice."

"A Fatah member of the Palestinian Parliament, Najat Abu-Bakr, stated this explicitly: "I am certain that the State of Israel--this entity which the world implanted in our body, in our bones and in our history--this is the beginning of the end of this oppressive entity." [PA TV (*Fatah*), June 1, 2010]

"CONCLUSIONS"

A. Since "the Zionist gangs stole Palestine," justice will be attained only when that which was stolen is returned.

B. Since "recognition of Israel's right to be a state in this region represents an environmental and security hazard," then for the sake of peace, justice demands that the danger be neutralized.

C. Since "the European and American forces of evil facilitated for them [the Jews] the idea of a 'national home'... with the aim of tearing apart the Arab land, by planting them as an imperialist colonialist enterprise in Arab Palestine," then justice will be achieved only when this "colonialist enterprise" ceases to exist.

D. Since "Israel is the foster child of Nazism, and a strategic ally of racism, which has disappeared from the world--except for there, then justice demands the removal of the last remnant of Nazism in the world.

This position--that the State of Israel has no right to exist and therefore justice will be attained only with its termination--is a primary component of Palestinian Authority ideology. Today, following the establishment of a Fatah and Hamas unity government, many countries are

demanding that Hamas recognize Israel's right to exist as a condition for the world's recognition of their new government. Ironically, it is this very condition that the Palestinian Authority itself under Mahmoud Abbas violates daily."

I choose at all times to be as optimistic as possible. Is there hope for a peace accord between Israel and the Palestinians under Mahmoud Abbas, whose partner is Hamas. The answer is yes, but only if the accord is preceded by the coming of the Mashiach who we anticipate will usher in an age of universal understanding and peace.

Rabbi G. Solomon

RABBI'S DISCRETIONARY FUND

This fund allows for the rabbi, at his discretion, to contribute to institutions or to give to individuals in need.

Contributions may be made to "Rabbinical Discretionary Fund" or to Flushing-Fresh Meadows Jewish Center with a notation on the check: Rabbinical Discretionary Fund



**LIPSKY-BLUM POST #764
Jewish War Veterans of the USA
Benjamin Singer, Commander
(718) 463-4742**

**If you want to join JWV
Please contact Benjamin Singer**

**In case of a Veteran's death,
please contact Benjamin Singer
and he will arrange to have
an American flag present.**



SHAVUOT

The Festival of Shavuot or "Weeks," is one of the Shalosh Regalim (Exodus 23:14); one of the three main pilgrimage festivals. It comes at the end of the seven-times-seven (a "week of weeks") cycle of the Omer, which begins on the second day of Pesach. This year Shavuot begins officially at sundown on Tuesday, May 18, 2010. Candle Lighting is at 7:50P.M.

The Festival of Shavuot is somewhat unusual. Not only is it not assigned to a specific date, but there is no real explanation given in Torah as to the meaning of the day, nor how it is to be observed ritually. In Biblical times, the period of counting seven weeks marked the transition from the very first grain crop (barley) of early spring (at Pesach) to the beginning of the summer grain (wheat) harvest (at Shavuot). Thus names for Shavuot given in the Torah are Chag Ha-Katzir - the Festival of the Harvest - and Chag Ha-Bikkurim - the Festival of the First Fruits (Cf. Exodus 23:14-19; Leviticus 23:9-22). The day is identified as a holy occasion to be observed as a Sabbath, and specific sacrificial offerings are to be brought to the Temple. But beyond that, there is no special ritual prescribed.

These agricultural origins of Shavuot probably sufficed for the agrarian society of ancient Israel while they lived in the promised land. But they didn't really allow for a meaningful holiday for Jews once they were outside the Land of Israel, where farming was on a different cycle and there was no Temple to which one could bring the seasonal offerings. In exile, Jews were left with a commanded festival with no apparent meaning. But tradition abhors a vacuum. So what inherent meaning could be found for Shavuot?

The meaning of Shavuot became apparent after considering the relationship of Shavuot with Pesach and Sukkot. All are Biblically ordained festivals. All have an agricultural connection, assigned to a specific harvest season. But Pesach and Sukkot both have historical associations as well. Pesach commemorates the Exodus and the liberation from Egyptian bondage. Sukkot, and the dwelling in the Sukkah, recall the Israelite's experience while wandering in the wilderness for 40 years. So, our sages opined that Shavuot must fit into this paradigm as well. But how? Well, 50 days after leaving Egypt, and before they set out to wander in the desert, the Israelites found themselves camped out at the base of Mt. Sinai, awaiting the revelation of God's teachings. And so, in this historical sequence, Shavuot naturally became associated with an extraordinary and significant event: the revelation of the Torah to Moses on Mt. Sinai. While Shavuot had no 'historical' event associated with it in the Torah, and the event of Revelation had no holiday to mark it, it was a perfect match. Conveniently, since Revelation and Shavuot both do not have an actual date in the Torah, the Rabbis were able to determine that Revelation coincides with Shavuot. The Rabbis had a vested interest in this transformation as well. They saw themselves as the legitimate heirs to the Temple and priestly leadership. Instead of sacrifices, Torah learning must be at the center. How could there not be a holiday to acknowledge the giving of the Torah?

The sages came to refer to Shavuot as "**Z'man Matan Toratenu**"- "**The Time of the Giving of our Torah.**" As the anniversary of revelation, Shavuot evolved into a celebration of Torah. In the synagogue, the account of the revelation at Sinai and the Ten Commandments are read as part of the service. Among Ashkenazic Jews, a custom also developed associating the Megilat Ruth- the Book of Ruth with Shavuot. There are a number of links that make this an appropriate text. Particularly, the setting of the story is at the harvest time, and Ruth's conversion to Judaism is seen as analogous to the Israelite's acceptance of the covenant at Sinai. In addition, King David, who tradition teaches was born and died on Shavuot, is identified in the book as being descended from Ruth.

Another popular custom, which originated with the Jewish mystics in Safed in the sixteenth century, is the practise of staying up all through the night of Shavuot studying Torah. This practice, called Tikkun Leil Shavuot is based on a Midrash that explains that the Israelites slept late on the morning of the revelation at Sinai, and thus almost missed the giving of Torah. By staying up all night, we atone for this lapse of our ancestors, and demonstrate our appreciation of revelation and our eagerness to recommit ourselves again and again to Torah.

Rituals and Customs

There is a custom on Shavuot to eat dairy foods, such as cheese blintzes. This custom is of uncertain origin; perhaps it is an ancient echo of the agricultural seasons when in the early summer the calves and kids would be old enough to wean,

(Continued on page 6)

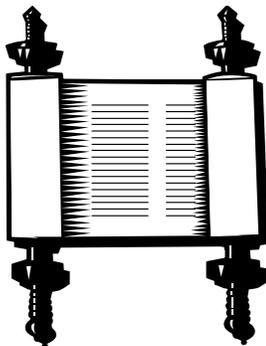
(Continued from page 5)

so there would be plenty of milk for the farmers. Another explanation suggests that Torah is like milk and honey (see Song of Songs 4:11). Another theory suggests that prior to the Revelation on Shavuot, the consumption of meat would have been inappropriate because of the laws of kashrut which were to be given in the Shavuot Revelation of the Torah.

There is a beautiful Sephardic custom of erecting a Chuppa (bridal canopy) over the lectern on which Torah is read on Shavuot and honouring recently married couples. The custom extends from the notion that Shavuot is like a wedding between God (the groom) and Israel (the bride), with Torah serving as the Ketubah- (marriage contract). Special Shavuot ketubot are also written and read.

Other customs include decorating the synagogue for Shavuot with flowers and green plants, again echoing the ancient holiday of the "first fruits," and "Confirmation," a relatively new ritual (only a hundred years or so) through which teenagers are given the opportunity to reaffirm their commitment to Jewish life and living.

It has often been asked why Shavuot is known as "The Season of the of Our Torah," when perhaps it's more important for us as Jews to recall that not only did G-d give Torah to Israel, but that we freely accepted and committed ourselves to it. Shavuot, then, becomes not only Z'man Matan Toratenu - the time of the giving of our Torah, but also Z'man Kabbalat Toratenu - the time of the accepting of our Torah. The giving of Torah is an historical event, that happened just once. But the acceptance of Torah by individual Jews is a continual process that happens every day, anytime a Jew makes a decision based on Jewish values, wholeheartedly recites a Jewish prayer, or makes a conscious effort to better the world. Each and every experience of our lives provides us with a new context to learn and understand Torah and put it into action in our lives. This is referred to as progressive revelation. We were given Torah just once, thus allowing for this yearly anniversary of Shavuot. But we "accept" Torah continually, allowing us to live a renewed Jewish life every day.



JEWISH REFUGEES FROM ARAB COUNTRIES

Jacqueline Shields

Jewish Virtual Library, May 16, 2011

Although much is heard about the plight of the Palestinian refugees, little is said about the Jews who fled from Arab states. In 1945, there were more than 870,000 Jews living in the various Arab states. Many of their communities dated back 2,500 years. Throughout 1947 and 1948 these Jews were persecuted. Their property and belongings were confiscated. There were anti-Jewish riots in Egypt, Libya, Syria, and Iraq.... Approximately 600,000 Jews sought refuge in the State of Israel. They arrived destitute, but they were absorbed into the society and became an integral part of the state....

Little is heard about the Jewish refugees because they did not remain refugees for long. Of the 820,000 Jewish refugees, 586,000 were resettled in Israel at great expense, and without any offer of compensation from the Arab governments who confiscated their possessions. During the 1947 UN debates, Arab leaders threatened the Jews living in their countries with expulsion and violence if partition were to occur. Egypt's delegate told the General Assembly: "The lives of one million Jews in Muslim countries would be jeopardized by partition." Following the 1947 United Nations vote to partition Palestine, Arab violence against Jews erupted throughout the Middle East and North Africa.

On January 18, 1948, the president of the World Jewish Congress, Dr. Stephen Wise, appealed to U.S. Secretary of State George Marshall: "Between 800,000 and a million Jews in the Middle East and North Africa, exclusive of Palestine, are in 'the greatest danger of destruction' at the hands of Muslims being incited to holy war over the Partition of Palestine.... Acts of violence already perpetrated, together with those contemplated, being clearly aimed at the total destruction of the Jews, constitute genocide, which under the resolutions of the General Assembly is a crime against humanity." take action to investigate these pleadings.

On May 16, 1948, a *New York Times* headline read "Jews in Grave Danger in all Muslim Lands: Nine Hundred Thousand in Africa and Asia face wrath of their foes." The story reported of a law drafted by the Arab League Political Committee "which was intended to govern the legal status of Jewish residents of Arab League countries. Their bank accounts would be frozen and used to finance resistance to 'Zionist ambitions in Palestine.' Jews believed to be active Zionists would be interned and their assets confiscated...."

Roughly half of Israel's [current] Jewish population comprises descendants of] Jewish refugees from Arab countries.... Israel has consequently maintained that any

agreement to compensate the Palestinian refugees must also include Arab compensation for Jewish refugees.

The Treatment of Jews in Arab Countries Prior to Expulsion

SYRIA

Jews had lived in Syria since biblical times.... In 1943, the Jewish community of Syria had 30,000 members. In 1945, in an attempt to thwart efforts to establish a Jewish homeland, the government restricted immigration to Israel, and Jewish property was burned and looted. The government then froze Jewish bank accounts and confiscated their property....

Following Syrian independence from France in 1946... attacks against Jews and their property increased, culminating in the pogroms of 1947, which left all shops and synagogues in Aleppo in ruins. Thousands of Jews fled the country, approximately 10,000 to the United States, and another 5,000 to Israel, and their homes and property were taken over by the local Muslims.

For the next decades, those Syrian Jews that remained were, in effect, hostages of a hostile regime.... Jews were stripped of their citizenship, and experienced employment discrimination.... The community lived under siege, constantly under surveillance of the secret police.

The last Jews to leave Syria departed with the chief rabbi in October 1994. Prior to 1947, there were... three distinct communities: the Kurdish-speaking Jews of Kamishli, the Jews of Aleppo with roots in Spain, and the original eastern Jews of Damascus, called Must'arab. Today, only a tiny remnant of these communities remains.

EGYPT

...In 1945, with the rise of Egyptian nationalism and the cultivation of anti-Western and anti-Jewish sentiment, riots erupted; 10 Jews were killed, 350 injured, and a synagogue, a Jewish hospital, and an old-age home were burned down. On July 29, 1947, an amendment was introduced to the Egyptian Companies Law which made it mandatory for at least 75% of the administrative employees of a company to be Egyptian nationals and 90% of employees in general. This decree resulted in the loss of livelihood for many Jews.

The establishment of the State of Israel led to further anti-Jewish sentiments. Between June and November 1948, bombs set off in the Jewish Quarter killed more than 70 Jews and wounded nearly 200. 2,000 Jews were arrested and many had their property confiscated. Rioting over the next few months resulted in many more Jewish deaths.

In 1956, the Egyptian government used the Sinai Campaign as a pretext for expelling almost 25,000 Egyptian

10 Jews were killed, 350 injured, and a synagogue, a Jewish hospital, and an old-age home were burned down. On July 29, 1947, an amendment was introduced to the Egyptian Companies Law which made it mandatory for at least 75% of the administrative employees of a company to be Egyptian nationals and 90% of employees in general. This decree resulted in the loss of livelihood for many Jews.

The establishment of the State of Israel led to further anti-Jewish sentiments. Between June and November 1948, bombs set off in the Jewish Quarter killed more than 70 Jews and wounded nearly 200. 2,000 Jews were arrested and many had their property confiscated. Rioting over the next few months resulted in many more Jewish deaths.

In 1956, the Egyptian government used the Sinai Campaign as a pretext for expelling almost 25,000 Egyptian Jews and confiscating their property. Approximately 1,000 more Jews were sent to prisons and detention camps. On November 23, 1956, a proclamation signed by the Minister of Religious Affairs, and read aloud in mosques throughout Egypt, declared that "all Jews are Zionists and enemies of the state," and promised that they would be soon expelled.

Thousands of Jews were ordered to leave the country. They were allowed to take only one suitcase and a small sum of cash, and forced to sign declarations "donating" their property to the Egyptian government. Foreign observers reported that members of Jewish families were taken hostage, apparently to insure that those forced to leave did not speak out against the Egyptian government.

By 1957 the Jewish population had fallen to 15,000 [from a high of 63,500 in 1937]. In 1967, after the Six-Day War, there was a renewed wave of persecution, and the community dropped to 2,500. By the 1970s, after the remaining Jews were given permission to leave the country, the community dwindled to a few families. Today, nearly all the Jews in Egypt are elderly, and the community is on the verge of extinction.

IRAQ

...After the establishment of Israel in 1948, Zionism became a capital crime. In 1950, the Iraqi parliament finally legalized emigration to Israel, provided Iraqi Jews forfeited their citizenship. Between May 1950 and August 1951, the Jewish Agency and the Israeli government succeeded in airlifting approximately 110,000 Jews to Israel in Operations Ezra and Nehemiah. At the same time, 20,000 Jews were smuggled out of Iraq through Iran. A year later the property of Jews who emigrated from Iraq was frozen, and economic restrictions were placed on Jews who remained in the country. In 1952, Iraq's government barred Jews from emigrating, and publicly hanged two Jews after falsely charging them with

hurling a bomb at the Baghdad office of the U.S. Information Agency. A community that had reached a peak of 150,000 in 1947, dwindled to a mere 6,000 after 1951.

Persecutions continued, especially after the Six Day War in 1967, when the remaining 3,000 Jews were arrested and dismissed from their jobs. Those who were arrested, some were hanged in the public square of Baghdad, others died of torture.

MOROCCO

...In June 1948, bloody riots in Oujda and Djerada killed 44 Jews and wounded scores more. That same year, an unofficial economic boycott was instigated against Moroccan Jews. In 1956, Morocco declared its independence, and by 1959 Zionist activities became illegal. In 1963, more than 100,000 Moroccan Jews were forced out from their homes and moved to Israel. During this year, more than 30,000 Jews [also] left for France and the Americas... [Before the founding of Israel in 1948, there were about 250,000 Jews living in Morocco; today, fewer than 7,000 remain].

YEMEN

The first historical existence of Jews in Yemen is from the third century CE. In 1922, the government of Yemen reintroduced an ancient Islamic law that decreed that Jewish orphans under age 12 were to be converted to Islam. In 1947, after the partition vote, Muslim rioters, joined by the local police force, engaged in a bloody pogrom in Aden that killed 82 Jews and destroyed hundreds of Jewish homes.... Early in 1948, looting occurred after six Jews were falsely accused of murdering two Arab girls. 50,000 Jews were forced out of Yemen in 1948. By 1959 over 3,000 Jews from Aden arrived in Israel, many more fled to the US and England. Today, there are no Jews in Aden. There are an estimated 350 Jews in Yemen today.

TUNISIA

The first documented evidence of Jews living in what is Tunisia dates back to 200 CE.... In 1948, the Tunisian Jewish community had numbered 105,000, with 65,000 living in Tunis alone. Jews suffered greatly in 1956, when the country achieved independence. The rabbinical tribunal was abolished in 1957, and a year later, Jewish community councils were dissolved. In addition, the Jewish quarter of Tunis was destroyed by the government. Anti-Jewish rioting followed the outbreak of the Six-Day War, and Muslims burned down the Great Synagogue of Tunis. These events increased the steady stream of emigration to Israel. Today, an estimated 2,000 Jews remain in Tunisia.

LIBYA

The Jewish community of Libya traces its origin back some 2,500 years to around the third century BCE. At the time of the Italian occupation in 1911, there were ap-

TUNISIA

The first documented evidence of Jews living in what is Tunisia dates back to 200 CE.... In 1948, the Tunisian Jewish community had numbered 105,000, with 65,000 living in Tunis alone. Jews suffered greatly in 1956, when the country achieved independence. The rabbinical tribunal was abolished in 1957, and a year later, Jewish community councils were dissolved. In addition, the Jewish quarter of Tunis was destroyed by the government. Anti-Jewish rioting followed the outbreak of the Six-Day War, and Muslims burned down the Great Synagogue of Tunis. These events increased the steady stream of emigration to Israel. Today, an estimated 2,000 Jews remain in Tunisia.

LIBYA

The Jewish community of Libya traces its origin back some 2,500 years to around the third century BCE. At the time of the Italian occupation in 1911, there were approximately 21,000 Jews in the country, the majority in Tripoli.... During the British occupation [following WWII], there were a series of pogroms. A savage pogrom occurred in Tripoli on November 5, 1945, where more than 140 Jews were massacred and almost every synagogue in the city was looted. In June 1948, rioters murdered another 12 Jews and destroyed 280 Jewish homes. When the British legalized emigration in 1949, more than 30,000 Jews fled Libya.

Thousands of Jews fled the country to Israel after Libya was granted independence and membership in the Arab League in 1951.... After the Six-Day War, the Jewish population, only 7,000, was again subjected to pogroms in which 18 people were killed, and many more injured, sparking a near-total exodus that left fewer than 100 Jews in Libya.... By 1974, there were no more than 20 Jews, and it is believed that the Jewish presence has passed out of existence

ALGERIA

...On the eve of the civil war that gripped the country in the late 1950s, there were some 130,000 Jews in Algeria, approximately 30,000 of whom lived in the capital. Nearly all Algerian Jews fled the country shortly after it gained independence from France in 1962. After being granted independence in 1962, the Algerian government harassed the Jewish community and deprived Jews of their principle economic rights....



CHAIR EXERCISES
Starting Tuesday, May 31
11 to Noon

IRVING WEINBERGER

Our beloved Yitzchak ben Chaim Moshe passed away on Shabbes. Much has been said and written about passing away on Shabbes. Shabbos is used as a moshol for Olam Haba. It's a sign that such a person has earned and deserves their rest. If anyone deserves rest, it is he. But what makes yesterday so special was that we read Parashat Kedoshim which contains what is often referred to as the Holiness Code. We read "Kedoshim Tee-heeyu, Kee Kadosh Anee Hashem Elokeychem." "You shall be holy because I the L-rd your G-d am Holy."

I often thought of Irving as an eesh kadosh, a holy man - a man who desired to truly serve G-d with all his heart, all his soul and all his might. He wanted to do the right thing and he wanted to do that right thing correctly - perfectly. A true man of integrity following the prescription of the Psalmist who teaches: "Me Ya-aleh B'har Hashem U'me yakum Bimkom Kadsho?" "Who shall ascend the mountain of the L-rd and who shall stand in His holy place? N'kee chapayim u'var layvav asher lo nasa lashav nafshee v'lo nishba l'mirmah." "He that has clean hands, and a pure heart; who has not lifted up his soul unto vanity, nor sworn deceitfully."

He lived that credo and succeeded in his endeavors and G-d was always his partner in all his undertakings. A very observant and devoted Jew, he was possessed of a Yiddishkeit that permeated his very being and radiated through every pore of his body and every part his neshama, his soul. His life was guided by the ethics of Kedoshim and he knew well the meaning of the word Kedoshim in another context, namely the "Kedoshim," the "Holy Ones" who perished in the Shoah. We refer to them as "Kedoshim" also.

Dear Friends, today, the 27th of Nisan has been designated as Yom Ha-Shoah, the day of commemoration for the 6,000,000 of our men, women and children who perished in what both Irving and Shari would refer to as the r'tsicha, literally, the "murder." We now have one more reason to mourn. Irving was a survivor whose very being was shaped and molded by the horrors of the Shoah. Irving was a survivor who recalled the Holocaust every day of his life. His mind, nebach, was permeated with thoughts of it, his soul was haunted constantly with painful memories. He used to say that even at joyous occasions, he couldn't quite feel the joy for somehow he was always transported back to those horrors. Yes, he tragically was robbed of many of the joys of life which he most certainly should have been able to enjoy. Yet through it all, he bore the dispensations visited upon him with gentlemanly dignity and in faith.

But his strength and determination supported his desire to be as successful as possible. He made a number of very important decisions in his life, pulled himself up by his proverbial bootstraps, guided by his faith and partnership with the Almighty and succeeded in building a very successful business which he worked at until he was 86 years of age.

He is lovingly remembered as a very proud father of his two wonderful daughters, Eetah Bleemeh and Rochel Gitel and a proud grandfather of his wonderful grandchildren Alyssa, Joshua and Joanna, Jonathan and Arielle who were a true blessing to him and his beloved wife Shari who he lived to take care of especially in the final years of his life. He always felt so very fortunate and so very grateful to have her, to have family and especially such a wonderful family because family was something that he never thought he would have.

He used to tell me how honored he felt when I came to visit, but the truth is that it was an honor for our congregation to have had him as a member, a member who proved to be a great spiritual asset to his congregation - yes, a real blessing it was to have had a shomer shabbat, a daily mitpallel, an ohave Torah U'mitzvot and an Ohave Hashem, and a Yaray Shamayim - a Sabbath observer, one who davened every day, a lover of the Torah and mitzvot and one who loved and revered G-d. What more could G-d want from a man? What more could a congregation want from a member? I feel honored to have had Yitzchak as a member of our congregation, and now I both personally and professionally mourn his passing.

Both grateful and respectful, we will always remember him as a kind, gentle, dignified, but humble soul, a generous and extremely respectful gutteh yiddishe neshamah - a real mentsh who we all will miss very, very much.

Rabbi G. Solomon

Robert I. Smith

March 7, 1918 – May 5, 2011

Father of Ruth Markowitz, Debra Klaber, and Lee (Wendy Leopold); Grandfather of Maaret Klaber and Cary; Brother of Thelma Saffran.

Bob Smith, graduate of New Utrecht High School and New York University, for 35 years proudly headed the public relations efforts of New York’s United Jewish Appeal Federation of Jewish Philanthropies. He was one of the key creators of each Federation campaign that, in all, raised more than two billion dollars. An FDR liberal of the first order, a tireless Brooklyn Dodgers fan, an avid traveler and an inspired creator of Haiku, he was a cultural enthusiast who collected every Playbill from the thousands of shows he attended. In 1944, while working for the War Department, he helped organize a tri-cornered, three-way baseball game between the New York Yankees, New York Giants and Brooklyn Dodgers to raise money for World War II war bonds (score: Dodgers 5 – Yankees 1 – Giants 0).



He and his wife Clara and family moved to Flushing in 1954 and became members of the Flushing Jewish Center. He became a member of the Board of Trustees and assisted on fundraising activities by using his exceptional vocal and writing abilities especially after the disastrous fire in 1996 which destroyed the Sanctuary and Ballroom and damaged other parts of the building. He was successful in raising thousands of dollars to rebuild the Sanctuary and Ballroom (the total rebuilding cost came to One million dollars). Among the donors were several charitable foundations and the UJA-Federation who responded to Bob personally. When the Synagogue began to encounter difficulty in making Minyons for services, Bob although he had not been a regular attendee at Sabbath services began to attend services regularly to help make the Minyons. He was also a leader in the move to consolidate with the Fresh Meadow Jewish Center when it became

obvious that the continued existence of the Flushing Jewish Center was not viable and then served on the joint Merger committee to facilitate the consolidation.

An active member of Workman’s Circle, towards the end of his life he happily planned cultural excursions for the people at his assisted living facility.

He loved and was proud of his family, and he was always interested in them, even if at times he didn’t quite get what they were up to. A person who loved a good argument, Bob was open to diverse perspectives and respectful of the people around him. He will, in sum, be sorely missed!



**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, Scholars and Lay Leaders.

Bette Glasser	Congratulations to Adam Newman on his graduation from Vassar College, Phi Beta Kappa, and his acceptance into a 5 year Ma/PhD program at Emory University
Joan Corn & Marilyn Brown	Get well to Lou Warshowsky
Susan Gastman	Congratulations to Grandson Jonathan on his 21 st Birthday
Joan Kase-Riger & Bette Glasser	Thank you Sisterhood for honoring us at the Brooklyn Queens Long Island Region Conference
Joyce Warshowsky	Speedy recovery to Rochelle Mendelow
Rosalie Weiner	Congratulations to Joan Kase-Riger and Bette Glasser on being honored by BQLI. Get well to Rochelle Mendelow, Carl Rosenthal, Mimi Neuwirth and Lou Warshowsky
Sandra Schwadron	Mazel Tov to Bette Glasser and Joan Kase-Riger upon being honored and get well wishes to Rochelle Mendelow
Anita Bernstein	Get well wishes to Rochelle Mendelow
Sylvia Udasin	Congratulations to grandson Howard Newville on his graduation from Yeshiva University with a Doctorate degree
Gerda Rubin	Good Health to everyone
Edith Dressler	In honor of grand niece's college graduation
Joan Levine	Congratulations to Bette Glasser and Joan Kase-Riger on being honored by BQLI Region of Women's League for Conservative Judaism
Leona Goodman	On Granddaughter Hannah's Sweet Sixteen
Helen Plotzker	Welcome back Carley from London studies and Tara's board member at Vassar
Ida Golden	For everybody's good health
Inge Berger	Good wishes to all
Jackie Kimmelstiel	Speedy recovery to Carl Rosenthal
Stella Kent	Happy summer to all
Louise & Isaac Zweifler	In memory of Levine and Zweifler families
Maxine Marcus	In honor of Dena's engagement, happy, healthy summer to all Get well to Rochelle Mendelow
Ruby Asher	Grandson Steven Wetchler entering Middle School
Rae and Len Mishler	In honor of Stephanie graduating from Seton Hall Law School Mazel Tov to honorees Bette and Joan
Gloria Goldsmith	Good health and happiness to all
Lucille Friedman	Thanks for all good things
Ruth Lasky	Honoring Leah Posner on receiving an MA in Special Ed.
Joan Corn	Congratulations to granddaughter Amanda for graduating Nursing School.

JUNE, 2011
IYAR/SIVAN, 5771

Sun	Mon	Tue	Wed	Thu	Fri	Sat
			<i>1</i> Rabbi's Class 10:30-Noon	<i>2</i>	<i>3</i> 1 Sivan Rosh Chodesh  8:03	<i>4</i> 2 Sivan Naso Ends 9:13
<i>5</i>	<i>6</i>	<i>7</i> Shavuot Dinner 6:00 PM Erev Shavuot  8:06	<i>8</i> Shavuot  9:15	<i>9</i> Shavuot Yizkor 10:45 Ends 9:16	<i>10</i>  8:07	<i>11</i> 9 Sivan Be'haalotecha Ends 9:17
<i>12</i>	<i>13</i>	<i>14</i>	<i>15</i> Rabbi's Class 10:30-Noon	<i>16</i> Visit The Holocaust Memorial and Tolerance Center	<i>17</i>  8:11	<i>18</i> 16 Sivan Shlach Ends 9:19
<i>19</i> Membership Meeting 10:30 AM	<i>20</i>	<i>21</i>	<i>22</i>	<i>23</i>	<i>24</i>  8:12	<i>25</i> 23 Sivan Korach Ends 9:21
<i>26</i>	<i>27</i>	<i>28</i>	<i>29</i>	<i>30</i> Sisterhood Book Club 10:30 AM	 Discussion Group Thursdays 11-1	