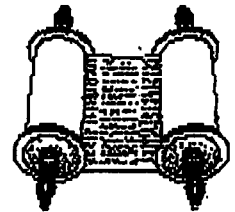
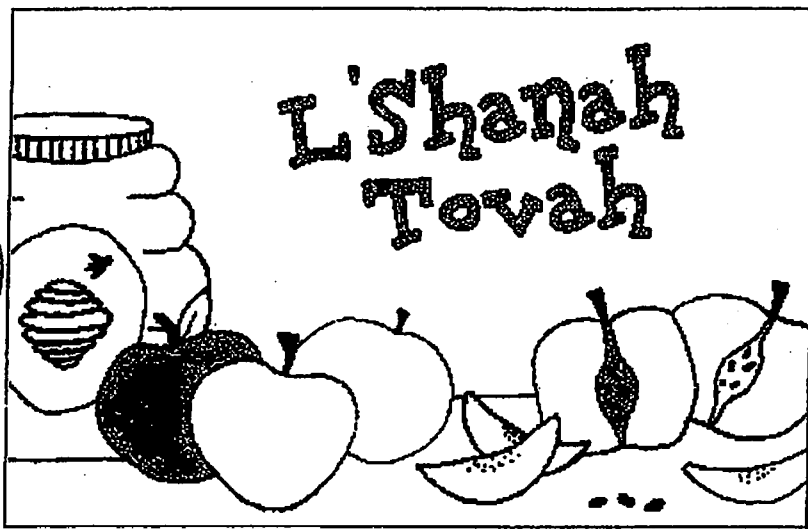


Flushing-Fresh Meadows Jewish Center
193-10 Peck Avenue ✦ Flushing, New York 11365 (718) 357-5100

THE BULLETIN

September, 2010
Vol.8, No.3

Elul/Tishri, 5770/5771
Rabbi Gerald M. Solomon
Cantor Mordechai Dier



MAY YOUR NEW YEAR BE FILLED WITH
SWEETNESS AND HAPPINESS

See Schedule of Services on Page 2

COMING EVENTS

Sunday, August 29
Open House. 2:00 to 4:00
Barbeque
Bring your friends
RSVP, 718-357-5100

Saturday, Sept. 4, 8:30 P.M
Collation
Film
Selichot Services

SCHEDULE OF SERVICES

Friday, Sept. 3 - Mincha/Maariv	7:00P.M.
Candle Lighting Time.....	7:07P.M.
Saturday, Sept. 4 - Parashat Nitzavim/Vayelech - Shabbat Services	9:00A.M.
Shabbat Ends.....	8:10P.M.
SELICHOT	Collation 8:30P.M.- Program 9:00P.M. - Services 10:00P.M.

ROSH HASHANAH 5771

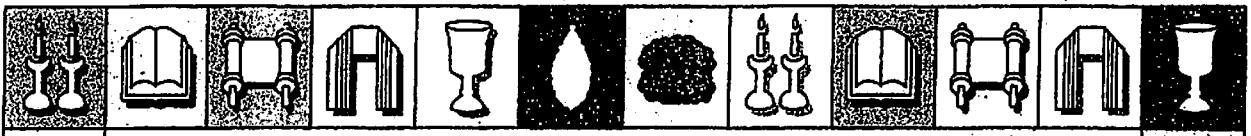
Wednesday, Sept. 8 - Erev Rosh Hashanah - Mincha/Maariv - High Holy Day Services	6:45P.M.
Candle Lighting Time.....	6:59P.M.
Thursday, Sept. 9 - First Day Rosh Hashanah - High Holy Day Services	8:00A.M.
Mincha/Maariv.....	6:45P.M.
Candle Lighting Time.....	8:01P.M.
Friday, Sept.10 - Second Day Rosh Hashanah - High Holy Day Services	8:00A.M.
SHABBAT SHUVAH	
Friday, Sept. 10 - Mincha/Maariv	6:45P.M.
Candle Lighting Time.....	6:55P.M.
Saturday, Sept. 11- Parshat Haazinu - Shabbat Shuvah Services	9:00A.M.
Shabbat Ends.....	7:58P.M.

YOM KIPPUR

Friday, Sept. 17 - Erev Yom Kippur - Mincha	6:15P.M.
Official Candle Lighting Time.....	6:44P.M.
Kol Nidre/Maariv.....	6:45P.M.
Saturday, Sept. 18 - Yom Kippur - Shacharit	8:30A.M.
Yizkor.....	12:00P.M.
Mincha.....	5:00P.M.
Neilah.....	6:30P.M.
Maariv/Havdalah/Shofar.....	7:46P.M.

SUKKOT

Wednesday, Sept. 22 - Erev Sukkot - Mincha/Maariv Festival Services	6:30P.M.
Candle Lighting Time.....	6:35P.M.
Thursday, Sept. 23 - First Day Sukkot - Festival Services	9:00A.M.
Mincha/Maariv.....	T.B.A.
Candle Lighting Time.....	7:37P.M.
Friday, Sept. 24 - Second Day Sukkot - Festival Services	9:00A.M.
Shabbat Chol Ha-moed Mincha/Maariv.....	6:30 P.M.
Candle Lighting Time.....	6:32 P.M.
Saturday, Sept. 25 - Shabbat Chol Ha-Moed Services	9:00A.M.
Shabbat Ends.....	7:33P.M.
Wednesday, Sept. 29 - Hoshannah Rabbah - Shacharit Services	7:00A.M.
Mincha/Maariv - Shemini Atzereth.....	6:15P.M.
Candle Lighting Time.....	6:23P.M.
Thursday, Sept. 30 - Shemini Atzereth - Festival Services	9:00A.M.
Yizkor Memorial Services.....	10:45A.M.
Simchat Torah - Maariv/Hakafot.....	7:30P.M.
Candle Lighting Time.....	7:25P.M.
Friday, October 1 - Simchat Torah/Hakafot - Festival Services	9:00A.M.
Mincha/Maariv.....	6:15P.M.
Candle Lighting Time.....	6:20P.M.
Saturday, Oct. 2 - Parashat Bereshith - Shabbat Mevarchim Services	9:00A.M.
Shabbat Ends.....	7:22P.M.



★ **New Year's Greetings, 5771** ★

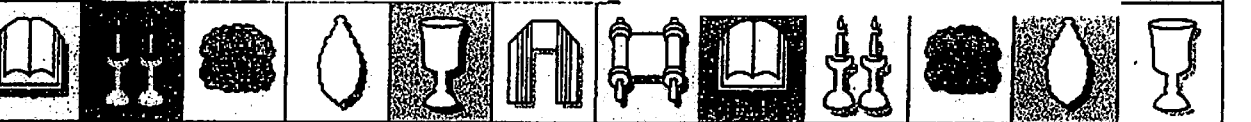
"May you be blessed with a cornucopia overflowing with a harvest of Maasim Tovim"

The following members and their families extend best wishes for the coming New Year to the Congregation of Flushing-Fresh Meadows Jewish Center.

- Ruby Asher & Family*
- Walter & Eva Beckhardt*
- Mrs. Ruth Beckman & Family*
- Inge Berger & Family*
- Anita Bernstein & Family*
- Marilyn & Leo Brown & family*
- Kurt & Susan Brunn*
- Dr. David Copell*
- Joan & Larry Corn & Family*
- Frances Daitch & Family*
- Cantor Mordechai Dier & Family*
- Edith Dressler*
- Byron & Irene Dresner & Family*
- Rabbi Mordecai Efron*
- David End, Carla, Biscuit & Rascal*
- Rita Gaber*
- Susan Gastman & Family*
- Rita & Manny Gittler & Family*
- Eileen Gladstone*
- Bette Glasser & Family*
- Judith Gordon & Family*
- Robert & Zachary Greenberg*
- Beverly Jacobs*
- Stella Kent*
- Albert & Jacqueline Kimmelstiel*
- Shirley Klein & Family*
- Charlotte Kohn & Family*
- Ruth Lasky & Family*
- Anna Lempert*
- Joan & Zach Levine*
- Judy & Walter Levy & Family*
- Elinor & Alfred Lonky*
- Flora & Leon Margolin & Family*
- Rochelle & Robert Mendelow & Family*
- Ray & Leonard Mishler & Family*
- Miriam Nadler & Family*

- Margot & Manny Nussbaum*
- Sylva & Jerry Richman*
- Karen Rothman*
- Pearl & Carl Rosenthal & Family*
- Elaine & Robert Rubin*
- Gerda Rubin*
- Sandra Schwadron*
- Edward & Ruth Seligman & Family*
- The Seeligs*
- Jean Shapiro & Family*
- Louis Sole*
- Bernard Solomon*
- Rabbi Gerald Solomon*
- Sylvia Udasin & Family*
- Joyce & Louis Warshowsky*
- Rosalie Weiner*

Please note:
All Greetings received after press time will be published in next month's Bulletin.



RABBI'S MESSAGE

The new year of 5771 finds our community still in the grips of a serious and most challenging recession. Many of our own people throughout the country and in our own backyard are presently experiencing that which they never dreamed would be possible. They are in need of assistance - financial aid, debt and budget counseling, career guidance, legal services, supportive counseling and Jewish spiritual care. Thankfully, our Queens Jewish Community Council, in addition to its regular assistance programs has aligned itself at this time with UJA-Federation's Connect to Care program. The need is great. QJCC may be contacted for more information. (718-544-9033)

THE CHALLENGES OF THIS RECESSION

In this past year, tens of thousands more people have turned to the beneficiary agencies of UJA-Federation for help. In a recent survey, agencies said that from 2008 to 2009 requests increased by:

- 55 percent for rent subsidies.
- 45 percent for legal services.
- 39 percent for housing services.
- 25 to 33 percent for programs including day camps, scholarships, medical and health insurance, emergency cash assistance, and job training.

ADDITIONAL STATISTICS**Unemployment Trends in New York****Unemployment rates for the New York Metropolitan area:**

NYC	Westchester	Nassau	Suffolk
2010: 9.4%	6.6%	6.4%	6.9%
2009: 8.4%	6.5%	6.6%	6.8%
2008: 4.4%	3.8%	3.7%	4.0%

CONNECT TO CARE DATA (supplied by UJA-FED)

- > A total of 24,854 clients have been served by UJA-Federation of NY's Connect to Care to date
- > 51% of UJA-Federation of New York's Connect to Care clients are between 36-55 years of age; 28% are between 56-75 years of age
- > 37% of UJA-Federation of New York's Connect to Care clients had household income of \$75,000 or higher in 2008

UJA-Federation of New York created Connect to Care, an initiative that capitalizes on our unique capacity to respond to a community-wide crisis and uses our vast network of agencies to leverage the services and strengths of many of the New York area's most prestigious and effective human-service agencies and Jewish community centers. Operating from multiservice centers and local synagogues throughout New York City, Westchester, and Long Island, Connect to Care provides access to a wide range of services. @

UJA'S INFORMATION AND REFERRAL CENTER 1-877-852-6951.

QUEENS LOCAL CONNECT TO CARE SITE: Samuel Field Y 58-20 Little Neck Parkway Little Neck, NY 11362 1.718.224.0566 . Email: connect-to-care@sty.org

Rosh Hashanah, the Day of Judgment is soon to be upon us. We will once again recite the ominous words which tell of the variety of human destinies. Many will pay particular attention to the words: A . . . who will become poor and who will wax rich. . . @ with prayerful hearts that their employment/financial situation will improve in the coming year.

Let us do whatever we can to help our people acquire the help they need by either helping them ourselves or sending them to the appropriate agency and then we too will be blessed, we pray, with a happy, healthy and prosperous new year.

L=SHANAH TOVA TIKATEVU V=TECHATEMU!

MAY YOU BE INSCRIBED AND SEALED IN THE BOOK OF LIFE FOR 5771!

SHANAH TOVAH!

With love,

Rabbi G.M. Solomon

THE ONLY JEWISH MILITARY CEMETERY OUTSIDE OF ISRAEL IS IN RICHMOND, VIRGINIA
by Seymour "Sy" Brody

The Hebrew Confederate Cemetery, located in Richmond, Virginia, is the only Jewish military cemetery in the world outside of Israel. It was created by the anti-Semitism of the two Confederate military cemeteries, in Spotsylvania Court House and Fredericksburg. They refused to bury the Jewish Confederate soldiers killed in the battles of Fredericksburg, Chancellorsville and Wilderness. They didn't want Jewish boys in their cemeteries.

They brought them to the Hebrew Cemetery in Richmond, Virginia. They were buried in five rows, with six bodies in a row, in a self-contained hallowed area within the larger Hebrew Cemetery. Those buried came from Mississippi, Texas, North Carolina, South Carolina, Georgia and Louisiana.

In 1866, The Hebrew Ladies Memorial Association was formed to take care these graves. They raised money to pay for individual grave markers for the soldiers, they sponsored memorial services and they commissioned an elaborate ornamental iron fence to surround the hallowed grave area. In the 1930s, they gave the care of this area to the Hebrew Cemetery Company. Major William B. Meyer designed an iron railing fence that enclosed the thirty graves. This fence is considered a work of art.

The posts of the fence are furled Confederate flags with stacked muskets, with a flat Confederate soldier's cap on top of it. The railings between the posts are crossed swords and sabers hung with wreaths of laurel. The design is emblematic of the three branches of the Confederate fighting forces: muskets for the infantry and the swords and sabers for the artillery and cavalry.

In the 1930s, the tombstones were removed because of their deterioration and worn away engraving. They replaced them with a large granite stone with a bronze plaque attached with the names of all the soldiers buried. It was erected by Congregation Beth Ahavah, the caretakers of the cemetery

When Henry Gintzberger was killed in the Battle of Cold Harbor, he was misidentified and buried under the name of Gersberg. A hundred years later, local historians trying to locate his grave, found it in the Hebrew Confederate Cemetery. On October 20, 1963, a special memorial program was held at the cemetery and his birth name was restored with a plaque attached underneath the other one.

Many of the local Jewish Confederate soldiers killed are not in this military cemetery as they were buried in their family plots at the Hebrew Cemetery. One of these soldiers was Isaac Levy of Richmond, Virginia.

He was 21 years old when he was killed in the trenches near Petersburg on August 21, 1864. He was an orthodox Jew, who wrote his sister that he and other Jewish Confederate soldiers managed to have a Passover Seder with Kosher food.

T.N. Waul, who commanded a Confederate Legion said, "Jewish soldiers were brave, orderly, well disciplined and in no respect inferior to the gallant body in which they formed a prominent part. Their behavior in the field was exemplary and no Jew was ever before a court-martial. I never heard of any Jewish soldier shirking or failing to answer any call of duty and danger." In the Civil War, Jews responded to the call of duty whether it was for the North or the South. The Confederate Hebrew Cemetery depicts the great sacrifices that Jews have made in defending their country.

CENTER NEWS

MAZEL TOV

Leo Brown who celebrated his 85th Birthday at a beautiful Kiddush for the Congregation sponsored by **Leo and Marilyn** on Shabbat, August 7.

Jacqueline and Albert Kimmelstiel who celebrated their 60th Anniversary by sponsoring a likewise beautiful Kiddush for the Congregation on Shabbat, August 14.

CONDOLENCES

Walter Kleeman on the loss of his dear brother. May you be comforted among the mourners of Zion and Yerushalayim.

HISTORY LESSON

The Sinai Campaign

Israel's First Military Offensive.

By Matt Plen

In the final days of October 1956, Britain, France, and Israel, in a coordinated military and diplomatic campaign, invaded Egypt. The Suez War, as it came to be known, was triggered by Egyptian President Gamal abd-al Nasser's nationalization of the Suez Canal in July 1956. Nasser aspired to leadership of the entire Arab world; his seizure of Suez was part of an orchestrated campaign against western imperialism. The Canal was partly owned by British and French interests and the two countries relied on it for the majority of their international trade, especially the transport of oil. The nationalization thus posed an economic threat. Moreover, the Allies were keen to depose Nasser, a Soviet client, and preserve western hegemony in the Middle East.

British and French Interests

Britain and France needed an internationally acceptable reason for military action. To this end, they secretly invited Israel to take part in the operation. Israel would invade the Sinai peninsula, creating the impression of a threat to Suez. This would justify Anglo-French intervention, aimed at separating Egypt and Israel and safeguarding Britain and France's freedom of shipping through the Canal.

Israeli Interests

Israel's motives were different. Since its creation, Israel had suffered from border incursions by Palestinian refugee guerillas--*fedayeen*--whose destruction of life and property posed an existential threat to the fledgling Jewish state. Since 1954, Nasser-- assuming an uncompromisingly anti-Israeli stance--had adopted the *fedayeen*, transferring the bulk of their operational bases from Jordan to Egyptian-controlled Gaza. Nasser compounded border incursions and anti-Israel rhetoric with economic action: he closed the Strait of Tiran and the Gulf of Aqaba--both international waterways--to Israeli shipping, paralyzing Israel's commerce and embryonic economic development. Moreover, in 1956, Nasser was preparing to receive a large shipment of Soviet arms. Israel believed that a successful military campaign had to be launched before the new weapons could be assimilated by the Egyptian army.

Israeli-Egyptian Border

On October 22, at a secret conference in the French town of Sèvres, the Anglo-French pact with Israel was finalized. Israel agreed to launch "more than a raid, less than a war," advancing across Sinai to within 10 miles of Suez, thereby justifying Anglo-French intervention. France and Britain would then attack the Egyptian airforce, destroy it on the ground, and clear the way for their occupation of the Canal. The French promised to deploy their navy and airforce to defend Israel's cities and to parachute supplies to Israeli troops in Sinai.

Outbreak of War

"Operation Kadash" began on October 29 as Israeli troops were parachuted to the area of the Mitla Pass, 40 miles from Suez in central Sinai. Simultaneously, an armored column advanced towards Mitla where it expected to rendezvous with the paratroopers and push on towards the Canal. During the following day, a larger Israeli force struck out from the Negev through northern Sinai towards Ismailia, at the southern end of Suez.

On October 30, the Israeli government publicized the campaign as an attack on *fedayeen* bases in Sinai.

Immediately, Britain and France submitted an ultimatum, calling on Egypt and Israel to halt hostilities, to 'withdraw' to points 10 miles to the east and west of the Canal respectively, and to accept the occupation of the Canal area by Anglo-French forces in order to separate the combatants and guarantee freedom of shipping. The ultimatum was backed by threat of military action.

The Anglo-French proposal was a ruse: Egypt--the victim of the invasion--could hardly be expected to accept the calls for withdrawal to the west of the Canal while Israelis were allowed to advance through Sinai to a point close to the waterway's eastern bank. When, as expected, Egypt rejected the proposal, Britain and France bombarded airfields in the vicinity of the Canal, destroying Egypt's air force. On the same day, October 31, Israeli forces attacked and conquered the town of Rafah, and pushed into Gaza where they set about the destruction of the *fedayun* infrastructure. Next, the Israelis turned south and proceeded to conquer Sinai's eastern coast, advancing until they reached Sharm es-Sheikh, overlooking the Strait of Tiran.

By November 4 Israel had routed the Egyptian forces in Sinai and had achieved its objectives: control of the Strait of Tiran and the Gulf of Aqaba coast. As a result of the fighting, 180 Israeli soldiers were killed, while Egypt suffered 2000 casualties. The conflict then moved to the diplomatic arena.

Pressure for Ceasefire

On November 2, the United Nations General Assembly voted overwhelmingly for an immediate ceasefire. Yet three days later Anglo-French forces began landing at Port Said and advancing southwards along the Canal. Less than 25 miles short of Suez, Britain--under the threat of Soviet intervention--acceded to the UN's demands. The French had no choice but to comply, and at midnight on November 6, the war was over.

Compromise and Withdrawal

Israel's clear military victory was only the start of a long political struggle. Three days after the fighting ended, Prime Minister Ben Gurion floated the possibility of annexing the peninsula. But this option was nixed by President Eisenhower's threat of a fatal breakdown of Israel-US relations. On January 7, the UN General Assembly called for an immediate and complete Israeli withdrawal from Sinai. Israel began to pull back, but insisted on retaining its presence in Gaza and at Sharm es-Sheikh. An impasse followed: the Soviet and 'unaligned' blocs in the UN were implacably hostile to Israel's demands and, while sympathetic to Israel's needs, the western nations were not prepared to damage their interests in the Arab world by countenancing the ongoing occupation of Egyptian territory. Eventually a compromise was reached. A United Nations Emergency Force (UNEF) would be posted to Gaza and Sharm, the international community led by the United States would guarantee freedom of shipping through the Strait of Tiran, and Israel would remove its forces from Sinai.

On March 4, Israel began its withdrawal. Later the same month, the Palestinian leadership in Gaza demanded the return of an Egyptian administration. Nasser dispatched a governor--unaccompanied by any military force--to the area. Israel and the international community acquiesced, and Gaza and Sinai remained under Egyptian control until 1967.

Making Sense of a Puzzling War

The Sinai campaign comprised an unexpected combination of events. First, the Israelis, less than a decade after achieving liberation from imperial rule, found themselves collaborating with colonial powers, one of which--Britain--had been the main obstacle to Jewish independence in the 1940s. Next, Israel's striking military victory was followed by diplomatic isolation and, some might argue, political defeat. Finally, Israel--a country whose Declaration of Independence committed it to the values of peace and good-neighborliness--became involved in a pre-emptive, invasive strike against another country. How are these inconsistencies to be understood?

An Alliance of Convenience

Israel's cooperation with Britain and France represented a temporary confluence of interests. During the Cold War, the West sought to construct an alliance of conservative Arab states in the Middle East. Nasser's anti-imperialist radicalism and his pact with the Soviets threatened this hegemony and made Egypt a military target. The Egyptian threat to France and Britain was particularly sharp: the French feared Nasser's destabilizing influence in North Africa, and the British were concerned for their economic interests, in particular their oil supplies. As part of his campaign for pan-Arab leadership, Nasser attacked Israel; his aggression necessitated an Israeli response. Thus France and Britain supplied Israel with indispensable military and diplomatic cover for its attack on Gaza and Sinai, and Israel supplied France and Britain with a pretext for their own operation at Suez.

Repercussions for Israel

Israel's decision to operate alongside Britain and France, albeit expedient from a military perspective, generated serious political fallout. Cooperation with the colonial powers opened Israel to diplomatic attacks not only from the Arabs, but from the African and Asian 'non-aligned' nations and from the Soviet bloc. More dangerously, the Sinai campaign also alienated the Eisenhower administration which, while sharing the goal of stemming Soviet influence, was not prepared to countenance the flouting of international law and a return to unilateralist gunboat diplomacy.

Victory for the Activist Camp

So why did Israel embark on this politically problematic, perhaps reckless, course of pre-emptive military action? During the 1950s, two competing approaches to the *fedayeen* threat had emerged in government circles. Foreign Minister (and briefly Prime Minister) Moshe Sharett adopted a conciliatory line, pointing out the dangers of military escalation for Israel's diplomatic position. David Ben Gurion, influenced by Chief of Staff Moshe Dayan, took an activist position, arguing that only tough reprisals and the creation of a deterrent could solve the *fedayeen* problem. The war was the outcome of the activist camp's victory, represented by the ousting of Sharett from the premiership and, in June 1956, from the government.

This debate between activist and conciliatory approaches had deep roots. Zionists had always bemoaned the powerlessness of Diaspora Jews and tended to idolize military heroes from the ancient past: King David, the Maccabees, Bar Kochva. As far back as the 1890s, Zionist leader Max Nordau had called for the raising up of a new generation of proud, physically powerful "muscular Jews" as a means of regaining national self-respect. In the 1920s, Vladimir Jabotinsky argued for the creation of an unassailable military force--an "iron wall"--as the indispensable first step in the establishment of a Jewish State. The emergence of the Arab-Israeli conflict added resonance to the idea -- pervasive and controversial today no less than in 1956--that complex political problems are amenable to simple military solutions.

(Matt Plen is the movement director of the Masorti (Conservative) movement in the UK. He is also a doctoral student in Jewish education at the Hebrew University, where his research topic is Critical Pedagogy and Israeli ideologies of Social Justice.)

SEPTEMBER, 2010

ELUL/TISHRI, 5770/5771

Sun	Mon	Tue	Wed	Thu	Fri	Sat
			1	2	3 7:07	4 25 Elul Nitzavim-Vayellach Selichot Service 8:30 PM
5	6	7	8 Erev Rosh Hashonah 6:59	9 1 Tishrei Rosh Hashonah 8:01	10 Rosh Hashonah 6:55	11 3 Tishrei Ha'Azinu Shabbat Shuva
12	13	14	15	16	17 Erev Yom Kippur Kol Nidre 6:44	18 10 Tishrei Yom Kippur
19	20	21	22 Erev Sukkot 6:35	23 15 Tishrei Sukkot 7:37	24 Sukkot 6:32	25 17 Tishrei Chol Hamoed
26 Chol Hamoed	27 Chol Hamoed	28 Chol Hamoed	29 Hoshana Raba 6:23	30 Shemini Atzeret 7:25	1 Oct Simchat Torah 6:20	

THE BULLETIN

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