

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

THE BULLETIN

July-August, 2012
 Vol.8, No.5

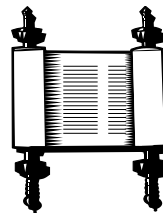
Tamuz/Av/Elul, 5772
 Rabbi Gerald M. Solomon
 Cantor Aaron Katz

SCHEDULE OF SERVICES FOR JULY

Friday, July 6 - Mincha/Maariv.....	7:00P.M.
Candle Lighting Time.....	8:11P.M.
Saturday, July 7 - Parashat Balak	
Shabbat Services.....	9:00A.M.
Shabbat Ends.....	9:19P.M.
Friday, July 13 - Mincha/Maariv.....	7:00P.M.
Candle Lighting Time.....	8:08P.M.
Saturday, July 14 - Parashat Pinchas	
Shabbat Mevarchim Services.....	9:00A.M.
Shabbat Ends.....	9:16P.M.
Friday, July 20 - Mincha/Maariv Av.....	7:00P.M.
Candle Lighting Time.....	8:04P.M.
Saturday, July 21 - Parashiot Matot-Mas'ei	
Shabbat Services.....	9:00A.M.
Shabbat Ends.....	9:11P.M.
Friday, July 27 - Mincha/Maariv.....	7:00P.M.
Candle Lighting Time.....	7:58P.M.
Saturday, July 28 - Parashat D'varim	
Shabbat Chazon Services.....	9:00A.M.
Shabbat Ends.....	9:05P.M.
TISHAH B'AV.	
Fast Begins - July 28.....	8:15P.M.
Maaariv/Eichah (Lamentations).....	9:05P.M.
Sunday, July 29 - Shacharit/Kinot.....	8:30A.M.
Minchah/Maariv.....	T.B.A.
Fast Day Ends.....	9:03P.M.
Friday, August 3 - Mincha/Maariv.....	7:00P.M.
Candle Lighting Time.....	7:50P.M.
Saturday, August 4 - Parashat Va-etchanan	
Shabbat Nachamu Services.....	9:00A.M.
Shabbat Ends.....	8:57P.M.

SCHEDULE OF SERVICES FOR AUGUST

Friday, August 3 - Mincha/Maariv.....	7:00P.M.
Candle Lighting Time.....	7:50P.M.
Saturday, August 4 - Parashat Va-etchanan	
Shabbat Nachamu Services.....	9:00A.M.
Shabbat Ends.....	8:57P.M.
Friday, August 10 - Mincha/Maariv.....	7:00P.M.
Candle Lighting Time.....	7:42P.M.
Saturday, August 11 - Parashat Ekev	
Shabbat Mevarchim Services.....	9:00A.M.
Shabbat Ends.....	8:49 P.M.
Friday, August 17 - Mincha/Maariv.....	7:00P.M.
Candle Lighting Time.....	7:32P.M.
Saturday, August 18 - Parashat Re'eh	
Shabbat Rosh Chodesh Elul Services.....	9:00A.M.
Shabbat Ends.....	8:39P.M.
Friday, August 24 - Mincha/Maariv.....	7:00P.M.
Candle Lighting Time.....	7:22P.M.
Saturday, August 25 - Parashat Shoftim	
Shabbat Services.....	9:00A.M.
Shabbat Ends.....	8:28P.M.
Friday, August 31- Mincha/Maariv.....	7:00P.M.
Candle Lighting Time.....	7:11P.M.
Saturday, Sept. 1 - Parashat Ki Teitzei	
Shabbat Services.....	9:00A.M.
Shabbat Ends.....	8:17P.M.



CENTER NEWS

MAZEL TOV

Shari Zuber on the marriage of her son William Adam Friedman to Sarah Elizabeth Mulhern.

REFUAH SHLOMA

Marsha Federman, (the Center Secretary).
Edward Seligman, Past-President of Flushing Jewish Center.
 And to all who are ill we pray for them to have a speedy and complete recovery to good health

CONDOLENCES

Mitchell Raps on the passing of his dear mother **Cecile Raps** on May 28,2012. Cecile was a treasured member of FFMJC for many years and she will be missed.

THANK YOU

To my extended family at FFMJC for your thoughtfulness and the many get well wishes and phone calls. It really did help my recovery.
 Sincerely,
 Anita Seelig

Help Wanted

REPORTER to write the "Center News" section of this bulletin.
 This involves reporting the activities at FFMJC, important events in our FFMJC family lives, community news of interest and whatever you think would be of interest to our members.
 You should be able to type, as copy must be presented in typewritten form.
 If you are interested or have any questions, please call Zach Levine at 718-428-4120

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.....\$225
 Special kiddush.....ask
 Listing in Book of Life.....\$25
 Rabbi's Discretionary Fund....

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

COMING EVENTS

BY POPULAR DEMAND
 DR. BUNIE VEEDER
 WILL PRESENT ANOTHER IN HER SERIES ABOUT IMPORTANT WOMEN IN THE BIBLE
 "THE RELATIONSHIP OF ABIGAIL TO DAVID: FROM COACH TO CO-WIFE"

A Breakfast Club Presentation
 Sunday July 22

Breakfast at 9:45AM; cost \$5
 Presentation at 10:30 AM

YOUR BREAKFAST CLUB
 PRESENTS!
 ! *HOLLYWOOD* !
 Sunday, August 12,2012

Dr Moshe D. Sherman

Professor of Modern Jewish History Jewish History at Touro College will explore the role of Jewish immigrants in shaping the film industry in Hollywood.

Breakfast at 9:45AM—\$5
 Lecture at 10:30AM

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



RABBI'S MESSAGE

I wish to thank all those who observed the celebration of my four decades in the rabbinate on June 9th, both those who were present and those who could only be present in spirit. I extend my gratitude to the congregation for providing the wonderful kiddush and to all those who served that wonderful kiddush of Italian cuisine including Anita Bernstein, Shari Zuber, Irene Dresner, Lorraine Rothberg, and Marilyn and Leo Brown. Thanks also to Joan Levine for coordinating the seating arrangements and Zach Levine for his service as well. Thanks also to our custodial staff, Vincent and Manny for all their help. My heartfelt appreciation goes out to Shari Zuber for her wonderful tribute. Kudos to Cantor Katz for teaching and preparing our synagogue choir for the occasion and to all who helped make it a memorable occasion. Thanks also to all those who sent such wonderful notes and letters of congratulations and to those who extended to me their best wishes verbally.

I also wish to thank our dear co-presidents, Anita Bernstein and Byron Dresner for presenting to me the beautiful plaque commemorating my four decades in the rabbinate as well as for the kind sentiments. I will treasure it always.

Most of all, I thank G-d for the granting me the opportunity, ability and wherewithal to serve the Jewish and general communities for the past forty years. I thank G-d for giving me something of value to contribute to those communities. I pray that I succeeded in giving that which I was meant to give and that I did so in accordance with His will.

While it is a historical fact that Moses served the Jewish People for 40 years as well, it is also a historical fact that he served until the age of 120 years. I have served our people for 40 years but I have not yet served until the age of 120. This, I have yet to accomplish. I prayerfully look forward with the help of the Almighty, to doing so in the new song of my years to come.

LOVE OF G-D AND TORAH

“To love means to feel one’s own being through and in the being of another. To love G-d, therefore, means to feel that one’s own existence and activity are rendered possible and obtain value and significance only through G-d and in G-d. You exist and are something only through G-d; and therefore, in all that you are and do, you have only to strive to reach G-d – that is, to perform His will. To love G-d and to love His Torah is the same thing; for to love G-d means nothing until you begin to love His Torah.” (S. R. Hirsch)

The basis of his discussion is found in the passage: “. . . Love the L-rd thy G-d with all thy heart and all thy soul and all thy might.” Loving G-d, according to Hirsch, is essential. Our lives have meaning, he contends, only through and in G-d. Connecting with G-d in a loving and positive way accrues to one’s own benefit.

Evidently, Hirsch maintains that loving G-d cannot be fully experienced, if at all, unless one also love’s G-d’s Torah. May we infer from his statement that we are capable of loving G-d only to the same extent that we are capable of loving His Torah? Or is he saying that loving G-d is not meaningful unless we simultaneously love the Torah? Loving Torah, as I understand his words, becomes a co-requisite to loving G-d.

Hirsch’s theological view thus becomes: G-d is One Who is to be loved, but this love cannot be experienced meaningfully unless one also loves the Torah. While it is not a synonym for G-d, Hirsch indicates that the Torah, its teachings and its laws, and their fulfillment, provide the ingredients which make love of G-d possible. Thus for Hirsch, loving the Torah becomes an absolute essential if one is to love G-d.

A RABBI'S PRAYER

L-rd my G-d and G-d of my ancestors, Abraham, Isaac and Jacob, Sarah Rebecca, Rachel and Leah, Who renews Creation each day, freshen and strengthen my spirit. May all my actions bring glory to You; may the meditations of my heart lead me to serve You; may I ever seek Your guidance and trust in Your judgments. May it be Your will that I never devalue, trivialize nor misrepresent Your teachings to others, that I never utter a word to dishonor You nor Your people Israel.

Teach me Your ways and bless me with the erudition that I may teach Your people in accordance with Your will, that I may declare Your wonders before them, that I may be successful in the mission You

have given me. Put falsehood far from me; may the spirit of Your commandments become one with my own. Protect me from emptiness and evil; sustain me with Your life giving Torah.

Teach me to learn more fully to accept that I am held to a higher standard than are so many of those whom I serve. Remind me that You have permitted me to serve your people on my acceptance of that condition.

May the words of Your Torah always be sweet in my mouth and in the mouth of Your people Israel. May we, our children and all the children of the house of Israel revere You and study Your Torah with sincerity and with devotion. Amen

Thank you and may G-d bless you. I wish you a happy, healthy and productive summer.

Sincerely yours,
Rabbi G.M. Solomon

TRIBUTE TO RABBI SOLOMON-JUNE 9,2012
On his 40th year anniversary in the Rabbinate
By Shari Zuber

Nearly twenty years ago, the Electchester Jewish Center was in the midst of pastoral upheaval and was gaining the reputation as the synagogue with the revolving door rabbi. At the root of the congregation's dilemma was a paraphrase of Abraham Lincoln's adage, "you can please some of the people some of the time, and all of the people some of the time, but you can't please all of the people all the time."

Those interviewed for the pulpit position failed to satisfy each spectrum of our demographic rainbow. While some worked well with our youth, they couldn't relate to our seniors; others felt an affinity for the more traditional members, but they could not appreciate the ideology of more liberal individuals in our Temple. We could not find that one special spiritual leader who possessed the right combination of qualities our people needed. - - - That is until Rabbi Solomon interviewed at EJC in February of 1993.

Although he possessed an Orthodox smicha, for the prior two decades he had served in Conservative synagogues. Besides having taught Hebrew School and Bnai Mitzvah, he could read Torah, and had the ability and talent to serve as both Cantor & Rabbi. He was just what the Almighty had ordered.

Each mantle of responsibility placed upon the Rabbi's

shoulders throughout his decade of dedication to EJC was borne well. In addition to his dual-role clergy duties, he served as High Holidays Baal Musaf, principal and musical instructor of our religious school, and coordinator and innovator of our adult education classes. He faced the challenge of satisfying our diverse dynamics with unwaning exuberance. What programs didn't exist, he created. What did exist, he improved upon. He stabilized our shrinking Hebrew school, implemented a Torah Kids program, Mechina classes, Shabbat Tots, and Junior Congregation. His love of Judaism became infectious among our children, who looked forward to weekly classes and Junior Congregation.

Our more mature congregants exhibited the same attitude as our youngsters. Regular adult education classes embraced a wide array of topics and were met with the same enthusiasm. As we supported what Rabbi Solomon offered, so too did he support the work of our hands, putting his purse behind many of our events to assure their success.

Just when it seemed EJC was achieving a measure of stability, disaster struck in the Spring of 2003. When our membership learned of the temple's impending closing, Rabbi Solomon utilized his sermons in the last weeks to give pep talks. He tried to put a positive spin on what had befallen us and attempted to get us to look to the future with hope for what the Almighty had willed.

With the absorption of the disheartened EJC population into the soon-to-be created Israel Center of Conservative Judaism, Rabbi Solomon provided comfort and consolation by personally attending each Shabbat service and sitting in the pews with his former flock. Within several months of our arrival, the ICHM leadership saw the wisdom of installing him as the interim rabbi, feeling he was best qualified to implement the changes needed for the transition to the new observancy of the merged congregation.

Not only did Rabbi Solomon inform and inspire the metamorphosing membership, he managed to create a cohesiveness which transformed two disparate sects of Conservative Judaism into a unified band of worshippers. He was not just the rabbi of the EJC remnant, he was the rabbi of all.

Our children formed the foundation of a newly established religious school; our adult education program became incorporated into and greatly embellished the sparse one which had existed. Most importantly, a singular synagogal family was being established.

Even though Rabbi Solomon understood that his tenure was limited he never wavered in his determination to give completely of himself. At his final Shabbat at ICHM, the tears flowed not only from EJC members, but also from Israel Center congregants. Despite the fact that he had only served there eight months, he had

indelibly left his mark upon their spirits and in their hearts.

When Rabbi Solomon interviewed at the one year-young merged congregation of Flushing-Fresh Meadows Jewish Center in 2004, he had numerous challenges to face. Could he restore confidence and trust in the rabbinic to those here who had had negative past experiences with clerics? A much loved Cantor Silberman had served the Fresh Meadows Jewish Center for more than a decade. Could he share the bimah and be accepted by the membership? Only time would tell.

Over the past eight years, Rabbi Solomon has shown the same devotion exhibited at his former congregations and has been able to endear himself to those he serves. Although we are a tripartite synagogue, we are treated as one, impartially, fairly, and equally.

Involvement and innovation have become watchwords of our Programming Committee's policy. With the creation of the FFMJC Adult Institute in the Rabbi's initial year, he began teaching a host of appealing classes which peaked the curiosity and provoked the imagination. The program began the yearly pre-Florida exodus Friday night dinner, at which certificates were awarded for diligent course attendance. Although the Institute concept has faded, the classes, their duration and frequency, have not. Even on Shabbat, he has conducted monthly lectures and discussions, for the body may rest on the Sabbath, but the mind is always active. By establishing our annual Shavuoth dinner, the Rabbi has given us the ideal opportunity to celebrate the holiday and to learn about the Megillah and the various customs which surround it.

As Jews, we do not function in a vacuum, and Rabbi Solomon has done his best to have us interact with the surrounding community, both by bringing them to us and having our congregants join them. Five years ago, he presented to us the concept of the Shirathon, a community-wide singing gala, in which all cantors, choral groups, and notable temple musical talents could enrich us with liturgical performances. This completely free concert, besides being a labor of love, was an act of selflessness, in which we could lift community spirits and bring our people together for an afternoon of pure enjoyment.

Similarly, by encouraging us to offer the annual Passover Second Night Seders, the Rabbi made it possible for FFMJC to do a great mitzvah, providing for all those who had nowhere to go or no one else to celebrate with a place to enjoy the Season of our people's Freedom.

As the Yom Hashoah and Kristallnacht attendance dwindled at our own synagogue, Rabbi Solomon spearheaded our participation with other local temples in these events so that a greater homage could be paid to those lost in these tragedies. In 2008, at the approaching seventieth anniversary of Kristallnacht, it was Rabbi

Solomon, in conjunction with our Programming Committee, who floated the idea of a community recognition of this significant anniversary. The eventual result was the massive Queens College program, which has become a yearly event.

For almost two decades, half his tenure in the Rabbinate, Rabbi Solomon has been an integral part of our community, providing a positive portrait of our people to our neighbors and a contemporary approach to our faith to our fellow congregations. The congregations in which he has served have always been able to come to the Rabbi on halachic matters, knowing full well his advice has been predicated on extensive research and deep devotion. The mutual respect for his experience and knowledge and their judgment has generated a warm and inviting congregational atmosphere that encourages shul attendance.

As you have taught from Pirkei Avot, "Make for yourself a teacher." Rabbi Solomon, thank you for being ours these many years and for helping to make us better human beings and Jews by providing us with your guidance and imparting to us your wisdom, knowledge, and spirituality. May you continue to touch our lives for many years to come.

A SUMMER D'VAR TORAH

"Mitzvah Haba-ah L'yadcha, Aal Tachmitzena." **"If the opportunity for doing a mitzvah comes to your hand, do not discard the opportunity."** If the opportunities to learn, to come to the aid of others, to improve the lot of the community, to support noble causes which will enhance, present themselves - do these as soon as they become available, do them as soon as possible. Do not let these precious opportunities slip away. **They may never return.**

The recent portion B'ha-alotecha incorporates diverse commands and observances within Judaism, offering various perspectives on how to lead a meaningful life. Leading a meaningful life is something we need to be concerned about on a daily basis. This is especially true in the good old summertime when the "livin' is easy" for many folk. Just from the summary of events in the aforementioned portion we find that G-d insists that our lives be meaningful and not just **be**. Indeed the struggle for meaning in life has always been one of humanity's primary preoccupations.

Hillel's famous and familiar words come to mind as well: ". . .and if not now, when?" Life is filled with missed opportunities. I think about these statements of wisdom from our sages when I see how comparatively few take advantage of the educational and other opportunities for spiritual growth available to them. I am sure we can all think of times and situations in our lives

which presented us with opportunities we chose not to take and later regretted those decisions.

During the course of the Jewish year, we are often reminded of the fact that we are all here for limited days and often are the recipients of the message of urgency: Do it now. If Judaism teaches us anything, it teaches the primary importance of "tikkun olam," repairing the world - making changes in the world and in ourselves for the better. This is our raison d'etre. The time for "tikkun olam" is always now. Zvi Freeman, in his renowned book of spiritual teachings "Bringing Heaven Down to Earth," bestows upon us the following: "If you see what needs to be repaired and how to repair it, then you have found a piece of the world that G-d has left for you to complete. But if you only see what is wrong and how ugly it is, then it is yourself that needs repair." Yes, we are here to fix the external world as well as our internal worlds.

One of the teachings we recently learned on Shavuot is that Jewish souls of all generations were present at Mt. Sinai and were infused with spirituality. This spiritual awareness lies dormant within the Jewish soul, but study of the sacred spiritual texts, first and foremost the Torah, effectuate the recall of that original spiritual infusion.

The text of Torah which so very much appeals to our people for learning ethics and thereby for developing spiritually is the tractate Pirkei Avot or Ethics of our Fathers. It is a basic, intermediate and advanced guide on how to be a mentsh. This wonderful source of spiritual guidance is traditionally studied on the Sabbaths between Passover and Rosh Hashanah. It is our summer Talmudic treasure trove loved by so many for its simple, direct teachings which can be understood on varied levels of mastery and at varied levels of maturity. Here are some samples for your summer learning pleasure.

* "Who is wise? He who learns from every man. Who is strong? He who controls his passions"

* "Say little and do much."

* "It is not your responsibility to finish the work [of perfecting the world], but you are not free to desist from it either"

* "Don't judge your fellow man until you are in his place . . . and don't say I will study when I have time, lest you never find the time"

*"Pray for the welfare of the government, for without fear of governmental authorities people would swallow each other alive."

*"A person who is [too] shy [to ask questions] will

never learn, and a teacher who is too strict cannot teach . . . and in a place where there are no men, strive to be a man"

*"Do not separate from the community, do not trust yourself till the day you die, do not judge your fellow until you reach his place, do not make a statement which cannot be understood which will [only] later be understood, and do not say when I have free time I will learn, lest you not have free time."

*"Which is the right path for man to choose for himself? Whatever is harmonious for the one who does it, and harmonious for mankind."

*"Be as careful with a minor mitzvah as with a major one, for you do not know the rewards of the mitzvot."

*"Contemplate three things, and you will not come to the hands of transgression: Know what is above from you: a seeing eye, a listening ear, and all your deeds are inscribed in a book."

*"The world stands on three things: Torah, the service of G-d, and deeds of kindness."

TISHA B'AV

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

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

It is a tragic coincidence that since the time of the Mishnah, many other calamitous events in Jewish history have occurred on the ninth of Av. On Tish'ah B'av in 1290, King Edward I signed the edict compelling his Jewish subjects to leave in England. The ex-

pulsion from Spain occurred on the same day in 1492. Tish'ah B'av also marked the outbreak of World War I, beginning a long period of suffering for the Jewish people. Not only did this period witness the pogroms and massacres perpetrated against the Jews of Russia, Poland, and other countries of Eastern Europe, but it was also the prelude to World War II and the savage destruction of six million Jews.

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

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

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

MORE ON TISHA B'AV

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

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

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

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

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

Special Tisha B'Av Services will be held in our synagogue on Saturday Evening, July 28th at 9:05P.M. during which the Book of Lamentations will be read. Tisha B'Av morning services will be held on Sunday at 8:30 A.M. during which additional lamentations will be chanted

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.

SHIMON PERES RECEIVES MEDAL OF FREEDOM

Israeli President Shimon Peres said on Wednesday, June 13th at the White House following President Obama's presentation of the Medal Of Freedom to him:

*I receive this honor today on behalf of the people of Israel. They are the true recipients of this honor. With this moving gesture, you are paying tribute to generations upon generations of Jews who dreamed of, and fought for, a state of their own. A state that would give them shelter. A state that they could defend.

*You are honoring the pioneers who built homes on barren mountains, on shifting sands. Fighters who sacrificed their lives for their country. On their behalf, I thank America for days of concern, for sleepless nights, caring for our safety, for our future.

*The Iranian people are not our enemy. It is the present leadership that became a threat. It turned Iran into a danger to world peace. It is a leadership that aims to rule the Middle

East. Spreading terror all over the world. They are trying to build a nuclear bomb. They bring darkness to a world longing for light. The Iranian threat must be stopped.

*The Palestinians are our closest neighbors. I believe they may become our closest friends. The duty of leaders is to pursue freedom ceaselessly, even in the face of hostility.

*Now the young Arab generation has opened its eyes and stood up against oppression, poverty, and corruption. They seek freedom. They understand that freedom begins at home. I pray for their success.

*My vision is an Israel living in full, genuine peace, joining with all the people of the Middle East, former enemies and new friends alike with Jerusalem becoming the capital of peace.

Who Has Legal Right to Jerusalem?

Yonah Bob (Jerusalem Post)

*Dr. Jacques Gauthier, a Canadian lawyer who specializes in international law, said Wednesday that only Israel possesses the exclusive title to Jerusalem.

*Gauthier, who is Christian, points to the San Remo Conference of April 24-25, 1920, held by the victors of World War I, where both the Jews and the Arabs submitted claims to obtain independence and control of various territories.

*The Jewish claim was for the Jews' standing to be recognized as a people under the law of nations; the recognition of the Jewish historical connection to the

area then known as "Palestine"; and the right to "reconstitute" Jewish historical rights in Palestine.

*The Arabs also made substantial claims to Ottoman territory, but not specifically to Palestine or Jerusalem.

*At San Remo, military and political leaders agreed to all of the Jewish representatives' requests. The British were given a mandate over Palestine only until the Jews would be ready to take over running a country, which is confirmed, Gauthier says, by Article 22 of the Covenant of the League of Nations.

This gave the Jewish people "title" to Jerusalem under international law.

ISRAELI WINS WORLD FOOD PRIZE FOR FIRST TIME IN HISTORY

Excerpted from an article by Sharon Udasin in the Jerusalem Post, June 13, 2012

Growing up as a young boy on a Jezreel Valley kibbutz in what was then Palestine, Prof. Daniel Hillel became fascinated with plants thriving in less than favorable conditions.

"That's where I discovered and became enthralled by open spaces – and land and water and plants and sunshine," Hillel, now 81, told The Jerusalem Post on Tuesday evening. Earlier that afternoon, the World Food Prize Foundation, in the presence of US Secretary of State Hillary Clinton, announced Hillel as this year's winner of the World Food Prize at a ceremony in Washington.

Established in 1987 by Nobel Peace Prize winner Dr. Norman Borlaug, the \$250,000 prize recognizes "individuals who have contributed landmark achievements in increasing the quality, quantity or availability of food in the world."

"Today we have a laureate from a region of the world never before recognized, and a new area of scientific achievement," said World Food Prize Foundation president and former US ambassador Kenneth Quinn over a live Web-stream from a State Department press conference.

After traveling to the United States for high school and both his undergraduate and master's degrees, Hillel returned to Israel in 1951 to work for the Agriculture Ministry. Soon afterward, he joined a group of 12 settlers who established the community of Sde Boker.

"About a year later, we were visited by a familiar man with frizzy hair, who was driven in a Cadillac with a military convoy to see the region," he explained.

"Incidentally he saw our little encampment. He said, 'What are you doing here?' We said, 'We're trying to make a go of life in the desert.'" When then-prime

David Ben-Gurion asked if they were accepting new members, the kibbutz community figured he was. "But he wasn't," Hillel said. "He turned the convoy around and returned to Jerusalem. Within a few weeks, he resigned from the government and joined the settlement." Hillel was in charge of putting the elderly Ben-Gurion to work, and the two soon became close – so close that the former prime minister arranged a mission for him with Burma's head of state at the time, to help develop that country's northeast region. "After the '56 war, I found myself sent to a faraway country called Burma," Hillel said. "That began an international career for me." He earned his PhD in soil physics and ecology at the Hebrew University in 1957, the same period in which he began to develop the concept behind drip irrigation – a process in which, he emphasized, he was by no means "alone." "I helped to develop the principle of shifting from low-frequency, high-volume irrigation to high-frequency, low-volume irrigation," he said. Until then, the common practice had been to saturate the soil with large volumes of water through the inefficient process of periodic flooding through portable pipes, he explained. But the invention of plastic tubing in the early 1960s was a gamechanger – making it possible to "deliver small volumes of water by perforating the tubes or attaching little emitters into them," he said. This type of drip irrigation allows farmers all over the world to adapt water distribution to the exact needs of their plants, precisely gauging the appropriate amount of water and injecting fertilizer into the system, Hillel explained.

In her keynote speech, Clinton acknowledged the importance of focusing the US government's and the world's attention on discovering ways of evading a "devastating water crisis." "It's especially fitting that we honor today someone who has made such a contribution, because he understood the critical role water plays in agriculture and the importance of getting every last drop used efficiently," not stop with the scientists. "It takes political will and leadership at every level," she said. "Now it's our responsibility... to take everything we're learning from science and research and translate it into results on the ground."

In Israel, Hillel said he was proud to see such successful results on the ground and to observe a country "leading the world in many ways in terms of efficiency of water use," but he said the country still has to do further research.

As for his prize, he was both happy and humble over receiving such recognition. "I'm overwhelmed," he told the Post. "But I'm gratified at the recognition. However, no individual works alone. It's all a collective effort."

[Sharon Udasin is the granddaughter of our member Sylvia Udasin and writes for the Jerusalem Post]

SISTERHOOD

Those of our members who attended the BQLI Women of Achievement dinner were thrilled to see Sandra Schwadron walking up to receive her award. She is well deserving of this honor. At dinner we were a full table from FFMJC. Mazel Tov again to Sandra.

The June Sisterhood luncheon regarding scams was most interesting and well received. It is important that we are aware of the scams that could affect our lives and to know what to do about it.

The Tuesday morning exercise class is continuing all through the summer. You are welcome to come and join this class which is geared especially to seniors. There is a nominal fee of \$5.00 per session.

Anyone is welcome to come to the book club which meets the fourth Thursday of each month at 10:30 AM. The books that are chosen are reserved for us at the Fresh Meadows library. The book for July 26th is "The Dovekeepers" by Alice Hoffman.

The next Sisterhood meeting promises to be very informative. Gloria Fischel is the NGO (Non-Governmental Organization) representative from the Women's League for Conservative Judaism to the United Nations. She has been attending UN meetings regularly for the last 14 years and sees to it that UN members are aware of what Judaism is about. She calls herself the in-house Jew. We hope to have a good attendance.

We have an on-going food drive, so don't forget that whenever you come into the Center (not on Shabbat) please leave a non perishable food item. Canned goods, pastas, coffee, tea, cereal, peanut butter, ketchup, oil etc. These items are picked up by the Samuel Field Y for distribution.

Hope to see you at all our events,
Joan and Marilyn, Co-Presidents



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.

The following Simchas were announced at the May 24, 2012 meeting.

Joan Corn	Congratulations to Sandra Schwadron Get well to Anita Seelig and Rosalie Weiner
Joyce Warshowsky	Get well wishes to Anita Seelig
Marilyn Brown	Get well to Anita Seelig and Rosalie Weiner
Joan Kase	Congratulations to Sandra Schwadron
Sandra Schwadron	Get well to Anita Seelig
Susan Gastman	Get well to Anita Seelig
Judy Levy	Get well to Anita Seelig
Bette Glasser	Congratulations to Sandra Schwadron ,get well to Anita Seelig
Sylvia Udasin	Congratulations to Sandra Schwadron ,best wishes to Anita Seelig
Anita Bernstein	Speedy R'fuah Shlaymah to Anita Seelig and Rosalie Weiner
Pearl Rosenthal	In honor of my husband Carl's good health
Inge Berger	Best wishes to everyone
Gloria Goldsmith	In honor of Carole's visit
Ray Mishler	In honor of Stephanie and Alison's recent engagements
Miriam Rossetti	Good health to all
Ruth Lasky	Good health to all
Edith Dressler	In honor of grandniece Mallory's graduation from law school
Maxine Marcus	In honor of daughter Dena's upcoming wedding; wishing all a happy summer
Marsha Blank	In honor of our great grandchild
Leona Goodman	Good luck to granddaughter Hanna on graduation from high school and entering New Paltz in the fall
Helen Plotzker	Good luck to granddaughter graduating from Penn State
Ruth Block	For my grandchildren
Joan Levine	Get well to Rosalie Weiner and congratulations to Sandra Schwadron

(continued on next page)

The following were announced at the June 21st meeting

Marilyn Brown	Best wishes to everyone
Joan Kase-Riger	Thank you for all condolences
Joyce Warshowsky	Good health to Anita Seelig
Sylvia Udasin	Healthy summer to all
Rochelle Mendelow	Healthy summer to all
Susan Gastman	Healthy summer to all
Anita Bernstein	Healthy summer to all
Betty Feit	Mazel Tov on grandson's graduation from Harvard School
Inge Lewkowitz	Good health and happiness to my daughter in her new home
Inge Berger	Healthy summer to everybody
Florence Cvern	Speedy recovery to Marcia Federman
Luisa Cvern	Healthy summer to all
Sandra Godnick	Healthy summer to all
Sarah Sokol	Granddaughter's high school graduation and future attendance at Barnard
Rae Mishler	In honor of the engagement of granddaughters Allison and Stephanie Mishler
Rita Gittler	For Kelsey Gittler's high school graduation
Helen Daniels	A wonderful summer to all
Ruth Lasky	Good health to everybody
Pearl Rosenthal	Happy summer to all
Rosalie Weiner	Happy to be recovered

Breaking News.

Results of the election of Officers and Board of Trustees of the Flushing-Fresh Meadows Jewish Center at the General Membership Meeting of Sunday, June 24, 2012.

Co-Presidents: Anita Bernstein and Byron Dresner
 1st Vice-President: Zachary Levine
 2nd Vice-President: Albert Kimmelsteil
 3rd Vice-President: Stuart Cohen
 Co-Secretaries: Irene Dresner and Joan Levine
 Treasurer: Les Banks

The following Trustees have been elected for a 3 year term; Term expires June 30, 2015

Les Banks
 Richard Benson
 Anita Bernstein
 Byron Dresner
 Irene Dresner
 Robert Greenberg
 Albert Kimmelsteil
 Joan Levine
 Zachary Levine
 David Nagan
 Jerry Sandell

And Sandra Schwadron has been elected to a two year term to replace Isaac Zweifler, who has moved.

Mazel Tov and Yasher Koach

Trustees remaining in office:

Term expires June 30, 2013

Irving Feit
 Rochelle Mendelow
 Sylvia Udasin
 Inge Lewkowitz
 David Copell
 Anita Seelig
 Jaqueline Kimmelsteil
 Beatrice Finkelstein
 Lloyd Grauman
 David End
 Stuart Cohen

Term expires June 30, 2014

Jean Shapiro
 Harry Franks
 Maxine Marcus
 Leo Brown
 Marilyn Brown
 Miriam Nadler
 Shari Zuber
 Joan Corn
 Larry Corn
 Joan Kase-Riger
 Sandra Schwadron

JULY, 2012
TAMUZ-AV, 5772

Sun	Mon	Tue	Wed	Thu	Fri	Sat
<i>1</i>	<i>2</i>	<i>3</i>	<i>4</i>	<i>5</i>	<i>6</i>	<i>7</i> ¹⁷ <i>Tamuz</i> Balak Ends 9:19
<i>8</i>	<i>9</i> Program Committee Meeting 8:00 PM	<i>10</i>	<i>11</i>	<i>12</i>	<i>13</i>	<i>14</i> ²⁴ <i>Tamuz</i> Pinchas Ends 9:16
<i>15</i>	<i>16</i>	<i>17</i>	<i>18</i>	<i>19</i> Sisterhood Meeting 12 Noon	<i>20</i> ¹ <i>Av</i> Rosh Chodesh	<i>21</i> ² <i>Av</i> Rosh Chodesh Matot-Masei Ends 9:11
<i>22</i> Breakfast Club with Bunie Veeder 9:45 AM	<i>23</i>	<i>24</i>	<i>25</i>	<i>26</i> Sisterhood Book Club 10:30 AM	<i>27</i>	<i>28</i> ⁹ <i>Av</i> Devarim Erev Tisha B'Av 9:05 PM
<i>29</i> ¹⁰ <i>Av</i> Tisha B'Av	<i>30</i>	<i>31</i>				

AUGUST, 2012

AV/ELUL, 5772

Sun	Mon	Tue	Wed	Thu	Fri	Sat
<div style="border: 1px solid black; padding: 5px; margin-bottom: 5px;"> On-Going Class Senior Fitness Low-impact Exercise Class Tuesdays 11-noon </div>			<i>1</i> Rabbi's Class 10:30-Noon	<i>2</i>	<i>3</i> 7:50	<i>4</i> ^{16 Av} Va-Etchanan <i>Ends 8:57</i>
<i>5</i>	<i>6</i>	<i>7</i>	<i>8</i> Rabbi's Class 10:30-Noon	<i>9</i>	<i>10</i> 7:42	<i>11</i> ^{23 Av} Ekev <i>Ends 8:49</i>
<i>12</i> Breakfast Club Dr. Moshe Sherman "Jews in American Culture" 9:45AM	<i>13</i>	<i>14</i>	<i>15</i> Rabbi's Class 10:30-Noon	<i>16</i>	<i>17</i> 7:32	<i>18</i> ^{30 Av} Rosh Chodesh Elul Re-eh <i>Ends 8:39</i>
<i>19</i> ^{1 Elul} Rosh Chodesh Elul	<i>20</i>	<i>21</i>	<i>22</i> Rabbi's Class 10:30-Noon	<i>23</i> Sisterhood Luncheon at Annie Chan's 12 noon	<i>24</i> 7:22	<i>25</i> ^{7 Elul} Ki Teitzei <i>Ends 8:28</i>
<i>26</i>	<i>27</i>	<i>28</i>	<i>29</i> Rabbi's Class 10:30-Noon	<i>30</i> Sisterhood Book Club	<i>31</i> 7:11	<i>1</i> Ki Teitzei <i>Ends 8:17</i>