



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

THE BULLETIN

July-Aug, 2015
 Vol.14, No.1

Tamuz-Av, 5775
 Rabbi Gerald M. Solomon
 Cantor Aaron Katz

SCHEDULE OF SERVICES FOR JULY

Friday, July 3	
Mincha/Maariv.....	6:30P.M.
Candle Lighting Time.....	8:12P.M.
Saturday, July 4	
Parashat Balak - Shabbat Services.....	9:00A.M.
Shabbat Ends.....	9:20P.M.
Friday, July 10	
Mincha/Maariv.....	6:30P.M.
Candle Lighting Time.....	8:09P.M.
Saturday, July 11	
Parashat Pinchas	
Shabbat Mevarchim Services.....	9:00A.M.
Shabbat Ends.....	9:18P.M.
Friday, July 17	
Mincha/Maariv.....	6:30P.M.
Candle Lighting Time.....	8:05P.M.
Saturday, July 18	
Parashiot Matot/Masei	
Shabbat Services.....	9:00A.M.
Shabbat Ends.....	9:14P.M.
Friday, July 24	
Mincha/Maariv.....	6:30P.M.
Candle Lighting Time.....	8:00P.M.
Saturday, July 25	
Parashat Devarim	
Shabbat Chazon Services.....	9:00A.M.
Shabbat Ends.....	9:08P.M.
TISHAH B'AV	
Fast Begins - July 25.....	8:18P.M.
Shabbat Ends.....	9:08 P.M.
Maariv/Eichah (Lamentations).....	9:15P.M.
Sunday, July 26	
Shacharit/Kinot.....	8:30A.M.
Minchah/Maariv.....	T.B.A.
Fast Day Ends.....	9:07P.M.
Friday, July 31	
Mincha/Maariv.....	6:30P.M.
Candle Lighting Time.....	7:53P.M.
Saturday, August 1	
Parashat Va'etchanan - Shabbat Nachamu Services.....	9:00A.M.
Shabbat Ends.....	9:01P.M.

SCHEDULE OF SERVICES FOUR AUGUST

Friday, August 7	
Mincha/Maariv.....	6:30P.M.
Candle Lighting Time.....	7:46P.M.
Saturday, August 8	
Parashat Eikev - Shabbat Mevarchim Services.....	9:00A.M.
Shabbat Ends.....	8:53 P.M.
Friday, August 14	
Mincha/Maariv.....	6:30P.M.
Candle Lighting Time.....	7:36P.M.
Saturday, August 15	
Parashat R'ei - Shabbat Rosh Chodesh Services.....	9:00A.M.
Shabbat Ends.....	8:44P.M.
Friday, August 21	
Mincha/Maariv.....	6:30P.M.
Candle Lighting Time.....	7:26P.M.
Saturday, August 22	
Parashat Shoftim - Shabbat Services.....	9:00A.M.
Shabbat Ends.....	8:34P.M.
Friday, August 28	
Mincha/Maariv.....	6:30P.M.
Candle Lighting Time.....	7:15P.M.
Saturday, August 29	
Parashat Ki Teitzei - Shabbat Services.....	9:00A.M.
Shabbat Ends.....	8:23P.M.



HAVE A

FUN
 SUMMER



SISTERHOOD



We look forward to the rest of the summer and have planned some fun and interesting programs.

Please join us for a delicious lunch on July 23rd followed by an afternoon of fun and games. You can join in with Yiddish Bingo which always has a lot of laughs, or bring your own games (Canasta, Bridge, Scrabble). Bring your own games. Cost for the afternoon is only \$10.00!

Mark your Calendar for our annual summer get together for lunch at Annie Chan's Chinese Restaurant on August 20th.

The monthly book club has scheduled the next few months. Add to your Calendars: July 30,"The Art Forger" by B A Shapiro, August 27."Joshua: A Brooklyn Tale" by Andrew Kane, September 24, "The Children Act" by Ian McEwan. All welcome to attend at 10:30 Am on Thursdays.

The chair exercise program is continuous on Tuesday mornings at 11 AM. Cost \$5:00 a session. Come try it! Hope to see you at all our activities,

Joan and Marilyn, Sisterhood Co-Presidents

CORRESPONDANCE

May 14, 2015

Flushing-Fresh Meadows Jewish Center

Please accept this donation in honor of Byron Dresner, one of the finest people I know. I am the President of Congregation L'Dor V'Dor in Little Neck. Byron represented Little Neck Jewish Center in our consolidation with Oakland J.C.

I have tremendous respect for him and this gift is my small effort to personally thank him and recognize his fine qualities.

All the best.

Steve Aronowitz

June 17, 2015

Dear Anita,

The enclosed check is in memory of Leonard Mishler. As you know, Len and I have been members of FFMJC since its very inception. Our children Robert and Mark were Bar-Mitzvahed and married there. We have many fond memories and I shall always hold the Center close to my heart.

My love to the FFMJC community.

Shalom,

Ray Mishler,

The Mishler family

CENTER NEWS

THANK YOU

Inge Berger for sponsoring a Shabbat Kiddush in honor of your great-grandchildren.

Matilda Cohen for sponsoring a Shabbat Kiddush on the anniversary of the Yahrzeit of her father, z'l.

MAZEL TOV

To **Sylvia Udasin** whose grandson Ronald graduated from Rutgers University with a PHD in toxicology and now works in Israel with a Nobel Prize winner.

To **Joan and Zach Levine** whose granddaughter Shira graduated from High School and will be attending the University of Vermont.

To all of our members who have children and grandchildren who graduated from various learning institutions.

CONDOLENCES

To the family of **Trudy Sheperd**, z'l who recently passed away. Trudy was a long time member of Fresh Meadows J.C. She is fondly remembered by all who knew her.

To the family of **Diana Grant**, z'l . Diana was also a long time member of Fresh Meadows J.C. whose recent passing saddened us all.

To **Sue Dunaisky** whose father Jerome Kooperman, z'l passed away on June 8.

Sue and Paul Dunaisky and family would like to thank Rabbi Solomon, and all the Flushing-Fresh Meadows Jewish Center members for their kindness and assistance during this trying time. From shivah meal to Minyan you were there for us. Thank you.



RABBI'S MESSAGE

KEYS TO BEING A SUCCESSFUL HUMAN BEING

As we come down to the end of another congregational year, with the Season of Penitence soon to be upon us, we would do well, in planning for the future, to think about those human traits necessary for success in our endeavors as Jews, as congregants and as human beings. I am presenting a list of characteristics which, if applied, I believe, will bring us greater blessing and success not only in our synagogue and community but in the eyes of G-d as well, in both the coming year and throughout our lives.

1.HARD WORK: People often are afraid of this term out of simple fear, out of laziness or perhaps both. Hard work doesn't necessarily mean painful work. It could mean having the ability to see one's project through to its appropriate conclusion. It also could mean being willing to invest considerable time in one's worthy project. Hard work means not looking to cut corners, not willing to look for the easy way but the correct way, no matter how long it takes, no matter how much energy needs to be expended. Hard work usually requires much effort and usually ends in success.

2. EMPATHY: To empathize is to understand and share the feelings of another, even when those feelings are not one's own. Empathizing is identifying with the suffering of another without taking on that suffering on oneself. Feelings of pity and sorrow for someone else's misfortune would be more akin to sympathizing. Empathy is different. Empathy says I understand your suffering and will do my best to help you with that suffering, but I can differentiate between your suffering and my own. Those involved in the Health Care professions have a great need to develop their abilities to empathize. All those who seek to help others (which is all of us) would do well to learn to empathize.

3.DEDICATION : Dedication is the quality of being devoted to a purpose or task. Dedication requires perseverance, focus and one of my favorite words, stick-to-itiveness, sticking to it through thick and thin or as the dictionary defines it: "the quality that allows someone to continue trying to do something even though it is difficult or unpleasant." Those who are dedicated tend to concentrate their energies on the object of their dedication, be it a thing, a task or another person. Such concentration of energies tends to bring success to that for which or for whom the energies are expended.

4.COMMITMENT TO EXCELLENCE: Shabby efforts tend to bring shabby results. Those who declare that their efforts are "good enough" will never achieve excellent results. Perhaps they don't care to. Excellent results belong to those who are committed to achieving them. For them, mediocrity is out of the question. We all appreciate that which is excellent. Excellence is achieved by comparatively few. It can be you. "Excellent" is defined as extremely good or outstanding, not necessarily perfect. You can achieve excellence with enough effort. We all know the way to Carnegie Hall.

5.HUMANITY: Here we refer to two human traits: compassion and benevolence. When the question is asked rhetorically, where is your humanity? - the reference often is to these two traits. Human beings must never forget their humanity. Indeed, those who do not possess compassion or benevolence are not quite as human as they could and should be. Melinda Gates recently quipped a bit of wisdom in these words: "Connect deeply with others. Our humanity is the one thing we all have in common." If we are both human and animal, a good question to ask is: Are we more human than animal or vice versa? Our faith preaches to us to be holy and G-dlike, "a kingdom of priests and a holy nation," and "a light unto the nations." Because of G-d's love for us, He insists that our humanity must prevail.

6.PROFESSIONALISM: Most of us are not professionals but that needn't prevent us from behaving in a professional manner. One definition of professional is "a person having impressive competence in a particular activity." Striving for greater competence can be the constant goal of anyone in any occupation. Also, true professionals subscribe to a "code of ethics" which guide and govern their actions. While we certainly have heard of professionals acting unethically or unscrupulously, they have unfortunately missed the mark of the true professional. Actions guided by an ethical code, like our ethical and religious laws go along way in making for true professionalism.

7.ATTENTION TO DETAIL: Have you ever noticed a minor detail in a particular project that made a major difference in the eventual outcome? In a society which preaches to us about "not sweating the small stuff," we very easily could overlook an important detail that could make a significant difference in the outcome of our labors. We failed to

see that detail as important because it seemed unimportant. Perhaps we were not careful enough and did not afford it enough thought. Details, by their very nature can be overlooked. Painstaking efforts would include greater attention to detail.

8.WARMTH: We often note that some people are warm and some are cold. Apparently people who are decidedly warm or treat us warmly are more desirable to respond to. We all want to be treated nicely and made to feel welcome and wanted. When we feel that way, we are ready to “relate.” We all tend to see friendly, warm people in a positive light and feel that the stage has been set for further interaction. Coldness tends to repel us. We tend to keep our distance from so - called cold people. For those who seek to attract new friends, always treat others warmly and welcomingly. Smiles win hearts. Frowns win disapproval and displeasure.

9.HELPFULNESS: Being helpful is a wonderful human trait. Everyone loves someone who is always willing to be of help. In this world there are givers and takers. It is better to be a giver than a taker and it is better to give than to receive. Trite but true. Being of help is at the same time being useful. A helper is, therefore, one who receives simultaneously with his/her act of giving. Our ethics teach: “It is not up to you to finish the task, but neither are you free to abstain from it.” In life, we all need helpers. Even G-d needs His helpers.

ASSUME GOOD INTENT by Emuna Braverman

How to change the whole dynamic of your relationships.

This was one of the pieces of advice in a recent WSJ piece on marriage (03/24/15). The article was focused on situations where husbands and wives have different memories of the same event (and here I thought it was just us!) but the advice could be applied to marriage in general. And could stave off so many arguments, so many moments of frustration, so much sense of hurt or betrayal. Assume good intent. It will change the whole dynamic of our relationships. Instead of flying off the handle when our spouse is ten minutes late, we can assume they really wanted to be here on time and that the delay was unavoidable. They don't want to hurt us. They aren't deliberately sabotaging our plans or our carefully constructed schedules. They love us and want us to be happy. It was out of their control.

We have an obligation to “judge everyone favorably”. If this applies to casual acquaintances, how much more so to our spouses. But “assume good intent” takes it one step farther. We aren't just judging them favorably as human beings and in confusing circumstances; we are judging them favorably in terms of their effort and intent within our marriage. Many of us have been so battered by life – by tumultuous upbringings and prior unhealthy relationships that trust is hard to come by. But assuming good intent takes everything down a notch. We need to give our spouse a break, cut them some slack.

This is always true if we want to build a good relationship but it is particularly true when they have already demonstrated their love and loyalty, their caring and conscientiousness. If they have a history of good intent, then that should be our default assumption. We shouldn't immediately jump to unpleasant thoughts and dark places; rather we should expect good. They have always shown up on time until now so they must have had no choice.

I believe this idea is one of those small (or not so small) secrets that make the difference between a warm and enjoyable relationship and a tense and stressful one. It's such a simple thought yet so essential. “Assume good intent.”

As crucial as this is to a marriage, it is actually most relevant in our relationship with the Almighty. How many times do thoughts of “Why me?” and “It's not fair” and “Everything works out better for them” enter our minds. How many times do we rail against situations that are too painful or too stressful or don't work out exactly the way we want them to? Assume good intent. In our relationship with our Creator, it's actually more than an assumption. It's a statement of reality. He has good intentions. He wants what's best for us. He knows better than anyone what that is.

We would all be so much freer if we took this idea to heart and applied it particularly to our marriages and most of all to our relationship with our Father in heaven.

Best wishes to all our members and friends for a happy, healthy and productive summer.

Rabbi Gerald Solomon

SUMMERTIME TORAH STUDY

What's Special About Sabbath?

Chapter 5, Mishna 8(b) - (Pirkei Avot)

"Ten things were created on the Sabbath eve at twilight. They are: the mouth of the earth [which swallowed Korach and his co-conspirators] (Numbers 16:32), the mouth of the well [which accompanied Israel in the desert], the mouth of the donkey [which rebuked Balaam] (ibid., 22:28), the rainbow, the Manna, the staff [of Moses], the shamir worm, the script [of the Torah], the inscription [on the Tablets of the Ten Commandments], and the Tablets. Some say: also destructive spirits, the burial place of Moses, and the ram of our father Abraham [which he slaughtered in place of Isaac] (Genesis 22:13). And some say, also tongs -- which are made with tongs."

. . The Sabbath is not only a day of rest. It is a day of harmony. G-d spent the Six Days of Creation molding and forming the world, acting upon it to bring it to a finished state. When the Sabbath arrived, G-d "rested". The meaning is that G-d no longer had to "create": He no longer had to exert His mastery and force His mark on the world in order to make it function. All the world's components were complete and in place. G-d had only to leave the world in its natural state of perfection, allowing all its parts to function together in peace and harmony.

This progression is reenacted weekly with the Sabbath. During the week man must toil: he must alter the natural world -- plowing, harvesting, building, manufacturing -- to transform the world into a habitat worthy of man. When the Sabbath arrives, we are reminded that in essence, the world as created by G-d is perfect. We need not and may not perform any acts of creation, interfering with the natural order of the world in any way -- even with so trivial an act as picking a flower. The world reverts to its perfect state, ready to serve and sustain man as is. Acts of creation are no longer necessary; all exists in peace and serenity.

There is one more concept we must add to the above. The more perfect and complete an object is in this world, the more it is a reflection of G-d. "Perfect" and harmonious creations reflect and attest to a perfect and unchanging Creator. Further, the more a physical object (or time period) reflects sanctity, the more it becomes aligned with sanctity and acts as a conduit for it. Thus, physically-complete creations, in attesting to G-d's glorious handiwork, become spiritually charged as well. They allow spiritual forces to flow unobstructed from the heavens, infusing and energizing the physical world with spiritual vitality.

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It is a time when the physical and spiritual worlds becomes aligned. On the Sabbath the world is not only in harmony with it. Thus, the Sabbath, in addition to being a time of physical beauty and harmony, is a time of great spiritual potential as well. self; it is in harmony with G-d as well.

This is evident in the Sabbath observance. We celebrate the Sabbath physically with cessation from work, fine clothes and feasting. But the Sabbath is much more than that. Physical revelry is accompanied with increased spiritual devotion. We begin the evening and day meals with the Kiddush -- special verses and blessings sanctifying this day. More time is spent in the synagogue, in study and in prayer.

And this is the uniqueness of the Sabbath. It comprises both physical and spiritual enjoyment, yet on this special day they coexist in complete harmony. During the workweek they may well conflict -- the more physical you are, probably the less spiritual you are -- but on the Sabbath they complement. Physical and spiritual all merge into one magnificent whole, serving as a reflection of the one all-encompassing G-d of heaven and earth.

We can now begin to understand the sanctity of the objects of our mishna, created immediately before the Sabbath. R. Yochanan Zweig explained that these items were in essence "Sabbath" creations. They were not just supernatural objects. They were physical entities which existed in complete harmony with the spiritual realm. Through them, spiritual forces would be focused and directed uninhibited earthwards.

Theoretically, these objects "should" have been created on the Sabbath. Yet since G-d ceased acts of creation on the Sabbath, He created them immediately prior. And they would be reserved for times and places in which G-d would reveal His truth and justice unrestrained to mankind, allowing them to pour forth in ways the world would never ordinarily see.

We can now examine the objects of our mishna more closely. The well and the Manna of the desert were used by G-d to provide Israel with physical sustenance. Their needs were supplied instantly and directly from the heavens -- without intervention of natural processes. Moses' staff was used to perform many of the plagues in Egypt and the miracles of the desert. Through it, heaven-sent spiritual forces were channeled earthwards, meting out G-d's justice in sudden and marked fury. The mouth of the earth which swallowed Korach as well as the mouth of the donkey which rebuked Balaam too were instruments of G-d's exercising and speaking for immediate justice.

The rainbow is almost a quirk of nature. The focusing of such breathtaking beauty in such vivid display is a clear sign of G-d's handiwork and handwriting. The rainbow can be said to represent the breaking down or conversion of light -- the most spiritual and ethereal of G-d's creations -- into its more basic components -- the various colors it's composed of. It thus represents the link between the spiritual spheres and the physical world -- the breaking down of spiritual forces as they traverse the worlds. We explained earlier, in Mishna 2 that after the Flood the link between the spiritual and physical worlds lessened. G-d designated the rainbow to represent that the alignment was still there, yet the spiritual light of Heaven would be filtered, so to speak, down to the level of man.

The shamir was a type of worm which produced a highly corrosive substance. The Talmud writes that it was used to hew stones for the Temple's construction or engrave inscriptions on the stones of the High Priest's garments (Sotah 48b). It used a force which emanated directly from G-d, and was used in the construction of the Temple -- the structure which enabled G-d's Divine Presence to dwell in the physical world. . . . The words of the Torah and their inscription upon the Tablets served as physical manifestations of the spiritual force of Torah, enabling physical man to build a relationship with an infinite G-d.

The grave of Moses was a physical place possessing unique spiritual dimensions. The Talmud writes that the place is impossible to reach in this world, and that when Roman soldiers were sent to find it, to the soldiers below it appeared above and to the soldiers above it appeared below (Sotah 14a). R. Yochanan Zweig explained that from this place Moses, at the end of his life, was able to view the Land of Israel and see future events as they actually occurred. It was a place unconstrained by the physical universe -- in which this most perceptive of human beings was able to exist beyond the bounds of time.

Finally, tongs deserve an honorable mention -- if nothing else because they make an interesting diversion. :-) I don't know if they too represent a merging of physical and spiritual realities, but they address one of those logical dilemmas which has plagued man throughout the centuries. It takes a pair of tongs to shape a second pair over the fire. Who made the first one? Did the first blacksmith torture himself for the benefit of the future of mankind? It too could have only been an act of G-d -- not during the Six Days in which He created the natural world, but as a special gift to allow man to get on with the task of living and prospering in the world we know. - **Rabbi Dovid Rosenfeld**

TISHA B'AV

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

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

It is a tragic coincidence that since the time of the Mishnah, many other calamitous events in Jewish history have oc-

cured on the ninth of Av. On Tish'ah B'av in 1290, King Edward I signed the edict compelling his Jewish subjects to leave in England. The expulsion from Spain occurred on the same day in 1492. Tish'ah B'av also marked the outbreak of World War I, beginning a long period of suffering for the Jewish people. Not only did this period witness the pogroms and massacres perpetrated against the Jews of Russia, Poland, and other countries of Eastern Europe, but it was also the prelude to World War II and the savage destruction of six million Jews.

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

JERUSALEM IN HISTORY

Abraham was sent to sacrifice his son, Isaac, on a hill in the land of "Moriah", the place known today as the Temple Mount. The binding and redemption of Isaac are inextricably linked with the holiness of this site.

The physical connection of the entire Jewish people to Jerusalem first comes to the fore, obviously, when King David conquered it from the Jebusites, paid for the holy site on the Temple Mount and made the city his capital.

After the destruction of the First Temple, the majority of the Jewish population was swept into exile in Babylon, by whose rivers they swore to weep for Zion, "If I forget thee, O Jerusalem, may my right hand forget its cunning. May my tongue cleave to the roof of my mouth, if I do not remember you, if I do not place Jerusalem above all my joy."

In the Maccabean era, the very essence of the fight for Jerusalem was to establish the Jewish nature of the city and drive out pagan practices from Temple ritual and Hellenism from public life. Under other circumstances, there would have been no national uprising against Jewish subordination to the Greeks.

The importance of Jerusalem as a national symbol grew with subsequent periods of foreign domination: during the

Great Rebellion and the Bar Kokhba Rebellion, coins were minted in memory of Jerusalem.

It is, however, only after the destruction of the Second Temple that the significance of Jerusalem is transformed into that which we know today - a focal point, around which Jewish life turns and towards which the entire Jewish people's national aspirations and messianic hopes are directed.

Thus, we find that not only is this a spiritual connection, but also a physical one: all synagogue interiors around the world are built facing Jerusalem. Indeed, the daily and festival prayers abound in references to Jerusalem in terms referring to the city and in lengthier text the liturgy contains five major blessings relating to Jerusalem, while many other community and home rituals also describe and commemorate the Holy City.

Jerusalem is the major topic of pre-modern Hebrew poetry, and the Kinot - the medieval and subsequent mourning liturgy of Tisha B'av - focus time and again on Jerusalem as they lament the trials of the Jewish people throughout its history of exile.

As the inevitable cycle of life continues and repeats, traditions connected with Jerusalem have been enshrined to remind us that even joy is not complete without Jerusalem: a plate is broken at the signing of an engagement contract; a groom breaks a glass under the bridal canopy after the ceremony; one small section of the wall in every new house is left unplastered or unpainted - incomplete.

For generations, it was impossible for most Jews to dream of living in Jerusalem themselves, but they participated by supporting those communities which resided there, hosting guests who had traveled from Jerusalem to raise funds. This was more than a form of charity: it brought Jerusalem to everyone and everyone to Jerusalem - a way of life.

Diaspora Jewish life would be incomplete without Jerusalem: the hope for redemption and for the return of the people to Eretz Yisrael has always focused on Jerusalem. It is a longing and a hope which are most poignantly felt and expressed on Tisha B'Av.

Special Tisha B'Av Services will be held in our synagogue on Saturday Evening, July 25th at 9:10P.M. during which the Book of Lamentations will be read. Tisha B'Av morning services on Sunday, July 26th at 8:30P.M. at which additional lamentations are chanted.

Winning the BDS Battle

by Elliot Mathias

BDS is an opportunity to educate young Jews and non-Jews about the validity and nobility of Israel's cause and values.

Last week a summit was convened in Las Vegas by pro-Israel billionaire Sheldon Adelson, focusing on how to defeat the growing Boycott, Divestment and Sanctions (BDS) movement against Israel. The summit was attended by a number of concerned pro-Israel philanthropists, including fellow billionaire Haim Saban, as well as approximately 50 organizations involved in fighting BDS and supporting Israel. As the Founder and Executive Director of Hasbara Fellowships, I was invited to participate in this ground-breaking meeting.

Hasbara Fellowships at the Knesset

Why did approximately 150 people decide to fly to Las Vegas to discuss the threat of BDS on University campuses and beyond? Because BDS has become the spearhead and rallying cry for those who wish to demonize and delegitimize the Jewish State. While the BDS argument is that Israel must be pressured through boycotts, economic divestment and sanctions to change their policies towards the Palestinians, allowing them their own freedom and independence, the real intention of BDS is much different.

Throughout the generations the Jewish People have been singled out and targeted. Different generations and different locations had varying reasons why the Jews had to be targeted. The Jews were disproportionately rich or powerful; the Jews were heretics; the Jews were killing Christian children; the Jews were racially inferior; the Jews were a fifth column, etc. Today, the Jews are massacring Palestinians, stealing their land and racially persecuting them. We've seen this story before.

The Threat of BDS

BDS has had very limited tangible victories. Israel is feeling very little economic pressure from BDS. Almost every major hi-tech giant today has a R&D center in Israel. Trade with booming developing countries like India and China is at record levels. The State of Illinois recently unanimously passed a bill that would prevent the State's pension fund from investing in companies that boycott Israel. At this point, BDS is not an economic threat to Israel.

The threat of BDS is in its poisoning of hearts and minds against Israel. BDS gives haters of Israel a tangible campaign to focus their efforts. Instead of just spewing hatred against Israel, BDS allows them to spew their hatred with a purpose that people can join.

The most recent academic year on North American University campuses saw a dramatic increase of divestment from Israel motions in student governments. The majority of these motions were defeated, but in truth, it doesn't matter if they passed or not. The passing of these motions had no actual impact on University investment policies. But on each of these campuses that divestment motions occurred, anti-Israel advocates had a platform to accuse Israel of the most ridiculous and hateful charges. A debate about Israel's human rights record was sanctioned by the student government. Pro-Israel students are automatically on the defensive, trying to rebut the baseless accusations. But the accusations are made and to the average student with limited knowledge of the conflict between Israel and its neighbors, there is a minimal ability to process what is fact and what is not.

Tomorrow's leaders are being poisoned about Israel and polling shows a dramatic downward shift in support of Israel amongst University students (Source: Pollster Frank Luntz). Jewish students minimally feel ill equipped to defend Israel from these accusations, and often are confused and troubled by them as well.

Isn't BDS Just Legitimate Criticism of Israel?

Supporters of BDS will often declare that BDS is a legitimate, non-violent strategy to pressure Israel to change its policies. What can be wrong with that? Isn't it okay to criticize Israel, the Israeli government or its policies? Don't we want to see change in the Middle East or do we just support the ongoing conflict that seems to have no solution in sight?

Critics of last week's Summit in Las Vegas have echoed this argument. They say that anti-BDS efforts are doomed because they miss the essential point – if Israel would just change its policies vis-à-vis the Palestinians, then BDS would go away. If Israel would just “end the occupation” then this anti-Israel campaign would go away.

The problem with this argument is that the BDS movement is not about changing an Israeli policy. Of course it is okay to criticize the Israeli government and its policies. Israelis do that every day!

Criticism is justified when it presented in context. Israel is a vibrant, free, democratic society with minority rights. It is a place that strives to make the world a better place and to act morally in a difficult situation of constant terrorism against it. In this context, can one be critical of specific Israeli policies? In this context can one believe that Israel should make more concessions to the Palestinians? Of course, and many Israeli have exactly these opinions.

But BDS supporters have no room for context or nuance. Everything is Israel's fault. Israel is the sole reason why there is not peace between Israel and its neighbors. Even Israel's redeeming factors are used against it. Israel has tremendous advancements in protecting the environment, whether through being a world leader in solar energy or in water preservation? That's just “greenwashing” to cover up Israel's human rights abuses. Israel sends teams to Nepal and Haiti to help when humanitarian crisis strike? That's just to create a distraction from how they treat the Palestinians.

Legitimate criticism is welcome in any democratic and free society. It should be encouraged and fostered. But when a group of people can only see the terrible in another people – something else must be going on. And when the target of this hatred isn't Iran, China or North Korea, all known for committing horrible human rights abuses, but is instead a liberal, democratic, Western nation – one has to ask what the real intentions are.

Additionally, the vast majority of Israelis support a two state solution. The problem has been that every time Israel has attempted to move this process forward, they have been met by terror, rockets and attempts by the Palestinians to demonize Israel. So to argue that BDS is a method to “end the occupation” is disingenuous. If someone truly wanted to accomplish this, they would be pressuring the Palestinians to negotiate and compromise with the Israelis!

How to win this battle

Since the battle against BDS is really a battle for the hearts and minds towards Israel, our definition of winning and losing can't be about who gets more votes in a student government motion. Winning the BDS battle will be defined by whether we gain more supporters for Israel or not. BDS can be an opportunity to educate young Jews and non-Jews about the validity and nobility of Israel's cause and values.

Since Israel haters want to bring a spotlight to Israel's actions, then we should use this opportunity to teach others what Israel truly stands for. In a very difficult situation, under attack from all sides, Israel maintains its moral bearing. Israel goes above and beyond to protect Palestinian civilians when defending against Hamas terrorists. Israel regularly helps other countries around the world when humanitarian disasters strike. Israel is not perfect, but if it's held to the moral standard of any other Western, democratic country, Israel will shine.

If we can make this case in an engaging and thoughtful manner, we can gain allies. And if we can gain more allies than we lose, then we will win against BDS.

Hasbara Fellowships is excited to collaborate with Sheldon Adelson, Haim Saban and the wide range of Israel supporters and organizations to win this battle. By joining forces and being united, we can truly win this battle.

AN ANTI-SEMITIC INCIDENT ADDS TO AUSTRIA'S SHAME

Abraham Cooper & Yitzchok Adlerstein

June 12, 2015

Our institution's namesake, Simon Wiesenthal, the late Nazi-hunter, was often asked, "Why did you set up the Jewish Documentation Center in the heart of Vienna? Why not Geneva, London or even Tel Aviv?"

"If you want to catch mosquitos, you cannot avoid the swamp" was Simon's response. Indeed, everyone in Vienna, friend and foes, came to recognize the one Holocaust survivor who was every ex-Nazi war criminal's nightmare. Vienna never opened its arms to Wiesenthal; the city was uneasy at the sight of a Jew who had thechutzpah to stand tall after the Shoah.

Not even multiple death threats, nor the bombing of his modest house on a Friday night while he and his wife, Celia, were in their bedroom, would deter the unofficial ambassador of 6 million ghosts from pursuing his lonely crusade for justice. Wiesenthal would die in Vienna at the age of 96, having helped bring 1,100 Nazi war criminals to the bar of justice, overcoming local hostility and the broader apathy of a largely (still) uncaring world.

Prior to World War II, Jews played an outsized role in Austrian society. Three in 4 Austrian Nobel Prize winners were Jewish, as were half of the country's physicians and 60 percent of its attorneys. Vienna was home at various points to Sigmund Freud, Gustav Mahler and Franz Kafka. But Austria was also home to a young Adolf Hitler, whose first hearing of a Wagner opera was at a performance conducted by Mahler. Hitler credits two Austrians, Karl Leuger and Georg Ritter von Schönerer, for teaching him to hate Jews.

Leuger, still hailed for his achievements as Vienna's mayor at the beginning of the 20th century, was a thoroughly modern politician who used rousing speeches, punctuated with stereotypical images of alleged enemies, especially the Jews. Every setback was reduced to a simple mantra: "The Jews are to blame." He helped morph traditional Catholic anti-Semitism directed against "money and stock market Jews," "press Jews" and "ink Jews." Hitler soaked it all in. In 1938, millions of Austrians greeted Hitler and his Anschluss (annexation) with cheers and flowers, and watched with glee as Jewish residents were forced to scrub the streets on their knees.

After World War II, a defeated Germany took decisive measures to own up to its Nazi-era crimes. Austrians, however, convinced themselves that they had been "invaded" by the Nazis, and though they were loyal foot soldiers to the Third Reich, they wanted to be treated as Hitler's victims, not his enablers. Austrians elected Kurt Waldheim president in 1986, despite the exposure of his sordid Nazi past. It was not until 1991 that the government acknowledged Austrians' role in the Nazi extermination machine, but anti-Semitic provocations and feelings continued. Alarming numbers of Austrians would later embrace far-right parties, including politician Jorg Haider, who referred to Nazi concentration camps as punishment camps and sought military honors for Waffen-SS veterans.

In 2014, the spike in European anti-Semitism was also in evidence in Austria with reported hate crimes up 100 percent over the previous 12 months. Now comes word that a landlord in Vienna is "offended" by the display of an Israeli flag inside a window of an apartment first placed there in celebration of Israel's participation in the Eurovision songfest. The landlord also informed the Jewish tenant that to avoid eviction he must not only take down the flag but also remove his mezuzah (the small case holding Biblical verses) affixed his doorposts.

Balancing the rights of one person in a democracy to display his pride in a member state of the U.N. with another citizen's right to hate ought to be fairly easy to sort out for the authorities. But this is 2015 Europe, where the rights of Jewish citizens are not always protected. It is true that Austria deserves credit for some positive aspects of its treatment of post-war Jews. When the former Soviet Union began releasing some of the Jews it had essentially held captive for decades, Austria agreed, at least for a while, to be the neutral transit point for the Jewish émigrés, most of whom would reach Israel. Austria also absorbed many Iranian Jews who fled the Ayatollah Khomeini's rise to power. But Austria has never come to terms with its role in the Holocaust, leaving it with a trifecta of Jew hatred: traditional anti-Semitism, the new virulent anti-Israelism and the so-called secondary anti-Semitism caused by the Holocaust itself. In *Der Ewige Antisemit* (The Eternal Anti-Semite), Henryk Broder first introduced us to a startling reality of contemporary anti-Semitism: "The Germans will never forgive the Jews for Auschwitz." And some Austrians it seems still have trouble dealing with pesky live Jews who dare to hold their heads high above gutter level...

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 June 18, 2015 meeting

Marilyn Brown	Good health to all
Anita Bernstein	Good health to all
Matilda Cohen	Health to all
Susan Gastman	Good health to all
Rochelle Mendelow	Condolences to Ray Mishler
Joyce Warshowsky	Happy Father Day to all fathers of the world
Joan Levine	A good summer to all
Edith Dressler	Peace on earth
Nora Wizenberg	A good summer and good health to all
Ellen Zilka	A good summer to all
Serina Dreiblat	For my brother and sister-in-law's 53 rd Anniversary
Rosalie Weiner	In honor of my great nephew's graduation from College
Michael Silver	Have a happy summer
Ephraim Klamka	Good health and good wishes
Sarah Sokol	Granddaughter graduating from college
Marsha Blank	Good health for my son
Ruth Lasky	In honor of my granddaughter's PHD in Psychology
Michael Krutoy	In honor of our grandson's High School graduation and grandson's middle son's graduation
Michael Greene	Good health to Jeb Bush
Eleanor Frommer	Wishing my grandson Evan Mazel Tov, on his graduation from Georgetown as Valedictorian

The following Simchas were announced at the May 21, 2015 meeting

Marilyn Brown	Good wishes to all
Sylvia Udasin	Happy that my granddaughter Sharon is coming to visit
Joyce Warshowsky	Good health to all this summer
Matilda Cohen	Happy summer to all
Sandra Schwadron	Good health to all
Anita Bernstein	Good health to all
Sandy Godnick	For my grandson's wedding
Bette Glasser	In honor of Sandy Godnick's grandson's wedding
Rosalie Weiner	Good health to all
Susan Gastman	A happy and healthy summer to all
Judy Levy	Wishing everyone a wonderful summer
Florence Cvern	Good to see everyone
Luisa Cvern	A happy summer to all
Michael Greene	Good health to Rabbi Solomon
Serina Dreiblat	In honor of my granddaughter's wedding
Elissa Schnapper	Happy Bat Mitzvah to my grand-niece Shelby
Marcia Blank	Good health to Ruth Lasky
Ruth Lasky	Good health to Marcia Blank
Flora Margolin	In honor of my daughter Karen's engagement to Stewart Meyer
Gloria Goldsmith	Happy Shavuot and a good summer to all
Diana Gusack	Good health to all
Edith Dressler	Peace on earth
Shirley Salshutz	Happy birthday to granddaughter Sophia
Ellen Zilka	Congratulations to all graduates
Bea Kahn	Happy graduation and Birthday to Emma
Eve Hauser	In honor of my grandson's graduation from High School
Joan Levine	In honor of my grandchildren's graduations, Shira from High School and Jared moving up to High School

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JULY, 2015

TAMUZ/AV, 5775

Sun	Mon	Tue	Wed	Thu	Fri	Sat
		ON-GOING Low-impact Exercise Class Tuesdays, 11 to noon	<i>1</i>	<i>2</i>	<i>3</i>	<i>4</i> ^{17 Tamuz} Balak Kiddush sponsored by the Leo Brown Memorial fund Ends 9:20
<i>5</i>	<i>6</i>	<i>7</i>	<i>8</i>	<i>9</i>	<i>10</i>	<i>11</i> ^{24 Tamuz} Pinchas Ends 9:18
<i>12</i> Breakfast With Dr. Bunie Veeder 9:45 A.M.	<i>13</i>	<i>14</i>	<i>15</i>	<i>16</i>	<i>17</i> ^{1 Av} Rosh Chodesh	<i>18</i> ^{2 Av} Matot-Masei ends 9:14
<i>19</i>	<i>20</i>	<i>21</i>	<i>22</i>	<i>23</i> Sisterhood Lunch & Games 12 noon	<i>24</i>	<i>25</i> ^{9 Av} Devarim Ends 9:08 Erev Tisha B'Av Service
<i>26</i> Tisha B'Av Ends 9:07	<i>27</i>	<i>28</i>	<i>29</i>	<i>30</i> Book Club "The Art Forger" 10:30 A.M.	<i>31</i>	

AUGUST, 2015

AV-ELUL, 5775

Sun	Mon	Tue	Wed	Thu	Fri	Sat
						<i>1</i> 16 Av Va Etchanan Kiddush sponsored by the Leo Brown Memorial fund <i>Ends 9:01</i>
<i>2</i> Breakfast And lecture With Dr. Shelly Orenstein 9:45 A.M.	<i>3</i>	<i>4</i>	<i>5</i> Rabbi's Class 10:30 to noon	<i>6</i>	<i>7</i>  7:46	<i>8</i> 23 Av Eikev Ends 8:53
<i>9</i>	<i>10</i>	<i>11</i>	<i>12</i> Rabbi's Class 10:30 to noon	<i>13</i>	<i>14</i>  7:36	<i>15</i> 30 Av Re'eh Rosh Chodesh Ends 8:44
<i>16</i> 1 Elul Rosh Chodesh	<i>17</i>	<i>18</i>	<i>19</i> Rabbi's Class 10:30 to noon	<i>20</i> Sisterhood Luncheon At Annie Chan's	<i>21</i>  7:26	<i>22</i> 7 Elul Shoftim Ends 8:34
<i>23</i>	<i>24</i>	<i>25</i>	<i>26</i> Rabbi's Class 10:30 to noon	<i>27</i> Book Club "Joshua: a Brooklyn Tale 10:30 A.M.	<i>28</i>  7:15	<i>29</i> 14 Elul Ki-Teitzei Ends 8:23
<i>30</i>	<i>31</i>					