

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

## THE BULLETIN

Sept-Oct, 2015  
Vol.14, No.2

Elul-Tishrei, 5775-5776  
Rabbi Gerald M. Solomon  
Cantor Aaron Katz

L' Shanah Tovah  
Have a sweet year!



### RABBI'S MESSAGE ELUL'S SIGNIFICANCE - ANOTHER YEAR, ANOTHER CHANCE



At this time of year we are hurried in many areas of our lives. School is soon to begin and work places will be busier following vacations. In short order the Jewish New Year will be here and we'll be gathering to observe Rosh Hashanah and Yom Kippur. They're solemn holidays, days of self assessment which is to be accomplished with method, with patience and deliberation. If there is anything we don't want, it is a rush to judge our lives whether by ourselves or by others and certainly not by G-d, which is why we are given the whole month of Elul and the ten days of penitence, to slowly and methodically engage the process of teshuvah, sincere repentance, reflecting the careful, deliberate unhurried process of true and correct evaluation. The "days of awe," as they are known, cannot be observed at a rushed pace or in a hurried fashion. A colleague compares it to speeding traffic that exits into slower moving lanes of cars, enabling us to exit our normal, frenetic, stressed and for so many, hypertensive lives to meet the slower pace of the High Holy Days whose ultimate charge is to "slow down and live."

The current Hebrew month of Elul, which precedes the Hebrew month of Tishrei and the beginning of the New Year 5776, is our Jewish off-ramp. It gives us the time we need to prepare ourselves for prayer, contemplation and renewal. We are given the month of Elul whose initials alef, lamed, vav, lamed stand for the words: "Ani l'dodee v'dodee lee," "I am my beloved's and my beloved is mine." These words remind us of

(Continued on page 3)

**SCHEDULE OF SERVICES FOR SEPTEMBER AND OCTOBER 2015**

Friday, Sept. 4 - Mincha/Maariv.....	6:30P.M.
Candle Lighting Time.....	7:04P.M.
Saturday, Sept. 5 - Parashat Ki Tavo - Shabbat Services.....	9:00A.M.
Shabbat Ends.....	8:12P.M.
<b>SELICHOT</b> ..... Collation and Program 8:30 P.M.- Services 10:00P.M.	

Friday, Sept. 11 - Mincha/Maariv.....	6:30P.M.
Candle Lighting Time.....	6:52P.M.
Saturday, Sept. 12 - Parashat Nitzavim- Shabbat Services.....	9:00A.M.
Shabbat Ends.....	8:00P.M.

**ROSH HASHANAH 5776**

Sunday, Sept. 13 - Erev Rosh Hashanah - Mincha/Maariv - High Holy Day Services.....	6:45P.M.
Candle Lighting Time.....	6:49P.M.
Monday, Sept. 14 - First Day Rosh Hashanah - High Holy Day Services.....	8:00A.M.
Mincha/Maariv.....	6:45P.M.
Candle Lighting Time.....	7:59P.M.
Tuesday, Sept. 15 - Second Day Rosh Hashanah - High Holy Day Services.....	8:00A.M.
Festival Ends.....	7:57P.M.

**SHABBAT SHUVAH**

Friday, Sept. 18 - Mincha/Maariv.....	6:30P.M.
Candle Lighting Time.....	6:40P.M.
Saturday, Sept. 19 - Parashat Vayelech - Shabbat Shuvah Services.....	9:00A.M.
Shabbat Ends.....	7:50P.M.

**YOM KIPPUR**

Tuesday, Sept. 22 - Erev Yom Kippur - Mincha.....	6:15P.M.
Official Candle Lighting Time.....	6:35P.M.
Kol Nidre/Maariv.....	6:30P.M.
Wednesday, Sept. 23 - Yom Kippur - Shacharit.....	8:30A.M.
Yizkor.....	12:00P.M.
Mincha.....	5:00P.M.
Neilah.....	6:30P.M.
Maariv/Havdalah/Shofar.....	7:43P.M.

Friday, Sept. 25 - Mincha/Maariv.....	6:30P.M.
Candle Lighting Time.....	6:30P.M.
Saturday, Sept. 26 - Parashat Haazinu - Shabbat Services.....	9:00A.M.
Shabbat Ends.....	7:37P.M.

**SUKKOT**

Sunday, Sept. 27 - Erev Sukkot - Mincha/Maariv.....	6:15P.M.
Candle Lighting Time.....	6:27P.M.
Monday, Sept. 28 - First Day Sukkot - Festival Services.....	9:00A.M.
Mincha/Maariv.....	T.B.A.
Candle Lighting Time.....	7:35P.M.
Tuesday, Sept. 29 - Second Day Sukkot - Festival Services.....	9:00A.M.
Festival Ends.....	7:33P.M.
Friday, Oct. 2 - Erev Shabbat Chol Ha-Moed - Mincha/Maariv .....	6:15P.M.
Candle Lighting Time.....	6:20P.M.
Saturday, Oct. 3 - Shabbat Chol Ha-Moed Services.....	9:00A.M.
Shabbat Ends.....	7:26P.M.
Sunday, Oct. 4 - Hoshannah Rabbah - Shacharit Services.....	8:30A.M.
Mincha/Maariv - Erev Shemini Atzereth.....	6:15P.M.
Candle Lighting Time.....	6:15P.M.
Monday, Oct. 5 - Shemini Atzereth Festival Services.....	9:00A.M.
Yizkor Memorial Services.....	10:45A.M.
Candle Lighting Time.....	7:23P.M.
<b>Simchat Torah</b> - Maariv/Hakafot.....	7:30P.M.
Tuesday, Oct. 6 - Simchat Torah/Hakafot - Festival Services.....	9:00A.M.
Festival Ends.....	7:22P.M.

Friday, Oct. 9 - Mincha/Maariv.....	6:00P.M.
Candle Lighting Time.....	6:07P.M.
Saturday, Oct. 10 - Parashat Bereshith - Shabbat Mevarchim Services.....	9:00A.M.
Shabbat Ends.....	7:15P.M.

Friday, Oct. 16 - Mincha/Maariv.....	5:45P.M.
Candle Lighting Time.....	5:56P.M.
Saturday, Oct. 17 - Parashat Noach - Shabbat Services.....	9:00A.M.
Shabbat Ends.....	7:04P.M.

Friday, Oct. 23 - Mincha/Maariv.....	5:45P.M.
Candle Lighting Time.....	5:46P.M.
Saturday, Oct. 24 - Parashat Lech Lecha - Shabbat Services.....	9:00A.M.
Shabbat Ends.....	6:54P.M.

Friday, Oct. 30 - Mincha/Maariv.....	5:30P.M.
Candle Lighting Time.....	5:37P.M.
Saturday, Oct. 31 - Parashat Vayera - Shabbat Services.....	9:00A.M.
Shabbat Ends.....	6:45P.M.

RABBI: *(Continued from page 1)*

G-d's eternal love for his People Israel and therefore G-d's judgments on the Days of Judgment will be tempered with both mercy and love..

Yes, we have the 30 days of Elul to get our acts together, followed by ten days of judgment for a total of 40 days. The number 40 represents a complete cycle. As we know, the number 40 is found in the Bible as the number of days it took to flood the earth, the number of days Moses spent on the mountain receiving the Law and the number of years the people spent in the wilderness prior to their entrance into the Promised Land. So yes we have a complete forty day cycle of teshuvah in which we are to engage in the process of repentance involving us in seeking and granting forgiveness, increasing our devotion both quantitatively and qualitatively in prayer and increasing our acts of charity and loving kindness. Yes, we have 40 days before judgment is decreed and finalized. The Judge is patient with us and does not rush to judgment. We understand that in addition to our own resolutions to repent, He waits patiently to see if we have been merciful and forgiving to others before He determines His judgment of us. Forgiving others and being forgiven by them, we learn, is an essential part of the equation leading to G-d's forgiveness of us.

Every day in Elul we can take a moment to remind ourselves of the approaching holidays and the process of personal introspection and self assessment they require of us. Special prayers and readings designed to shore up our faith like Psalm 27 remind us that "the L-rd is my light and my salvation, whom shall I fear; the L-rd is the stronghold of my life, of whom shall I be afraid?" and : "I do believe that I shall yet see the goodness of the L-rd in the land of the living; Hope in the L-rd; Be strong and let your heart take courage; Hope in the L-rd." The daily recitation of Psalm 27 helps us to gain faith and focus our thoughts on the themes and goals of the holidays: An improved relationship with the Almighty cultivated during the month of Elul would result in a sweet New Year at Rosh Hashanah, and forgiveness on Yom Kippur. Special foods on Rosh Hashanah make the New Year especially sweet. High Holy Day greetings to family and friends convey personal hopes for a sweet new year to come. We do so in the hope that what we wish for others, will come true for us as well.

The preparation period is no small matter. To our Sages, the success of the High Holy Days would be found in the prosperity, good fortune and blessings they would come to know in the New Year. They understood the High Holy Days to be a time when they opened themselves up to the meaning of the prayers and the changes they could make in their lives for better and for the good. No one was precluded from the possibility of forgiveness and renewal, from forgiving and being forgiven, from renewing and being renewed. No one was too busy to say "I'm sorry" to a fellow human being and then to ask God's forgiveness. This was the pivotal time of year that required everybody to open themselves up for review and to hopefully emerge cleansed. It still is.

The past year has been hectic, extremely challenging and life-changing. To have navigated its highways and byways successfully, and to have risen to its challenges would have inevitably resulted in spiritual growth. There are days and events in our lives which require little of us; they are either black or white, good or bad. There are also days and events that call on us to be more than we ever imagined we could be. The art of living demands that despite our self-interests, we reach out to others first; when we are hungry, we remind ourselves to feed those who are hungrier; when we are discouraged, we find resources within to provide strength and encouragement to others, and, when the congregation gathers for worship, we join it in the common hope of the High Holy Days that all will be forgiven, all will be well for us, for our families and for our people and the nation of Israel.

Before Tishrei comes, take time beginning right now to ease your way into the rhythm and mood of the High Holy Days, whose Penitential Season begins with the month of Elul. May the prayers, the music, and the experience we offer, help us get closer to the aspirations and goals we seek in our lives. May the Judge of all the Earth judge all of us favorably.

*(Continued from page 3)*

Dear friends, the New Year signals us to begin a new chapter in our lives. The book of our lives is open before us. On its pages our hopes and dreams are written. In our spiritual chapters, too, we are presented with a clean page to create anew, rethink old approaches and make new commitments to our Judaism, to our synagogue, to Israel and to our God.

I wish each of you a most meaningful, spiritual and joyous New Year. L'shana tova tikateivu v'teihateimu—may God truly hear our prayers, inscribe and seal us in the Book of Life and Blessing for this most promising year, a year of new beginnings, new promises and new dreams. May you be blessed with good health, happiness, prosperity, productivity and peace.

Rabbi Gerald M. Solomon



## **CENTER NEWS**

### **Your donations at work.**

If you have looked recently at the clerestory roof over our Sanctuary you may have noticed the clean look of a new paint job. What you don't see is the cement repairs of cracks in that complicated roof and the cleaning and repair of the 12 (yes 12) drains that clears water from the roof when it rains. Hopefully we will no longer have to contend with water leaking down the walls and water dripping down on the Bimah.

### **MAZEL TOV**

**Jacqueline and Albert Kimmelstiel** on celebrating your 65 wedding anniversary.

**Joan and Zachary Levine** on the birth of a new granddaughter, Gittel Feiga.

### **THANK YOU**

Thanks to a generous donation from Marilyn Brown, a fund has been established to sponsor the Congregational Kiddush Lunch on the first Shabbat of the English month. This will be known as the "Leo Brown Memorial Kiddush".

Thank you **Jacqueline and Albert Kimmelstiel** for sponsoring the Kiddush on Shabbat ,August 15, in honor of your 65th wedding anniversary. What an amazing milestone. We pray you celebrate many more together.

### **WELCOME**

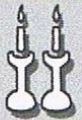








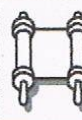













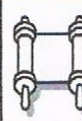
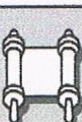

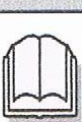










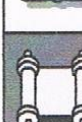






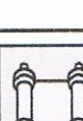





A warm welcome to new members **Les and Johanna Levine**. We look forward to meeting and greeting you at our Services and at various functions.

### **LETTERS**

To our FFMJC family,  
Thank you for your outpouring of affection for our beloved Len. The cards, phone calls and donations made in his memory are greatly appreciated.  
FFMJC was always important to Len and our family. Since its inception we shared many of Life's events at the Center.  
You helped sustain us and provide some comfort at a difficult time.  
Again, many thanks.  
Sincerely,  
Ray and the Mishler family

**SHIRATHON IS COMING  
SUNDAY OCTOBER 25  
SAVE THE DATE**



											
	<div style="text-align: center;">  <b>New Year's Greetings, 5776</b>  </div> <p><b>"May you be blessed with a cornucopia overflowing with a harvest of Maasim Tovim"</b></p> <p>The following members extend their wishes for good health, happiness and peace for the coming year to the Congregation of FFMJC.</p> <div style="display: flex; justify-content: space-between;"> <div style="width: 48%;"> <p><i>Ruby Lieberman Asher&amp;Fam</i>  <i>David&amp;Lisa Lieberman</i>  <i>Ben&amp;Linda Wetchler</i>  <i>Mark Astel &amp; Family</i>  <i>Walter &amp; Eva Beckhardt</i>  <i>Inge Berger &amp; Family</i>  <i>Anita Bernstein &amp; Family</i>  <i>Sid &amp; Ruth Block &amp; Family</i>  <i>Marilyn Brown &amp; Family</i>  <i>Marsha&amp;Ira Hubel&amp; Family</i>  <i>Debra Gioe&amp;Family</i>  <i>Aryeh Bondy &amp; Family</i>  <i>Matilda &amp; Morde Cohen</i>  <i>Ezra Cohen</i>  <i>Stuart Cohen</i>  <i>David Copell</i>  <i>Luisa Cvern &amp; Family</i>  <i>Edith Dressler</i>  <i>Irene &amp; Byron Dresner</i>  <i>David End, Carla, Biscuit, Rascal</i>  <i>Rabbi Mordecai Efron</i>  <i>Marsha Federman</i>  <i>Betty &amp; Irving Feit</i>  <i>Mimi&amp;Seymour Fishkin&amp; Family</i>  <i>Ruth &amp; Dana Fishler</i>  <i>Harry Franks</i>  <i>Eleanor &amp; Paul Frommer</i>  <i>Rita Gaber</i>  <i>Kathy Galin &amp; Alan Wood</i>  <i>Susan Gastman &amp; Family</i>  <i>Bette Glasser &amp; Family</i>  <i>Judith Gordon &amp; Family</i>  <i>Fran &amp; Joel Goldstein</i>  <i>Robert &amp; Zachary Greenberg</i>  <i>Janet Hiller</i>  <i>Eli Kantor &amp; Family</i>  <i>Cantor Aaron Katz</i></p> </div> <div style="width: 48%;"> <p><i>Goldie &amp; Stan Kerstman</i>  <i>Mr. Mrs. Albert Kimmelstiel&amp;Fam</i>  <i>Ephraim Klamka</i>  <i>Shirley Klein (Syracuse)</i>  <i>Sherry &amp; Mark Klein &amp; Helen</i>  <i>Charlotte Kohn &amp; Family</i>  <i>Robin &amp; Howie Korn</i>  <i>Judith &amp; Michael Krutoy</i>  <i>Ruth Lasky &amp; Family</i>  <i>Zach &amp; Joan Levine</i>  <i>Judy &amp; Walter Levy &amp; Family</i>  <i>Inge Lewkowitz &amp; Family</i>  <i>Dorothy Lubitz</i>  <i>Flora Margolin &amp; Family</i>  <i>Rochelle &amp; Bob Mendelow</i>  <i>Ray Mishler &amp; Family</i>  <i>Margot &amp; Manny Nussbaum</i>  <i>Janet &amp; Richard Pearlmutter</i>  <i>Plotzker Family</i>  <i>Pearl &amp; Carl Rosenthal</i>  <i>Robert &amp; Elaine Rubin</i>  <i>Jerry Sandell</i>  <i>Sandra Schwadron</i>  <i>The Seeligs</i>  <i>Michael Silver</i>  <i>Mr. Amiel L. Singer</i>  <i>Rabbi Gerald Solomon</i>  <i>Sylvia Udasin &amp; Family</i>  <i>Joyce Warshowsky &amp; Family</i>  <i>Rosalie Weiner</i>  <i>Dr. Stella Weingord, PhD</i>  <i>Marilyn Weisel</i>  <i>Sam &amp; Ellen Zilka &amp; Family</i></p> </div> </div>										
											
											
											
											
											
											
											
											
											
											
											
											
											

## 7 Things Happy People Don't Do - How Happy Are You?

*By Sara Debbie Gutfreund*

1. They don't avoid risk. Happy people are eager to try new things and venture into unfamiliar territory. They are willing to risk the comfort of certainty for the potential of growth.
2. **They don't seek everyone's approval.** Happy people don't seek validation or permission. They base their actions upon their own moral compasses.
3. **They don't complain.** Happy people don't have flawless lives, but they don't waste time thinking or talking about what's not going right. They're too busy striving to improve the present.
4. **They don't fear being alone.** Happy people have healthy, warm connections with others, but they have enough confidence in their own resources to be independent when necessary.
5. **They don't quit.** Happy people tolerate discomfort and thrive on challenge. They use setbacks to develop new strategies for their goals.
6. **They don't resent someone else's success.** Happy people celebrate the joys and achievements of people around them. They don't view anyone's accomplishment as a threat.
7. **They don't feel entitled.** Happy people know the world doesn't owe them anything. They use their blessings for good and seek to inspire others. They feel grateful for everything God gives to them.

\*\*\*\*\*

### DAVENING—PRAYING CAN BE GOOD FOR YOUR HEALTH

The davener stands, sits, stands, bows, straightens up, turns, takes steps backward and forward, sits, stands, sits, stands, bows, and so forth.

Davening – praying – may not top physicians' prescribed regimens for boosting health, but it benefits both mind and body beyond the spiritual elevation that comes with it.

Davening provides mental stimulation that helps keep the brain healthy, as an active mind has less chance of memory loss over time. With prayer services of substantial length, davening requires focus, concentration, discipline, and proper articulation, not only to get through the prayers and passages but to finish them on time, since in a minyan you're praying together with others.

It could be argued that with the repetition of the same prayers week after week, year after year, the congregant is more or less able to daven by rote. That may be true, but there are a lot of words to recall, so even when the prayers are recited by rote, the mind is still stimulated. Indeed, whether one davens from memory or finds new challenges with each recitation, davening, for those of us who do so regularly, is like a daily mental workout.

If Hebrew is not your native language or one in which you are fluent, carrying out this endeavor has additional mental benefits; the recitation is even more challenging and therefore provides a better workout for the brain.

Davening is not a sedentary act; there are specific motions that accompany particular passages. During the course of the service the davener stands, sits, stands, bows, straightens up, turns, takes steps backward and forward, sits, stands, sits, stands, bows, and so forth. It's not running, it's not bench pressing, it's not a high-energy workout, but it's movement – and that can only be counted as positive.

For some people, particularly the elderly, davening may be one of the few forms of exercise they get. Done multiple times daily or weekly, it contributes to the minimum daily exercise recommended by various health authorities to increase longevity.

There are ancillary benefits that may be associated with davening. How does the davener get to synagogue? Walking is, of course, always healthy, particularly at a brisk pace. Davening at shul is a communal activity, and the camaraderie can lead to higher self-esteem and well-being and thus to better mental health. Singing prayers as part of a group can have similar benefits.

Some who daven are able to read or recite the Hebrew in the siddur but don't know what the words mean. It behooves the davener to be able to translate the words properly in order to get the full benefit of davening. This provides further mental stimulation.

Because the text has so many layers of meaning, even the seasoned davener who understands what is being recited may discover new interpretations or challenges, which also helps keep the mind active.

Of course, correlations have been made between faith and well-being, and some elderly people have attributed their long lifespan to their faith. So these are benefits on top of the act of davening itself.

Davening can be a conduit to a sharp mind and a limber body. For religious fulfillment and mental and physical stimulation, it is a win-win practice. It's never too late to start davening your way to good health.

\*\*\*\*\*

## **T**en New Reasons to Worry about the Iran Deal

*By David Harris*

Since the P5+1 deal with Iran—the Joint Comprehensive Plan of Action (JCPOA)—was announced on July 14, there has been much discussion and debate about it, with lots more undoubtedly to come.

No less important, however, are a number of revealing developments that give a glimpse of what may well lie ahead. We ignore or downplay them at our peril.

First, the Associated Press (AP) reported that it saw a copy of a draft agreement between the International Atomic Energy Agency (IAEA) and Iran, which has now been made publicly available. According to two anonymous officials, the text does not differ from the final confidential deal between Iran and the IAEA regarding Parchin, the site of Iran's nuclear weaponization program. Startlingly, according to the document, IAEA officials will rely on Iran's own experts to take a limited number of environmental samples, videos, and photographs for review by the Vienna-based nuclear watchdog. Moreover, the IAEA would only be granted a single visit to the site "as a courtesy" by Tehran.

If accurate—and the United States has not disputed the AP dispatch to date—this is nothing short of stunning. It is the equivalent of putting Dracula in charge of the blood bank. How could we possibly trust Iran, with its history of deception and deceit, to be in the driver's seat in trying to ascertain the possible military dimensions of Iran's own nuclear program over the years?

Second, the ink on the deal was barely dry and German Vice Chancellor and Minister of Economy Sigmar Gabriel was already headed to Tehran with a business delegation. They could hardly wait to start talks on new commercial opportunities, lest they be beaten to the Iranian capital by other export-seeking nations. The German official did ask Iran to stop calling for Israel's destruction, but when the Iranians rebuffed the request, that didn't present an impediment to the talks. In fact, just one day before the visit, Supreme Leader Ayatollah Ali Khamenei described Israel as a "terrorist, baby-killer government."

Third, not to be outdone, Laurent Fabius traveled to Tehran, the first French Foreign Minister to do so in 12



years. He told his interlocutors that France would be back in September with a large business delegation of "around a hundred" leaders in the automobile, farming, and environment industries.

Fourth, Switzerland didn't even wait for the actual implementation of the deal before announcing that it was unilaterally dropping its own sanctions against Iran, including in the all-important banking sector. In an upside-down understanding of the JCPOA's logic of lifting sanctions only Tehran complies with the agreement, the Swiss government asserted: "Should implementation of the agreement fail, the Federal Council reserves the right to reintroduce the lifted measures."

Fifth, according to media reports, China announced the prospect of a billion-dollar deal to sell Tehran 24 advanced jet fighters for the air force in exchange for access to Iran's largest oil field.

Sixth, Russia indicated that it would now go forward in selling as many as four S-300 surface-to-air missile systems to Iran, which would, of course, significantly bolster Iran's air defense capabilities against any outside force. And speaking of Russia, despite denials from the Kremlin, it played host to the head of the Iranian Al Quds force, Qassem Soleimani, even though he remains on a UN list of individuals banned from such travel, at least for a few more years. Washington protested the trip, but to no avail.

Seventh, Iran has just produced a new film with an arresting title – "Preparation of the Complete Destruction of Israel by the Iranian Revolutionary Guard's Islamic Revolution in Iran." And the calls for "Death to America" are undiminished, including those chanted loudly at a rally addressed by Supreme Leader Ayatollah Ali Khamenei just days after the JCPOA was signed.

Eighth, despite the transparently political efforts of some media outlets to describe the opposition to the Iran deal as limited to the Israeli government and some American Jews, the reality is quite different: a bipartisan majority of both Houses of Congress is on record in opposing the deal presented on July 14; Israeli political leaders across the political spectrum, and not just in the current government coalition, are against the agreement; and a majority of the American people, according to several reputable polls, neither support the deal nor believe Iran can be trusted to fulfill its obligations.

Ninth, the debate has turned quite ugly, as illustrated by the reaction to Senator Charles Schumer's decision, after more than three weeks of study and consultation, to oppose the Iran agreement. Rather than engage him on the serious issues under discussion, some supporters of the Iran deal, including the editors at the , have instead chosen to accuse him of "dual loyalty," as if an American Jew could not question the deal unless somehow motivated by an "Israel-first" mindset.

And tenth, if the devil is in the details, the unfolding drama of the conflict between Iran and the United States about what was, and was not, agreed to in the July 14 deal continues to play out. To illustrate, while Washington insists the agreement did not confer on Iran the right to enrich uranium, the Iranian government says precisely the opposite—that its right to enrich has now been recognized. These are by no means minor differences.

As the national debate continues in the coming weeks, these developments and their implications ought to be addressed. Turning a blind eye, as some supporters might wish, while repeating the mantra that "the only alternative to this deal is war," just won't wash.

#### PLEASE HELP!

In memory of Janet Hiller's mom, Irma Hiller (who some of you may remember as a devoted member of FMJC), Janet is participating in the 2015 New York Get Your Rear In Gear 5K Run/Walk, an event to benefit the Colon Cancer Coalition on October 25, 2015. She wants to make a difference for the thousands of people in her community touched by colon cancer. The funds raised will help with awareness, prevention, early detection and treatment for this disease. Please support her efforts to build hope and beat colon cancer!

To donate copy and paste this into the address bar if your browser: .

[http://events.getyourrearingear.com/site/TR/Events/General?px=1052218&pg=personal&fr\\_id=2650](http://events.getyourrearingear.com/site/TR/Events/General?px=1052218&pg=personal&fr_id=2650)

For those of you who want to donate but do not have computer access, you may contact Janet Hiller at (718) 357-5161.





## Sisterhood

The Board of the Sisterhood wishes all the members of the Center a good year in health and all good things. The busy season is here and all our Sisterhood plans are in place.

Save these dates and plan to join us. September 24 the book club will be discussing "The Children Act" by Ian McEwan, September 30 and October 1 we have scheduled our annual Lunch in the Succah (watch for flyer and respond promptly), October 22 we are having a lunch and program, October 29, the book club will be reading "The Boys in the Boat" by Dan James Brown.

The Tuesday morning exercise class continues at 11 AM, whenever there is no holiday, Everyone is welcome to all our programs and activities. We look forward to seeing you there.  
Marilyn Brown and Joan Levine, Co-Presidents



## "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 July 23, 2015 meeting

Marilyn Brown	Good health to all
Sandy Godnick	Happy birthday to my grandson
Sandra Schwadron	Get well wishes to Matilda Cohen
Joyce Warshowsky	Speedy recovery to Matilda Cohen
Anita Bernstein	Happy July birthdays to son Harvey and daughter Beth
Susan Gastman	Love and good wishes to grandson Eric Stahl on his upcoming marriage to Sarah Besnoff
Bette Glasser	Happy, healthy summer to all
Joan Levine	In honor of my new great-grandchild Gittel Feiga
Rosalie Weiner	Good health to all
Jackie Neus	Happy summer and wishes for a mild winter
Helen Daniels	Health and happiness to all
Fran & Joel Goldstein	Nice to be back after a brief illness and a happy autumn to all
Sara Kintzer	My daughter's wedding on Sept. 19
Roslyn Sternliet	My grandson's graduation from middle school and my other grandson moving up to tenth grade
Andrea Irizarry	Lisi's new job
Lucy Gutman	In honor of my great-grandchild
Rita Kurz	In honor of my great-granddaughter's 1 <sup>st</sup> birthday

## EUROPE'S JEW-FREE ZONES

*by Yvette Alt Miller*

**Jewish life in many parts of the continent is retreating in the face of relentless anti-Israel and anti-Jewish hatred.**

"I never knew we were Jewish." I'll never forget the day my mother's best friend – a brilliant doctor, educated in France and Israel, and now practicing medicine in Chicago – told me about her childhood. She was such a poised, worldly woman, it seemed impossible that she never knew this central fact about her identity.

Her family lived in Romania, she explained, and even after the horrors of the Holocaust had come to light, Romania's remaining Jews still lived in fear. For her safety, her parents had never mentioned their Jewish heritage. One day in the 1950s, they finally confided in their children they were Jews, and – like the vast majority of Romanian Jews who had survived the Holocaust – were about to immigrate to Israel.

Nearly a quarter of Romanians today would prefer no Jews to call their country home.

For the few thousand remaining Jews who continue to call Romania home, a new survey has brought a painful reminder that, for many Romanians, Jews remain unwelcome. In August 2015, the Elie Wiesel National Institute for Holocaust Studies in Romania (where Mr. Wiesel grew up) released the results of a survey showing nearly a quarter of Romanians today would prefer no Jews to call their country home.

Fully 11% of Romanians characterize Jews as "a problem" for the nation, and 22% would like to see Jews as tourists – not citizens.

These negative opinions coincide with ignorance of or indifference to the Holocaust: while nearly three quarters of Romanians have heard of the Holocaust (a 12% rise since a previous survey in 2007), only about a third believed it happened in Romania (despite the fact that half of Romania's then Jewish population of 750,000 were murdered in the Holocaust). A majority of Romanians surveyed characterize their wartime leader as a "patriot" today.

The survey's shocking result – and the hostility towards Jewish citizens – made headlines around the world, but sadly, Romanians aren't the only ones calling for countries or towns to become Jew-free.

Some nations' anti-Jewish stances are well-known. In January 2015, for example, Saudi Arabian officials scrambled to deny media reports that they would begin allowing Jews to enter the country as guest workers. (The purported policy would only extend to non-Israeli Jews, initial reports speculated; it was always clear that Israeli Jews would never be allowed to work in the kingdom.) When the non-story broke, Saudi Arabia – which already forbids the building of houses of worship other than mosques on its soil – explained: official policy remained. No Jew can legally enter as a guest worker, and Saudi Arabia remains a virtually Jew-free zone.

Yet this poisonous attitude seems to be creeping into some European attitudes as well.

A landmark 2011 survey in Ireland found that 20% of Irish people would be in favor of banning Israelis from becoming citizens, and 11% would be in favor of stopping all Jews from becoming Irish citizens. (When questioned about their personal relationships, attitudes were even more stark: 46% wouldn't want a Jew in their family, and 52% would be opposed to having an Israeli in their family.) Worryingly, the poll seemed to portend an increase in such anti-Semitic feelings. Anti-Jewish attitudes were highest among the younger generation, with 18-25 year olds holding the most extreme anti-Semitic views.)

Father Michael Mac Greal, the Jesuit priest and sociologist who compiled the survey, explains that hostility

to Israel in the Irish press seemed to have contributed to negative feelings about Jews in general. "There's a real danger that the public image of 'Israeli' can lead to an increase in anti-Semitism," he found.

In Britain, by some measures, anti-Semitic attitudes are less; "only" 10% of Britons would be upset to have a Jew in their family, according to one 2015 poll. Nevertheless, anti-Israel sentiments seem to be pushing ever more extreme bounds of anti-Jewish discourse.

Anti-Israel feelings run very high in Britain. A 2013 global survey found that Israel was the fourth most negatively viewed nation. (Only Iran, Pakistan and North Korea were worse.) Britons led the pack in negative attitudes towards the Jewish state: fully 72% said they felt negatively about Israel. Against this backdrop of relentless criticism, it became acceptable for a major politician to call for part of Britain to be an "Israeli-free" zone. George Galloway, MP for the city of Bradford, declared that Israelis weren't welcome in his constituency – and then, when he was questioned about his outrageous statement, defended them openly and repeatedly. "We don't want any Israeli goods, we don't want any Israeli services, we don't want any Israeli academics coming to the university or the college, we don't even want any Israeli tourists to come to Bradford, even if any of them had thought of doing so," the MP declared.

In Belgium, the owner of a Liege cafe who posted a sign that dogs were welcome but Jews were banned was investigated by the police in 2014 – but elsewhere in the country, Belgian schools are increasingly becoming Jew-free zones. When the last Jewish student withdrew from a central Brussels high school – she received hundreds of negative comments and threats after posting a photo of herself with an Israeli flag on facebook – Joel Rubinfeld, President of the Belgian League Against Anti-Semitism, warned that the school – and others like it – "had become Judenfrei, there are no more Jews there". Facing relentless, low-level anti-Semitism, Belgian's Jewish families are leaving the country in ever-increasing numbers to move to Israel or, when they stay, withdrawing their children from public schools where hostility towards Jews is increasingly the norm.

In 2014, the Deputy Speaker of Sweden's Parliament faced criticism when he advised Jews to "leave" their Jewish identity if they wished to become good Swedes, but he was hardly alone. Malmo, Sweden's third largest city, has seen an explosion of anti-Jewish and anti-Israel activity. The city's annual Israel Apartheid Week is housed in a building owned and administered by the town, at no charge, and the municipality has given official support to Isolate Israel, a group that inspects Swedish businesses and "helps" them become Israel-free in their goods and services.

Perhaps unsurprisingly, dozens of anti-Semitic attacks are now reported in the town each year, and the community's already-small Jewish population is shrinking further. A much-viewed 2013 video of a reporter walking Malmo's streets wearing a kippah showed him subject to suspicious stares and negative comments. A 2015 repeat of the same experiment – shown on Swedish Public Television – showed aggressive threats, warnings to leave (both menacing and from bystanders who wished to spare the reporter harm), and – eventually – the reporter fleeing, running for his life.

Seventy years after the Holocaust, it seems incredible that parts of Europe are once again becoming Jew-free zones. While Jewish life is flourishing in many parts of Europe, for much of the continent, it is retreating in the face of relentless anti-Israel and anti-Jewish hatred.

\*\*\*\*\*

## Rosh Hashanah Food Drive



***Join us in welcoming the new year by  
donating non-perishable kosher food  
items to those in need!***

**שנה טובה**

**Now Collecting at:**

**Flushing Fresh Meadows Jewish Center  
193-10 Peck Avenue, Fresh Meadows, NY, 11365**

**For more information about food insecurity or the Partners in Caring program, please contact Jordana Davidson, LMSW at 718-225-6750 ext. 212 or by e-mail at [jdavidson@sfy.org](mailto:jdavidson@sfy.org)**



UJA-Federation of New York's  
**Partners in Caring**

**UJA-Federation**  
of New York  
Good together.®

UJA-Federation of New York's

### Partners in Caring



The Partner's in Caring (PIC) program of the Samuel Field Y works with synagogues and other community based organizations in a collective effort to address the needs of our older adult community members. The goal of the program is to supplement and compliment the programs and resources provided by synagogues with social work support to clergy, Jewish professionals, leadership, membership, and the greater community.

PIC social workers can provide assistance with:

- ✓ Intergenerational Programs
- ✓ Mental Health Education and Psycho-Educational Programs
- ✓ Bereavement
- ✓ Caregiving
- ✓ Volunteer Opportunities and food drives
- ✓ Life's Transitions
- ✓ Support Groups
- ✓ Discussion Groups
- ✓ Short-term Counseling
- ✓ Information and Referral Services
- ✓ Community and Synagogue Event

**For more information about these programs, please contact Jordana Davidson, LMSW at 718-225-6750 ext. 212 or via e-mail at [jdavidson@sfy.org](mailto:jdavidson@sfy.org)**



# SEPTEMBER, 2015

## ELUL, 5775/TISHREI, 5776

Sun	Mon	Tue	Wed	Thu	Fri	Sat
		1	2	3	4	5 <sup>21 Elul</sup> <b>Ki Tavo</b> <b>“Leo Brown Memorial Kidush”</b> <i>Ends 8:10</i> <b>Selichot Program</b> <b>8:30 PM</b>
6	7 <b>Labor Day</b>	8	9	10	11  7:04	18 <sup>28 Elul</sup> <b>Nitazvin</b>     6:52 <i>Ends 8:00</i>
13 <sup>29 Elul</sup> <b>Erev Rosh Hashonah</b>   6:49	14 <sup>1 Tishrei</sup> <b>Rosh Hashonah</b>   7:59	15 <b>Rosh Hashonah</b>  <i>Ends 7:57</i>	16	17 <b>Sisterhood Board meeting</b> <b>10:30 AM</b>	18    6:40	19 <sup>6 Tishrei</sup> <b>Shabbat Shuvah</b> <b>Vayelech</b>  <i>Ends 7:50</i>
20	21	22 <b>Erev Yom Kippur</b>   6:35	23 <b>Yom Kippur</b>  <i>Ends 7:43</i>	24 <b>Sisterhood Book Club “The Children Act”</b> <b>10:30 AM</b>	25   6:30	26 <sup>13 Tishrei</sup> <b>Ha’azinu</b>  <i>Ends 7:37</i>
27   6:27	28 <b>Sukkot</b>   7:35	29 <b>Sukkot</b>  <i>Ends 7:33</i>	30 <b>Succah Luncheon</b> <b>12 noon</b>			

# OCTOBER, 2015

## TISHRI-CHESHVAN, 5776

Sun	Mon	Tue	Wed	Thu	Fri	Sat
				<i>1</i>  <i>Chol Hamoed</i> <i>Sukkot</i> <b>Succah</b> <b>Luncheon 2</b> <b>12 noon</b>	<i>2</i>  <i>Chol Hamoed</i> <i>Sukkot</i>   6:20	<i>3</i> <sup>20</sup> <i>Tishrei</i>  <i>Chol Hamoed</i> <i>Sukkot</i> <b>“Leo Brown</b> <b>Memorial Kid-</b> <b>dush”</b>  <i>Ends 7:26</i>
<i>4</i> <b>Hoshannah</b> <b>Rabba</b> <b>Services</b> <b>8:30AM</b>   6:15	<i>5</i> <b>Shemini</b> <b>Atzeret</b>  <b>Yizkor</b>   7:23	<i>6</i>  <b>Simchat</b> <b>Torah</b>  <i>Ends 7:22</i>	<i>7</i>	<i>8</i>	<i>9</i>   6:05	<i>10</i> <sup>27</sup> <i>Tishrei</i>  <b>Bereshit</b>  <i>Ends 7:15</i>
<i>11</i>	<i>12</i>	<i>13</i>	<i>14</i>	<i>15</i>	<i>16</i>   5:56	<i>17</i> <sup>4</sup> <i>Cheshvan</i>  <b>Noach</b> <b>Mental Health</b> <b>Shabbat</b>  <i>Ends 7:04</i>
<i>18</i>	<i>19</i>	<i>20</i>	<i>21</i>	<i>22</i>  <b>Sisterhood</b> <b>Meeting and</b> <b>Lunch</b> <b>12 noon</b>	<i>23</i>   5:44	<i>24</i> <sup>11</sup> <i>Chesh-</i> <i>van</i>  <b>Lech Lecha</b>  <i>Ends 6:54</i>
<i>25</i>  <u><b>SHIRATHON</b></u>	<i>26</i>	<i>27</i>	<i>28</i>	<i>29</i>  <b>Book Club</b> <b>“The Boys in</b> <b>the Boat”</b> <b>10:30 AM</b>	<i>30</i>   5:35	<i>31</i> <sup>15</sup> <i>Chesh-</i> <i>van</i>  <b>Vayera</b>  <i>Ends 6:45</i>