

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

## THE BULLETIN

Sep-Oct, 2016  
Vol. 15, No. 2

Elul-Tishri 5776-5777  
Rabbi Gerald M. Solomon  
Cantor Aaron Katz



### COMING EVENTS

*Thursday, September 15, 2016*  
*Sisterhood Luncheon Cost per person \$10*

*Thursday, September 22, 2016*  
*Book Club Meeting at 10:30 am*

*Wednesday, October 12, 2016*  
*Break-Fast Cost per person \$12*  
*No charge for children under 12*

*Wednesday & Thursday October 19 & 20*  
*Succoth Luncheon*

*Wednesday, October 26, 2016*  
*Rabbi's Classes begin*  
*Subject: Anti-Semitism in America*

*Thursday, October 27, 2016*  
*Book Club Meeting at 10:30 am*

*Sunday, November 13, 2016*  
*Dr. Hadassah Guttman*  
*Luncheon at 1:00pm*  
*Concert at 2:00pm*  
*Cost per person \$10*

## SCHEDULE OF SERVICES FOR SEPTEMBER AND OCTOBER 2016

### Friday, Sept. 2 - Erev Rosh Chodesh -

Mincha/Maariv.....7:00 PM  
Candle Lighting Time.....7:07PM.

### Saturday, Sept. 3 - Shabbat Rosh Chodesh Elul

Services Parashat R'ei .....9:00A.M.  
Shabbat Ends.....8:15P.M.

### Friday, Sept. 9-

Micha/Maariv .....6:45P.M.  
Candle Lighting Time.....6:55P.M.

### Saturday, Sept. 10 -

Parashat Shoftim Shabbat Services.....9:00A.M.  
Shabbat Ends.....8:04P.M.

### Friday, Sept. 16

Mincha/Maariv.....6:30P.M.  
Candle Lighting Time.....6:44 P.M.

### Saturday, Sept 17

Parashat Ki Teitzei -Shabbat Services.....9:00A.M.  
Shabbat .Ends.....7:52P.M.

### Friday, Sept. 2

Mincha/Maariv.....6:30P.M.  
Candle Lighting Time.....6:32P.M.

### Saturday, Sept. 24 -

Parashat Ki Tavo Shabbat Services.....9:00A.M.  
Shabbat Ends.....7:40 P.M.

### SELICHOT.....

**Collation and Program 8:15 PM, Services .10:00P.M.**

### Friday, Sept. 30

Mincha/Maariv.....6:15P.M.  
Candle Lighting Time.....6:19P.M.

### Saturday, Oct. 1 -

Parashat Nitzavim Shabbat Services.....9:00A.M.  
Shabbat Ends.....7:29P.M.

### ROSH HASHANAH 5777

### Sunday, Oct. 2 -

Erev Rosh Hashanah - Mincha/Maariv -  
High Holy Day Services.....6:15P.M.  
Candle Lighting Time.....6:17P.M.

### Monday, Oct. 3 -

First Day Rosh Hashanah -  
High Holy Day Services.....8:00A.M.  
Mincha/Maariv.....6:15P.M.  
Candle Lighting Time.....7:25P.M.

### Tuesday, Oct. 4 -

Second Day Rosh Hashanah  
High Holy Day Services.....8:00A.M.  
Festival Ends.....7:24 PM

### SHABBAT SHUVAH

**Friday, Oct. 7 -** Mincha/Maariv.....6:00P.M.  
Candle Lighting Time.....6:10P.M.

### Saturday, Oct.8

Parashat Vayeilech  
Shabbat Shuvah Services.....900A.M.  
Shabbat Ends.....7:17P.M.

## YOM KIPPUR

### Tuesday, Oct. 11 -

Erev Yom Kippur  
Mincha.....6:00P.M.  
Official Candle Lighting Time.....6:03P.M.  
Kol Nidre/Maariv.....6:15P.M.

### Wednesday, Oct. 12

Yom Kippur  
Shacharit service.....8:30A.M.  
Yizkor.....12:00P.M  
Mincha.....4:15P.M  
Neilah.....5:45P.M  
Maariv/Havdalah/Shofar.....7:05P.M

### Friday, Oct. 14

Mincha/Maariv.....5:45P.M.  
Candle Lighting Time.....5:58P.M.

### Saturday, Oct. 15 -

Parashat Haazinu - Shabbat Services.....9:00A.M.  
Shabbat Ends.....7:01P.M.

## SUKKOT

### Sunday, Oct.16

Erev Sukkot - Mincha/Maariv.....4:45P.M.  
Candle Lighting Time.....5:55P.M.

### Monday, Oct. 17 -

First Day Sukkot - Festival Services.....9:00A.M.  
Mincha/Maariv.....T.B.A.  
Candle Lighting Time.....6:58P.M.

### Tuesday, Oct. 18 -

Second Day Sukkot - Festival Services.....9:00A.M.  
Festival Ends.....6:56P.M.

### Friday, Oct. 21 -

Erev Shabbat Chol Ha-Moed - Mincha/Maariv .5:45P.M  
Candle Lighting Time.....5:48P.M.

### Saturday, Oct. 22 -

Shabbat Chol Ha-Moed Services.....9:00A.M.  
Shabbat Ends.....6:51P.M.

### Sunday, Oct. 23 - Hoshannah Rabbah -

Shacharit Services.....8:30A.M.  
Mincha/Maariv - Erev Shemini Atsereth.....5:45P.M.  
Candle Lighting Time.....5:45P.M.

### Monday, Oct. 24 -

Shemini Atzereth Festival Services.....9:00A.M.  
Yizkor Memorial Services.....10:45A.M.  
Candle Lighting Time.....6:48P.M.

## SIMCHAT TORAH

**Monday, Oct. 24** Maariv/Hakafot.....7:30P.M

### Tuesday, Oct. 25 -

Simchat Torah/Hakafot - Festival Services.....9:00A.M.  
Festival Ends.....6:47P.M

### Friday, Oct. 28

Mincha/Maariv.....5:30P.M.  
Candle Lighting Time.....5:38P.M.

### Saturday, Oct. 29 -

Parashat Bereshith  
Shabbat Mevarchim Services...9:00A.M.  
Shabbat Ends.....6:42P.M.

## **Center News**

We are pleased to report that **Jacqueline Kimmelsteil** is happy and content in her new quarters. We miss her and wish her all the best.

### **Refuah Shlayma**

We wish **Inge Lewkowitz** a speedy recovery and look forward to seeing her soon for Shabbat Services.

### **Mazel Tov**

To **Anita Bernstein** whose grandson is going to wed his true love Laurie Goldstein on September 10, 2016. We wish them a long and happy married life.

To **Rochelle Mendelow** whose grand-daughter Rachel Lorintz married Alex Weller, son of Shari and Bruce Weller on July 23, 2016.

Mazel Tov also to the parents of Rachel, both Marissa and Joseph Lorentz graduated from FMJC Hebrew School and had their Bar-Bat Mitzvat at FMJC.

To **Janet Hiller** on her engagement to Eric Jacobowitz.

To **Inge Berger** and her entire family on the birth of her great grandson.

### **Thank You**

To Charlotte Kohn for sponsoring a Kiddish in honor of her daughter Judy Kohn's marriage to Cantor Aaron Katz.

### **Welcome**

To **Larry Marx** and **Bruce Dinetz** who just became new members of FFMJC

### **Condolences**

To **Charlotte Kohn** on the loss of her sister Ilona Fuchs – May her memory be a blessing to you and your family.

To the family of **Esther Stillman** who passed away recently. Esther was one of the original members of FMJC.

To **Sid Block** on the passing of his beloved wife Ruth

## **How To Vote**

### **David Wolpe**

Prioritize your values. Decide what matters most to you and will matter most to those who will follow.

Gather up all the strands of your character: Jew, American, urban, rural, male or female, whatever matters to your self-definition. Walking into the voting booth is like walking into a sukkah the mitzvah is fulfilled by the entirety of one's being. An important vote should be cast as a whole person.

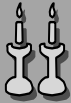

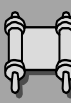




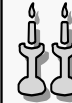

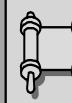












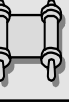




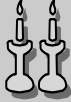









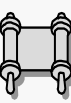



Vote with conviction but, also with humility. We are often wrong, even about things concerning which we feel certain. Don't let your candidate's failure should it happen, plunge you into despair. Don't be one of the chuckleheads who insist that if this or that person wins, you are packing up for Belize because the U. S. is over.

Yiftach b'doro k'Shmuel b'doro – The Rabbis remind us that each generation gets the leader it get ... Yiftach in his generation must be reckoned as Samuel is in his, though Samuel was the far greater figure. Alincoln is granted us once a century if we are lucky. We can demand competence honesty and industry from our leaders but not greatness. That is God's rare gift.

This is a remarkable, resilient country. The very act of voting is an affirmation of our gratitude and resolve to make things better. Have Faith.

.....

.....  
*Rabbi David Wolpe is spiritual leader of Sinai Temple in Los Angeles.*

											
	<h2 style="margin: 0;">New Year's Greetings, 5777</h2> <p style="margin: 0;">  <b>"May you be blessed with a cornucopia overflowing with a harvest of Maasim Tovim"</b>  </p> <p style="margin: 0;">             The following members and their families extend best wishes for the coming New Year to the Congregation of Flushing-Fresh Meadows Jewish Center.           </p>										
											
											
											
											
											
											
											
											
											
											
											
											
											

*Eva Beckhardt & Family*

*Ruth Beckman & Family*

*Inge Berger & Family*

*Anita Bernstein & Family*

*Mr. Sid Block & Family*

*Marilyn Brown & Family*

*Carol Charles*

*Luisa Cvern & family*

*Mordecai & Matilda Cohen*

*Ezra Cohen*

*Mr. Stuart Cohen*

*Francis Daitch & Family*

*Edith Dressler*

*Irene & Byron Dresner & Family*

*David End, Carla, Biscuit & Rascal*

*Rabbi Mordecai Efron*

*Marsha Federman*

*Betty & Irving Feit & Family*

*Mimi & Cy Fishkin*

*Eleanor & Paul Frommer*

*Rita Gaber*

*Susan Gastman & Stahl Families*

*Bette Glasser & Family*

*Judith Gordon & Family*

*Fran & Joel Goldstein*

*Mirta & Michael Greene y Familia*

*Gutman Family & Morgan Family*

*Arthur Isman*

*Cantor Aaron Katz & Judy Kohn Katz*

*Martin Katz*

*Lynne Kirby*

*Goldie & Stan Kerstman*

*Ephraim Klamka*

*Charlotte Kohn & Family*

*Robin & Howard Korn*

*Ruth Lasky & Family*

*Johanna & Les Levine*

*Joan & Zach Levine*

*Judy & Walter Levy & Family*

*Inge Lewkowitz & Family*

*Flora Margolin & Family*

*Rochelle & Bob Mendelow*

*Ray Mischler & Family*

*Margot & Manny Nussbaum*

*Janet & Richard Pearlmutter*

*Pearl Rosenthal & Family*

*Robert & Elaine Rubin*

*Jerry Sandell*

*Sandra Schwadron*

*The Seelig Family*

*Lois Shenker*

*Michael Silver*

*Mr. Amiel L. Singer*

*Rabbi Gerald Solomon*

*The Troy Family*

*Sylvia Udasin & Family*

*Joyce Warshowsky & Family*

*Rosalie Weiner*

## HIGH HOLY DAY MESSAGE



### ON CRIME AND PUNISHMENT, SIN AND REMISSION

### ON TAKING RESPONSIBILITY FOR ONE'S ACTIONS - KEYS TO FORGIVENESS

What is the difference between a crime and a sin? Is not a crime a sin and is not a sin a crime? However we define them, both are meted out with consequences. One can argue about the intended purpose of punishment for crimes and punishment for sins. Is it punitive? Rehabilitative? To protect the public? Deterrence? In both cases, it is hoped that recidivism will be avoided. To that end, it is imperative that offenders accept responsibility for their actions.

You will remember King David, who was intimate with a married woman, had her soldier husband sent to the front lines where he was killed in battle. When chastised by the prophet Nathan, David's immediate reaction was to declare, "I have sinned against God!" The prophet told David that, because **he took responsibility for his actions**, his life would be spared. (Samuel II, Chapter 12.) Accepting responsibility for his errant ways did not automatically remove all consequences, however. While David's life was spared, the baby produced by the union with Batsheva died. (ibid. see verse 14)

We believe redemption which is not the same as forgiveness, is possible, even for violent criminals like rapists and murderers even though these are ranked among the unforgivables. The proper response in such and similar heinous transgression is to accept responsibility, to sincerely regret, to apologize, and to do one's best to make amends. The damage to the victims can never be fully undone, and there will still be consequences, but accepting responsibility is the initial step on the road to redemption, if not forgiveness.

A colleague comments : "A ridiculously light sentence with no apology and without accepting responsibility is more than an insult to the victim; He may serve his time (such as it is) and he may live with the consequences of his actions. . . It's also possible that he may go on to live a squeaky-clean life and never re-offend – and that would be great. But unless he takes responsibility for what he did, how can he ever be redeemed for it?"

\*\*\*\*\*

In his best selling book "The Sunflower," Simon Wiesenthal recounts his work camp experience of being brought to a dying Nazi soldier's bedside. The man turned to Wiesenthal and confessed his crimes and horrific wrongdoings against the Jewish people. He then asked Wiesenthal to serve as a representative of all his victims and begged forgiveness. Wiesenthal describes that he could not grant the soldier his wish because some things are simply too heinous and atrocious to forgive. Wiesenthal describes that the rest of his life, he remained tortured by that request and by his reaction to it, despite the fact that it was not within his purview nor authority to forgive sins committed against others.

Are there indeed things that are unforgivable? Or, does every sincere, genuine, remorseful appeal for forgiveness deserve to be granted? Victims of unthinkable heinous crimes undoubtedly struggle with this question for the rest of their lives. Those that have never walked in their shoes cannot and should not judge the conclusion they reach, if any. For survivors of the Holocaust or victims of enormous abuse like being physically violated as a child or adult, or videotaped in a compromised state without one's knowledge, granting forgiveness is highly complicated. However, when it comes to the everyday slights, snubs, insults and offenses, granting forgiveness is even more valuable and important for us than it is for the one requesting it.

Our rabbis teach: "Kol ha'maavir al midotav, ma'avirin lo kol p'shaav – who is forgiving, God is forgiving of them." (Rosh Hashana 17a) With this statement the Talmud provides the formula for receiving forgiveness from the Heavenly court. G-d, say our rabbis, approaches us with the same attitude and philosophy we approach the people in our lives. He judges us with a mirror, by the same yardstick we use to judge others. If we are exacting, accounting and unforgiving to those around us, He is exacting, accounting and unforgiving of us. If we instead choose to dismiss, minimize and ignore the slights, snubs and slurs that people have perpetrated against us, then G-d chooses to dismiss and ignore our slights and snubs of Him. It has been my experience that the same holds true in our relations with our fellow men and women.

A colleague concurs: "I don't believe that the Talmud (ibid) is referring to Wiesenthal's conundrum, which is of a different magnitude and order. Perhaps there are violations that G-d Himself cannot expect the victims to forgive and certainly not forget. Indeed there are sins, says Maimonides which are unforgivable. However, when it comes to the affronts and offenses that are committed against us sometimes as often as daily or weekly, it is in our own self-interest to find a way to grant forgiveness when it is sincerely sought and sometimes, even when it isn't."

When we walk around with the accounting ledgers and keep track of everything everyone around us has done that is hurtful both intentionally and unintentionally, the one who suffers the most is ourselves. Authentic forgiveness is not

(Continued on page 5)

*(Continued from page 4)*

only about the perpetrator of the act and absolving him or her of the misdeed. Forgiveness is for the victim, the one who has been hurt or harmed.

It is exhausting, burdensome, even paralyzing to carry and harbor negative feelings and negative memories.

This is the season to let go. I share the story of the professor who once held up a beaker filled with water before a class and asked how much they thought it weighed. One student said two ounces, another thought six ounces, another two pounds. The professor looked at the class and said that all the answers were correct. How could they all be correct, asked the students, aren't they each saying different things? The professor reaffirmed that they were all correct; "it just depends how long I hold onto the beaker," said the professor.

When our grudge is formed, it seems somewhat light, small, and insignificant so it is easy enough to carry around with us. The longer we hold onto it, however, the heavier it becomes and the greater the energy, effort, and focus necessary to carry it forward. It is time to let go, to be willing to forgive and forego, even that which is due to us. Unpleasant memories need to be purged appropriately lest they become weighty burdens.

Indeed, it is only when we have the capacity to let go, to move on, to not absorb the negativity and toxicity of a pained relationship, to be a forgiving person, that we have the capacity for greatness. The Rambam identifies as one of the defining characteristics of a Talmid Chacham, a true scholar, that he/she must be a mevateir, a forgoer, one who is forgiving and does not hold a grudge. To quote the Talmud: He who has compassion on his fellow, Heaven will be compassionate towards him.

As we sense the powerful pull of Rosh Hashana and Yom Kippur, now is the time to decide to be a mevateir, to transform ourselves into the kind of people who let things go. Let us not be so concerned with rights, honors, privileges, and entitlements. May we not focus on what we are due and what the people who hurt us deserve. Let's put down the heavy baggage, let go and forgive. Life will become much lighter - much easier.

**I extend my best wishes to all our members and friends for a joyous new year.**

**Rabbi Gerald M. Solomon**

\*\*\*\*\*

## **What the World Can Learn from Israel After the Wave of Deadly Attacks**

**by Nir Barkat**

**Mayor of Jerusalem Nir Barkat shares some security advice.**

The past few weeks have shocked the global community. Millions have witnessed Europe, the U.S. and the Middle East rocked by a growing wave of extremist terror.

Unfortunately, we have seen this before and we have seen this coming. For years, Jerusalem has experienced the recent horrors unleashed on Orlando, Nice, Wuerzburg, Ansbach, Paris and Istanbul. Jerusalem has mastered strategies to deal with this threat.

We must condemn any and all justification for terror. Justifying one kind of terror is justifying it all. Make no mistake about it—terror is terror is terror. There is no excuse for these horrendous attacks.

We must fight terror with all the tools in our arsenal—relying on professional teams—but also on the strength, resilience and vigilance of our cities' residents. I'd like to share a few points of collective wisdom with you.

### **Don't Let Terrorism Disrupt Our Lives**

In Jerusalem, we focus on being vigilant, while encouraging our residents to maintain their routine. The public can take an active part in combating terror by being alert at all times and refusing to alter their daily lives. This is a positive step, not a negative one. It creates a sense of mutual accountability, puts hundreds of thousands of eyes on the lookout, and builds confidence, which empowers our residents.

Terrorists seek to turn our cities into a battlefield. Deploying the military sends that exact message. It is a mistake to deploy soldiers and the military on our streets. In Jerusalem, I've insisted that only police and well-trained civilian security guards protect our city. In spite of the fact that the Israeli defense force is an exceptional, strong and moral fighting force, their job is not to police our city.

In Jerusalem, we work to ensure that these decidedly civilian forces are strategically deployed. Israel has invested in the world's best signal intelligence and human intelligence. Rather than blanketing the city with security forces, we use this intelligence to set priorities and implement a "smart deployment" of our units. Instead of protecting the city after an attack, we put the "bad guys" who wish to harm us on the defensive. When terrorists are busy trying to evade our security services, they are unable to dedicate time to planning attacks.

But victory over terror goes beyond merely stopping attacks. In order to truly defeat terrorism, we must deny perpe-

trators the satisfaction of having the sites of their attacks serve as shrines of loss and devastation. We do not establish makeshift memorials or allow our city to be marred by these attacks. We resume normal life.

### **Carrots and Sticks**

We have learned that deterring terrorism is a long game. As mayor, my job is to complement the “sticks” of continuous security operations, with “carrots” that strengthen the forces of moderation. We make a clear distinction between the majority who foster coexistence between Jews and Arabs in our city, and a small minority who seek to destroy it. There is significant Arab leadership working with us in the struggle against the hate that seeks to tear us apart. We work to empower these local leaders to take responsibility for their communities. In areas where local leadership accepts such a role, reduced police presence lowers friction and improves residents’ quality of life.

In 2015, after parents, educators, and religious leaders complained that social media imported hate and incitement into their communities, we launched innovative programs that reinforce parental and community authority. We extended school days and created comprehensive after-school programs, ensuring our most vulnerable communities are provided an alternative to the digital incitement of Hamas and the Islamic State militant group (ISIS).

### **The Israeli Advantage**

Not all solutions are exportable. I encourage each country to utilize its unique advantages. For example, Israel has a rare asset—a large number of veterans. Only 2 percent of Israeli civilians have gun licenses, all of whom are well-trained and experienced in combat.

By calling on these trained Israelis to carry their arms at times of crisis, we’ve managed to cut down response times to an ongoing attack. Jerusalemites, instead of running from an attack, run towards the scene, reducing the harm a terrorist can cause. In February 2015, my security guards and I did just that.

### **These strategies have helped us stop most attacks within 60 seconds.**

These operational, educational, and security strategies must be complemented by a legal framework. Terrorism is not just another crime. Its ideological basis makes it fundamentally different and requires a strong legislative answer. We must teach terrorists—and those who support them materially or through incitement—that they will pay a heavy price.

Terrorism is a global problem we must address together. The free world must work as one, using our best experiences and cooperation to confront this common enemy. I hope the lessons learned in Jerusalem can serve to make a better, safer, and more resilient world.

*(This article originally appeared on Newsweek.com)*

\*\*\*\*\*

## **Black Lives Matter Must Rescind Anti-Israel Declaration**

**Alan M. Dershowitz - August 12, 2016**

It is a real tragedy that Black Lives Matter — which has done so much good in raising awareness of police abuses — has now moved away from its central mission and has declared war against the nation state of the Jewish people. In a recently issued “platform,” more than 60 groups that form the core of the Black Lives Matter movement went out of their way to single out one foreign nation to accuse of genocide and apartheid.

No, it wasn’t the Syrian government, which has killed tens of thousands of innocent people with barrel bombs, chemicals, and gas. Nor was it Saudi Arabia, which openly practices gender and religious apartheid. It wasn’t Iran, which hangs gays and murders dissidents. It wasn’t China, which has occupied Tibet for more than half a century. And it wasn’t Turkey, which has imprisoned journalists, judges, and academics. Finally, it wasn’t any of the many countries, such as Venezuela or Mexico, where police abuses against innocent people run rampant and largely unchecked. Nor was it the Hamas-controlled Gaza Strip, where the police are a law unto themselves who act as judge, jury and executioner of those whose politics or religious practices they disapprove.

It was only Israel, the nation state of the Jewish people and the only democracy in the Middle East. The platform accuses the US of being “complicit in the genocide taking place against the Palestinian people” by providing aid to “an apartheid state.”

To be sure, Black Lives Matter is not a monolithic organization. It is a movement comprising numerous groups. Many of its supporters have no idea what the platform says. They cannot be faulted for supporting the movement or its basic mission. But the platform is the closest thing to a formal declaration of principles by Black Lives Matter. The genocide paragraph may well have been injected by radicals who are not representative of the mainstream. But now that it has officially been published, all decent supporters of Black Lives Matter — and there are many — must demand its removal.

Criticizing Israel is not anti-Semitic. Like other democracies, including our own, it has faults. Criticizing Israel’s settlement and occupation policies is fair game. But singling Israel out and falsely accusing it of “genocide” can be ex-

plained in no other way than blatant hatred of Jews and their state.

To an outsider, it is astounding that the United States, in the 21st century, is still wrestling with the horrifying legacy of slavery.

In defending its citizens against terrorism since before its establishment as a state in 1948, Israel has killed fewer Palestinians than did Jordan and Syria in two much shorter wars. The relatively low number of civilian deaths caused by Israeli self-defense measures over the past 68 years compares favorably to the number of civilian deaths in other conflicts. This is because, as Colonel Richard Kemp, former commander of British Forces in Afghanistan, put it: There has been “no time in the history of warfare when an Army has made more efforts to reduce civilian casualties...than [the Israel Defense Forces].” Though Kemp was specifically referring to the wars in the Gaza Strip — which are also the apparent focus of the Black Lives Matter Platform — his conclusion is applicable to all wars Israel has fought. Genocide means the deliberate extermination of a race, such as done by Nazi Germany to Jews and Sinti and Roma or by the Hutu against the Tutsi in Rwanda. It has no application to deaths caused by self-defense measures taken to protect citizens against terrorism. To falsely accuse Israel of “genocide” — the worst crime of all, and the crime whose very name was coined to describe the systematic murder of 6 million Jews — is anti-Semitic.

Until and unless Black Lives Matter removes this blood libel from its platform and renounces it, no decent person — black, white, or of any other racial or ethnic background — should have anything to do with it. We should continue to fight against police abuses by supporting other organizations or forming new ones. But we must not become complicit in the promotion of anti-Semitism just because we agree with the rest of the Black Lives Matter program.

To support an organization or movement that promotes anti-Semitism because it also supports good causes is the beginning of the road to accepting racism. Many racist groups have also promoted causes that deserve support. The Black Panthers had breakfast programs for inner-city children, while advocating violence against whites. And the Ku Klux Klan organized summer camps for working-class families, while advocating violence against blacks.

There must be zero tolerance for anti-Semitism, regardless of the race, religion, gender, or sexual orientation of the bigots who promote, practice or are complicit with it. Being on the right side of one racial issue does not give one a license to be on the wrong side of the oldest bigotry.

To give Black Lives Matter a pass on its anti-Jewish bigotry would be to engage in racism. Black anti-Semitism is as inexcusable as white anti-Semitism or white racism. There can be no double standard when it comes to bigotry.

I write this column both in sorrow and in anger. In sorrow because I support the goals of the Black Lives Matter movement — I have long been involved in efforts to expose and prevent police abuses — and worry that this obnoxious and divisionary platform plank may destroy its credibility with regard to police abuse in America by promoting deliberate lies about Israel. It is also alienating Jewish and other supporters who could help them achieve their goals here at home — as many such individuals have historically done in actively supporting all aspects of the civil rights movement.

I write it in anger because there is never an excuse for bigotry and for promoting blood libels against the Jewish people and their state. It must stop. And those who engage in it must be called out for condemnation.

Black Lives Matter should rescind the portions of the platform that falsely accuse Israel of genocide and apartheid. If it does not, it risks ending in the dustbin of history, along with other discredited bigoted groups.

It would be sad if the good work done by Black Lives Matter were now to be sidetracked by the mendacious and irrelevant accusation of “genocide” and “apartheid” against one foreign democracy — Israel.

*(Alan M. Dershowitz is Professor Emeritus of law at Harvard University)*

\*\*\*\*\*

## **Jews in the Wild West**

**by Dr. Yvette Alt Miller**

### **10 surprising facts about Jews in the American Frontier.**

The Wild West isn't usually thought of as a home to Jews, yet early Jewish Americans lived there and left their marks. Here are some surprising ways Jews helped shape the American Frontier.

America's western regions in the 1800s were home to thousands of Jews. An 1878 survey by the Union of American Hebrew Congregations -- the only such census in that era -- found that 230,257 Jews then lived in the United States including 21,465 in 11 western states and territories.

Some historians feel the actual number of Jews in the West was even higher. Historian Mitchell Gelfand, for example, notes that the survey didn't even include the fledgling city of Los Angeles, then home to 418 Jews. The Arizona Territory was also omitted from the survey, though modern scholars estimate that thousands of Jews lived in Tucson, Phoenix, Tombstone, and other towns during that era.



One indication of the number of Jews in the Wild West comes from Dr. John Eisner, a mohel (circumciser) who moved from Austria to the American West, and travelled on horseback to perform Brit Milah on Jewish babies in Colorado, New Mexico, Wyoming and Nebraska between 1887 to 1905. In all, he performed 169 circumcisions during that period.

### **Flora Spiegelberg**

After New Yorker Flora Langerman married the Jewish German-American pioneer Willie Spiegelberg in 1874, the two spent their honeymoon traveling along the Santa Fe Trail to their new home in New Mexico. Flora recorded her experiences, providing a rare eye-witness account of the Wild American West.

Trains at that time went as far west as the towns of Las Animas. There Flora and Willie boarded stagecoaches. In Las Animas, Flora was startled to note as they registered in the town's new hotel "some two hundred cowboys who had just returned from a round-up and were naturally armed to the teeth, rose as one man and, doffing their sombreros, bellowed their greetings and cheered me until the very rafters shook. 'Hello, lady, glad to see you,' they shouted, and they really meant it, for I was the first woman they had laid eyes on in months."

Flora soon settled into life in Santa Fe, starting a Jewish school in her home for the town's eight Jewish children. Willie Spiegelman became Santa Fe's first mayor in 1884, a position he held for two years.

### **Freeing Slaves, Adopting Indians**

In her memoirs, Flora recorded an incident in the life of her sister-in-law, Betty Spiegelberg, one of only a handful of European women (and the only Jewish woman) living in Santa Fe during the American Civil War. One morning, Flora heard a woman moaning and crying under her bedroom window. It turned out to be a slave named Emily who'd been kidnapped by Confederate soldiers.

Betty brought Emily into her kitchen, "washed and fed her, gave her clean clothes, then sent for a doctor." The Spiegelbergs bought Emily's freedom, as well as another slave kidnapped from the same plantation, then employed them as paid workers for the next 30 years.

Soon after, the Spiegelbergs helped two other captives who'd been kidnapped by Confederate soldiers: an orphaned Native American brother and sister. Betty and her husband Levi adopted the pair and raised them as their own children.

### **Jew among the Sioux**

Jewish businessman Julius Meyer traded with Indian tribes in what today is Nebraska in the 1860s. In 1867, it is said, Meyer was out hunting buffalo when he was captured by Sioux Indians. Meyer lived with the Sioux for several years, eventually learning their language in addition to five other Native American tongues.

Meyer was known as "Curly-Headed White Chief with One Tongue". ("One tongue" referred to his honesty.) He eventually became an interpreter for Native Americans to Congress.

### **Jewish Indian Chief**

Many Jewish merchants established strong ties with local Native American tribes, often learning their languages. Moses Baruh owned a drugstore in Pendleton, Oregon, and was known throughout Oregon for his intense friendship with local Umatilla Indians. He learned their language and acted as an advisor and interpreter to the tribe.

### **Jake Gold**

Wolf Kalisher, of Los Angeles, was close to the Temecula tribe, and advised Chief Manuel Olegario, serving as his assistant.

ut Solomon Bibo took his friendship with local Indians further, eventually becoming a Chief himself. Bibo was born in Germany to a traditional Jewish family; his father was a cantor. In 1869, Solomon and his brothers set off to the New World, settling in Santa Fe. Solomon started trading with the local Acoma tribe and became so close to them that he championed them in property disputes with the Federal government. Eventually marrying an Acoma woman, Solomon Bibo was elected leader of the Acoma tribe in 1885.

### **Solomon Bibo**

As chief, Bibo introduced a number of reforms: persuading the Acoma to establish a settlement in a more convenient location, introducing modern agricultural methods, and setting up a school for Acoma children.

After serving as chief, Solomon Bibo relocated his family to San Francisco in order to live in a more Jewish environment and give his children greater exposure to Jewish life and education.

### **Inventing Blue Jeans**

When gold was discovered in California in 1848, sparking the Gold Rush, adventurers from around the world poured into the state. Loeb Strauss, a German-Jewish immigrant, left his family's fledgling clothing business in New York to travel to San Francisco in 1853 to sell supplies to the miners.

Loeb (who eventually changed his name to Levi) established a dry good store, Levi Strauss & Co., selling everything miners needed, including clothes, tents and tools. In 1872, one of Strauss's customers -- a Reno, Nevada tailor named Jacob Davis -- wrote to him describing a unique method of reinforcing trousers with metal rivets. The two men applied for a patent together and started manufacturing rugged cotton trousers reinforced with copper rivets at the stress points: the first blue jeans.

For years, blue jeans were considered a Western workers' garment until tourists started visiting dude ranches in California in the 1920s and brought blue jeans back home with them. By World War Two blue jeans were so popular, they were rationed during the war. To save thread, Levi Strauss & Co. was forbidden from including the decorative arch on their jeans' pockets. (They were painted on instead.)

Levi Strauss was active in San Francisco's first synagogue, as well as a host of other civic institutions in his adopted city. When he died in 1902, he left no wife or children. He endowed a number of institutions in his will, including the Pacific Hebrew Orphan Asylum and Home, Hebrew Board of Relief, and 28 scholarships to the University of California, Berkeley which continue to this day.

### **Jewish Girl in the O.K. Corral - Josephine Sarah Marcus**

The gunfight at the O.K. Corral, on October 26, 1881 was one of the most famous shootouts in the "Wild West," pitting the ranching and rustling Clanton family against local businessmen and sheriffs the Earp brothers.

One of the few eyewitness accounts of the shootout came from a Jewish teen, Josephine Sarah Marcus, who'd run away with a theatre troop to the West, led a life of adventure in California and Arizona, and later married Wyatt Earp. Hearing the commotion near the O.K. Corral ranch, Josephine later recalled, "Without stopping for a bonnet I rushed outside" and raced to the scene of the shootout, in which three men died. Wyatt Earp "spotted me, and came across the street... My only thought," Josephine remembered, "was 'My God, I haven't got a bonnet on. What will they think.'"

### **Jim Levy, Jewish Gunslinger**

Born in Ireland in 1842, Jim Levy's parents ventured to the New World, ending up in Nevada, where young Jim worked as a miner. In 1871, however, Jim discovered a new calling. Intervening in a street fight, he challenged a local brawler to a duel and won.

Jim soon gave up mining to become a professional gambler and gunslinger all over the West, living in Cheyenne, Deadwood, Leadville, Tombstone and Tucson. He was involved in and survived an estimated 16 shootouts. One the night of June 5, 1882, Levy was drinking and gambling in the Fashion Saloon in Tucson and, unusual for the famous gunslinger, was unarmed. As he left the building in the early hours, a local rival ambushed him and shot Levy dead.

### **Boot Hill Cemetery**

The old graveyard in Tombstone, Arizona, was dubbed "Boot Hill" since so many of its inhabitants were gunslingers -- and were buried still wearing the boots they died in. A current guide offers a description of how those interred in Boot Hill died: many were shot, or hanged, or perished in the fights that marked many Wild West towns.

Tombstone was known as a rough silver-mining town, and some of its residents seem to have been Jewish. Enough Jews lived in the town to establish the Tombstone Hebrew Association in 1881. One of the first things the new group did was dedicate a corner of the municipal cemetery a Jewish burial ground.

In 1882, a local historian invited a visiting Jewish economist, Israel Rubin, to tour the neglected Jewish burial area -- along with local community leader Judge C. Lawrence Huerta, a Yaqui Indian from Tucson. Rubin recited Kaddish at the site, and Judge Huerta was so moved he resolved to restore Boot Hill's Jewish area. The Jewish section was finally rededicated in 1984. A plaque now proclaims the site "Dedicated to the Jewish Pioneers and Their Indian Friends" and contains a bowl of earth from Jerusalem, now resting among Arizona's earliest Jewish settlers.

### **Praying on the Prairies**

The station master of the stagecoach station in Santa Fe in the 1870s told pioneer Flora Spiegelberg the following story:

One day in the early '70s, a band of four stagecoach passengers arrived: three Americans and one German. After a brief rest, the station master spotted a band of Indians approaching the log cabin station and yelled for the passengers to get back into their stagecoach. The Americans complied, but the German passenger was nowhere to be found. Finally, "looking behind the log cabin, [the station master] saw the German passenger praying softly in Hebrew, a black skull cap on his head, a prayer shawl about his neck, and a prayer book in his hand." The station master yelled that danger was approaching. "Noticing the impatience and excitement of the passengers," the Jewish traveler "calmly said 'Good friends, put your trust in God and He will bring you safely to your journey's end.'"

Miraculously, the station master reported, the Indians did not attack, and the stagecoach departed safely.

## Ten False Assumptions Regarding Israel

**Alan Baker** (*Institute for Contemporary Affairs-Jerusalem Center for Public Affairs*)

\*Israel is inundated with one-sided international resolutions, declarations, and "peace plans," most of which rest on widely-held, false, and mistaken assumptions regarding Israel, its leaders, government, policies, and positions held by the vast majority of the Israeli public.

Israel entered the territories in 1967 after being attacked by all its neighbors, acting in self-defense against an offensive and aggressive war. The territory was never under Palestinian rule or sovereignty, and when it was under Jordanian control there was no intention by Jordan to turn it into a Palestinian state.

\*Israel entertains valid, widely acknowledged and long-held historic and legal claims regarding the territories. Israel's settlements cannot be seen to be a violation of international law. Any determination of such is based on a selective, politically-biased viewpoint taken outside of accepted international practice.

\*Pending attainment of a negotiated settlement, the Oslo Accords place no freeze or restriction on either Israel or the Palestinians to engage in planning, zoning, and construction in the respective areas under its control. To the contrary, planning, zoning and construction are specifically permitted.

\*The claim that the settlements are the source of the conflict holds no logic. The Arab-Israel conflict existed long before the establishment of any settlement, with efforts by the Arab states in 1948 to prevent the establishment of the State of Israel and their ongoing efforts since then to bring about its demise.

\*The Palestinian leadership refuses to resume negotiations, and refuses to meet or to enter into any dialogue with Israel's leaders. It blocks contacts between Palestinians and Israelis at the diplomatic, professional, and people-to-people levels. This policy runs counter to Palestinian commitments in the Oslo Accords to encourage development cooperation and "people-to-people dialogues" at all levels.

\*While Israel has expressed its willingness for the principle of "two states for two peoples," the Palestinian leadership consistently refuses to accept the concept of Israel as the democratic nation state of the Jewish People. The present political stalemate between the Palestinians and Israel is not the result of Israeli defiance. Israel has repeatedly expressed its willingness to resume the negotiation process immediately.

*(Amb. Alan Baker participated in the negotiation and drafting of the Oslo Accords with the Palestinians and served as legal adviser and deputy director-general of Israel's Ministry of Foreign Affairs.)*

## ON ANTI-SEMITISM

**AISH.COM**

After the Los Angeles JCC shooter was arrested, he said it was "a wake-up call to America to kill Jews." Police also discovered a map with circles around Los Angeles Jewish landmarks like the Simon Wiesenthal Center, the University of Judaism and the Skirball Cultural Center.

So we have to ask ourselves: Why were the Jews targeted? And why have Jews been targeted for anti-Semitism in the Crusades, the Inquisition, the Pogroms, the Holocaust – and ever since the days of Abraham when King Nimrod threw him into a fiery furnace?

The Torah teaches that anti-Semitism will exist. The Talmud (Shabbos 69) declares:

"Why was the Torah given on a mountain called Sinai? Because the 'sinah,' the hatred of the Jews, emanates from Sinai." (Sinah, the Hebrew word for hatred, is pronounced almost identically to Sinai.)

Before the Torah was given, people built their lives on a subjective concept of right and wrong. At Sinai the Jewish people were told that there is one God who makes moral demands on human beings. You can't just live as you please; there is a higher authority you are accountable to.

The Jewish people were commanded to be a "Light Unto the Nations," to communicate the message of morality to the world. So despite the fact that Jews were never more than a tiny fraction of the world's population, Jewish ideas became the basis for the civilized world. And with that, the Jews became a lightning rod for those opposed to the moral message.

Hitler stated:

"Providence has ordained that I should be the greatest liberator of humanity. I am freeing man from the restraints of an intelligence that has taken charge, from the dirty and degrading self-mortifications of a false vision called conscience and morality, and from the demands of a freedom and personal independence which only a very few can bear." (from "Hitler Speaks" by Herman Rauschning)

Anti-Semitism cuts to the core of what it means to be a Jew. But tragically, some leaders have tried to skirt the issue by viewing the Los Angeles attack in a universalistic mode, "as an American issue, not a Jewish issue." By doing so, they reduce the incident

to dumb luck. There is nothing to learn from this event, they say. The shooter could have picked any target; the Jews were simply in the wrong place, at the wrong time.

I disagree.

If we don't understand the root of anti-Semitism, then we have gained nothing from the experience, and we have created no barrier against its being repeated.

I recently heard an incredible story. A Russian who had immigrated to Israel brought his son to enroll in yeshiva, a school of Talmudic study. The dean of the yeshiva was a bit surprised, seeing that this man and his son were clearly not observant. "I'll gladly to enroll your son," said the dean, "but please tell me – why did you choose a yeshiva, rather than some secular school?"

"I'll explain," said the man. "When I was a little boy in the Ukraine, the Nazis came and ordered every male out into the town square. There, everyone was ordered to drop their pants. Whoever had a circumcision was shot on the spot. "So I figured, if an anti-Semite like this should ever come again, at least my son should understand what it's for."

A recent rash of anti-Semitic incidents rattles the nerves. Statistics showed a total of 1,750 hate crimes in 1998, an average of nearly five per day. In California alone.

It seems to me that with all the options for assimilation in America today, every Jew has two choices: Either opt into the Jewish future, or opt out.

If monsters try to kill us because of our Jewish heritage and values, shouldn't we know what that heritage and those values are? If, G-d forbid, one should ever die because he or she is Jewish, what an even greater tragedy that the person died without knowing what it meant to be Jewish.

In the concentration camps, the Nazi guards wanted to humiliate the Jews and make them suffer emotionally. One time they took an Ark cover out of a synagogue, and hung it above the entrance to the gas chamber. "Let's see your God save you, now!" they mocked.

Then something extraordinary happened. Certain Jews, standing in line for the gas chamber, began dancing and singing in small circles. The Nazi guards were shocked – their fun was spoiled. What the guards did not realize was the meaning of the Hebrew words written on the Ark cover: "This is the gate of God, the righteous shall enter therein." (Psalms 118:20)

You see, the solution to anti-Semitism is the flip-side of the cause. Jewish values are the cause of anti-Semitism, and Jewish values are the solution. Only by studying Torah – and teaching it to others – can Jews ever hope to bring the world to a point where evil is eradicated.

When human beings embrace the moral doctrine that Judaism brought to the world from Sinai – that there is a God who demands ethical behavior from every human being – then there will be no holocausts.

And that is the exquisite irony of Jewish history.

At the beginning of a New Year it is fitting that we remember our dear departed member **Leo Brown** and to remember that the first Shabbat Kiddush of the month has been endowed in his memory as the "Leo Brown Memorial Kiddush."

Cantor Aaron Katz sends his wishes to all for a Shana Tovah.

With this issue Matilda Cohen has volunteered to help editing The Bulletin. She has some great ideas and once she gets up to speed you should be noticing some happy changes.—*the editor*

*"Life goes on and you have a choice:  
To lament the things you no longer have  
or to be grateful for what remains"*

*Attention Snowbirds*

*Don't forget to notify the office when you are leaving for Florida.*

*Note to all our members*

*Please inform our office if you have any news for our bulletin. If so, we will be glad to print it. Please send mail to the attention of "The Bulletin"*

*Thanking you in advance.*

## SISTERHOOD

The Officers and the Board of the FFMJC wish all our members and their loved ones a Happy and Healthy New Year.

Be sure to come to the Sisterhood lunch on September 15<sup>th</sup> where we will have a nostalgic look at the past, with a "Stop at the Red Apple Rest".

As the year 5777 starts, we are again planning two beautiful luncheons in our "Succah in the Round" on October 19 and 20. Be sure, when you get the mailing, to respond immediately so that we can plan for the correct numbers. Seating is limited. We are having a new menu this year so come join in to celebrate Succoth.

The Book Club is reading "A Spool of Blue Thread" by Anne Tyler, to be discussed at the meeting on September 22<sup>nd</sup>. On October 27 the book is "The Betrayers" by David Bezmozgis. Books are held for our group at the Fresh Meadows Library. Looking ahead, the next book is "A Fall of Marigolds" by Susan Meisner on December 1. All meetings start at 10:30 AM.

The exercise class continues each Tuesday at 11 AM. Charge is only \$5.00 per class.

Remember, cards for all occasions are available from the Center office, which are sent out for you for a \$5:00 donation to benefit The Jewish Theological Seminary.

We look forward to greeting you at all our activities.

Marilyn Brown and Joan Levine, 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 was announced at the July 21, 2016 Sisterhood Meeting

The following members of the Sisterhood Board wish Jackie Kimmelstiel much happiness in her new home:

Joyce Warshowsky, Joan Levine, Marilyn Brown, Rosalie Weiner, Sylvia Udasin, Anita Seelig, Anita Bernstein, Matilda Cohen, Bette Glasser, Sandra Schwadron, Sandy Godnick, Lois Shenker,

We will miss you!!

Lynn Kirby

Flora Margolin

Sylvia & Morton Stern

Pearl Rosenthal

Pearl Rosenthal

Michael Greene

Gertie Isaac

Ephraim Klamka

Ellen Zilka

Rosalie Weiner

Matilda Cohen

Inge Berger

Jackie Neus

Sandy Cohen

Helen Plotzker

Leona Goodman

Fran & Joel Goldstein

Good health to son, Michael

A good autumn to all

In honor of our grandson Aaron turning 2 years old

Congratulations to Helen Plotzker on her granddaughter's engagement

Good luck to Jacqueline Kimmelstiel

Good luck to President Trump

Good luck to Jacqueline Kimmelstiel

Good luck to President Trump

Many good wishes to my good friend, Bea Kahn in her new home

Good luck to Bea Kahn

Happy New Year and Well over the fast

All the best to Jackie

May the best candidate win in the November election

Good health to everybody






Best wishes

Awaiting first great-grandchild

Good autumn to all

# SEPTEMBER, 2016

## AV-ELUL, 5776

Sun	Mon	Tue	Wed	Thu	Fri	Sat
		<div>On-Going Low-impact exercise 11:00-Noon</div>		1	2	3 <sup>30</sup> Av R'ei  Rosh Chodesh End 8:15   7:06
4 <sup>1</sup> Elul Rosh Chodesh	5	6	7  Rabbi's Class "G-d, Jews And History" 10:30-Noon	8	9   6:45	10 <sup>7</sup> Elul  Shoftim   End 8:04
11	12	13	14  Rabbi's Class "G-d, Jews And History" 10:30-Noon	15  Sisterhood Luncheon & Program 12:00 noon	16   6:42	17 <sup>14</sup> Elul  KiTeitzei  End 7:52
18	19	20	21  Rabbi's Class "G-d, Jews And History" 10:30-Noon	22  Book Club "A spool of Blue Thread" 10:30	23   6:31	24 <sup>21</sup> Elul  KiTavo End 7:40 Selichot
25	26	27	28	29	30   6:19	1 <sup>28</sup> Elul

# OCTOBER, 2016

## ELUL-TISHREI, 5776-5777

Sun	Mon	Tue	Wed	Thu	Fri	Sat
						<b>1</b>  <b>Nitzavim</b>  <i>Ends 7:29</i>
<b>2</b>   6:17	<b>3</b> <b>Rosh Hashanah</b>   7:25	<b>4</b> <b>Rosh Hashanah</b>  <i>Ends 7:24</i>	<b>5</b>	<b>6</b>	<b>7</b>   6:10	<b>8</b>  <b>Vayeilech</b>  <i>Ends 7:17</i>
<b>9</b>	<b>10</b>	<b>11</b> <b>Erev</b> <b>Yom Kippur</b> <b>Kol Nidre 6:15</b>   6:03	<b>12</b> <b>Yom Kippur</b> <b>Yizkor 12:00</b> <b>Shofar 7:05</b>  <b>Center</b> <b>Break-fast</b>	<b>13</b>	<b>14</b>   5:58	<b>15</b>  <b>Haazinu</b>  <i>Ends 7:01</i>
<b>16</b>  <b>Erev</b> <b>Sukkot</b>   5:55	<b>17</b>  <b>Sukkot</b>   6:58	<b>18</b>  <b>Sukkot</b>  <i>Ends 6:56</i>	<b>19</b>	<b>20</b>	<b>21</b>   5:48	<b>22</b> <b>Shabbat</b> <b>Chol Hamoed</b>  <i>Ends 6:51</i>
<b>23</b> <b>Hoshannah</b> <b>Rabbah</b>   5:45	<b>24</b> <b>Shemini</b> <b>Atzereth</b> <b>Yizkor</b> <b>Simchat Torah</b> <b>Hakafot 7:30</b>  6:48	<b>25</b>  <b>Simchat</b> <b>Torah</b>  <i>Ends 6:47</i>	<b>26</b> <b>Rabbi's Class</b> <b>"Anti-</b> <b>Semitism in</b> <b>America"</b> <b>10:30-Noon</b>	<b>27</b>  <b>Book Club</b> <b>"The Betrayers"</b> <b>10:30</b>	<b>28</b>   5:38	<b>29</b>  <b>Bereshith</b>  <i>Ends 6:42</i>
<b>30</b>	<b>31</b>					