

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

THE BULLETIN

July-August 2011
Vol 9, No.1

Sivan/Tamuz, 5771
Rabbi Gerald M. Solomon
Cantor Aaron Katz

SCHEDULE OF SERVICES FOR JULY

Friday, July 1

Mincha/Maariv.....7:00 PM
Candle Lighting Time.....8:12 PM

Saturday, July 2 Parshat Hukat.

Rosh Chodesh Tamuz Services.....9:00 AM
Shabbat
Ends.....9:21 PM

Friday, July 8

Mincha/Maariv.....7:00 PM
Candle Lighting Time.....8:11 PM

Saturday, July 9 Parshat Balak

Shabbat Services.....9:00 AM
Shabbat
Ends.....9:19 PM

Friday, July 15

Mincha/Maariv.....7:00 PM
Candle Lighting Time.....8:08 PM

Saturday, July 16 Parshat Pinchas

Shabbat Services.....9:00 AM
Shabbat
Ends.....9:15 PM

Friday, July 22

Mincha/Maariv.....7:00 PM
Candle Lighting
Time.....8:03 PM

Saturday, July 23 Parshat Pinchas

Shabbat Services.....9:00 AM
Shabbat Ends.....9:10 PM

Friday, July 29

Mincha/Maariv.....7:00 PM
Candle Lighting Time.....7:57 PM

Saturday, July 24 Parshat Massei

Shabbat Services.....9:00 AM
Shabbat
Ends.....9:04 PM

SCHEDULE OF SERVICES FOR AUGUST

Friday, August 5

Mincha/Maariv.....7:00 PM
Candle Lighting
Time.....7:49 PM

Saturday, August 6 Parshat Devarim

Shabbat Chazon Services.....9:00 AM
Shabbat Ends.....8:56 PM

TISHA B'AV

Monday, August 8

Mincha/Maariv/Lamentations.....7:45 PM

Tuesday, August 9 Shacharit/Kinot.....T.B.A.

Fast Day Ends.....8:52 PM

Friday, August 12

Mincha/Maariv.....7:00 PM
Candle Lighting Time.....7:40 PM

Saturday, August 13 Parshat Va-etchanan

Shabbat Nachamu Services.....9:00 AM
Shabbat Ends.....8:47 PM

Friday, August 19

Mincha/Maariv.....7:00 PM
Candle Lighting Time.....7:31 PM

Saturday, August 20 Parshat Ekev

Shabbat Services.....9:00 AM
Shabbat Ends.....8:37 PM

Friday, August 26

Mincha/Maariv.....7:00 PM
Candle Lighting Time.....7:20 PM

Saturday, August 27 Parshat R'ei

Shabbat Mevarchim Services.....9:00 AM
Shabbat Ends.....8:27 PM



CONDOLENCES

Jerry Liebowitz who passed away this month, was a member of Fresh Meadows Jewish Center for over 40 years. He and his wife Myra, z"l, could be found in their usual seats in Shul every Shabbat. Jerry could always be counted upon to help make up the minyan at daily and Friday night Services. Unfortunately, ill health in the past few years prevented him from continuing. Your Editor knew Jerry as a great golfer and even better Bridge player. He was a good friend to me and to all who knew him. Condolences to his children, Sherri, Jay and Elise. He will be missed.

REFUAH SHLAYMA

We pray for a speedy recovery to all who are ill.

Carl Rosenthal...it was great seeing you at Services. Keep getting better.

Bernie Solomon...We are sorry to hear you had a little setback. Just know that we at FFMJC love you and miss seeing you. Hope to see you in Shul soon.

CENTER NEWS

Kudos to **Shari Zuber** who came to the rescue and saved the Shavuoth Dinner this month. Con Edison had come to hook up the gas line for our new heating system, found a leak and immediately turned off all our gas. This happened the day before the dinner and Shari had prepared Blintzes and Salmon to cook for the dinner. Shari said "no problem" and took all the ingredients to the Israel Center for Conservative Judaism, cooked the meal there and brought it back to FFMJC in time for the dinner. Thank you ICCJ for allowing her to use your facilities. P.S. The Dinner was hot and delicious.

Our Shabbat and Holiday Dinners are the biggest bargains in Fresh Meadows. Look for our next one and join the fun.

Honor With his family and friends looking on, a beautiful plaque on our Memorial Wall was dedicated to the memory Julian Steuer.

F.U.I.

In the past year we have had to make a number of major repairs.

The heating system for the School Building had to be replaced. We replaced the old oil-fired boiler with a new oil/gas fired boiler. This will enable us to use either oil or

gas, whichever is cheaper at the time. The oil burner has been working all winter but we have been waiting for ConEd to come and hook up the gas (which caused the above crises when they finally came).

The air-conditioner in the small ballroom broke down and was replaced.

The meat kitchen was painted and the floor replaced.

It is no longer the disgusting place our old Caterer left us but a clean beautiful space. Check it out when you have the chance. If we had to, we would get an "A" rating from the Health Department.

Speaking of eating we must mention the beautiful Kid-dush Lunches we enjoy every Shabbat. After participating at Services led by Rabbi Solomon and listening to and singing the Shabbat melodies

(continued on page 3)

SISTERHOOD

The trip that we planned for June 16th was very successful. Lunch at Ben's in Greenvale was plentiful and efficiently served so that we could arrive at the Holocaust Museum in Glen Cove on time for the group tour. We were fortunate to be led by the docent that some of us knew because she was one of the breakfast club speakers last year. She led us very knowledgably through the museum. We want to thank the members that drove the car-pools.

The next Sisterhood meeting on July 21st should be a fun day. After lunch, we will enjoy playing games, including Yiddish Bingo, or you can bring your own cards and games and friends.

The Book Club meeting on July 28th at 10:30 AM will discuss "Shanghai Girls" by Lisa See. The books for our club are always reserved at the Fresh Meadows Library. All are welcome to come to the discussions. The book for August 25th is "Winter Garden" by Kristin Hannah. Save August 18th for our Annual "Keep in Touch" Luncheon. Watch for details.

Don't forget to call the Center office if you need a card sent for any occasion. Proceeds go to the Jewish Theological Seminary.

Hope to see you soon.

Joan and Marilyn

Sisterhood Co-Presidents



LIPSKY-BLUM POST #764
Jewish War Veterans of the USA
Benjamin Singer, Commander
(718) 463-4742

If you want to join JWV
Please contact Benjamin Singer

In case of a Veteran's death,
please contact Benjamin Singer
and he will arrange to have
an American flag present.

FJI (continued from page 2)

along with Cantor Katz, the lunch eaten with our friends enhances our Shabbat experience.

However, the lunch, while free to all, does not come without cost. The average cost of the lunch each Shabbat is about \$250. While we are happy to subsidize the lunch, donations and/or sponsorship would be most welcome.

Membership Meeting

On Sunday, June 19 elections were held and the following were elected to serve a term of 3 years on the Board of Trustees:

Leo Brown
Marilyn Brown
Joan Corn
Larry Corn
Harry Franks
Maxune Marcus
Morris Jampol
Joan Case Riger
Jean Shapiro
Shari Zuber
Isaac Zweifler

Congratulations and we look forward to your participation in the affairs of FFMJC
(The Officers and the other 2/3 of the Board were not up for election this year.)

ENDOWMENTS**Yahrzeit Plaque**

In main Sanctuary...\$275

In Lasky Chapel.....\$175

Panel in new stained glass window..\$500

Endow a Siddur.....\$50

Endow a Chumash.....\$75

Sponsor a kiddush.....\$250

Special kiddush.....ask

Listing in Book of Life.....\$25

Rabbi's Discretionary Fund

Please contact office (718)357-5100 if you are interested in making a donation.

Queens Jewish Community Council

Presents

Jewish Music Under the Stars

**SUMMER 2011 CONCERTS ON
WEDNESDAY EVENINGS AT 7PM**

**AUGUST 17 YIDDISH FEST
AUGUST 24 JEWISH / ISRAELI MUSIC
AUGUST 31 FAMILY ENTERTAINMENT**

**CUNNINGHAM PARK
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Free Admission
Q46 bus to Cunningham Park
Bring Your Own Lounge Chair or Blanket

Israel Center of Conservative Judaism
167-11 73rd Avenue Flushing, NY 11366 (718) 591-5353

JOIN US FOR AN IMPORTANT COMMUNITY DISCUSSION

RAMBAM AT WAR: A HOSPITAL UNDER ENEMY SIEGE

**MONDAY, JULY 18, 2011
8:00 PM**

SPECIAL GUEST SPEAKER:

Dr. Yaron Bar-Lavie
Director of the Department of
Critical Medicine
Rambam Hospital

Rambam Health Care Campus (RHCC) is a 1,000-bed, full service teaching hospital and Northern Israel's largest medical center. Located in Haifa, Israel's third largest city, Rambam serves more than two million residents, one third of Israel's population.



RABBI'S MESSAGE

"Mitzvah Haba-ah L'yadcha, Aal Tachmitzena."

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

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

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

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

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

The text of Torah which so very much appeals to our peo-

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

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

* "Say little and do much."

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

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

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

* "A person who is [too] shy [to ask questions] will never learn, and a teacher who is too strict cannot teach . . . and in a place where there are no men, strive to be a man"

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

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

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

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

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

Best wishes for a joyous, productive and spiritually enriching summer,

Sincerely yours,

Rabbi Gerald Solomon

TISHA B'AV

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

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

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

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

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

Tisha B'av is subject to the same limitations as

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

MORE ON TISHA B'AV

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

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

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

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

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

**CHAIR EXERCISES and
LOW IMPACT AEROBICS FOR SENIORS
AT FFMJC, 11 to NOON
UNDER THE DIRECTION OF
A CERTIFIED INSTRUCTOR
\$5 per Session**

JERUSALEM IN HISTORY

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

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

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

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

The importance of Jerusalem as a national symbol grew with subsequent periods of foreign domination: during the Great Rebellion and the Bar Kokhba Rebellion, coins were minted in memory of Jerusalem.

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

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

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

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

new house is left unplastered or unpainted - incomplete.

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

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

Special Tisha B'av Services will be held in our synagogue on Monday evening, August 8th at 7:45 P.M. during which the Book of Lamentations will be read.

Are you interested in a trip to The National Museum of American Jewish History?

If so...

Hillcrest Hadassah invites you to join us on Tuesday,
August 30, 2011.

We will travel to Philadelphia, round trip, by luxury coach from the Hillcrest Jewish Center leaving at 8am and returning about 7pm.

The cost will be \$65.00 and will include admission to the museum, a docent led tour of the exhibits, a box lunch, either dairy or meat in a private room at the museum, and all gratuities.

Space is limited so sign up now!!

Send your check made to Hillcrest Hadassah to the
Hillcrest Jewish Center,
183-02 Union Turnpike, Flushing, NY 11366

Questions or further details? Call Judy Sacks 718-740-6762

SPEAKER TRACES CULTURAL HISTORY OF LIBYAN JEWS

Diana Ming

Dartmouth, May 25, 2011

Libyan Jews comprise one of the smallest ethnic Jewish populations in the world today and possess a deeply rooted and unique cultural identity, Harvey Goldberg, an anthropologist from Hebrew University in Israel, said in a lecture in Kemeny Hall on Tuesday. Goldberg, who began researching Libyan Jews in 1961, said the notion of "Libyan Jewry" should never be taken for granted because of its "valuable and precious" past.

Jewish populations have existed in the North African regions of current-day Yemen, Iraq and Libya since ancient times, according to Goldberg. During the 20th century, over 30,000 Jews lived in the Libyan region, he said. "In Libya [there] emerged general categories of Jews in reference to immigrating groups," Goldberg said. "In many ways these categories were very revealing."

The largest population of Jews in Libya at this time was centered in the capital city of Tripoli, Goldberg said. The Jews who lived in the region surrounding the city were known as "Tripolitans," he said. Goldberg also discussed other local Jewish groups including Gharyan Jews from the Libyan town of Gharyan as well as the Amrusi Jews from Amrus. Jews from these areas felt strong cultural and social bonds with their towns, according to Goldberg.

"Among immigrants, local identities certainly played some role in perceptions even though others may not have been cognizant of them," Goldberg said. "The term 'Jew' alone had little meaning villages in North Africa." After World War II in 1948, over 80 percent of Libyan Jews moved to the newly founded state of Israel, Goldberg said....

Despite the passionate cultural ties that Libyan Jews maintained while in Israel, struggles to preserve the Libyan Jewish identity persisted on a greater scale, Goldberg said. When war broke out in Libya in the 1960s and Muammar el-Qaddafi assumed control of the country in 1969, the situation for Jews still living in Libya became "untenable," Goldberg said.

In one instance of a lack of cultural awareness under Qaddafi's regime, plans to construct a road in Tripoli destroyed a Jewish cemetery, Goldberg said. In response to discriminatory actions by the Libyan gov-

ernment, many Libyan Jewish leaders "took steps to make sure the memory of the dead and the past in Libya would be made elsewhere," Goldberg said.

One of the most prominent efforts to "solidify" the Libyan Jewish identity included the creation of the Libyan Jews Heritage Center in Israel, he said. The heritage center includes an education and research center as well as a museum, according to Goldberg. "The heritage center emphasizes the ethnic experience of Libyan Jews," Goldberg said. "Part of its success is that it creates accessible generational connections between first generation Libyan Jews and future generations."

While the Libyan Jewish population in Israel remains one of the smallest of North African Jews, Libyan Jews' integration into Israeli life was successful and relatively quiet, Goldberg said.

IN RAVAGED LIBYA, GHOSTS OF A JEWISH PAST

By DIAA HADID, Associated Press

June 18, 2011

(06-18) 02:33 PDT TRIPOLI, Libya (AP) -

What was once the most beautiful synagogue in Libya's capital city can now be entered only by sneaking through a hole smashed in a back wall, climbing over dusty trash and crossing a stairwell strewn with abandoned shoes to a space occupied by cooing pigeons.

The synagogue, Dar al-Bishi, was once the center of a prosperous Jewish community, one whose last remnants were expelled decades ago in the early days of Moammar Gadhafi's regime.

Inside Libya, little trace of them remains. Abroad, however, surviving members and descendants of the community are very much alive, watching with fascination from afar as Gadhafi's forces and a NATO-backed rebel insurgency battle for control of a country some of them still see as home.

"I have somewhat mixed feelings. I am sympathetic to people who want him out," said Libya-born Gina Bublil-Waldman, referring to the embattled dictator.

But Bublil-Waldman, who heads an organization of Jews from Arab countries in San Francisco, said she was still angry and hurt by the memory of her family's expulsion from Libya. Those feelings remained strong, she said, and at this point she "would be afraid to go."

Navit Barel, a 34-year-old Israeli of Libyan descent, said the upheaval made her want to visit the country where her parents were born. Her mother and father, now deceased,

both grew up near the Dar al-Bishi synagogue "I feel like it brought back my yearning to talk to my father," she said.

Libyan Jews seem proud of their heritage and even nostalgic for their ancestral home. But they are also bitter at the mistreatment they suffered at the hands of Libyan Muslims and at the eventual elimination of an ancient native community in a wave of anti-Jewish violence linked to the rise of the Zionist movement and the creation of Israel.

Today, most of the community's few crumbling remains lie in Hara Kabira, a sandy slum that was once Tripoli's Jewish quarter.

Inside the Dar al-Bishi synagogue, faded Hebrew above an empty ark where Torah scrolls were once kept reads "Shema Israel" — "Hear, O Israel" — the beginning of a Jewish prayer. The floor is strewn with decades of garbage.

What was once a ritual bath next to the synagogue now houses impoverished Libyan families. In a nearby alley, three arched doorways in a yellow facade are decorated with Jewish stars of David. The building was once the Ben Yehuda Jewish youth club, said Maurice Roumani, a Libyan-born Israeli and Libyan Jewry expert. Barel's father, Eliyahu, taught Hebrew there.

The government now owns it.

Jews first arrived in what is now Libya some 2,300 years ago. They settled mostly in coastal towns like Tripoli and Benghazi and lived under a shifting string of rulers, including Romans, Ottoman Turks, Italians and ultimately the independent Arab state that has now descended into civil war.

Some prospered as merchants, physicians and jewelers. Under Muslim rule, they saw periods of relative tolerance and bursts of hostility. Italy took over in 1911, and eventually the fascist government of Benito Mussolini issued discriminatory laws against Jews, dismissing some from government jobs and ordering them to work on Saturdays, the Jewish day of rest.

In the 1940s, thousands were sent to concentration camps in North Africa where hundreds died. Some were deported to concentration camps in Germany and Austria.

Their troubles didn't end with the war. Across the Arab world, anger about the Zionist project in Palestine turned Jewish neighbors into perceived enemies. In November 1945, mobs throughout Libya went on a three-day rampage, burning down Jewish shops and homes and killing at least 130 Jews, among them three dozen children.

After Israel was founded in 1948, it became a refuge for Jews of ancient Middle Eastern communities, including those of Libya. Barel's father fled in 1949, and her mother soon after. Most were gone by the time Gadhafi seized

power in 1969. The new dictator expelled the rest, who were ordered to leave with one suitcase and a small amount of cash.

Jewish properties were confiscated. There was no way to determine how many. Debts to Jews were officially erased. Jewish cemeteries were turned into dumping grounds or built over, and most of the dozens of synagogues around the country were either demolished or put to different use. Some became mosques. A community that numbered about 37,000 at its peak vanished.

Inside Libya, the memory of Jews is fading. Elderly Muslim residents who remember their neighbors stay silent, worried they'll be accused of being Jewish sympathizers.

"There were Jews here once, but they left," said one Muslim resident of Tripoli's old Jewish quarter. He nervously shrugged when asked of their fate.

Still, the Libyan Jewish community left small legacies behind.

Their famous fish stew, known as hraimeh, is widely eaten in Libya today. Recently, a government official accompanying international reporters to a seafood restaurant in Tripoli called it "Jewish food" as he hungrily scooped it up. Muslims who defy their faith's ban on alcohol imbibe homemade bocha, a fig-based spirit once made by local Jews.

Today, Libyan Jews and their descendants number around 110,000. Most live in Israel, with others in Italy and elsewhere. None, if any, have any desire to return as residents, but Moussa Ibrahim, a spokesman for the embattled Gadhafi government, said they would be allowed back — if they first disavowed their Israeli citizenship. "They cannot have both," Ibrahim said.

The Benghazi-based rebel government would not comment on whether it had any intention of mending relations with the country's old Jewish community. Spokesman Jalal al-Gallal would say only that there would be "freedom of religion" in a future Libya.

Roumani, the Libyan Jewry expert, said he has a yearning to return, but knows that the places he knew are long gone.

Roumani described a memory of himself as a child in Benghazi: He is walking to synagogue with his father, listening to a chanted recitation of the Quran, the Muslim holy book, coming from a radio in a nearby cafe.

The synagogue is now a Coptic Christian church. His father's grave was lost when Gadhafi's regime built over the cemetery.

COMMENTS BY DENNIS MILLER*(From the internet)*

For those who don't know, Dennis Miller is a comedian who has a show called Dennis Miller Live on HBO. Although he is not Jewish, he recently had the following to say about the Middle East situation:

'A brief overview of the situation is always valuable, so as a service to all Americans who still don't get it, I now offer you the story of the Middle East in just a few paragraphs, which is all you really need.

Here we go:

The Palestinians want their own country There's just one thing about that: There are no Palestinians . It's a made up word. Israel was called Palestine for two thousand years. Like 'Wiccan,' 'Palestinian' sounds ancient but is really a modern invention. Before the Israelis won the land in the 1967 war, Gaza was Owned by Egypt , the West Bank was owned by Jordan , and there were no Palestinians.'

As soon as the Jews took over and started growing oranges as big as basketballs, what do you know, say hello to the 'Palestinians,' weeping for their deep bond with their lost 'land' and 'nation.'

So for the sake of honesty, let's not use the word 'Palestinian' any more to describe these delightful folks, who dance for joy at our deaths until someone points out they're being taped. Instead, let's call them what they are: 'Other Arabs Who Can't Accomplish Anything In Life And Would Rather Wrap Themselves In The Seductive Melodrama Of Eternal Struggle And Death.' I know that's a bit unwieldy to expect to see on CNN. How about this, then: 'Adjacent Jew-Haters .' Okay, so the Adjacent Jew-Haters want their own country. Oops, just one more thing:

No, they don't . They could've had their own country. Anytime in the last thirty years, especially several years ago at Camp David . But If you have your own country, you have to have traffic lights and garbage trucks. And Chambers of Commerce, and, worse, you actually have to figure out some way to make a living.

That's no fun. No, they want what all the other Jew-Haters in the region want: Israel . They also want a big pile of dead Jews, of course that's where the Real fun is -- but mostly they want Israel ..

Why? For one thing, trying to destroy Israel - or 'The Zionist Entity' as their textbooks call it -- for the last fifty years has allowed the rulers of Arab Countries to divert the attention of their own people away from the fact that

they're the blue-ribbon most illiterate, poorest, and tribally backward on God's Earth, and if you've ever been around God's Earth, you know that's really saying something.

It makes me roll my eyes every time one of our pundits waxes poetic about the great history and culture of the Muslim Mideast. Unless I'm missing something, the Arabs haven't given anything to the world since Algebra, and, by the way, thanks a hell of a lot for that one.

Chew this around and spit it out: Five hundred million Arabs; five Million Jews.

Think of all the Arab countries as a football field, and Israel as a pack of matches sitting in the middle of it. And now these same folks swear that if Israel gives them half of that pack of matches, everyone will be pals..

Really? Wow, what neat news.

Hey, but what about the string of wars to obliterate the tiny country and the constant din of rabid blood oaths to drive very Jew into the sea? Oh, that? We were just kidding.

My friend, Kevin Rooney, made a gorgeous point the other day: Just reverse the Numbers. Imagine five hundred million Jews and five million Arabs. I was stunned at the simple brilliance of it. Can anyone picture the Jews strapping belts of razor blades and dynamite to themselves? Of course not.

Or marshaling every fiber and force at their disposal for generations to drive a tiny Arab State into the sea? Nonsense.

Or dancing for joy at the murder of Innocents? Impossible.

Or spreading and believing horrible lies about the Arabs baking their bread with the blood of children? Disgusting.






No, as you know, left to themselves in a world of peace, the worst Jews would ever do to people is debate them to death.

However, in any big-picture strategy, there's always a danger of losing moral weight. We've already lost some. After September 11th our president told us and the world he was going to root out all terrorists and the countries that supported them. Beautiful. Then the Israelis, after months and months of having the equivalent of an Oklahoma City every week (and then every day) start to do the same thing we did, and we tell them to show restraint.

If America were being attacked with an Oklahoma City every day, we would all very shortly be screaming for the administration to just be done with it and kill everything south of the Mediterranean and east of the Jordan.

JULY, 2011

SIVAN/TAMUZ, 5771

| Sun | Mon | Tue | Wed | Thu | Fri | Sat |
|--|-----------|-----------|-----------|---|---|---|
| | | | | | <i>1</i>  8:12 | <i>2</i> 30 Sivan Hukat Rosh Chodesh Ends 9:21 |
| <i>3</i> 1 Tamuz Rosh Chodesh | <i>4</i> | <i>5</i> | <i>6</i> | <i>7</i> | <i>8</i>  8:11 | <i>9</i> 7 Tamuz Balak Ends 9:19 |
| <i>10</i> Breakfast Club With Dr. Bunie Veeder 9:45 AM | <i>11</i> | <i>12</i> | <i>13</i> | <i>14</i> | <i>15</i>  8:08 | <i>16</i> 15 Tamuz Pinchas Ends 9:15 |
| <i>17</i> | <i>18</i> | <i>19</i> | <i>20</i> | <i>21</i> Sisterhood Luncheon & Fun & Games 12 Noon | <i>22</i>  8:03 | <i>23</i> 22 Tamuz Matot Ends 9:10 |
| <i>24</i> | <i>25</i> | <i>26</i> | <i>27</i> | <i>28</i> | <i>29</i>  7:57 | <i>30</i> 29 Tamuz Masei Ends 9:04 |
| <i>31</i> | | | | | | |

AUGUST, 2011

AV/ELUL, 5771

| Sun | Mon | Tue | Wed | Thu | Fri | Sat |
|-----------|---|--|--|-----------|---|---|
| | <i>1</i> ¹ Av Rosh Chodesh Program Committee Meeting 8:00 PM | <i>2</i> | <i>3</i> | <i>4</i> | <i>5</i>  7:49 | <i>6</i> ⁶ Av Devarim Ends 8:56 |
| <i>7</i> | <i>8</i> Erev Tisha B'Av Services 7:45 PM | <i>9</i> Tisha B'Av Fast ends 8:52 | <i>10</i> | <i>11</i> | <i>12</i>  7:40 | <i>13</i> ¹³ Av Va-etchanan ends 8:47 |
| <i>14</i> | <i>15</i> | <i>16</i> | <i>17</i> | <i>18</i> | <i>19</i>  7:31 | <i>20</i> ²⁰ Av Ekev Ends 8:37 |
| <i>21</i> | <i>22</i> | <i>23</i> | <i>24</i> | <i>25</i> | <i>26</i>  7:20 | <i>27</i> ²⁷ Av R'ei Ends 8:27 |
| <i>28</i> | <i>29</i> | <i>30</i> Rosh Chodesh | <i>31</i> ¹ Elul Rosh Chodesh | | | |