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CAMP BEN FRANKEL HAD A GREAT START

Well, Camp Ben Frankel officially started and ended another year in Southern Illinois. The counselors and staff caravanned down to camp on Sunday, June 6 to start getting the camp set up. It was a beautiful day to get the camp started.

Everyone was excited to get together and tell stories of life that has happened since last they met. I was busy trying to learn who everyone is and where they fit into the camp. The two Israeli Scouts and Israeli Song Leader were on hand to start getting used to the staff and camp as well as to teach us new songs and learn the old ones. We were set for a week, filled with learning, unpacking the camp, singing, dancing and laughing until we cried. This was to be a week full of staff bonding, planning and coordinating all of the activities that would take place for the next three weeks.

A moment in time: On Wednesday morning, June 9, we woke up at 6:45 am and prepared for flag raising, tefillah and then breakfast. It had rained quite a bit that night and we woke to cloudy skies and drizzling rain. First the rain stopped in time for flag raising, and as we moved to the outdoor Beit Knesset, the sun began to peek from behind the clouds. As we stood and davened, facing the woods to the

east, the temperature was perfect, and there was the smell of fresh air and fresh rain all around us. There was the sound of rain drops hitting the tin roof as the wind brushed rain drops off the leaves. It was one of the most magnificent davening experiences of my life.

All part of the Magic we call Camp Ben Frankel.

B'Shalom,

Ricky Kodner
Director Camp Ben Frankel

FACTS ON JEWISH CAMPING

- People who attend Jewish summer camps are more likely to join synagogues, contribute to their local Jewish Federations, and become leaders in the Jewish community.
- A Jewish camping experience can help children figure out what Judaism means to them.
- Jewish camps give children the opportunity to experience Judaism in a safe setting.

Information from
www.jewishcamp.org—The
Foundation for Jewish Camping

NOTES FROM ISRAEL

In May, a flotilla left the coast of Turkey headed for Gaza in an effort to break the Israeli blockade over Gaza. When contacted by the Israel Defense Force and told to dock for inspection, five of the six ships complied with Israeli's request. The sixth ship refused to comply and, after being boarded by Israeli soldiers, attacked them with knives, blunt objects, and weapons taken from the soldiers.



Once again, Israel was guilty in the court of public opinion before the soldiers ever even boarded the ship. Israel is constantly placed in the difficult

position of protecting herself from terrorism on her borders while fighting a war of public opinion. The flotilla was used to exploit this difficult position. Groups like Hamas and Hezbollah are experts at creating positive public press. They know that, if they fire rockets out of schools and hospitals, Israel will have no choice but to target these places. They know if they deprive the people of Gaza humanitarian aid, Israel's blockade will be blamed. Now, with Iran (and possibly Lebanon) sending their own flotilla, Israel is once again forced to choose between the safety of its citizens and the approval of the world. That is why it is now more important than ever that we stay informed about the current situation and pressure our local and federal politicians to stand by Israel. As



Americans, we know all too well the devastating effects of terrorism. We must insist that our leaders stand by Israel in saying that no country should ever have to justify protecting its citizens from terrorism.

Michael Schachter

FROM THE EDITOR

The Jewish summer camp experience has a special place in my heart. I came to it late—my first summer away was when I was 15—but once I started I couldn't stop. I spent two summers as a camper, spent a summer in Israel, and then spent the majority of the next 13 years on staff. I met my best friends at camp, met my husband at camp, and now continue to spend the summers at camp with my family. I loved being a camper, but I continue to love it even more every year. I love that I can give my children the experience of living in a completely Jewish community—where they can feel safe in what they believe, have pride in their tradition and who they are, don't have to worry about kashrut, don't have to feel different. It's easy being Jewish at camp, and having that foundation during the summer makes it easier to be Jewish the rest of the year too, when it isn't always so easy.

I'm writing this now from my cabin at camp, listening to the sounds of the campers playing on the sports fields and someone practicing piano off in the distance. I think of the campers at Ben Frankel, some experiencing camp for the first time, others coming back for more, and I'm happy to know others are continuing on the same road I've traveled. There is no place else I want to be.

Ann Lesley Rosen

COMMUNITY NOTES

Mazel Tov to **Esther Edelman** who turned 91 in May.

Mazel Tov to **Mimi Wides** on celebrating her 90th birthday on June 10.

Mazel Tov to **Sydney Appleton** (father of Sara Faye Marten) who will celebrate his 91st on July 19.

Mazel Tov to **Lenora Fisher** on the birth of a granddaughter, Keira Elisabeth Fisher, born March 17.

Condolences to **Lenora Fisher** on the death of her father, Roland Reiher, who died on June 2 in Bonita Springs, Florida.

Congratulations to **Josh Bernstein** on his Bar Mitzvah which took place at Camp Ben Frankel on July 3, 2010.

Welcome back to **Adrienne Storch** who recently returned to Herrin, IL to join the family business.

TZEDAKAH: HELP MAKE A DIFFERENCE

Judaism emphasizes there is a religious obligation to perform charity and philanthropic acts as part of living a spiritual life. Tzedakah (unlike philanthropy which is completely voluntary) is seen as a religious obligation which must be performed regardless of financial standing. The Jewish ideals of tzedakah were summarized and taught by Maimonides. He taught that tzedakah is like a ladder which has eight rungs, from bottom to top. Each step you climb brings you closer to heaven.

- The person who gives reluctantly and with regret.
- The person who gives graciously, but less than one should.
- The person who gives what one should, but only after being asked.
- The person who gives before being asked.
- The person who gives without knowing to whom he or she gives, although the recipient knows the identity of the donor.
- The person who gives without making his or her identity known.
- The person who gives without knowing to whom he or she gives. The recipient does not know from whom he or she receives.
- The person who helps another to become self-supporting by a gift or a loan or by finding employment for the recipient.

Every year members of the Jewish Federation are asked to make a pledge to the Federation's Annual Campaign. When you receive your pledge card some of you might think to yourself: "Is it that time already?" Another question might be: "What has the Federation done for me?" And finally, some of you might think: "I have already been solicited by several other charitable organizations to which I have contributed, so why do I need to give to the Federation?"

Now—more than ever before—the Jewish Federation of Southern Illinois, Southeast Missouri, and Western Kentucky needs your support. Members' pledges allow the Federation to help our brothers and sisters in Israel, support Camp Ben Frankel, allow us to participate in the Shaliach (Israeli Emissary) Program, and allow the Federation to provide social services to those in need during these difficult economic times.

So now, when you receive your pledge card for the Annual Campaign, you can be assured that not only does your tzedakah make a difference, but your questions can be answered: the SiMoKy Federation is active in our Jewish Community, interested and involved in causes of concern to Jews worldwide as well as here at home, and worthy of your support.

Burton Zwick, President
Bill Bruns, Secretary

WE WANT TO HEAR FROM YOU!

NEXT DEADLINE: JULY 15

Send us your news, accomplishments, recipes, etc.
Submissions can be sent to
simokynews@gmail.com.

In anticipation of our September issue, please send in your
High Holiday schedule
as soon as it is ready.

THANK YOU!

PINEAPPLE BLINTZ SOUFFLE

For Batter:

1 stick butter
1/3 cup sugar
6 eggs
1 1/2 cups sour cream
1/2 cup orange juice
1 cup flour
2 tsp baking powder



For Filling:

1 box 8 oz. cream cheese
1 pint small curd cottage cheese
2 egg yolks
1 tbsp sugar
1 tsp vanilla
1 can crushed pineapple

Directions:

For Batter: Soften butter, add 1/3 cup sugar, 6 eggs, sour cream, orange juice, flour, baking powder. Blend with mixer until smooth.

For Filling: Cut cream cheese into pieces. Add cottage cheese, 2 yolks, 1 tbsp sugar, 1 tsp vanilla and pineapple. Combine in large bowl and mix well.

Grease bottom of 9x13 glass dish and pour half of the batter into the dish. Add the filling by tablespoons on to the batter. Pour the remainder of the batter on top.

Bake at 350 F for 1 hour.

SHLICHA REPORT: TISHA B'AV

BY LILACH RISH

Tisha B'Av, the ninth day of the Hebrew month of Av, is a day that commemorates the destruction of the Holy Temple in Jerusalem.

Jerusalem has often been called the "center" of the world. For us as Jews, Jerusalem is always in the center of our thoughts. In Jewish weddings, when a new Jewish home is established in the Canopy (Chuppah) under G-d and in front of family and friends, we all remember the destruction of the Holy Temple. We break the cup and bless:

**"If I forget you Jerusalem
May I forget my right hand
May my tongue cleave to the roof
of my mouth
If I ever don't think of you
If I don't raise up Jerusalem above
my highest joy" (Psalms 137:5,6)**

The Temple is the Earthly representation of a house for G-d who dwells in His city, Jerusalem. G-d chose Jerusalem and the Temple in order to "cause His name to dwell" upon the face of the Earth.

"As the navel is set in the center of the human body, so is the land of Israel the navel of the world... situated in the center of the world, and Jerusalem in the center of the

land of Israel, and the sanctuary in the center of Jerusalem, and the holy place in the center of the sanctuary, and the ark in the center of the holy place, and the foundation stone before the holy place, because from it the world was founded."

(Midrash Tanchuma, Qedoshim)

Unlike many who have referred to Mt. Sinai as G-d's dwelling place, Sinai was never identified as the dwelling place of The Most High G-d. The Earthly dwelling has been given to only one permanent location, that being the location of Solomon's Temple in Jerusalem of which has long been laid to ruin—"The ways of Zion do mourn. All her gates are desolate." Only its foundation, the sacred rock, is still known today and there now stands Al Aksa Mosque or Dome of the Rock, a holy site to Islam.

An old adage claims that history does indeed repeat itself. Sadly, this has indeed proven true over and over again for Israel during the three-week period known as "Between the Straits" (Bein Ha-mezarim) and/or "The Dark Time," between the 17th

of Tammuz (Shiv'ah Asar be-Tammuz, when the Babylonians took the walls of Jerusalem) and the 9th day of Av (Tisha B'Av, when the city ultimately fell).

According to Zecharia 8:19, lamentations were observed 4 times per year: in the fourth month because of the conquest of Jerusalem, in the fifth month because of the burning of the Temple, in the seventh month because of the assassination of Gedaliah, and in the tenth month because of the beginning of the siege of Jerusalem.

Tisha B'Av is a time of deep mourning for the loss of the Holy Temple. The First Temple was destroyed on the 9th day of Av by the Babylonians in BCE 586 and the Second Temple (Beit Hamikdash) was demolished by the Romans in 70 AD.

This year the fast of Tisha B'Av will be celebrated on July 20.

The Western Wall, located in Jerusalem, is also known as "The Wailing Wall." It is the stone remnant of what is left of the Holy Temple stained with the dried tears of the thousands upon thousands of Jewish mourners who weep over its loss, but yearn for its rebuilding. For so long a time, it has been a symbol of sorrow, hope, and a promise of Jewish redemption. Hope is found mentioned in Isaiah 51:3, when the early prophets revealed a future time when Zion will be comforted, and to Messianic believers also in Revelation 21:4: "And G-d shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."



The Mishna explains the fast because of five tragedies that befell Israel on this day:

- The Israelites would not enter the Promised Land of Israel; the Israelites were forbidden entrance to the Promised Land, judged to wander the desert wilderness for 40 years because the spies returned to the Jewish encampment with an evil report on the Land of Israel. This caused fear and rebellion among the people which brought judgment from G-d.
- The destruction of the First Temple
- The destruction of the Second Temple
- The capture of Betar
- The city of Jerusalem was overtaken.

Many bad things have happened to the Jewish people throughout history on Tisha B'Av. During Tisha B'Av, Solomon's Temple, the First Temple, was destroyed by the Babylonians which began the 70-year captivity. The Babylonians worshipped among their deities, the god Jupiter, who was equated with Marduk. At the time, the Babylonians thought Marduk to be more powerful because he conquered Judah. The resulting victory shifted many Judeans' loyalties and this brought about the unfaithfulness and idolatry of Judah. Later, the destruction of the Second Temple occurred on Tisha B'Av which began the 1,931 year exile.

During Tisha B'Av, the Romans destroyed the Temple Mount and plundered Jerusalem. The Bar Kochba revolt (aka Simon Bar Kochba, a Mashiach-type to the



Jews) was halted by Emperor Hadrian (135 CE), and the fortress of the Betar rebellion was overrun. The following year Hadrian built a pagan Temple of Jupiter with a city dedicated to the god, Jupiter (the Babylonian Marduk), on the original Temple site. Hadrian renamed Jerusalem *Aelia Capitolina* and also renamed Judea ***Palestine***. The Jews were forbidden entrance to the city, and even to look upon it. Later in history, the Temple Mount was again renamed by the Muslims as *Al Aksa Mosque* and Dome of the Rock.

Christians continued the lamentations of Israel when Pope Urban II began the First Crusade, and in 1290, where the Jews were removed from England under King Edward I. In 1492, the Spanish Inquisition removed Jews from Spain, and in this same year, the Messianic Jew, Christopher Columbus, sailed in search of the New World and hopes for the future.

This may be true for those who immigrated to America, but not so for those throughout many parts of Europe. In 1555, the Jews were separated and moved into a Roman ghetto, and in 1914, World War I began which lead to the eventual rise

of Hitler. In 1942, Nazism, World War II, and the Holocaust killed Polish Jews from the Warsaw Ghetto who were taken by the Nazis on Tisha B'Av, deported, and numbered among the 800,000 innocent victims exterminated at Treblinka.

In 1990, the Gulf War begins, and Saddam Hussein raised his fist against Kuwait and the world; and in a symbolic representation of Marduk and Hadrian's planetary deity, the comet Shoemaker-Levy 9, in 1994, smashed 20+ fragments into the planet Jupiter striking the planet with an estimated energy equivalent of 6,000,000 megatons of TNT. The resulting explosions created a scattering of fireballs that left behind huge, dark variations on the planet's surface.

For many traditional Jews, it is believed that the Mashiach, meaning "anointed one," the Jewish King, will appear on Tisha B'Av to rebuild the 3rd Temple on the location of the present-day Temple Mount. He will be born of the Tribe of Judah whose symbol is the lion, representing the month of Av. "Behold, the people shall rise up as a great lion, and lift up himself as a great lion."

TISHA B'AV

BY RABBI ANDREW J. COHEN

For the Jewish People, Tisha B'Av has truly been a day that has lived in infamy. On 9 Av 2448 (1312 BCE), 12 Israelite spies returned from reconnoitering Israel with a derogatory assessment about the Land—prompting many Jews to bemoan their fate of having to settle in what they thought was an undesirable homeland. They wailed in despair, lamenting “*Soon our enemies will be our masters.*” Such ingratitude perpetrated G-d’s punitive response: “Tonight your weeping is unfounded. But I swear that I will set this night to be an occasion for weeping throughout the generations.”

And thus was our lot on this fateful day throughout Jewish history, an entire litany of miser: in 421 BCE the First Temple was destroyed, with

100,000 Jews slaughtered; 70 CE, the Second Temple was destroyed, with 2.5 million Jews annihilated due to war, famine and disease, millions exiled, and 100,000 sold into slavery; 132 CE, Bar Kochba’s revolt was crushed in Beitar, with 10,000 Jews murdered; 1095, the First Crusade, with tens of thousands of Jews butchered, and numerous shtetls obliterated; 1290, Jews expelled from England, and in 1492, the Expulsion from Spain; in 1914, Europe explodes with the outbreak of WWI; and in 1942, the liquidation of the Warsaw Ghetto; 1994, the bombing of the Jewish Community Center in Buenos Aires, 86 Jews dead, 300 injured.

All of these tragic events befell us on the 9th of Av. However, Jewish tradition has it that the Redeemer, the Messiah, will also be born on this day, and he shall ultimately complete the job of defeating the enemies of the Jewish People who are banded

together in a world war against us, of gathering in the exiles, and rebuilding the Third Temple.

One of the crucial messages of Tisha B'Av for our generation is that being a Jew is not just about victimhood. We aren’t Jewish just because of anti-Semitism. Our strength does not come from being persecuted. Rather, our strength and glory are predicated upon Torah and mitzvot. We must study Torah in depth, and learn clearly the practice and philosophy of the mitzvot. That elevates and transforms the world, and is the true essence of Tikkun Olam.

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