

# THE TEMPLE TIMES

September 2024 | Av/Elul 5784 | Vol. 15.1

**Temple Beth El**  
UTICA, NY



## President's Message

*Marsha Silverman*

The lazy days of summer were not so lazy!

Many friends gathered at Symeon's to wish Mundy a fond farewell after many years of dedication to Temple Beth El. I learned how many things work at temple from Mundy and her dedication over the years made an impression. She truly loved what she did for the congregation, and we are deeply appreciative. We wish her well and if anyone would like to send a note or give her a call, I am sure she would love to hear from you [ask the temple for her new address].

The last weekend of July we celebrated the Bar Mitzvah of Ian Witonsky. He made his family and our congregation proud. His studies with Rabbi Geier shined as he took command of the service. Ian continues to participate in Shabbat services,

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## Shabbat Services

Friday Evening: 5:30 pm

Saturday Morning: 9:30 am

*Join us at Temple or on Zoom*

and we look forward to him being called to the Torah. Congratulations to Mitch, Roseanne, Sarah and Ian.

On Shabbat of August 2nd, we dedicated the evening to Rabbi and Aliza Gerstein. After 37 years in the area, they have moved to Vestal, NY to be near their daughter and family.

Rabbi was on the Bimah for 21 years serving our congregation and the community. He was chaplain for NYS Corrections, a member of the military reserves and an educator and confidant to many. Aliza participated in many ways by teaching, a member of the ritual committee, volunteering and an active member of Sisterhood. Ask the temple for their new address.

The community gathered for Erev Tisha B'Av at the JCC for dinner and a movie. The entire film was created from thousands of paintings! It explained the story behind the destruction of the Second Temple and why it came to be. Rabbi Geier compared it to what might be happening presently in Israel.

For those of you who could not make it, another showing is possible. History is a great teacher if only we would learn the lessons.

As the summer winds down and we start preparation for 5785, please watch for information about Selichot September 28th and the annual services at the cemetery.

I am looking forward to many shared community events.

Please say a prayer for the hostages,  
**Marsha**



## Rabbi's Message

*Rabbi Gustavo Geier*

A few months ago, I was invited to a conference by Dr. James Zogby. It was an interesting and concerning experience for me because I heard firsthand the half-truths that the Arab world

proclaims against the State of Israel. Many of these proclamations are echoed in the anti-Israel demonstrations that curiously began to spread right after the massacre and kidnapping on October 7th by the terrorist group Hamas.

There are many things that are truly worrisome and striking. It's understandable that Mr. Zogby holds conferences across the country for those who want to fuel this anti-Israel and anti-Semitic hatred. What is strange is that he is an advisor to the U.S. government on Middle Eastern affairs.

It is somewhat understandable that the media would support groups with histories and current activities tied to terrorism, considering Iran is behind a vast plan of misinformation and agitation. Many people, instead of seeking serious information, simply take at face value what they easily see in videos made and shared on social media. What is perplexing is that organizations like the Red Cross and the United Nations would partake in this biased ignorance, despite being organizations supposedly dedicated to neutral positions that help resolve conflicts rather than inflame them by taking sides.

This is a clear manifestation of anti-Semitism, anti-Judaism, and anti-Israelism.

I came across an incredibly insightful interview that sheds some light on all this misinformation regarding the conflict and the war we are

currently experiencing. The interviewee is Francisco Gil White, a professor at ITAM, a political anthropologist, and historian. He holds a master's in social sciences from the University of Chicago and a Ph.D. in Evolutionary and Sociocultural Anthropology from the University of California, Los Angeles.

This time, I'll simply transcribe some of his answers to share with you. It may take more than one Temple Times due to its length.

We can't talk about Palestinians before 1920 because it was in 1920 when the British Mandate for Palestine was created. Before that, no one in that area would say 'I am Palestinian,' and there was no traditional or formal territorial demarcation in the Ottoman Empire called Palestine. The inhabitants of that area referred to the place as Bilad al-Sham. They considered themselves to be in Syria, to be part of Syria. That's how they saw it.

'Palestine' is a term that was mainly used in the West because it comes from when the Roman Empire concluded a genocide against the ancient Jewish people. In the 1st and 2nd centuries, in 135 C.E., the genocide ended with the defeat of Bar Kokhba. After the Romans completed this genocide, they could now impose themselves over the Jews as they wanted. Besides banning conversion to Judaism under penalty of death and other measures that completely devastated the city of Jerusalem, they changed its name to Aelia Capitolina and changed the name of the province, which had been called Judea after the Kingdom of Judea, to Syria-Palestina, and prohibited Jews from entering.

In what had been Jerusalem, they built a Greek city. They imported many Greeks to live there. So, what the Romans were doing was an ethnic cleansing process. They were trying to erase the Jews from their own land. That's where the name Palestine comes from. Politically speaking, Palestine means: 'This is not Jewish land, and Jews are not allowed.' That's what it means politically. Well, that's the function of Palestine. Etymologically, it means something else. It means the land of the Philistines. But obviously, it made no geographical, historical, or political sense to call that Syria-Palestina because the Philistines had ceased to exist centuries earlier. Long before the Romans decided to give the place this name, the Philistines were no more. The political purpose of renaming it was to say that it was not Jewish land.

By 1947, there was a vote in the UN to partition what had been the British Mandate for Palestine, and it's important to emphasize that the proposal was to create two states, one for the Jews and another for the Palestinian Arabs. The Jews accepted, even though much of the land that had been promised to them had already been taken away. They said that as long as they had something, they accepted this partition. The Arabs said no, we do not accept, we do not want a state. The leader of the Palestinian Arabs, Al-Husseini, said we don't want a state. And Hassan al-Banna, who was the Secretary General of the Arab League, publicly announced what they did want. He said: We are going to exterminate the Jews in the Middle East, announcing the 1948 war, which is the Israeli War of Independence. Hassan al-Banna, Secretary General of the Arab League and a disciple of Husseini, said this is going to be a massacre, like those of the Mongols and the Crusades.

This was what they wanted. And this is very

important because people believe that what is happening in the Middle East is a territorial dispute. That is a facade. There is no territorial dispute. We can clearly see this in the definition of Palestine adopted by the PLO.

The PLO defined Palestine as the territory invented by the British government in 1920. The British government in 1920 arbitrarily drew the territory they divided in the Middle East with France and said: 'This is the British Mandate for Palestine.' Two years later, they redefined it and took away what is now Transjordan. So, there was no reality to this term Palestine; they were inventing it. Palestine was a word used in Europe. It was not used in the Ottoman Empire, which had owned those lands for centuries. Palestine and Palestinians did not exist for anyone. Only starting in 1920, when the British Empire drew this territory and promised the League of Nations that it would be a Jewish homeland so that they would be allowed to control that territory. That was the condition to which they committed when they took possession of what was called the British Mandate for Palestine.

To understand the conflict, we must go back years in history. When we talk about this alleged territorial dispute, it's also important to understand that this Palestinian Arab movement was never a movement that emerged from grassroots pressure. Instead, it has always been directed from above by its leaders. It seems like a movement, but it is an issue of the Arab elites.

When the Zionist Jews began to arrive in the British Mandate for Palestine, many small Arab landowners wanted to sell their lands to the Zionists who were arriving to cultivate them. Because another important point to clarify is that no one had their land forcibly taken away. People have this idea in their heads that the Zionist Jews arrived there because the model



they are presented with is that of colonialism. So, they are constantly told that Israel is a colonialist country that dispossessed the natives of their own land, of their place, etc.

The history is not that. The history is that the Zionist Jews arrived and bought land from the Arab landowners who had titles and wanted to sell, and many wanted to sell. And Amin al-Husseini, who is the founding father of the Palestinian Arab movement, who came from one of the most powerful aristocratic landowning families in the entire region of the Arabs, would threaten the small Arab landowners with his gang of terrorists, saying: 'Woe to you if you dare sell your property to these Jews who are buying it and paying exorbitantly. Woe to you! Because if you sell, we'll come and kill you and your entire family,' and they would follow through on those threats.

People ended up terrified; the small landowners no longer dared to sell their properties to the Jewish Agency, which was the organization responsible for managing the lands before the creation of the State of Israel. Then Husseini would come with the same thugs and say that he would buy them, and he would buy them at rock-bottom prices, consolidate them, and sell them to the Jewish Agency in larger estates to become kibbutzim and other communities.

With that money, because he sold them for exorbitant prices, he financed terrorism against the Jews themselves.

This is the founding father of the Palestinian Arab movement. But what is very important here is that he was an aristocrat. This was the most powerful family among the Arabs living there. They were the ones organizing terrorism. The common Arab people did not want to kill Jews. The lower-class Palestinian Arabs were

benefiting from the Zionist immigration to the Mandate because it was creating an economic boom.

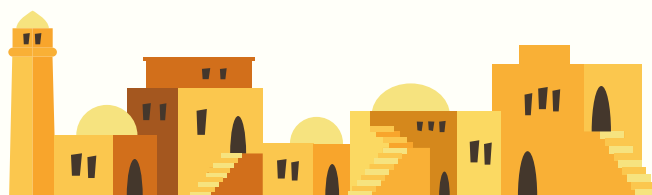
The social structure that existed in the British Mandate for Palestine, in what was the Arab society, consisted of highly unproductive estates owned by aristocrats. And below them were peasants who were semi-slaves of these Arab feudal lords. They had unpayable debts and therefore couldn't leave. They were socially and economically trapped.

In contrast, the Zionists arrived, bought the land, and the former peasants were freed and could now freely find employment in the industries that the Zionist Jews were creating, in the kibbutzim, and new cities, and their lives improved because they went from being slaves to being employees earning decent wages and able to pay off their debts.

To be continued in the next Temple Times...

For now, I just want to add that I wish all of us to be inscribed and sealed for a good year. May we see peace in Israel and in the whole world and may those who sow blind hatred encounter people who think, research, and do not remain in unfounded and blind hatred.

Le Shana Tova Tikatevu VeTechatemu!



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- Kelli Kirshtein

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- Ann & Norman Siegel

**In Honor of:** Rabbi Stanley & Aliza Gerstein

- David & Sharon Goldenson

**In Honor of:** Ian Joshua Witonsky becoming a Bar Mitzvah

- David & Sharon Goldenson

**In Honor of:** Murray Kirshtein's birthday

- Kelli Kirshtein

**In Honor of:** Judy Finer's birthday

- Anne Calabrese & Wayne Meyers

**In Honor of:** Marsha Silverman for all she does

- Sherry Cooperman

**In Honor of:** Mark Smith and Julie Cain for all the help with family cemetery information.

- Sherry Cooperman

**In Honor of:** Mundy Shapiro to thank her for her friendship and years of devoted service and care for TBE along with her husband and, our friend Stanley. Wishing Mundy all the very best now and always

- Sherry Cooperman

### THE CEMETERY FUND

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- Charles Manning



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Ruth does not charge to do this but asks that you donate to Temple Beth El, in the amount you choose.

If you do not have a case to store your tallit, there is a lovely selection that can be purchased from the gift shop.



## *Temple Beth El New Year's Greetings*

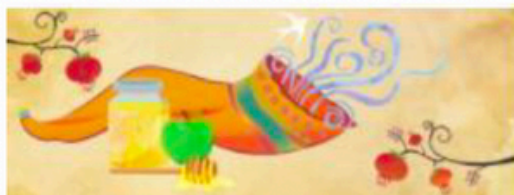


*Temple Beth El is again putting New Year's Greetings from our Congregants in the October bulletin . Please complete the form below and send it to Temple with your check for \$10.00 to be included in our New Year's Greetings to friends and family.*

*All forms must be received by September 10<sup>th</sup> , 2024  
to be printed in the October bulletin.*

*It is a mitvah to wish L'Shana Tovah to one and all.*

*Thank you in advance and L'Shana Tovah to friends and family.*



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Name \_\_\_\_\_

*Send your greetings to:  
Temple Beth El,  
1607 Genesee Street,  
Utica, NY 13501*



# SIMCHA GRAMS OCTOBER



## OCTOBER BIRTHDAYS

## Oct

## OCTOBER ANNIVERSARIES

## Date

OCTOBER BIRTHDAYS	Oct	OCTOBER ANNIVERSARIES	Date
Cis Rogers	03	Mark and Diane Kall	10/5/91
Sam Stern	03		
Rosalyn Philipson	08		
Leo Orkin	11		
Jeremy Schor	12		
Chet Cohen	14		
Sherry Cooperman	14		
Adam Hirshfield	21		
Norman Siegel	26		
Barry J. Benson	28		
Michael Foote	30		

## CELEBRATE YOUR SIMCHAS WITH TEMPLE BETH EL

Please call the temple office at 315-724-4751 or mail a check to add a birthday, anniversary, or another special celebration to our list of simchas.

Deadline: 15th of the month. Cost \$1.50 ea.

If submitting **by mail**, include the name and date of your simcha(s) as you wish it to appear on the simcha gram, as well as your telephone number and a check made out to the temple.

Mail to: Rae Rosenfeld, 3008 Oneida St, Sauquoit, NY, 13456



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*Divarta Bam*

*(And you shall teach them and you shall discuss them)*

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# TEMPLE CALENDAR & CLASSES

Class enrollment is now open! Contact us for more information

## SEPTEMBER 2024

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
<b>1</b> 	<b>2 Labor Day</b>  <b>Office Closed</b>	<b>3</b> TBE Beginner Hebrew Class 3:30 PM TBE Board Meeting 7:00 PM	<b>4</b> TBE Intermediate Hebrew Class 2:30 PM	<b>5</b> TBE Beginner Hebrew Class 3:00 PM  TBE Torah Class 5:30 PM	<b>6</b> TBE Hybrid Shabbat Services 5:30	<b>7</b> TBE Hybrid Shabbat Services 9:30 AM
<b>8</b>	<b>9</b> TBE Intermediate Hebrew Class 3:30 PM	<b>10</b> TBE Beginner Hebrew Class 3:30 PM	<b>11</b> TE Women's Club Lunch at Debbie's Café 12:00 PM TBE Intermediate Hebrew Class 2:30 PM TE Religious School 4:00-6:30 PM TBE Religious School 4:00 PM	<b>12</b> TBE Beginner Hebrew Class 3:00 PM TE Tikkun Middot Class 4:00 PM TBE Torah Class 5:30 PM TE House Committee 7:00 PM	<b>13</b> TBE Learn to use the Machzor 4:00 PM TBE Hybrid Shabbat Services 5:30 PM TE Shabbat Services 6:00 PM	<b>14</b> TBE Hybrid Shabbat Services 9:30 AM
<b>15</b>	<b>16</b> TBE Intermediate Hebrew Class 3:30 PM	<b>17</b> TE / TBE Men's Club Lunch at Debbie's Café 12:30 PM TBE Beginner Hebrew Class 3:30 PM	<b>18</b> TBE Intermediate Hebrew Class 2:30 PM  TBE Religious School 4:00 PM	<b>19</b> TBE Beginner Hebrew Class 3:00 PM  TBE Torah Class 5:30 PM	<b>20</b> TBE Learn to use the Machzor 4:00 PM TBE Hybrid Shabbat Services 5:30 PM	<b>21</b> TBE Hybrid Shabbat Services 9:30 AM
<b>22</b> 	<b>23</b> TBE Intermediate Hebrew Class 3:30 PM	<b>24</b> TBE Beginner Hebrew Class 3:30 PM	<b>25</b> TBE Intermediate Hebrew Class 2:30 PM  TBE Religious School 4:00 PM	<b>26</b> TBE Beginner Hebrew Class 3:00 PM  TBE Torah Class 5:30 PM	<b>27</b> TBE Learn to use the Machzor 4:00 PM TBE Hybrid Shabbat Services 5:30 PM	<b>28</b> TBE Hybrid Shabbat Services 9:30 AM  TBE Selichot Program 7:30 PM
<b>29</b> TBE Cemetery Service 10:30 AM	<b>30</b> TBE Intermediate Hebrew Class 3:30 PM					



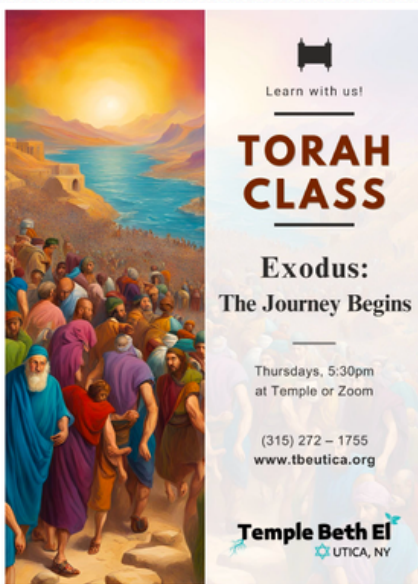
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## Yahrzeits

Yahrzeits observed during the week of September 7 to 13, 2024 4 to 10 Elul, 5784

These will be read from the pulpit on Friday September 6, 2024

Dr. Nathan K. Bernstein	Miriam Grubman	Joseph A. Plotka	Saul Silverman*
Lillian Shapiro Cramer*	Joseph Goldstone*	Anne Rebeck	Abe E. Samuels*
Ethel Cohen	Anna R. Harrison*	Abraham W. Rizika*	Joseph H. Sherman*
Leonard Cramer	Abe Jacobson*	Jack Stark*	Jane Targer*
Miriam F. Enright*	Moe Meyer*	Isidor Siegel*	Minnie Tumposky Toffler*
Jacob Friedlander*	Samuel W. Miller*	Mina Smith*	Sarah Wineburgh*
Ben Greenberg	Jacob O. Nusbaum*	Max Leonard Seld*	

Yahrzeits observed during the week of September 14 to 20, 2024 – 11 to 17 Elul, 5784

These will be read from the pulpit on Friday September 13, 2024

Irma Berger*	Johnny Dreels*	Sera Mine Levein*	Hymen Sitrin*
Family of Mrs. Rivkah Baril*	Harry M. Friedman*	Helen H. Mathiasen*	Leah Sladusky*
Family of Mrs. Chayah Barrat*	Dr. Saul Finer	Joe Polak*	Leon Sperling Family*
Joseph Brooks*	Rose Greene*	Leo Rudnick*	Herbert Spring
Harry Cramer*	Bessie C. Goldman*	Gerald Sherline*	Ethel Rose Solomon
Rachel Cominsky*	Hattie S. Galinsky*	Jessie K. Siegel*	Elias L. Sevilla*
Solomon Caplan*	Salimon Z. Kaplan*	Howard Slater	Eva Sugarman*
M. Donald Cohen*			Julius L. Weinstein*

Yahrzeits observed during the week of September 21 to 27, 2024 – 18 to 24 Elul, 5784

These will be read from the pulpit on Friday September 20, 2024

Norman Asher*	Freda L. Caro*	Evelyn Wineburgh Lacher*	Philip Simons*
Miriam Baker*	Ida Daniels*	Jessie Libbie Lazarus*	Rachel F. Sumberg*
Irma Lumberg Berger*	Lewis Fink*	Mildred Leve*	Wesley H. Smith
Morris Bittker*	Chaya Leibe Friedman*	Hinda R. Movsh*	Tillie Sonne
Diana Boff*	Lipman Fialko*	Sadie Oberman*	Fannie Silverman*
Samuel Bedzofsky*	Betty Fink	Robert Rosenfeld	Samuel Snyder*
Joseph T. Cramer*	Benjamin C. Grossman*	Eliaser Y. Rizika*	William E. Woods
George Cherr*	Dr. Harold Katzman*	Louis Sugarman*	Ethel Cone Wilcove*
Ida Cohen*	Morris Kay*	Hy Slakter*	Jennie Weinstein*

Yahrzeits observed during the week of September 28 to October 4, 2024 – 25 Elul to 2 Tishrei, 5785

These will be read from the pulpit on Friday September 27, 2024

Neville D. Barnett	Minnie Grossman*	Albert I. Mishket*	Sara Samuels*
Chaye Cohen*	Charles M. Karo*	Family Malachowski*	Lillian Shapiro*
Muriel Cohen	Adele L. Karo*	Abe E. Nathan*	Gershon Smith*
Jane Freeman*	Rose Kopel Krohn*	Harry Oberman*	Laurence R. Stone*
Katherine Freeman*	Morton D. Kowalsky*	Joseph Rubin*	Esther Simon*
Hilda H. Friedlander*	Adolph Lenchner*	Mary Lena Solomon*	Amelia Shacofsky*
Rose Frankel*	Rosalyn Lowen	Morris Shulman*	Ray K. Stone*
Mary Kaplan Greenfield*	Dr. Leonard Levinson*	Bernice Smith*	Milton Winter*
Birdye Goldwater*	George Mengers*	Florence L. Slater*	Eliahu Zuta*
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Dr. Stanley Gerstein, Rabbi Emeritus

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Marsha Silverman, Executive Director  
Marsha Silverman, President  
Mark Smith, Treasurer

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Dan Cohen             Dr. Bradley Sklar  
David Goldbas         Roseanne Witonsky  
Murray Kirshtein

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Julie Cain, Secretary

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### **Rabbi Geier**

Call/Text: (315) 272-1755  
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