

Whitestone Hebrew Centre Bulletin

12-45 Clintonville St. Whitestone, NY 11357



שלום

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Volume XXX No. 2

October 2020

Tishrei — Cheshvan 5781

Schedule of Sukkot Services*



First Night - Friday October 2nd - 6:00 PM
First Day - Saturday October 3rd - 9:30 AM & 6:00 PM
Second Day - Sunday October 4th - 9:30 AM



SH'MINI ATZERET

Friday October 9th - 6:00 PM
Saturday October 10th (Yizkor) - 9:30 AM



SIMCHAT TORAH

Saturday October 10th - 6:00 PM
Sunday October 11th - 9:30 AM



*Some of these Services will be streamed on Zoom
Details to follow by email and/or phone tree

Board of Trustees Meeting

Tuesday, October 20th -- 7:30 PM

(Meeting will be streamed on Zoom—Details to follow)



Congregation Meeting

Tuesday, October 27th — 7:30 PM

(Meeting will be streamed on Zoom—Details to follow)





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CHAG SAMEACH



SHEMINI ATZERET SIMCHAT TORAH

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FROM THE RABBI'S STUDY



With the passing of the High Holidays, I want to publicly thank my wife, your Rebbetzin, Sharon, for the incredible amount of work she did to make it all happen. Especially this year, affected as everything is by Covid-19, there were so many tasks, large and small, that had to be accomplished to make services and all that led up to them go smoothly. Setting up the seating plan was complicated by the need for social distancing. Masks and hand sanitizers were made available to all at every service. Sharon deserves much appreciation. Though, of course, I am saddened by having so many members unable to attend due to this virus, I am quite proud that WHC was open for business for those who were able to and wanted to attend in-person services. With only minor hitches, we were also able to stream the High Holiday services on Zoom for those unable to attend and we hope that they were beneficial to those stuck at home.

At the time of this writing, we are in the period of *Chol Hamoed*, the days between the first two and last two days of Sukkot. Sukkot began on the evening of Friday, October 2nd. Its first two and last two days, known as Sh'mini Atzeret and Simchat Torah, which this year begin at sundown on Friday, October 9th and end at dark on October 11th, are Holy Days, with the restrictions on activity that they bring, per Jewish Law. In between these first two days and last two days are five days known as *Chol Hamoed*, which unbeknownst to many, are halachically closer to Holidays than to weekdays. In many places, especially in Israel, people wear "Shabbos-clothes" the entire time, eat festive meals daily and take off work. For the first eight of the nine-day holiday all meals are to be eaten in a Sukkah and many Jews still sleep inside the Sukkah.

President's Message

Dear Friends and Fellow Congregants ,
It goes without saying that we are living through the most extraordinary times in a generation (or more). The ways and methods we use to get by are as varied as our individual circumstances. As we begin the New Year of 5781 we of course ask Hashem not only for health, but the strength to sustain and keep moving forward until life achieves something more resembling normalcy. In the past, my messages have always included urging all of us to keep in mind how many blessings the Master of The Universe bestows on us every day (whether we're aware of them or not).

However, this year, more than any other, I think about what I wish I knew when younger and if it were possible to tell that version of myself not to ever take anything or anyone for granted. And, when considering the sum total of our deeds and accomplishments of the past year to drop the concept of what we think we deserve, in favor of what we have actually earned. The distinction is subtle but potent.

Going forward, while we pray to be sustained during these difficult times, please know that the WHC is here to stand as your source of spiritual sustenance. I would like to also add, although there has been a break for a few weeks during the High Holidays, Rabbi Axelman has been conducting the Judaism 101 Classes on Zoom (accessible by phone as well) on Monday nights at 7:00 p.m. We will be resuming these shortly and I urge you to take advantage of this opportunity to ask whatever questions you may have on our faith (really—anything!) of a first rate Torah Scholar. I wish you all Health, Strength and Prosperity in the New Year

L'Shana Tova

Bruce Berenson

(Continued on page 3)

FROM THE RABBI'S STUDY

(Continued from page 2)

I want to thank Bruce Berenson, Joseph Wolkin and Ed (the husband of Michele from Peewee) for putting up our beautiful sukkah. We were able to have a kiddush in the sukkah for all four of the services on the first days of Sukkot and thanks to



Sharon's imagination, planning and hard work, we were also able to share a luncheon in the sukkah on this past Shabbos. Per Rabbi Samson Raphael Hirsch (19th-century Germany), there is an amazing message to be learned from the materials that go into making a Succah. Simply put, the walls of the Succah can be built of almost anything, from the flimsiest to the strongest materials. What makes the structure into a Succah is the *s'chach*—the material on the roof. *S'chach* must be something that grows, that is no longer attached to the ground and has not yet been formed by man's hands into something useful. The lesson: the protecting roof has essentially the character of being precarious, not firm, devoid of both the powers of Nature and of Man, and, in the fundamental nature of its material is the same for all people, their socio-economic situation notwithstanding. The separating, delimiting element, the walls, may have almost any degree of solidity desired, and in the kind of material used for them, completely free choice is allowed. The *s'chach* represents that which gives us protection; the walls, that which ensures our social privacy, expressing the thought: however greatly we may differ in the social conditions that separate us here below on earth, whether the space that one man calls his own is enclosed in marble walls, wooden ones, or walls that barely protect at all, in that which protects us from above we are all equal. The *s'chach* is the same for all; the beggar and the millionaire both are to reject both Man and Nature as the protective power of their lives. In living temporarily under *s'chach*, we are all to be reminded that, in what protects us and in God's eyes, we are all fundamentally the same.

This year, I was made aware of a long ago sermon from the recently deceased [Rabbi Dr. Norman Lamm](#). I will do my best to summarize it, using some of his exact words and paraphrasing the rest. Using the same information about what makes *s'chach* kosher, i.e., it must be something that grows, that is no longer attached to the ground and has not yet been formed by man's hands into something useful, Rabbi Lamm contrasts the nature of *s'chach* with that of man. "The sukkah symbolizes transience, impermanence, the weak and the feeble. The three laws of *s'chach*, therefore, are associated with mortality and finitude, with that which cannot survive. But man is more than *s'chach*! Man seeks permanence and endurance. All of life is, in a sense, the effort to overcome death. So much of life is a disguised attempt to achieve immortality; whether in healthy ways or in sick ways, whether in the form of great contributions to scholarship and

philanthropy; or simple social climbing and publicity seeking. We want to continue, to survive, to conquer the temporary and the ephemeral." Hence, to accomplish this, we must strive for the very opposite of the three laws of *s'chach*.

Unlike *s'chach*, man must transcend earth, the symbol of purely material existence. Man should not submit to the mistaken idea that there is nothing more to life and existence than this material world. Man must look beyond earth and look to that which points to heaven, to transcendence, that which lies beyond immediate sense experience, beyond this world alone.

The second requirement of *s'chach* is that it be severed from the ground, cut off from its origin. By the same token, if man is to be more than *s'chach*, then his redeeming quality must be that he remain rooted and fixed in a framework of value and meaning. For man to be human, he must recognize himself as a link in an ongoing chain, he must see himself as part of the continuum of human history, connected to a reservoir of culture, tradition and history. The central purpose of all Jewish education is to give young Jews the feeling of a rootage in a great Jewish past, an awareness of being connected to and growing out of the greatness of Jewish history, so that even if they stray from the path, they will know what it is they are leaving, and they will recognize that to which they ought to return.

Concerning the third attribute of *s'chach*, contracting impurity by virtue of its having been formed by man's hands into something useful: a man should be capable of contracting impurity, in the sense of being ready to risk and dare in order to achieve and accomplish. Only by daring to lose can one win; only by taking chances with failure can one succeed. Without some element of hazard and risk, we are paralyzed and inert and can never make any progress. A leader must venture beyond the limits of caution and occasionally dare to speak out and declare his vision of the truth, even if he runs the risk of losing some of his followers. All progress, all change, involves the possibility of failure. To be truly human, we must act responsibly - with equal emphasis on both: act, and responsibly.

In sum, per Rabbi Lamm, man must acknowledge more than material existence and be open to the transcendental and the spiritual. Man must be rooted in a great past and see himself as a link in the chain of history and culture and tradition. And he must be willing to venture and hazard, risk and dare.

The other Mitzvah on Succot is to shake the *Arba Minim* (four kinds), i.e., the *Lulav* (palm frond), *Etrog* (citron), *Hadassim* (myrtles) and *Aravot* (willows). Though some like to associate these with the bounties of a harvest, Rabbi Hirsch points out that since none of these are edible, nor are they among the fruits that Israel is noted for, that is a rather silly notion. There are several symbolisms ascribed to these objects. One is that the *Etrog* looks similar to the heart, the *Lulav* to the spine, the

(Continued on page 4)

SISTERHOOD

Sisterhood Message

As we celebrate the holidays this month, Sisterhood wishes everyone a Chag Samayach. Please do a mitzvah and call our senior members to ask if they need anything or just to chat for a while. Hearing a friendly voice will lift their spirits. Sisterhood wishes everyone a happy and healthy New Year.

Making Contributions

For many years Sisterhood has offered the service of sending cards from all those who wish to acknowledge both Simchas and Condolences. The response from the recipients is most heart warming. The following funds are available:

Simcha Fund.....	\$10
Chai Fund	\$18
Prayer Book Fund.....	\$10
Inscribed Prayer Books	\$25

The recipient receives an acknowledgement of the contribution and it is printed in the monthly Bulletin, so all can share the feelings expressed. To place orders, call Patricia Smolker at (718) 746-7068.

Checks for the above funds should be made payable to "Sisterhood of WHC".

Prayer Book Fund - September 2020

Inscribed Prayer Book in memory of Rhoda Weinstein

- Bonnie Buxbaum
- Sisterhood WHC

Condolences to the family and an Inscribed Prayer Book in memory of Rhoda Weinstein

-Frank and Shirley Smith

Chai Fund—October 2020

Best wishes for a Happy and Healthy New Year for Rabbi Axelman and Rebbetzin Sharon. Thank you also for opening the shul and having such a well-organized in-person and on-Zoom service for Rosh Hashana and Yom Kippur. Kudos to everyone who participated during the service and also to those who helped to make the services flow smoothly.

-Frank and Shirley Smith

October Happy Birthdays



Bruce Berenson	Sharon Samet
Meryl Hoffmann	Shirley Smith
Aaron Safran	

*Editor's note: If your birthday should be listed on this page and is not, please call the office at (718) 767-1500 and give us your date of birth. Thank you.

FROM THE RABBI'S STUDY

(Continued from page 3)



Hadassim to the eyes and the *Aravot* to the lips, symbolizing that all the parts of the body come together in the service of God. Alternately: the *Eitrog* represents the perfect person who is both righteous and learned; the *Lulav* or palm branch someone learned but not as full of good deeds; the myrtle represents the person who does good deeds but is not learned; the willow represents the person who is neither righteous nor learned. We take them all together to symbolize that despite all our difference we are united—we are one nation.

The day immediately following Succot (or the 8th day if we

look at the entire 9 days as one holiday) is known as Sh'mini Atzeret. On that day, Jews around the world say a special prayer that rain should fall in the proper time and amounts, as this is the beginning of the rainy season in Israel. The final day is known as Simchat Torah. Both the evening before and the day of, Jews around the world celebrate the end of the annual cycle of reading the Torah each Shabbat and beginning anew, with singing, dancing and joy. Unfortunately, this year the regular celebration of Simchat Torah, both in Israel and the diaspora, will be severely curtailed.

With best wishes for a return to normal and a Happy and Health New Year to all!



Recent positive news generated by Israel, of which we can all be proud.
(Articles below are excerpts of originals only)



Experimental Treatment at Hadassah Cures 5 Critically Ill Coronavirus Patients

By Hana Levi Julian - 13 Tishrei 5781 – October 1, 2020

www.jewishpress.com



On Wednesday, the fifth of five seriously and critically ill patients was released to his home after having received innovative treatment as part of the first clinical trial of its kind. The five patients were treated at Hadassah Ein Kerem Medical

Center in Jerusalem under a protocol developed at Hadassah with the biotechnology company Enlivex Therapeutics. The new drug, called Allocetra, was developed on the basis of research by Professor Dror Mevorach, director of the Internal Medicine department and the Coronavirus department at Hadassah. The drug has been successfully tried in the past in 10 patients with sepsis, a potentially life-threatening condition

in which multiple organ systems are damaged due to the body's response to an infection. Sepsis is considered a serious disease that currently has no cure. The trial in the Coronavirus patients was conducted under the approval of the Helsinki Committee of the Ministry of Health. "Allocetra is intended for the treatment of a wide range of cases in which there is an overactivity of the immune system, which leads to an increase in the secretion of proteins by cells of the immune system – called cytokines and causing a cytokine storm," Prof. Mevorach explained. "Its activity is carried out by treating cells taken from a healthy donor in the laboratory in such a way that when injected into the patient's body, they curb the inflammation or cytokine storm that is very harmful to patients."

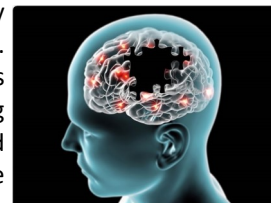
Israeli revolutionary Alzheimer's treatment to launch Phase 1 trial

By Maayan Jaffe-Hoffman September 10, 2020

www.jpost.com

A novel treatment for Alzheimer's, developed by one of Israel's top scientists, is preparing to launch a Phase 1 clinical trial and, if successful, it could change the course of the disease and arrest its progression. The therapy, developed by ImmunoBrain Checkpoint and based on 20 years of work by Prof. Michal Schwartz of the Weizmann Institute of Science demonstrating that the immune system is needed for the maintenance of healthy brain function and repair, would contribute to the understanding of the biology of Alzheimer's disease. Earlier this month, the company won a \$1 million grant from the Alzheimer's Association to help get them closer to the trial. Schwartz, who is now the company's chief scientist, is considered one of Israel's most renowned scientists. A recipient of the EMET Prize, she made revolutionary contributions to brain research, showing the role of the immune system in maintaining the brain's health, and helping mitigate its dysfunction. Her studies led to her current approach of developing immunotherapies for Alzheimer's disease and dementia that had not been considered before. "The brain is isolated from the blood by barriers that are collectively called the blood brain barrier," Schwartz explained. "Although the brain is the highest tissue in terms of consumption of oxygen and it is dependent on robust blood supply, there is no direct contact between the blood vessels and the brain's tissue. Accordingly, the brain has long been considered to be isolated from the immune system." Since the middle of the last century, the dogma has been that immune cells are not allowed to enter the brain

under any circumstances, and if they do enter, it is a sign of pathology. But Schwartz's team challenged this dogma and broke it by discovering that there are beneficial and necessary relationships between the brain and the immune system in health and disease.



"My journey started more than 20 years ago," she told The Jerusalem Post. "I was challenging the issue under the initial assumption that it does not make sense that the brain, the most precious and indispensable organ in our body, could not benefit from the immune system for support and repair." Ultimately, Schwartz discovered that cognitive performance of the brain is impaired if the immune system is compromised. Moreover, she found that in Alzheimer's disease and dementia, the function of the immune system affects the timing of disease onset and the way it progresses, and that boosting the immune system can modify the disease. Currently, there are no approved therapies for Alzheimer's disease that can modify the disease course, despite the illness plaguing so many people. According to Schwartz, as the population ages, Alzheimer's is expected to be among the most prevalent diseases. "There are no cures and the number of cases is going up," she said. "And since it is not life-threatening like cancer – people live for several years not knowing their identity – it is terrible. It does not kill you, but it kills your personality and it is a burden on society."



Thank you for Donations -- September 2020

Yahrzeit

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John and Berthe Ford	Egon Mermelstein	Michael and Linda Stelman
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Hattie Greenfield	Carol Rapoport	Cheryl Wolkin
Meryl Hoffmann	Esther Ross	

General Donations

In memory of Rhoda Weinstein

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In memory of Marjorie Bressler

Bonnie Buxbaum

High Holiday Donations

Arthur Isman
Rhonda Klahr
Phyllis Oppenheim

**For donation of Shtenders
in memory of Alana Berenson and in honor of Rabbi Axelman**
Bruce Berenson

Wishing everyone at WHC a Happy New Year

Sid, Malva and Evan Rothstein

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WHC BULLETIN BY EMAIL!



If you would like to receive a copy of the bulletin by email, in addition to the printed version, please send your email address to haxelman@gmail.com and let us know. The email version appears in color and will reach you several days before the hard copy. Thank you!

SCHEDULE OF WHC CLASSES

(led by Rabbi Axelman)

Sundays @12:45 PM -- Talmud Class

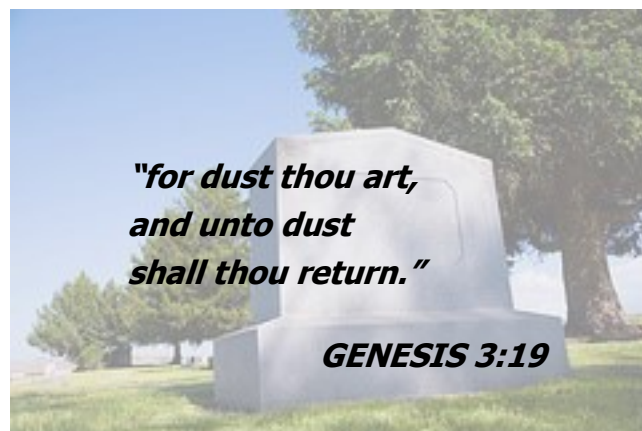
**Mondays @7:00 PM -- Judaism 101
Explore Your Questions**



Please check our website for updated days and times of classes.
Currently classes are being streamed on zoom and not being held in person.

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