

# JOLIET JEWISH CONGREGATION

## *The Jewish Bulletin*

**Jan Stone**  
President

**Jenny Steinberg-Martinez**  
Rabbi



Charles Rubovits  
Rabbi Emeritus

June 1, 2023

12 Sivan 5783

### **Candle Lighting Times**

June 2, 2023.....8:02pm  
June 9, 2023.....8:07pm  
June 16, 2023.....8:10pm

### **Friday Evening Services**

June 2, 2023.....**No Shabbat Services Scheduled**  
June 9, 2023.....**Community Shabbat at Shir Tikvah**  
June 16, 2023.....7:00pm

### **Shabbat Morning Services - 9:30am**

June 3, 2023  
Torah portion of the week.....Naso  
Numbers 4:21-7:89  
Haftarah portion of the week.....Judges  
13:2-25  
  
June 10, 2023  
Torah portion of the week.....Beha'alotcha  
Numbers 8:1-12:16  
28:26-31  
Haftarah portion of the week.....Zechariah  
2:14-4:7

### **Join us for Shabbat Services** **Friday night & Saturday morning**

**Live Stream via our website:**  
**jolietjewishcongregation.com**

#### **Contacts**

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Our address.....250 N. Midland, Joliet, IL 60435

### **WHY WRAP TEFILLIN?**

By  
Rabbi Jenny Steinberg-Martinez

"Put these words of Mine on your heart and on your soul; tie them as a sign on your hand."  
- Devarim 6:8

Emmanuel and I had our final in-person Bar Mitzvah lesson last Sunday. After a year of study, it was finally time for me, his female Rabbi, to teach him how to wrap Tefillin. As we sat in my office and placed our prayer boxes above our inner upper arms and said our first prayer, I felt a wave of gratitude in my soul. We then secured the arm prayer box and then placed our head prayer box on our third eyes. As we completed the prayers and the wrapping of the name of G-d on our hands, I asked him, "How do you feel?" He smiled big. "Pretty cool, huh?" He nodded, "Yes."

Anyone who has practiced Tefillin wrap with morning prayers can attest there is an undeniable feeling of connection when you do. It is an act of ritual that brings the body and the mind into alignment with the divine. A grounding occurs that centers the person for prayer. By eliminating all distractions, Tefillin allows the individual to focus on the moment at hand, the moment of prayer and meditation. One then becomes carefully wired for a clear conversation with the heart and to listen for the guidance of God.

There are many different purposes and benefits to wrapping Tefillin. To some it marks "a binding of the mind and body to G-d" and to others, it becomes about "empowerment." For many women, LGBTQ, and nonbinary the act of wrapping Tefillin marks permission to embrace one's Judaism without shame. There is even a study that Tefillin wrapping may be good for your health. "We found people who wear tefillin in either the short or long-term recorded a measurable, positive effect on their blood flow. That has been associated with better outcomes in heart disease," explains Dr. Jack Rubinstein, a cardiologist and associate pro-

fessor at the University of Cincinnati.

There are many debates on who is allowed to lay Tefillin. The answer is everyone. The sticking point comes with the prayers. The man is always required to recite the prayer while laying his Tefillin. However, the female and the slave may refrain from taking the time to say the prayer.

I find the laying of Tefillin a deep and rewarding practice that should be encouraged in all Jews who desire to practice it. With our modern culture of instant gratification and technology, there has never been a better time to embrace Tefillin. Tefillin is a gateway to cultivating patience, focus, and faith. When we embrace the ancient rituals and find modern relevant places for them that we allow our Judaism to shine brighter than ever.

#### PRESIDENT'S MESSAGE

Please read the article on anti-Semitism from the April/May 2023 AARP magazine which is included in the newsletter.

Jan Stone

### HADASSAH BOOK CLUB

The Hadassah Book Club meeting will be re-scheduled. We will be discussing The Rose Code by Kate Quinn. This novel effortlessly evokes the frantic, nervy, exuberant world of the Enigma codebreakers through the eyes of three extraordinary women who work in tireless secrecy to defeat the Nazis. It is available at the library, and as an e-book.

For those wanting to read ahead, the next selection is Park Avenue Summer by Renee Rosen.



Lunch & Learn with Rabbi Rubovits on Tuesdays from **11:00 AM-Noon (please note time change) on Zoom.**



#### MAH JONGG

Come join us on Wednesday afternoons at 1:00 PM to play Mah Jongg. All are welcome!

### JUNE BIRTHDAYS & ANNIVERSARIES



#### Happy Birthday to:

6/2 Michelle Rubovits  
6/4 Dr. Gary Trager  
6/6 Amy Cohen  
6/7 Ryan Link  
6/9 Michael Block  
6/9 Myra Bressel  
6/9 Dana Mann-Chipkin  
6/11 Monica Magana  
6/16 Sandra Pollock  
6/19 Robin English  
6/19 Candace Finkelstein  
6/19 Robert Freeman  
6/21 Oliver Bradley  
6/21 Pat Rosefsky  
6/21 George Stuhr  
6/22 John Delrose  
6/29 Nathan Cohen-Marshall  
6/30 Samuel Kallick



#### Happy Anniversary to:

6/7 Scott & Carole Stewart  
6/13 Allen & Diane Pollock  
6/19 Jason & Suzanne Arcand  
6/22 Bernard & Sandra Pollock  
6/23 Ben & Ashley Freeman  
6/27 Robert & Louise Freeman  
6/30 Ronald & Belle Ann Cohen  
6/30 Mark & Roselyn Horwitz



Please join us in celebrating the Bar Mitzvah of Emmanuel Joloy on Saturday, June 3 at 9:30 AM.



## Yahrzeits

(Week of May 28-June 3)

<b>Judy Krockey</b>	9 Sivan	May 29
<b>Kimberly Floss</b>	10 Sivan	May 30
<b>Michael Block</b>	12 Sivan	June 1

(Week of June 4-10)

<b>Paul Beaver</b>	15 Sivan	June 4
<b>Kay Resis</b>	15 Sivan	June 4
<b>Earl Starkman</b>	18 Sivan	June 7
<b>Jim Kaplan</b>	19 Sivan	June 8
<b>Jim Hillman</b>	19 Sivan	June 8

(Week of June 11-17)

<b>Belle Ann Cohen</b>	22 Sivan	June 11
<b>Dana Mann-Chipkin</b>	22 Sivan	June 11
<b>Harriet Barnett</b>	25 Sivan	June 14
<b>Wendy Berman</b>	25 Sivan	June 14
<b>Lea Stuhr</b>	25 Sivan	June 14
<b>Ken Pollock</b>	28 Sivan	June 17

The Yahrzeit light is lit on the evening before the date noted above.

Yahrzeit lights will be lit on our Memorial Tablets in memory of:

**Week of May 28-June 3:** Mrs. Lena Doppelt, Edwin J. Buczek, Samuel Trackman, Martin Lewis, Ruth Balch Cohen, Lewis Doppelt, Mrs. Theresa Mayer Block, Armin Wollak, Mrs. Lillian Roth, Mrs. Marion Marks Rubens

**Week of June 4-10:** Sylvia Beaver, Max Aronson, Mrs. Anne Gerry, Mrs. Blanche Starkman, Edith Hillman, Mrs. Julie Rubin, Fanny Ordman, Mrs. Fannie Aronson

**Week of June 11-17:** Maurice Erens, Morris Turk, Mrs. Sophie Shaler, Eleanor Baker, Bertha Levin, Louis J. Maddis, Zelig Cobin

### Hattie & Harry Brown Funds

#### Recovery

- None

#### Happy Day

- None

#### Memorial

- None



### SCRIP PROGRAM

A new order form is included in the newsletter. Order forms due in the office by Thursday, June 15th. Thanks to all who participate in this program.



### ONGOING FUNDRAISERS

Joliet Jewish Congregation collects inkjet cartridges to recycle. Please drop them off at the office.

We also have a newspaper recycling container at the Campbell St. entrance.



### HELP THE JOLIET NOON LIONS

Please bring in pop top tabs, old keys, used glasses & hearing aids, and cell phones and leave in the office.

Help the Lions help those in need.

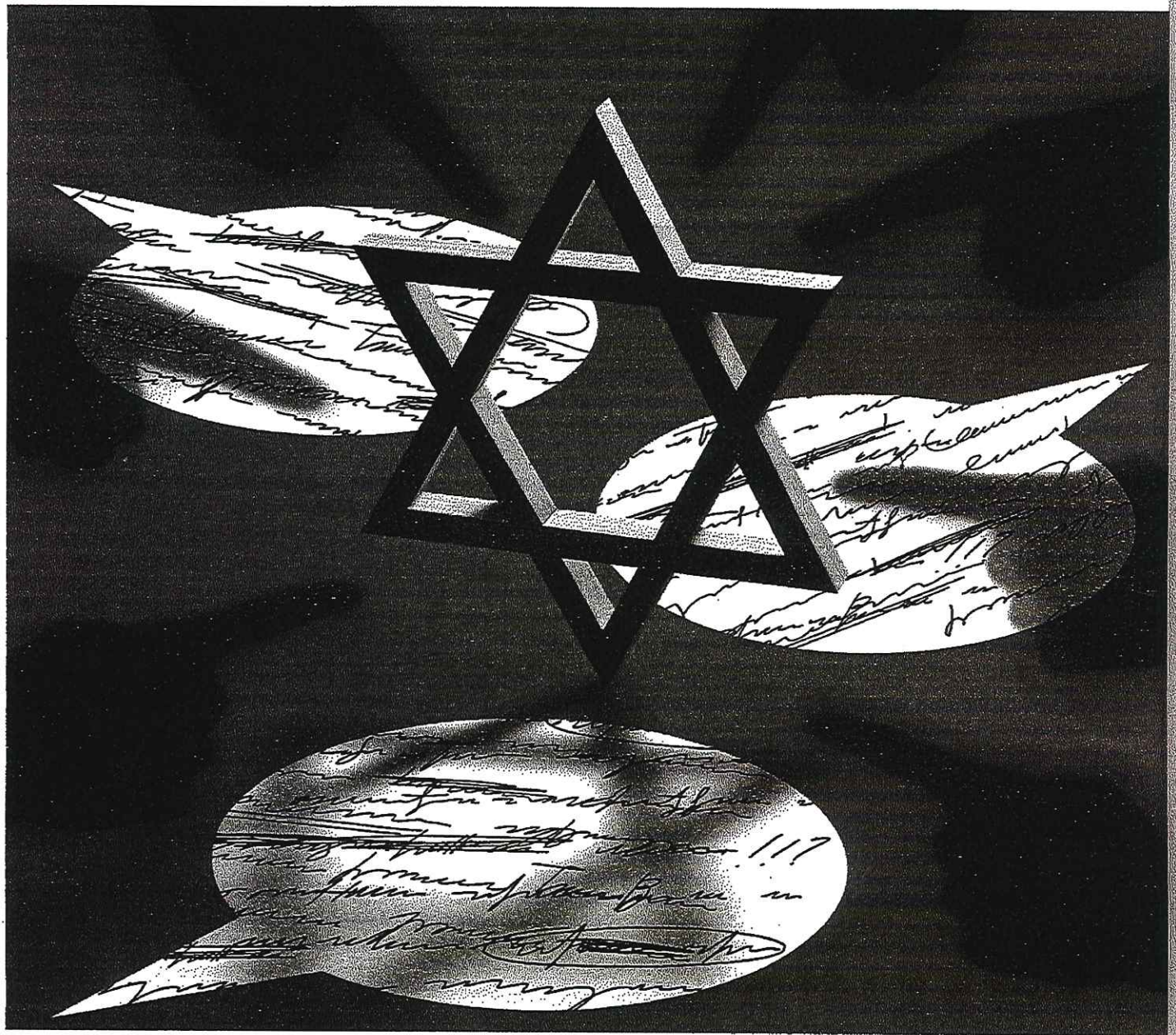


## Flag Day

June 14







# The Oldest Hatred

Antisemitism has persisted century after century, with the murder of 6 million Jews in the Holocaust its most horrific incarnation. Some Americans may have thought this prejudice was fading away, but it has gained momentum once again. What to make of today's attacks on Jews, and what can be done about it

Interviews by Jane Eisner

ILLUSTRATION BY DOUG CHAYKA



**T**HE SIGNS ARE everywhere: Swastikas projected onto a building in West Palm Beach, Florida. Antisemitic flyers thrown onto lawns in Atlanta suburbs. A Kanye West post on social media announcing, "I'm going death con 3 On JEWISH PEOPLE." Eleven worshippers killed in an attack on a synagogue in Pittsburgh. To understand what's behind this current wave of antisemitic beliefs and incidents, we turned to Ambassador Deborah Lipstadt, the State Department's special envoy to monitor and combat antisemitism. A longtime professor of Jewish studies at Emory University, Lipstadt has written several award-winning books about the Holocaust and other aspects of modern Jewish history.

**Let's start with the basics. In the U.S. today, there's no simple picture of Jewish life. You have Jews who are extremely observant—who follow strict dietary laws, who dress a certain way, who don't work or drive from sundown Friday to sundown Saturday. At the other end of the spectrum, you have people who maybe go to synagogue once a year and identify as Jewish. In this context, how do you define antisemitism? What does it look like today?**

It's a prejudice like other prejudices—a hatred of Jews. But it's also a conspiracy theory that cuts across ideologies, nationalities, ethnicities. It's someone who says, "Jews are all-powerful. They control the media. They control the banks, the government." Or, "Jews are all privileged."

It comes from Christians, it comes from Muslims, it comes from atheists. It even comes from other Jews. One sees it in a variety of forms—on the governmental level, in the media, on the streets. It looks like it's increasingly normalized. That's what's frightening to me. That it's OK.

**Is it really different from other prejudices, like racism or sexism?**

Jews don't fit the picture of your traditional victims of prejudice: "If you look so secure and so successful, what are you complaining about?" So, the Jewish kid on scholarship in my class at Emory—who's also doing work on the side so she won't graduate with \$100,000 in debt—has to justify that she's not privileged. Whereas with prejudice against other groups, this lack of privilege is taken at face value. We may present as educated and financially secure, even though we know very well there are many Jews who are not.

There's another way in which antisemitism is different from other prejudices. With most racial and other prejudices, people simply look down upon the other. But antisemites punch down and punch up simultaneously. They look down on Jews and see them as lesser human beings—dirty.

And they look up and see them as more powerful, as conniving and as a threat to the antisemite's well-being. And if Jews pose a danger to your well-being because they are conniving and crafty, then you have to protect yourself by any means necessary.

**And yet, in contemporary America, there's also an admiration of Jews. Inter-marriage rates are high. How do you make sense of that?**

Jews are much admired for their accomplishments, but sometimes that admiration can turn on a dime into hostility.

**What sort of mistakes do we make in our thinking about antisemitism?**

One mistake we make is to fail to take it seriously. And that has a number of consequences, one particular and one more universal.

The particular: If there is a group in your society—a racial group, ethnic group, religious group, whatever it might be—that is under attack, you as members of that society and certainly the government of that society have a responsibility to protect that group. A government's main job is to protect its citizens. That alone would make it a legitimate enterprise for a government to fight antisemitism.

But there's a bigger danger to allowing antisemitism to exist, and that's because antisemitism, like other forms of prejudice, is a canary in the coal mine and a threat to democracy. Remember, it's a conspiracy theory that Jews control the media, the banks, the election process, etc. If you believe that there is a group controlling these things, then essentially you're saying that you don't believe in democracy. So, this belief is a danger to a particular group in your society, and it's also heralding the death knell of democracy.

#### ANTISEMITISM'S LOSS IN COURT



In 2000, Lipstadt won a high-profile libel case brought against her by a Holocaust denier—a legal battle recounted in her book *History on Trial* and depicted in the 2016 feature film *Denial*.

**Is the current state of antisemitism in the U.S. different from past iterations?**

It isn't different in that it uses the traditional stereotypes and the traditional accusations. What's different today is the delivery system. When I first started working on Holocaust denial, if I wanted material that deniers were sending, I had to go to an archive that collected this material. Now you've got a delivery system online that spreads this material everywhere and very quickly.

**Is there a connection between antisemitism and political beliefs?**

Antisemitism comes from all places on the political spectrum. Right now the much stronger manifestation of physical danger comes from extremist right-wing, white supremacist, white nationalist groups. The guards in front



of synagogues—and there's no synagogue that doesn't have some sort of guard in front of it these days—are guarding against either right-wing militias or Islamic terrorism. They're not guarding against a progressive person coming down the street.

But on many college campuses, you hear of Jewish students having to defend their Jewish identity. They have to downplay it instead of being proud of who they are. In a study I read recently, for example, one student said she identified herself as a Jew in one course. And for the rest of the semester, any time she commented on anything, her Jewish identity would be shoved back at her. Whereas five or six years ago, students on campus had a whole different experience.

It's a fool's errand to get into a debate as to which type of antisemitism is worse. One may be more dangerous than the other, but that doesn't mean that all kinds shouldn't be dealt with seriously.

### **And that gets us to campus protests about Israel. How do we draw a line between legitimate criticism of Israel and antisemitism?**

Criticism of Israeli policy is not antisemitism, just like criticism of American policy is not anti-Americanism. But when it begins to ascribe to Israel antisemitic characteristics—that the Jewish state is all-powerful, that it is rich, conning, and all you have to do is take out the word “Israel” and put in “Jew”—then you're on that slippery slope of prejudice.

If you question the right of Israel to exist because it's a Jewish state but fail to question the right of Islamic states to exist because of their religious identity, you have to wonder why.

Some people say that Israel doesn't have a right to exist because it chased out an Indigenous population. There's a big debate about whether that's correct, but let's say for the moment that the Jews displaced the Indigenous population. What about the United States of America and the Native Americans? What about Canada and the First Nations? What about Australia and the Aboriginal people?

I'm not justifying any of these things. I'm asking, “Why in this one case do they say, ‘Israel doesn't have a right to exist,’ and not these other countries?” When you hold it to a different standard, when you subject it to this singular focus and ignore others, then you have to ask, “Where is that coming from?”

### **Why should non-Jews care about antisemitism?**

It's a great question, and I would say the following. Antisemitism, which has a long, terrible history, has never

led to good things for society at large. We've seen in the lifetime of people still walking the face of this earth what it can do. One out of every three Jews in the world were murdered by the Nazis.

Had the Germans won the war, they probably would have eliminated lots of other people—lots of Ukrainians, Slavs, Mongols. Only the destruction of the Jews could not wait. Antisemitism injects hatred into society. It injects contempt into society, and distrust. It breeds no good.

### **In some European countries, Holocaust denial is illegal. Should antisemitic speech be curtailed here in the United States?**

Oh, no. That would be impossible, because of the First Amendment. But we can make it unacceptable. The use of the n-word is not illegal, but it's increasingly unacceptable, and that's a good thing. Even people who use it in their heads increasingly know that it's unacceptable in respectable society.

### **So, what works to confront antisemitism, and what doesn't work?**

What I think is absolutely essential is people speaking up, people speaking out, whether it's the host of a dinner party or the person who has 38 million followers on TikTok. We have to make the antisemite into the social pariah. It's not to be rationalized. It's incumbent on everyone to speak out, to make it clear that it's unacceptable. There's no standing silent.

When you hear or encounter any form of oppression, any form of discrimination, if you stay silent, then you've sided with the oppressor.

*Jane Eisner, director of academic affairs at the Graduate School of Journalism at Columbia University, is a former editor in chief of the Forward.*

## **LIVING WITH ANTISEMITISM**

*Jewish Americans Speak Out*



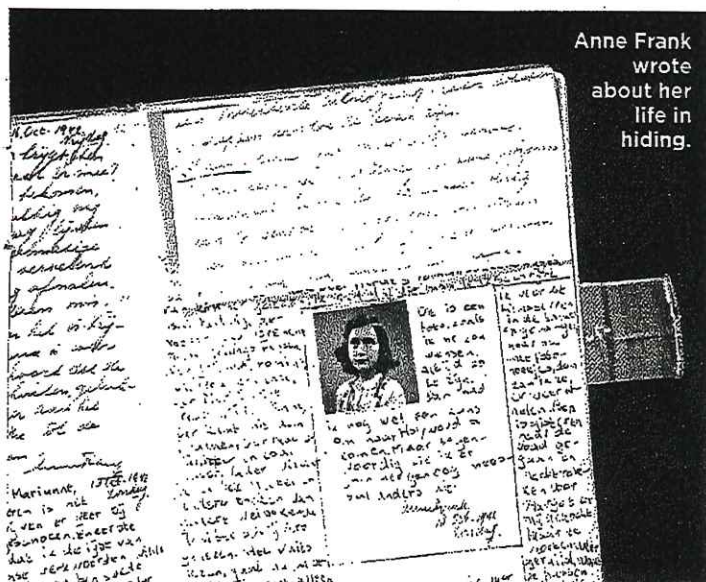
**“It's extremely unnerving.”**

Rabbi Benjamin Goldschmidt leads the *Altneu*, an Orthodox synagogue founded last year in Manhattan.

• **SOME OF THE** older members of our synagogue remember when they were more concerned about being mugged than being berated as a Jew. Now it's the reverse.

If you've never experienced antisemitism before, it's extremely unnerving. I experienced much worse as a child growing up in Moscow. For me, New York is an incredible place for Jews to live. And yet, for the first time since I came here, many American Jews look at America as a place where they won't be able to stay for long. That's the greatest shift over the past decade.





Anne Frank wrote about her life in hiding.

# Timeless Wisdom About Prejudice

FOR TWO YEARS during the Nazi occupation of the Netherlands, a young Jewish girl, Anne Frank, hid with her family in the secret annex of an Amsterdam office until they were discovered and deported. Frank died in a German concentration camp in 1945 at age 15, but the diary she kept

while in hiding, published after her death, became a world-famous testament to a life cut short by hate. The building where she hid is now a museum and center that teaches about bias and discrimination. These insights, adapted from the website of the Anne Frank House ([annefrank.org](http://annefrank.org)), are instructive to us all.

**ALL OF US PUT LABELS ON OTHERS ...** We categorize people from an early age. We learn differences between men and women, old and young. We notice different skin colors and religions. Without really thinking about it, we apply these categories to family, friends and strangers.

**... TO HELP US NAVIGATE THE WORLD.** Categorizing people keeps things simple. It's easier to assess new situations by making connections between groups of people and the way they usually behave.

**BUT THESE VIEWS CAN CALCIFY.** This natural tendency becomes a problem when the connections you've made between categories and behavior turn unshakable—when you're sure that all members of a specific group will behave a certain way.

**HATE CAN HAVE WEAK FOOTING.** Stories rather than facts often form the basis for prejudice. An unpleasant experience with one person from a certain group of people can also

make us biased against the whole group. If you don't base your ideas on facts or never adjust them, biases start to affect how you act.

**PREJUDICE CAN BE CONTAGIOUS.** If negative things about a specific group are constantly repeated, more and more people may end up believing them. This leads to discrimination—whole groups of people being treated unequally on the basis of group prejudice.

**SO SPEAK UP ...** If someone around you does something based on prejudice, make yourself heard. Ask that person to tone it down, and say that you're not OK with offensive prejudices, whether or not they affect you personally.

**... USING YOUR COMMON SENSE.** That, plus empathy and humor, will be your most important assets. If you end up in a debate, questions may be more effective than facts, figures and arguments. Questioning others can lead them to question themselves over the long run.



**"More people need to be educated about Judaism."**

Rabbi Sandra Lawson is director of racial diversity, equity and inclusion at Reconstructing Judaism, the central organization of the Jewish Reconstructionist movement.

• **FOR A LONG** time, American Jews believed that staying in our own communities was the safest thing to do. I can see that. The challenge with that today is the internet. Once something is online, you have no control over where it goes.

I sit at the intersection of Blackness and Jewishness. It's my daily lived experience. I see that people can be racist and antisemitic regardless of their political perspective.

More people need to be educated about Judaism. We should get over the fear that we had about sharing our Jewishness. It's not helping the community. It's helping antisemitism to exist.



**"It's not like Jews are the only people to be hurt by the human capacity to hate."**

Kenneth S. Stern is director of the Bard Center for the Study of Hate.

• **WE TEND TO** think of antisemitism in the narrow aspect of "What are people saying about Jews?" The larger frame to look at is when anyone in our society is outside the social contract—when there's an "us" and a "them." That raises the likelihood that antisemitism will increase.

Too many times the mantra in the Jewish community is that antisemitism is unique. I get it. But it's not like Jews are the only people to be hurt by the human capacity to hate. If we don't look at what we know about how human beings are divided into "us" and "them," we lose a larger understanding of what antisemitism is.

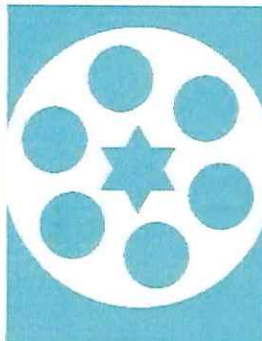
*Interviews have been edited for length and clarity.*





**Excite. Inspire. Engage.**

**JUNE  
8-22**



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*This program is made possible by a generous mini-grant from  
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**JCC Chicago Jewish Film Festival  
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The screenings are free and open to the public.

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**Talkback following each film with Suzanne Patterson,**  
*Manager of The Knowledge Exchange at Governors State University's  
School of Extended Learning. Additionally, she is the founder of the  
Chicago Southland International Film Festival where she serves as  
festival planner, judge, lecturer and Q&A moderator.*

### **JUNE 8 | 7PM | *The Conference***

On January 20, 1942, leading representatives of the German  
Nazi regime met for a meeting that went down in history as the  
Wannsee Conference, at which the systematic murder of 11 million  
Jews was decided.

### **JUNE 15 | 7PM | *Lost in Transport***

A train deporting hundreds of Jewish prisoners gets stranded  
near a small German village occupied by the Red Army. In a  
context of deep mistrust, desperation and revenge, an unexpected  
friendship emerges between a Russian sniper, village girl and  
Jewish-Dutch woman.

### **JUNE 22 | 7PM | *Reckonings***

They met in secret to negotiate the unthinkable—compensation for the  
survivors of the largest mass genocide in history. Award-winning film-  
maker Roberta Grossman recounts the tense negotiations between  
Jewish and German leaders who saw it as a step towards healing.

**To register please call**

**Ilene Uhlmann at 708.287.7220 or  
email [iuhlmann@jccchicago.org](mailto:iuhlmann@jccchicago.org)**

**jccfilmfest.org**

JCC Chicago is a non-profit organization inspired by Jewish values, bridging traditions and  
generations to create a more vibrant, connected community. JCC Chicago is a partner with  
the Jewish United Fund in serving our community. ©2023 JCC Chicago FF271x



# June 2023

## Sivan-Tammuz 5783

Sun	Mon	Tue	Wed	Thu	Fri	Sat
				1	2 <b>No Shabbat Services Scheduled</b>	3 Shabbat Services 9:30 AM Emmanuel Joloy Bar Mitzvah
4	5	6	7 Mah Jongg 1:00 PM	8	9 <b>No Shabbat Services at JJC Community - Shabbat at Shir Tikvah</b>	10 Shabbat Services 9:30 AM
11	12	13	14 Mah Jongg 1:00 PM	15	16 Shabbat Services 7:00 PM	17 Shabbat Services 9:30 AM
18	19	20 Bd. Mtg. 7:00 PM	21 Mah Jongg 1:00 PM	22	23 <b>No Shabbat Services Scheduled</b>	24 Shabbat Services 9:30 AM
25	26	27	28 Mah Jongg 1:00 PM	29	30 Shabbat Services 7:00 PM	



**Joliet Jewish Congregation**  
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**M. BROWN**  
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My name is Mark Brown, CFP®, AIF® (pictured lower-right). I am a long-time member of the Joliet Jewish Congregation. We invite you to visit us, or I will be happy to visit you.

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