



Flushing-Fresh Meadows Jewish Center
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THE BULLETIN

January-February, 2016
Vol.14, No.4

Shevat-Adar I, 5776
Rabbi Gerald M. Solomon
Cantor Aaron Katz

SCHEDULE OF SERVICES FOR JANUARY

Friday, Jan. 1

Mincha/Maariv.....4:15P.M.
Candle Lighting Time.....4:19P.M.

Saturday, Jan. 2

Parashat Shemot - Shabbat Services.....9:00A.M.
Shabbat Ends.....5:29P.M.

Friday, Jan. 8

Mincha/Maariv.....4:15P.M.
Candle Lighting Time.....4:26P.M.

Saturday, Jan. 9

Parashat Vaeira - Shabbat Mevarchim Services..9:00A.M.
Shabbat Ends.....5:35P.M.

Friday, Jan. 15

Mincha/Maariv.....4:30P.M.
Candle Lighting Time.....4:33P.M.

Saturday, Jan.16

Parashat Bo - Shabbat Services.....9:00A.M.
Shabbat Ends.....5:43P.M.

Friday, Jan. 22

Mincha/Maariv.....4:30P.M.
Candle Lighting Time.....4:41P.M.

Saturday, Jan. 23

Parashat B'shalach - Shabbat Shirah Services....9:00A.M.
Shabbat Ends.....5:51P.M.

Friday, Jan. 29

Mincha/Maariv.....4:45P.M.
Candle Lighting Time.....4:49P.M.

Saturday, Jan 30

Parashat Yitro - Shabbat Services.....9:00A.M.
Shabbat Ends.....5:59P.M.

SCHEDULE OF SERVICES FOR FEBRUARY

Friday, Feb. 5

Mincha/Maariv.....4:45P.M.
Candle Lighting Time.....4:58P.M.

Saturday, Feb.6

Parashat Mishpatim
Shabbat Mevarchim Services.....9:00A.M.
Shabbat Ends.....6:08P.M.

Friday, Feb. 12

Mincha/Maariv.....5:00P.M.
Candle Lighting Time.....5:07P.M.

Saturday, Feb.13

Parashat Terumah - Shabbat Services.....9:00A.M.
Shabbat Ends.....6:17P.M.

Friday, Feb. 19

Mincha/Maariv.....5:15P.M.
Candle Lighting Time.....5:15P.M.

Saturday, Feb. 20

Parashat Tetzaveh - Shabbat Services.....9:00A.M.
Shabbat Ends.....6:25P.M.

Friday, Feb. 26

Mincha/Maariv5:15P.M.
Candle Lighting Time.....5:23P.M.

Saturday, Feb. 27

Parashat Ki Tissa - Shabbat Services.....9:00A.M.
Shabbat Ends.....6:33P.M.

**PLEASE NOTE THAT FRIDAY EVENING
SERVICES WILL BE TEMPORARILY SUS-
PENDED DUE TO WINTER WEATHER
CONDITIONS**

SISTERHOOD

Although we do not plan any activities during the months of January and February, we are continually looking ahead to the rest of the season.

Remember, the low impact chair aerobic class is still taking place on Tuesday mornings at 11 AM. Everyone is welcome to try it.

The next book club meeting is scheduled for March 23rd. The book is "Winter of the World" by Ken Follett. Purim is on April 24th. In lieu of sending M'shaloch Manot to friends and family we have new "Purim" cards to send. Look for the information enclosed in the Bulletin. This is a nice way to remember those you love.

Have a good winter,

Joan and Marilyn

Sisterhood

"The Simcha Cake Project"

Sisterhood has created a way of announcing special Simchas and other events in order to support the Torah Fund of the Jewish Theological Seminary. At each meeting we will be able to announce our Simcha and have it published in the Bulletin with a minimum donation of \$1.00. This is in lieu of putting Tzedakah boxes on the tables. Torah Fund contributions ensure our legacy to future generations of Conservative Jews by training Rabbis, Cantors, Educators, Scholars and Lay Leaders.

The following was announced at the November 12, 2015 Sisterhood Meeting

Matilda Cohen	Happy Chanukah
Sandra Godnick	A good winter to all
Betty Feit	A healthy winter to all
Sylvia Udasin	Happy Thanksgiving
Joan Levine	A good winter to all
Marilyn Brown	A good winter to all
Sandra Schwadron	Happy Thanksgiving
Rosalie Weiner	Healthy winter to all
Joyce Warshowsky	Healthy winter to all our Snowbirds
Bette Glasser	Thanks to Marilyn Brown and Joan Levine for Sisterhood run so smoothly all year
Anita Bernstein	Happy Thanksgiving to all
Michael Greene	Good luck to President Trump
Fran and Joel Goldstein	A good winter to all
Ruth Lasky	Happy Thanksgiving to all
Marcia Blank	Happy birthday to Anita Bernstein
Janet Pearlmutter	For grandson's graduation and entering college
Evelyn Huss	Grandson's graduation from college
Goldie Kerstman	For my children, grandchildren and husband
Eleanor Frommer	In honor of Andrew Fierstein
Jackie Neus	Wishing everyone a mild winter
Beverly Feinberg	Good wishes to all
Lynn Kirby	Happy to be here
Inge Berger	A good winter to everybody
Meryl Roochwalf	In honor of my 44 th anniversary
Nora Wizenberg	To a wonderful Flushing Fresh Meadow community
Connie Hanan	In memory of Abe
Ellen Zilka	Congratulations to daughter Annette on getting her MS degree



RABBI'S SECULAR NEW YEAR MESSAGE ON ALLOWING OURSELVES TO FEEL THE PAIN OF OTHERS

The great Rav Chaim of Valozhin in a letter he wrote to one of the great rabbinic decisors of his generation. "Regarding the case of the Aguna of Vilna... I see you are leaning toward stringency. You feel the woman should not remarry. The reason you are leaning this way is because you are not here. You do not hear the crying of this woman nor do you see her tears. If I would be where you are I too would be stringent, but I am here. I will rule leniently for her. May G-d save me from mistakes." (Chut HaMeshulash 8) This is an extremely important teaching. We know a halachic decision must be determined with one's mind and one's knowledge. Rav Chaim of Valozhin teaches us that a halachic conclusion must also be determined with one's heart. Mercy must be integrated in our pursuit of justice. Yes, Judaism seeks justice tempered with mercy.

Hardening of the heart. This was a disease that Pharaoh brought upon himself. Pharaoh hardened his heart to the first major plagues that were brought upon him until his heart became a heart of stone. He became incapable of feeling the pain of the Jews, eventually he stopped feeling the pain of his own people and ultimately he couldn't even feel his own pain. G-d told Moses to keep talking to Pharaoh. Don't expect him to be in touch with reality, don't expect him to be moved by the pain of his own people and by the disintegration of his country. He is frozen. He has a severe case of hardening of the heart.

Pharaoh was not a comic book character. He was a world leader who went down in history as one of the most important contributors to modern civilization. He was not unintelligent. He was educated and probably very refined. But in order to survive his own immoral decisions he engaged in cognitive dissonance, he taught himself not to feel, a disease shared by Hitler and his Nazis. When one allows themselves the luxury of feeling, one thereby opens the door to change, something so many don't want to do.

During the Holocaust when reports and pictures of millions of Jews enslaved, tortured and murdered were revealed, the world and its leaders managed to keep their cool. They spoke and acted with their minds, but where were their hearts? Does anybody feel anything? Many feel guilt because they have felt the pains of the world, but have chosen not to do anything about them. Our faith bids us to get more involved.

Moses was afraid to approach Pharaoh; he couldn't understand Pharaoh's self-confidence. Once things were clarified to Pharaoh about the fact that there was a higher power than he, namely G-d, Moses, a humble man, couldn't understand how Pharaoh could be unmoved. G-d assured Moshe that we're talking psychological illness. Maybe G-d explained to him about what we today call *denial*. Pharaoh's heart was hardened. He chose not to feel.

This month, we honor the memory of Dr. Martin Luther King Jr. who did choose to feel and who did choose to get involved in the plight of his people and other peoples. We also honor the memory of his widow, Coretta Scott King, who passed away this month in 2006. Jewish leaders mourned the death of Coretta Scott King, who continued her husband's legacy of strengthening black-Jewish relations, and working towards improving the lot of African Americans and better understanding between the various ethnicities. Both she and her husband were known to have "fought for the civil rights of Jews, and supported issues and concerns of the Jewish community," particularly the State of Israel. Leah Rabin, (widow of the late Israeli Prime Minister Yitzhak Rabin,) who passed away some 15 years ago, said that the most comforting letter she got after her husband's assassination was from Coretta King. Both she and her husband remain as examples to the world of those who successfully reached out to others with open hearts and open hands. May the observance of Dr. King's birthday this month inspire all Americans to emulate his and Coretta's example. They understood the teaching that the spirit in which charity is given is more important than the amount that is given.

The Code of Jewish Law states (Y.D. 249; 4) that if a poor person asks for help, we may not turn the poor person away, **"give him even one shriveled fig."** The commentaries explain that unless you are absolutely sure that the suppliant is a charlatan it is forbidden to turn him away. The majority of those who seek financial aid are not charlatans and one should not make any assumptions. If you have no money to give the person what should you do? **"Show the poor person your good heart,** show him that you would have given him but you simply can't," if such be the case.

Of course we have to feed the hungry and clothe the poor. But the Code of Jewish Law is not only discussing the person in need. The discussion is about the heart! If we harden our hearts we are in danger of contracting the Pharaoh Syndrome. If we train ourselves to harden our heart we will lose the capacity to feel. Ultimately we will not feel the pain of the people around us at all; this will spread to not feeling the pain of those whom we love.

Many need to remember the virtue of forgiveness which is not a seasonal practice, but a year-round practice. If we are not forgiving, if we lack compassion for others, eventually our heart will be so hard that as Pharaoh we will not even feel our own pain. We will consequently bring plagues upon ourselves as did Pharaoh. If we insulate ourselves from pain, if we can no longer feel pain it is impossible to keep the teachings of Torah! It is impossible to be a good Jew. For a good Jew is sensitive to pain, his own and that of others.

The Prophet Ezekiel prophesied that there will come a time that G-d will remove our hearts of stone from us and replace them with hearts of flesh. It seems that in order for the Jews to survive the long night of Exile in order for us to be able to see the misery and tolerate the pain we have known in our history, which we recall periodically, so many of our people have felt they had to take their hearts and turn them to stone. We have had to anesthetize ourselves. We have had to stop feeling in order to go on. Amongst the many Messianic dreams that our Prophets shared with us, there is one dream that stands out above the others. A time will come when we will all get our hearts back. We will begin to thaw. This will be a time of peace, sharing, reconciliation and happiness for all. This restoration of our true humanity will bring joy and blessing to Israel and the world and will herald "Biyat Hamashiach," the advent of the coming of the Messiah. May it happen speedily and in our day.

With all good wishes for a blessed, heartfelt renewal for all in the secular new year,

Rabbi Gerald M. Solomon

PRAYER FOR THE SECULAR NEW YEAR

May this day be a time for reflection:
 where have we been this past year and
 where will we go in the new year?
 May we be blessed with physical vitality as
 we earn our livelihood.
 May we and our families suffer no misfortune -
 physical or emotional - as time unfolds.
 May our attitudes be positive
 and our lives purposeful.
 May we find the time to render the good deed
 and speak the kind word.
 May we be granted the wisdom to pursue
 life, liberty and happiness,
 not only for ourselves but for all.
 May our community be enriched by diversity,
 as neighbors, representing so many different
 walks of life, interact with each other.
 May our community remain one,
 and indivisible, liberated and honest.
 And may our leaders be inspired,
 not only by the acts
 of so many noble men and women who
 have preceded them,
 but by the G-d of the universe
 Who wants all of us to live in peace.

TU B'SHEVAT 5776



Tu B'Shevat, the "new year of trees," begins this year on Sunday night, January 24th and ends at sunset on January 25th. The name Tu b'Shevat corresponds to the holiday's date, Tu being an acronym of the Hebrew letters tet and vav, whose numeric values add up to fifteen, and occurs on the fifteenth day of the month of Shevat.

Tu B'Shevat is a post-biblical holiday, first mentioned in the Mishnah (the codification, completed around 200 CE). There, it is listed as one of four new years in the Hebrew calendar: (1) Rosh Hodesh Nisan in the spring, the first day of what the Bible specifies is the first month, and the date for counting the number of years a king has reigned; (2) Rosh Hodesh Elul in the late summer, the dividing date for determining which crops are subject to tithing (Maasrot in Hebrew); those harvested before that date belong to one year; those on or during the date to another; (3) Rosh Hodesh Tishrei, in the early fall, which subsequently came to be called Rosh Hashanah and was designated as the beginning of a new Hebrew year, but here was designated as the day on which God judged human beings; (4) Tu b'Shevat, on which God "judges" trees according to the Jews' behavior.

Tu B'Shevat seders first originated among followers of the Jewish mystical practice known as Kabbalah who settled in the Israeli city of Safed in the 16th century. Today, a growing number of Jews have reinstituted the custom. These seders, like the Passover one, sometimes involve four cups of wine (dark red, light red, pink and white), symbolizing the passing of the four seasons. Also included are the seven species of grain and produce mentioned in Deuteronomy, and other fruits and nuts from Israel, along with readings related to Eretz Yisrael, nature and ecology, and social justice.

Tu b'Shevat also is used as the "divider" in determining the age of a tree, and when people may eat its fruit. A tree planted any time (even one day) before Tu B'Shevat is considered one year old on that day. In terms of when one may eat its produce: according to the law of orlah (forbiddenness), as stated in Leviticus 19:23-25, only beginning in the fifth year of a tree's growth may its fruit be eaten. During the first three years, it is forbidden, while in the fourth, it is dedicated to G-d.

While Tu B'Shevat occurs in the middle of winter in North America, in Israel, it marks the very first signs of spring. The fall and winter rainy seasons, which generally begin around the holiday of Sukkot, generally end some time before Tu B'Shevat, and usually the first buds of the almond tree, the first tree to blossom, appear about the time of the holiday.

A minor holiday, on which working and cooking are allowed, and during which the Torah is not read and no special prayers are recited, Tu B'Shevat still is marked as a happy day. Traditionally, no eulogies are delivered on Tu B'Shevat. In addition, Jews everywhere drink wines and foods from Eretz Yisrael (the Land of Israel), particularly the seven types of grain and produce those for which the Land is praised in Deuteronomy 8:8: "a land of wheat and barley, and vines and fig-trees and pomegranates; a land of olive-trees and [date] honey." If, as is customary, a person eats such fruit for the first time that year, he or she says the Shehecheyanu blessing, praising G-d for allowing one to live "until this season." Additionally, in Israel, schoolchildren and other people plant trees on Tu B'Shevat, symbolizing their commitment to the Land. In the Diaspora, Jews have used the holiday to learn more about the Land of Israel, and to make or renew a commitment to safeguarding the environment.

This emphasis flows from the metaphorical use of "tree" - for example, the Torah is called "a tree of life" (aitz hayim). It also derives specifically from some of the instructive allusions to trees in traditional Jewish texts. An example is Adam and Eve's having been forbidden by G-d from eating from the "tree of the knowledge of good and evil" in the Garden of Eden, thus losing their child-like innocence, but gaining a knowledge of the human potential for moral and immoral behavior (Genesis, chapters 2 and 3).

Jewish laws that pertain to nature, and to trees in particular, include one prohibiting soldiers from cutting down fruit-bearing trees to build bulwarks when besieging a city. In a striking expression of concern, even empathy, for the in-

tegrity of nature, the Torah asks rhetorically, "For is the tree of the field like man, that it should be besieged of thee?" (Deuteronomy 20:19).

At the beginning of the Zionist movement, Tu B'Shevat again took on new meaning as planting trees became a symbol for the Jewish re-attachment to the land of Israel. The most recent transformation has re-popularized Tu B'Shevat into a holiday of Jewish environmentalism as a sort of Jewish Earth Day because of its association with trees and, by extension, with nature.

TU B'SHEVAT, THIS YEAR FALLS ON THE 25TH OF JANUARY

**SHOW YOUR SUPPORT FOR ISRAEL PLANT TREES WITH JNF FOR
TU B'SHEVAT. CALL THE SYNAGOGUE OFFICE TODAY - 718-357- 5100**

DON'T BE FOOLED BY IRAN'S 'CHARM OFFENSIVE'

Moshe Ya'alon

Defense News, Dec. 13, 2015

Sixty-seven years have passed since the founding of the State of Israel, 67 years of continuous security and diplomatic challenges stemming from a vehement opposition to our very existence by our neighboring Arab states and their supporting organizations. In the past, the flagbearers of this opposition fueled the conflict with nationalistic pan-Arab ideology (Nasserism, Ba'athism, pan-Arabism). Their use of conventional armed forces to attack Israel was defeated time and again, as the Israel Defense Forces increasingly gained a substantial military advantage based on advanced technology and professional abilities. This, in turn, led the Arabs to focus on achieving non-conventional capabilities — challenging Israel with rockets, missiles, guerilla warfare and terror.

As the star of pan-Arabism/Arab nationalism faded, radical Islam (both Shia and Sunni) rose in its place. This new ideology is driving the current wave of terror that aims to harm Israel and its citizens, in various ways — within Israel, along its borders and across seas. This wave of terror, be it sponsored by Palestinian Islamic organizations like Hamas and Palestinian Islamic Jihad or sponsored by regional/international radical forces like Hezbollah and Global Jihad (Daesh and al-Qaida), has turned Israel into the front line of the free world in the battle against this murderous terror that aims to kill as many infidels as possible — which is how they view citizens of democratic, free countries.

The battle against radical Islamic terror will be the greatest challenge facing the family of nations, under the leadership of the United States, in the coming years. Israel, the sole democracy in the Middle East, is an inseparable part of this family of nations and will push for greater cooperation, in both intelligence and operational capacities, among the free world's countries. If the terrorists and their operators will not be stopped at their points of origin, where they are indoctrinated with murderous ideology and receive vigorous training, they will reach the capitals of every nation in the free world where they will brutally murder citizens, exporting their reign of terror. This is what happened in Paris and what can easily happen in other global cities...

This is a war over our core values and our way of life. This is a war of cultures. On one side is a culture that values death and destruction and kills hundreds of thousands of innocent civilians, including women and children — a culture that conducts cruel suppression of ancient Christian communities, stages public hangings of homosexuals and holds a complete disregard for women's basic rights. On the opposing side, there is our culture — that of the Western world that places highest value on freedom and equality for all, regardless of religion, race, gender or sexual orientation.

The driving force behind this opposing, evil culture is Iran. To clarify, the nuclear agreement signed with Iran will not reduce the threat of this regime on the entire free world. On the contrary. The merciless Iranian regime, who typifies Israel as the "Little Satan" and threatens to obliterate it from the map, holds equal discontent toward the United States, termed the "Great Satan." As Iran gains power in the post-agreement era, Israel is faced with an additional substantial challenge.

Iran is the chief instigator of terror and instability in the Middle East, employing Hezbollah, the Quds Forces of the Revolutionary Guards and its support of a variety of terror organizations to this end. However, one would be mistaken to think this is the extent of Iran's evil aspirations and activities. Currently, Iran operates dormant and active terror cells throughout Europe, the Americas, Africa and the Far East. Its proxies are busy planning vicious attacks, collecting intelligence on Western targets and stockpiling arms in various hideaways scattered throughout global capitals.

The agreement with Iran and the lifting of sanctions enable Iran to continue to sponsor, train, arm and operate terror organizations in the Middle East and across the world. Thanks to this agreement, Iran is able to do so without the heavy weight of the sanctions — while it continues to aspire toward nuclear capabilities, even if they remain 10 to 15 years in the future. This is a huge danger to the Western world and an immediate challenge during the coming year. It is essential to say, in the most clear-cut manner, that Iran is completely and utterly on the dark side. Not only that, but they sit at the helm of the forces of evil. We should not be fooled by their deceitful charm offensive. Iran remains a huge threat on the Western world and the security of its citizens.

The coming year, especially, and the years to follow, are crucial for Israel and the Israel Defense Forces. We continue to build and strengthen our defenses while keeping an open eye on the dramatic changes transpiring throughout the Middle East. The IDF in the coming years will be a very different force, compared with that of 20, 30 and 40 years ago. It will be, and I may say it already is, a force that combines tremendous firepower coupled with the ability to mobilize and operate elite forces on land, in the air, at sea, and even underground. The IDF also employs super advanced war machinery that can suddenly strike at any point in the Middle East, supported by highly sophisticated cyber and intelligence capabilities.

Our closest ally and greatest friend, the United States, is providing essential support — both quantitatively and qualitatively — to this reshaping of the IDF. The unusually close relationship between the defense establishments, militaries and intelligence corps of the United States and Israel serve as the cornerstone of our national security.

LETTERS OF HOPE

Vivi Kelman

Show Israeli families affected by terror that you care.

I was sitting in my university classroom going over some notes for an upcoming test when I received an email stating that there had been a terror attack in Israel. My world stopped, eyes glued to the computer screen: “Eitam and Naama Henkin murdered in West Bank Terror”. News sources stated that four young children were in the car while the attack took place and were not physically harmed. I closed my eyes and tried to imagine four precious children who, in a matter of seconds, lost more than they could comprehend. In my helplessness, I mumbled a prayer for the wellbeing of the children, and wished that I wasn’t just so helpless.

I wanted to do something to help these innocent children, to take the edge off their pain, to comfort my nation. I wanted to embrace my brothers and sisters in Israel who I was praying for and to tell them that I, as an American Jew, cared about them. I wanted to bridge the gap between Israeli Jews and Diaspora Jews in showing that “we” too, cared. I wanted to write them a letter:

Dear Henkin Children,

I want to stretch out my hand across millions of miles until I feel your soft fingers interlaced in mine. I want soft ocean waves to carry you my song of togetherness, of warmth, and of hope. I want to find some light in the crevices of this earth and shine it on your beautiful faces. It’s difficult for me to focus on schoolwork because I am thinking about you. I’m afraid that because I live in America you may think that I do not care about the current situation in Israel. I’m writing you this letter to tell you that I do. I’m writing you this letter because I want you to know that I care fiercely about you, that I am praying for you, and that I love you.

Aviva

After writing this letter, I thought about my friends and family who were pained by the situation in Israel and would also

want to write letters. I wondered what the impact could be if various organizations, schools, and shuls in my hometown of Baltimore would write letters to children and families in Israel affected by the recent wave of terror. I imagined the potential of communities throughout North America and the greater Jewish Diaspora writing hundreds, thousands of letters to the Henkin family, to the Lavi family, and to all the families affected by recent terror.

Unfortunately the constant news of persistent attacks enforced the need for such a project. I called my friend Yali Perlmuter who was moved by the idea and was excited to spearhead the project with me. After consulting with One Family Fund, the leading organization that supports victims of terror in Israel, Letters of Hope was created.

As of now, several shuls, schools, and organizations throughout Baltimore, St. Louis, New York, Minneapolis, Boca Raton, Los Angeles, and Miami are involved in the project. Many shuls are incorporating a Letters of Hope activity into their shul Hanukkah parties while other organizations are holding separate events for youth and adults to write letters and draw pictures for those affected by terror.

The Jewish people are one, all parts of the same complete, yet wounded body. During difficult times like these, we need to tangibly impart this knowledge of our oneness to our brothers and sisters in Israel. By sending heartfelt messages of support, care, and hope we can emphasize our unbreakable unity and communicate our boundless love. Through participating in Letters of Hope, we can vitalize our harmony, enforce our solidarity, and comfort our nation.

Getting involved is easy. If you would like to involve your community, organization, or school in this project please email vivikelman1@gmail.com or yaliperl25@gmail.com With the letters and drawings received, Letters of Hope plans to create individualized books filled with heartfelt letters and drawings for families affected by terror.

ON MISSIONARY CAMPAIGNS TO THE JEWS

No matter how disconnected a Jew may be from Judaism, he is still likely to be appalled by the idea of worshipping Jesus. And that poses a great problem for Christian missionaries seeking to convert Jews.

Given this, some missionaries got the idea to try a backdoor tactic. They invented "Jews for Jesus," which uses a whole lexicon of Jewish-sounding buzz words in order to make Jesus more palatable to Jews.

For example, members of Jews for Jesus don't go to church, they go to a "Messianic Synagogue." Prayer is not held on Sunday, but on Saturday, the Jewish Sabbath. They say that by accepting JC, you're not converting to Christianity, you're instead becoming "a fulfilled Jew." The New Testament is called "Brit Chadasha" (Hebrew for New Covenant). It's not the cross, it's "the tree." Not baptism, but "the mikveh." Not a communion wafer, but "matzah." Congregants wear a tallit and kippah, and bring a Torah scroll out of the Holy Ark – just like every other synagogue. After all, they proudly proclaim, Jesus himself was a Jew!

These missionary campaigns are well-funded and relentless. Jews for Jesus has been spending millions of dollars in print and radio advertising, and has run a campaign of banner ads in New York City subways and on major web sites. If you see one of these ads, you should write a letter of protest to the host organization.

It is the responsibility of all Jews to take a stand. Comedienne Joan Rivers started screaming on the air after a commercial for Jews for Jesus aired on her radio show. The ad featured two Jewish men arguing over whether JC is the Jewish messiah, while the Jewish song "Hava Nagillah" played in the background. "Do not proselytize on my show," Rivers ranted. "I was born a Jew and I plan to die a Jew. How dare you advertise on my show. I find this disgusting, I find this offensive, and I find this ridiculous!"

Jews for Jesus is a subversive organization. The missionaries' approach to ensnare unsuspecting people includes quoting Torah verses out of context and gross mistranslations. These deceptions are most successful with Jews who have no knowledge of their own Jewish heritage. In Russia, for example, where Jewish education had been suppressed for 70 years, missionaries sponsor "Jewish revival meetings," where a tallit-clad clergyman asks throngs of unsuspecting Russian Jews to "accept Jesus into your heart." The sad thing is that tens of thousands of Jews (including an estimated 50,000 in Israel today) have fallen for this falsehood.

Ironically, Jews really could be called "Messianic Jews." One of Maimonides' classical "13 Principles of Faith" is: "I

believe with complete faith in the coming of the Messiah, and even though he may delay, nevertheless I anticipate every day that he will come." In a sense we are all "Messianic Jews" – expecting the Messiah to gather the Jews back to Israel, usher an era of world peace, and reestablish the Temple. Though Jesus achieved none of this. There are two excellent organizations which counteracts missionary activities and have succeeded in attracting "converts" back to Judaism. You can find them online at **Jews forjudaism.org and outreachjudaism.org**

The Price of Unjustifiable Murder - Jonathan S. Tobin (Commentary)

*The Palestinians should understand that if they continue to practice indiscriminate terror, they may ultimately pay a price, even if mass murder is something their leaders tell them is not only justifiable but think is a smart tactic.

*In the last few months PA leader Mahmoud Abbas has fomented a new surge of violence with lies about mythical Israeli plots against the Temple Mount mosques. Then he has treated those Palestinians that attempt to murder random Jews as "martyrs" or victims of Jewish persecution and part of a "popular peaceful uprising."

*Though the Obama administration hasn't specifically condemned Abbas' incitement, as they should, they've grown tired of justifying him.

*Abbas may believe, as Arafat did, that more violence only generates greater interest in the Palestinian cause. But support for a terrorism double standard that exempts Palestinians from the consequences of their actions is not inexhaustible.

*With the world distracted from the myth of the centrality of the Palestinians by ISIS and the wars in Syria and Iraq, the Palestinians are on the verge of rendering themselves completely irrelevant.

*The Palestinians are watching their opportunity for peace and statehood dissolve in the gore of a stabbing intifada that is disabusing even their most ardent apologists.

*It is impossible to imagine anyone caring much about a national movement that cannot even pretend to distance itself from random slaughter.

IN OUR MAILBOX

Dear Mr. Dresner,

Please accept this donation for Rabbi Solomon's Discretionary Fund. Rabbi Solomon officiated at my Uncle Sam Pearl's unveiling and he did an exceptional job. After he was finished, he went to our parents' grave and said prayers for Bess and Maurice. We were all very touched. It meant a lot to us. FJC was a huge part of our lives as we were growing up and we were pleased that the rabbi did this for us. It made us, in that small act, feel reconnected to the synagogue.

We hope you are well.

Fondly,

Marian Lustig

Charles Hollander and families

JANUARY, 2016

TEVET/SHEVAT, 5775

Sun	Mon	Tue	Wed	Thu	Fri	Sat
		<div>On-going program</div> <div>Low-impact Chair Exercise \$5 per session 11-Noon</div>			<i>1</i>  4:19	<i>2</i> ^{21 Tevet} Shemot <i>Ends 5:29</i>
<i>3</i>	<i>4</i>	<i>5</i>	<i>6</i> Rabbi's Class "The Temples In Jerusalem" 10:30-Noon	<i>7</i>	<i>8</i>  4:26	<i>9</i> ^{28 Tevet} Vaeira <i>Ends 5:35</i>
	<i>11</i> ^{1 Shivat} Rosh Chodesh	<i>12</i>	<i>13</i> Rabbi's Class "The Temples In Jerusalem" 10:30-Noon	<i>14</i>	<i>15</i>  4:33	<i>16</i> ^{6 Shevat} Bo <i>Ends 5:43</i>
<i>17</i>	<i>18</i>	<i>19</i>	<i>20</i> Rabbi's Class "The Temples In Jerusalem" 10:30-Noon	<i>21</i>	<i>22</i>  4:41	<i>23</i> ^{13 Shevat} Shalach <i>Ends 5:51</i>
<i>24</i>	<i>25</i> TuB'Shevat	<i>26</i>	<i>27</i> Rabbi's Class "The Temples In Jerusalem" 10:30-Noon	<i>28</i>	<i>29</i>  4:49	<i>30</i> ^{20 Shevat} Yitro <i>Ends 5:59</i>
<i>31</i>						

FEBRUARY, 2016

SHEVAT/ADAR, 5776

Sun	Mon	Tue	Wed	Thu	Fri	Sat
	1	2 On-Going Low-impact Chair Exercise \$5 per session 11-Noon	3 Rabbi's Class "The Temples In Jerusalem" 10:30-Noon	4	5  4:58	6 27 Shevat Mishpatim Ends 6:08
7	8	9 30 Shevat Rosh Chodesh	10 1 Adar 1 Rosh Chodesh Rabbi's Class "The Temples In Jerusalem" 10:30-Noon	11	12  5:07	13 4 Adar 1 Terumah Ends 6:17
14	15	16	17 Rabbi's Class "The Temples In Jerusalem" 10:30-Noon	18	19  5:15	20 11 Adar 1 Tetzaveh Ends 6:25
21	22	23	24	25	26  5:23	27 18 Adar 1 Ki Sisa Ends 6:33
28	29					