



Flushing-Fresh Meadows Jewish Center

193-10 Peck Avenue ⋆ Flushing, New York 11365 (718) 357-5100

THE BULLETIN

Jan-Feb., 2018
Vol. 16 No.5

Kislev/Tevat 5778
Rabbi Gerald M. Solomon
Cantor Aaron Katz



Coming Events

Wednesday, January 3, 2018

Rabbi Solomon's classes will begin
Subject: Life Cycle of the Jew Part 2
A six week study
Wednesdays: January 3, 10, 17, 24, 31 & February 7, followed by a light collation, and Hebrew classes.

Monday, January 8, 2018

Rabbi Solomon's classes will begin
Subject: Basic Judaism. A six week study
Mondays: January 8, 15, 22, 29 and February 5 & 26 followed by a light collation.

Tu B'Sh'vat, the "new year of trees," begins on Tuesday night, January 30th and ends at the conclusion of Wednesday, January 31st.

Wednesday, February 28, 2018



Fast of Esther will be observed. Megillat Esther will be read in the evening following Maariv on Wednesday at 7:00PM, followed by light refreshments.

Thursday, March 1, 2018

Scharit Service begins at 8:30AM
After services light refreshments will be served.



Happy Purim to all our members

SCHEDULE OF SERVICES FOR JANUARY AND FEBRUARY 2018

Friday, Jan. 5

Mincha/Maariv.....4:15PM
Candle Lighting Time.....4:24PM

Saturday, Jan. 6

Parashat Shermot
Shabbat Services.....9:00AM
Shabbat Ends.....5:33PM

Friday, Jan. 12

Mincha/Maariv.....4:30PM
Candle Lighting Time.....4:31PM

Saturday, Jan. 13

Parashat Va-eira
Shabbat Mevarchin Servicea.....9:00AM
Shabbat Ends.....5:40PM

Friday, Jan. 19

Mincha/Maariv.....4:30PM
Candle Lighting Time.....4:39PM

Saturday, Jan. 20

Parashat Bo
Shabbat Services.....9:00AM
Shabbat Ends.....5:48PM

Friday, Jan. 26

Mincha/Maariv.....4:45PM
Candle Lighting Time.....4:47PM

Saturday, Jan. 27

Parashat B'shalach
Shabbat Services.....9:00AM
Shabbat Ends.....5:57PM

Friday, Feb. 2

Mincha/Maariv.....4:45PM
Candle Lighting Time.....4:56PM

Saturday, Feb. 3

Parashat Yitro
Shabbat Services.....9:00AM
Shabbat Ends.....6:05PM

Friday, Feb. 9

Mincha/Maariv.....5:00PM
Candle Lighting Time.....5:04PM

Saturday, Feb. 10

Parashat Mishpatim/Shekalim
Shabbat Mevarchin Services.....9:00AM
Shabbat Ends.....6:14PM

Friday, Feb. 16

Mincha/Maariv
Second Day Rosh Chodesh Adar.....5:00PM
Candle Lighting Time.....5:13PM

Saturday, Feb. 17

Parashat Terumah
Shabbat Services.....9:00AM
Shabbat Ends.....6:23PM

Friday, Feb. 23

Mincha/Maariv.....5:15PM
Candle Lighting Time.....5:21PM

Saturday, Feb. 24

Parashat T'tzaveh/Zachor
Shabbat Services.....9:00AM
Shabbat Ends.....6:31PM

Our Rabbi Efron**Contributed by his friend Michael Silver**

How fortunate our congregation was to have a man like rabbi Efron as a member. What a pleasure it was to listen to him chant the haftarah on Shabbos in his soft lilting tones. I found it comforting to look at his beautiful Jewish face. It was a face that radiated wisdom, kindness and a humble nature.

Despite his advanced age the rabbi never lost his intellectual curiosity or his love of learning. He was a scholar in the truest sense of the word and, as many of us found out, also had a delightful sense of humor. The rabbi loved to listen to cantorial music and was an expert on opera. He knew all of them and owned many recordings.

Throughout his life rabbi Efron maintained a youthful mind and outlook. At about 90 years of age he joined a gym and two or three times a week worked out with his personal trainer Jason. I remember him telling me around this same time that he wanted to learn Spanish. Learning was a lifelong obsession with the rabbi.

Rabbi Mordecai Efron enriched the lives of everyone he interacted with and I can't help but feel the world is somewhat diminished without his presence. But I know he is in a better place and he will always be with us. As we say in the service, may his memory be for a blessing.



RABBI'S MESSAGE IN MEMORIAM

Rabbi Mordechai V Efron-Harav Mordechai Avigor Ben Yosef Dov

12-3-1922—12-15-2017 28 Kislev 5778

**“May his soul be bound in the bond of life”
NAFLA ATEREAT ROSHENU The crown of our head has fallen!**

Dear friends, today we are all mourners.

We meet in a sorrowful time in the midst of our holiday of Chanukah to say goodbye to the earthly presence of a cherished spiritual leader.

There's a Tractate of the Talmud, called Ketubot which says that someone who dies on Shabbat is a tzadik, a righteous soul. Some say that not all who pass away on Shabbat are righteous, but the righteous pass away on Shabbat. This is because Moshe, David Hamelech, & Yosef all passed away on Shabbat. It comes as no surprise that our beloved friend also passed away on Shabbat, almost at the onset of Shabbat at sundown.

He passed away on Shabbat Parashat Miketz whose opening two words speak volumes of truth to us. Whenever the Torah uses the word Vaayhe, we learn, it comes to tell us something negative, sad or unpleasant and the word Miketz means “the end.” Va-y’he miketz-It happened at the end or it was at the end. A prophecy about Rav Mordechai whose life was aligned with Torah for on that Shabbat, his life was to end. Indeed, Rav Mordechai was one of the great Torah scholars and righteous souls of our community, perhaps in the whole New York Community. He lived his life with Torah as his guide.

His life was aligned with Judaism. Even in death, which took place during Chanukah typified his nature. It’s as if he said. Chanukah is a time for joy. I leave you on Chanukah. May the sadness you feel at my passing, therefore, be ameliorated or lessened. He always sought to lessen the suffering of others in all his ministrations in the rabbinate and thereafter. He was that considerate a neshama - a one in a million soul, a truly unique soul. I saw him as always alert and an inveterate optimist. Even when he became a widower (twice) and even when he lost two children, (Deborah and Jay), he accepted his fate, he bore his pain, his plight, as only a man of great learning and faith could.

In Pirkei Avot we learn Raabee Chanina Ben Dosa says: “Kol Sh’ruach Habriot Nocha Haymenu, Ruach Hamakom Nocha Haymenu.” “If the spirit of one’s fellows is pleased with him, the spirit of the Omnipresent is pleased with him.” If people delight in you, then G-d also delights in you.

We are here to mourn for and honor Rabbi Efron because we delighted in him. Why did we delight in him? Because he possessed those superlative qualities that we know go into the making of a true mensh. He was sensitive, he was dear, he was compassionate, he was lovable, he was humble and kind and in addition he was possessed of a brilliant encyclopedic mind. A voracious reader, he was both a Torah and secular scholar. He was a Talmid Chacham of the highest order. He was highly qualified to answer when asked. He would surely instruct. Rabbis would do well to emulate his wonderful example in scholarship as well as in midot, his behavior, his humility, his demeanor, his character and his integrity.

A bad word I never heard from him nor about him. He never spoke for the sake of speaking. When he spoke he had something worth hearing. He attempted always to teach, never to chastise, never to berate nor cajole. One knew that his opinion in a question was always valid, worthy of consideration and was, in fact, a response from high and esteemed rabbinic authority.

Personally, I was happy and honored as was our congregation to have had him with us as a member but, of course, he was so much more.

I loved the fact that I had a built-in colleague of his respectability and caliber who I could consult with - a built-in rabbinic consult who had also become my beloved friend. I valued his opinions and his wisdom. We as a congregation consider ourselves fortunate in that his cooperation could be counted on in providing us with the benefit of his knowledge and experience.

If we needed someone to daven for the Amud, we could count on him. If we needed someone to conduct services, he obliged. If we needed someone to read Torah, he said hineni - I am here. If we needed help in making a minyan, he was there. If we needed a Haftarah, he accepted. Rosh Hashanah he was our makreh, the one who calls out the notes for the Shofar. We all should be grateful to the Almighty for blessing our community with this wonderful soul, this zees und gutteh neshamah, this sweet and good man. Nafla Ateret Roshenu: "The crown of our head has surely fallen." We are experiencing a devastating loss. We will miss him terribly.

We have many reasons to cite which show how great a credit he had been to our community. We pray that the Almighty will continue to bless our community which he loved and was an integral part of for so many years. In the z'chut, the great merit of Rabbi Mordecai Efron, may we be blessed for many, many years to come. "Zecher Tsadik Livracha" - the memory of the righteous shall be for a blessing.

I know that Rabbi Efron walked with God his entire life all the way to its conclusion. Yes even on his death bed he was calling on the name of G-d. The last words I heard him speak were: Ribono Shel Olam, Ribono Shel Olam, Ribono Shel Olam, Master of the Universe (3). He knew he was going to the Ribono Shel Olam. What he felt, we will never know. Even as he lay dying, he was imploring his Maker. God was on his lips.

Yes, he walked with God all his life. Halach Bitzniut, he walked with humility, Halach be'temimut, he walked with whole heartedness, halach b'yosher, he walked with uprightness. He set for himself the goal of emulating the life of the ideal spiritual leader described by the prophet Malachi: "The law of truth was in his mouth, and not a word of unkindness, not a word of unworthiness, not a word of unfriendliness, not a word of unrighteousness ever crossed his lips. (Malachi 2:6) The good name, the shem tov he fashioned for himself? "A man who walked with God."

It is such a patriarch that has passed. It is such a man that we are mourning this day. We may find comfort in the statement of our sages: "Tsdikim B'metaatam Nikraim Chaim." "The righteous, even when they die are considered alive - reckoned among the living."

It is to such a man that we now turn and say: Lech B'shalom, go in peace, you messenger of peace. May the angels of peace await you. May you enjoy the ziv Hashchinah, the rays of the Divine Presence, the presence of our Heavenly Father whose servant you have been in your lifetime and in whose Presence your holy soul will rejoice now and forever.

HaRav Morechai Avigdor ben Yosef Dov: Lech B'shalom. Go in peace, dear, beloved friend. T'he nishmatcha tserurah bitsror Hachayim. May your soul be bound up in the bond of eternal life. B'Gan Eden T'he Menuchatcha. May your soul repose in the Heavenly Garden of Eden together with all the righteous who have gone before. Let us say, Amen.

Rabbi Gerald M. Solomon



Thank You

To: Byron and Irene Dresner for sponsoring their beautiful Kiddish to celebrate Byron's 90th birthday as well as their 60th wedding anniversary. The food was delicious and was prepared by Irene and Cheryl Dresner. May they have many more anniversaries as well as birthdays together. We wish them and their families the best always.

To: Rochelle Mendelow for sponsoring a Kiddish in memory of her dear parents Morris and Shirley Cohen.

To: Michael and Judy Krutoy for sponsoring coffee and cake every time during the Book Club meetings.

Get Well Soon

To: Rosalie Weiner who is recovering from surgery at Margaret Teitz.

Mazel Tov

To: Joan and Zach Levine on the birth of great-granddaughter Leah, to grandson Shabsai Palley and his wife Gali.

To: Joan and Zach Levine on the engagement of granddaughter, Aliza Palley to Yaakov Galinsky.

To: Jerry Sandell on the birth of his granddaughter Julianna Shea born to daughter April and son-in-law Joe Dowling.

Condolences

To: The family of Elinor Lonky, a long time member of the Flushing Jewish Center.

To: The family of Sandra Godnick, who was a Sisterhood Board member.

To: Bryan & Steve Efron & the rest of the family of Rabbi Mordecai Efron who passed away on December 15, 2017. Rabbi Efron was loved by all our members. May his soul Rest In Peace Amen. We will miss him!

Wishing all our members a Happy, Healthy and Prosperous Secular New Year



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. Amen.



Sisterhood News

As we get ready for the dark days of Winter, we are already planning for the Spring and look forward to seeing all our Sisterhood friends at the programs we have arranged for your enjoyment and to add to your knowledge.

The past year has been a successful one, as we brought programs that seemed to appeal to our Center family.

We celebrated Yom Ha'Atzmaut in May with a special lunch featuring an Italian and Israeli repast while enjoying songs by “Squeaky Clean”. Also, in May, we had a program and luncheon featuring an MD from Northwell Health on Memory Disorders.

In June, after lunch, we were pleased to present Dr. Cynthia Kaplan Shamash who spoke about “The Last Jew of Iraq”. July’s program was presented by an MD from NY Presbyterian Hospital on “ACT FAST”, what to know about strokes and how to recognize one and how it is treated.

In August we went to Annie Chan’s Restaurant for the summer Keep in Touch luncheon. Sisterhood ran two beautiful luncheons during Succoth.

In November’ we presented a video “This Land is Your Land-The Folk Years”, which we thoroughly enjoyed and may even show the second half at some time in the future.

We capped off the year with a wonderful Hannukah Party featuring Chinese food, latkes and a beautiful presentation for Hannukah by Cantor Irene Failenbogen. Despite the cold and snow 35 members and friends were present.

All this does not happen by itself. Thanks to all the Sisterhood Board for their help, suggesting programs, preparing the lunches, collecting money, taking minutes, sending out reminders, making flyers. Without you we could not exist.

Looking ahead, mark your calendars for our first function of 2018, when on April 19th, we will again celebrate Israel Independence Day with a Luncheon and entertainment.

The Book Club is taking a break during Jan. and Feb. The next meeting will be on March 22 at 10:30 AM when the book “When We Were Sisters” by Emilie Richards will be discussed. The chair exercise class continues Tuesday mornings at 11 AM.

Cards for all occasions are available at the Center office, proceeds going to the Jewish Theological Seminary.

Looking forward to meeting with you soon,
Marilyn and Joan, Co-Presidents

On a sad note, we mourn the death of Sisterhood Board member Sandra Godnik. If you do not know her by name, she was the lady who sat quietly at the door at all our meetings and collected the money. We will miss her.



TU B'SH'VAT 5778

Tu B'Sh'vat, the "new year of trees," begins this year on Tuesday night, January 30th and ends at the conclusion of Wednesday on January 31st. The name Tu B'Sh'vat 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 Sh'vat.

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'Sh'vat, on which God "judges" trees according to the Jews' behavior.

MORE ON TU B'SHEVAT

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 reinstated 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.

Tu B'Shevat is 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 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 integrity 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'SH'VAT, THIS YEAR FALLS ON THE 31ST OF JANUARY



FOR YOUR INFORMATION –FROM THE RABBI

*US ambassador to the UN Nikki Haley voted against a draft resolution calling on President Trump to withdraw recognition of Jerusalem as Israel's capital. She said that the U.S. "will not be told by any country where we can put our embassy." She further asserted that a peace process that is damaged by "the simple recognition" that Jerusalem is Israel's capital is "not a peace process, it is a justification for an endless stalemate." and that the US had the "courage and honesty to recognize a fundamental reality: Jerusalem has been the political, cultural and spiritual homeland of the Jewish people for thousands of years; they have had no other capital city." (Jerusalem Post, Dec. 18, 2017)

*Hamas leader Ismail Haniyeh argued: "There is no such thing as the State of Israel, so it cannot have a capital called Jerusalem! We salute the beginning of rage, intifada and revolution! We will work on forcing the American administration to reverse its unjust decision! Our goal is to break the American position. We will bring down the Trump decision once and for all." (Times of Israel, Dec. 14, 2017)

*PA President Mahmoud Abbas said that Jews "are really excellent in faking and counterfeiting history." Abbas told the emergency summit of the Organization of Islamic Cooperation that Jews had no historical connection to Jerusalem, a city whose historical and religious ties to Judaism predate the creation of Islam by thousands of years! Abbas claimed that Palestinian Arabs are descended from the ancient Canaanite people, a common lie,— but we have been there in this location for thousands of years." (Another complete untruth) Sean Durns, research analyst for the Committee for Accuracy in Middle East Reporting in America. (CAMERA) (Algemeiner, Dec. 17, 2017)

*Pakistani Historian Mobarak Haidar stated:"The Holy Koran spoke of Al-Aqsa Mosque when it was not a 'mosque' in the Islamic sense. It was a holy place because of the prophets of Israel. . . It was the holy spot of worship for Jews and Christians! Christians were masters of Jerusalem before Muslims conquered it. It is still a holy place for Christians. But Christians have no dispute over ownership of the city. It is their religious right to visit the holy city; and the Jews do not stop them. Muslims, too, should have the same religious rights, and in fact they have those rights; Jews do not stop them. Muslims of the world, therefore, have no religious basis to rule Jerusalem." - Pakistani Historian Mobarak Haidar. (MEMRI, Dec. 7, 2017)

The truth simply is: Esau hates Jacob. As indicated in the recent report: ". . .the very presence of Jews in these territories is an affront to the Palestinians," and the quote: "To this day Palestinians (the descendants of Esau) deny the Jewish people's ties to the Land of Israel; they refuse to see the Jews as a distinct people that has a right to its own state. Such is the hatred of Esau for Jacob." Will Esau and Jacob ever reconcile? We want to believe, and we will continue to believe, hope and pray that there will come a day that they will. -



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THE PURIM STORY

Here is the story: The brazen and somewhat ineffectual king, Ahasuerus, banishes his queen Vashti, and decides he needs a new queen. Through various plot devices he chooses Esther, a lovely Jewish girl, a relation of the wise Mordechai, who is in conflict with the king's advisor, Haman. Because Mordechai will not bow down to this arrogant, plotting , villainous man, Haman decides to issue orders throughout the land to wipe out ***all*** the Jews. Esther is able to use her station to inform the king of the plot, and Haman is brought down, and hung on the same gallows he built for the Jews. Furthermore, new orders go out throughout the land, allowing the Jews to rise up and protect themselves, and the tables are turned, and everybody lives happily ever after (at least in the book of Esther.)

The Purim story, one of near-genocide, hardly seems to be the occasion for masks and parties and rampant frivolity! Some commentators have suggested that the book itself is satirical, a kind of literary cartoon in which the characters are so stereotyped that the violence hardly seems real. Most authorities, however accept the story of Purim as a matter of historical fact. Others have said that partying on Purim is a kind of release from the drama of life- because who knows? Tomorrow an advisor to the king may plan our doom, so today celebrate life intensely. A third perspective points out that G-d is never mentioned in the Book of Esther- thus, in a roundabout way, proving that G-d was really the "hidden hand" behind the whole drama, and since G-d protected the Jews then, the Holy One will protect the Jews now- and if that's not a reason to celebrate, what is?

Customs

Whatever your understanding of the religious meaning of Purim, there are a few customs unique to the day. The most well known observance is the public reading of the Purim story, usually from a special scroll which is often folded like a letter to recall the letters that went out with the various royal proclamations. This is the one day that decorum is NOT observed in the synagogue: people make noises with all kinds of noisemakers whenever Haman's name is read, in order to "erase" his memory, and thereby fulfill the biblical injunction to blot out the memory of Amalek from under the heavens, a commandment found in Deuteronomy 25:19.

Other customs and observances include:

Ta'anit Esther: a minor fast day that some people observe from dawn till dusk the day before Purim, commemorating the fast that Esther asked all the Jews to observe as she worked hard to save them. See Esther 3:12; 4:16.

Mishloach Manot: gifts of food to friends and neighbors. Traditionally, one puts together more than one kind of food (say, a bagel and an apple, or a muffin and a handful of nuts) and sends gifts to at least two different people. This can be simple or elaborate; the point is to recall the verse which says that after the Jews were saved from destruction, "They were to observe them as days of feasting and gladness, and as a time for sending gifts to one another and giving presents to the poor." (Esther 9:22.) Sending food to friends recalls the simple miracle of being alive, of the physical survival of the Jewish community, and connects our celebration with those close to us- plus, it's a lot of fun to give and get all kinds of cookies and snacks throughout the day! A traditional food for Purim is hamantaschen, a three cornered fruit filled pastry.

Matanot L'evyonim: presents for the poor, are based on the same verse quoted above. Traditionally, the gifts can be of money or of food, but are given on the day of Purim itself; since we are celebrating the gift of our very lives, we express our gratitude by helping others to live. It's a very Jewish thing to do: celebrate by giving and sharing, making sure that everybody around us is included in the party.

Finally, it's a long standing tradition to have a **Seudah** - special meal on Purim afternoon with friends and family, with skits and silliness and drinking. In fact, the Talmud says you should drink until you can't tell the difference between "Blessed is Mordechai" and "Cursed is Haman," but Maimonides and later halachic commentators say that this can be fulfilled by merely drinking and eating a bit more than usual and taking a nice nap after the festivities- after all, one certainly can't distinguish between "Blessed is Mordechai" and "Cursed is Haman" when you're fast asleep!

Please note: This year the Fast of Esther is observed on Wednesday, February 28th. Megillat Esther will be read in the evening following Maariv on Wednesday at 7:00PM

February 2018

Shevat/Adar 5778

Sun	Mon	Tue	Wed	Thu	Fri	Sat
		On-Going Low-Impact Chair Exercise Class Tuesdays 11 to Noon		1 16 Shevat	2 17  4:56PM <i>Ends:6:05PM</i>	3 18 Parashat Yitro
4 19	5 20 <i>Rabbi's Classes Basic Judaism</i>	6 21	7 22 <i>Rabbi's Classes Life Cycle of the Jew Part 2</i>	8 23	9 24  4:56PM <i>Ends:6:14PM</i>	10 25 <i>Parashat- Mishpatim/ Shekalim</i> <i>Ends:6:14PM</i>
11 26	12 27	13 28	14 29	15 30	16 1 Adar Rosh Chodesh  5:13PM <i>Ends:6:23PM</i>	17 2 <i>Parashat Terumah</i>
18 3	19 4	20 5	21 6	22 7	23 8  5:21PM <i>Ends:6:31PM</i>	24 9 <i>Parashat T'tzaveh/ Zachor</i> <i>Ends:6:31PM</i>
25 10	26 11 <i>Rabbi's Classes Basic Judaism</i>	27 12	28 13 <i>Fast of Esther</i>			