

Flushing-Fresh Meadows Jewish Center
 193-10 Peck Avenue ✦ Flushing, New York 11365 (718) 357-5100

THE BULLETIN

May-Jun, 2012
 Vol.9, No.6

Iyar-Sivan, 5772
 Rabbi Gerald M. Solomon
 Cantor Aaron Katz

SCHEDULE OF SERVICES FOR MAY

Friday, May 4 - Mincha/Maariv.....	7:00 P.M.
Candle Lighting Time.....	7:37 P.M.
Saturday, May 5 - Parashiot Acharei-Kedoshim	
Shabbat Services.....	9:00 A.M.
Shabbat Ends.....	8:46 P.M.
Friday, May 11 - Mincha/Maariv.....	7:00 P.M.
Candle Lighting Time.....	7:44 P.M.
Saturday, May 12 - Parashat Emor	
Shabbat Services.....	9:00 A.M.
Shabbat Ends.....	8:54 P.M.
Friday, May 18- Mincha/Maariv.....	7:00 P.M.
Candle Lighting Time.....	7:51 P.M.
Saturday, May 19 - Parashiot B'har-B'chukotai	
Shabbat Mevarchim Services.....	9:00 A.M.
Shabbat Ends.....	9:00 P.M.
Friday, May 25- Mincha/Maariv.....	7:00 P.M.
Candle Lighting Time.....	7:57 P.M.
Saturday, May 26- Parashat Bamidbar	
Shabbat Services.....	9:00 A.M.



SHAVUOT

Erev Shavuot

Saturday, May 26 - Mincha/Maariv.....	T.B.A.
Candle Lighting Time.....	9:06 P.M.

Sunday, May 27 - First Day Shavuot

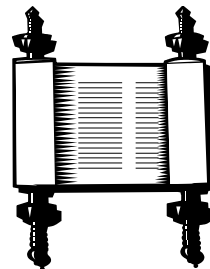
Festival Services.....	9:00 A.M.
Mincha/Maariv.....	T.B.A.
Candle Lighting Time.....	9:07P.M.

Monday, May 28 - Second Day Shavuot

Festival Services.....	9:00A.M.
Yizkor.....	10:45 A.M.
Festival Ends.....	9:08P.M.

SCHEDULE OF SERVICES FOR JUNE

Friday, June 1 - Mincha/Maariv.....	7:00P.M.
Candle Lighting Time.....	8:02 P.M.
Saturday, June 2 - Parashat Naso	
Shabbat Services.....	9:00A.M.
Shabbat Ends.....	9:12P.M.
Friday, June 8 - Mincha/Maariv.....	7:00P.M.
Candle Lighting Time.....	8:07P.M.
Saturday, June 9 - Parashat B'haalotecha	
Shabbat Services.....	9:00A.M.
Shabbat Ends.....	9:16P.M.
Friday, June 15 - Mincha/Maariv.....	7:00P.M.
Candle Lighting Time.....	8:10P.M.
Saturday, June 16 - Parashat Sh'lach	
Shabbat Mevarchim Services.....	9:00A.M.
Shabbat Ends.....	9:19P.M.
Friday, June 22 - Mincha/Maariv.....	7:00P.M.
Candle Lighting Time.....	8:12P.M.
Saturday, June 23 - Parashat Korach	
Shabbat Services.....	9:00A.M.
Shabbat Ends.....	9:21P.M.
Friday, June 29 - Mincha/Maariv.....	7:00P.M.
Candle Lighting Time.....	8:12P.M.
Saturday, June 30 - Parashat Chukat	
Shabbat Services.....	9:00A.M.
Shabbat Ends.....	9:21P.M.



CENTER NEWS

MAZEL TOV

We are pleased to announce the engagement of **Robert Greenberg** to **Ellen Silber**.

Robert is a vice-president and ritual chairman of FFMJC.

Rita and Manny Gittler on the Bar-Mitzvah of their grandson Alex Gittler on April 22.

Larry and Bess Fyman who just celebrated their 70th anniversary. Also they announce the birth of their 10th grandchild (a girl).

CONDOLENCES

To **Sandie Hirsch** on the passing of her beloved husband **Roy**. Roy was a long time member of Queensboro Hill J.C. who over his long association held most of the Offices at QHJC including President. A "nice guy" who would never say no to helping out the Center or a friend. He is sorely missed.

Sandie, may you be comforted amongst the mourners of Zion and Yerusahalayim.

IN OUR MAILBOX

Dear Rabbi Solomon,
April 4, 2012

While I know I am far away from Fresh Meadows, I must tell you and the congregants how much I appreciate receiving your letter and hope to continue hearing from all of you.

I attend services here every Saturday, but while we have a woman rabbi, she is quite dynamic - we use the same prayer book and the congregants are very nice. Needless to say, I miss you and the Temple members at Flushing-Fresh Meadows Jewish Center whom I have known for a long time.

I hope I can continue to receive mail from you and the members of my former congregation and wish all of you a happy Passover. I will be spending the seder with my family but will be thinking of all of you. With much affection and best wishes to all and a sweet Passover.

Lucille Friedman
11 Mountain Laurel Lane
Apt. G 109
Rhinebeck, N.Y. 12572

LETTERS (cont)

I would like to thank all my good friends at the Flushing -Fresh Meadows Jewish Center for their good wishes and kindness during my recent surgery. They all helped my quick recuperation.

-Jacqueline Kimmelstiel

To our FFMJC Family,

Thank you for the love and support shown to us at the recent passing of our sister, Yetta Eigen (Ray's sister).

We appreciate your concern and caring and regret that you did not know Yetta. She was a wonderful lady and had a zest for life that was unsurpassed.

Sincerely,
Ray and Len Mischler

The family of **Roy Hirsch** want to express sincere thanks to Rabbi Solomon for his beautiful eulogy, and to our synagogue family for their kind expressions of sympathy and donations in honor of Roy.

SYNAGOGUE BULLETIN BLOOPERS

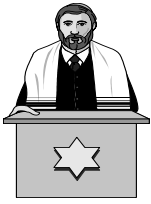
These announcements, with hilarious typos and phrasing blunders, were reportedly found in various shul newsletters and bulletins around the country. Even the spellchecker wouldn't have helped.

Don't let worry kill you. Let your synagogue help. Join us for our Oneg after services. Prayer and medication to follow. Remember in prayer the many who are sick of our congregation.

For those of you who have children and don't know it, we have a nursery downstairs.

We are pleased to announce the birth of David Weiss, the son of Rabbi and Mrs. Abe Weiss.

Thursday at 9, there will be a meeting of the Little Mothers Club. All women wishing to become Little Mothers please see the rabbi in his private study.



RABBI'S MESSAGE

KASHRUT, SHABBAT, PRAYER AND THE SANCTUARY MAKING LIGHT OF THE SACRED - (SHEMINI)

(The following are excerpts from Rabbi Solomon's sermon delivered on 4/21/12)

It has been pointed out that the purpose of the dietary laws was and continues to be the holiness of the Jewish people. Eating the wrong foods will detract from the retention of the status of holiness which the Jewish people were mandated to maintain.

Some critics of the dietary laws of the Jews have protested: What difference could it possibly make what foods one eats, as long as those foods are not contaminated in any way? They then usually point to those very healthy non observers of the dietary laws as proof that the laws are of no real benefit and that unkosher food is therefore fine.

But truth be told, unkosher food is anathema to the Jewish soul. While that statement cannot be proven 100% of the time in the physical world, people of faith who observe the dietary laws maintain that it can be proven 100% of the time in the spiritual worlds. The observant are content with the view that one is to observe the dietary laws because G-d says so. No other proof is required, they say.

It is interesting to note that the dietary laws are not included in the category of "*Hareg V'lo Ya-avor*," where one is required to go so far as to martyr oneself rather than to violate - such as would be the case in the three cardinal sins of Judaism: Wrongful sexual relations, murder and idolatry. While the eating of unkosher food does not fall within this category, it should be duly noted that our history has recorded that there have been many of our people who did in fact choose death over violation of the sacred dietary laws. This was particularly true during the Crusades as well as during the years of the Holocaust.

But we are primarily discussing the sin of trivialization. What happened in this morning's readings?

In the parashah, two of Aaron's sons, Nadab and Abihu bring a fire to the sanctuary and are consumed themselves by a fire which comes from G-d. What exactly was the sin involved here which resulted in instant death?

Midrashic theories abound as to the nature of the sin of Nadav and Abihu. They had too much to drink, they wanted Moses and Aaron out of the way so they could take over, even that they were overly diligent in their attempts at piety wanting to be closer to G-d. Some hypothesize, they came too close.

In the Sons of Aaron story, we are reminded that the Sanctuary was a sacred place. G-d commanded in Parashat Terumah "And let them make me a sanctuary that I may dwell among them." The Sanctuary is where G-d's presence dwells. It is where G-d reveals Himself to the extent that we are capable of receiving Him. One needs to be well versed in what to do and how to serve in the Sanctuary for in the Sanctuary where G-d dwells, the officiant or officiants need to know very well what to do to please G-d - to interact harmoniously with G-d. Functioning in the Sanctuary we learn, should not be attempted by the uninitiated or the inexperienced. It is not a job for a newcomer or one who is not sufficiently conversant with the laws. If one isn't exactly sure of what one is doing in the Sanctuary of G-d, one could get burned and make a terrible mess of things and G-d forbid bring calamity on the Jewish people. If the sanctuary represents G-d's presence on earth, its sanctity has to be respected. It is no ordinary place. One has to know the rules of engagement with the Almighty. G-d instructed Moses on many occasions on the rules relating to one's preparation and conduct before and during contact with Him. From the very beginning of Moses' relationship with G-d, G-d instructed him at the burning bush: "Take your shoes off your feet because the place upon which you stand is holy ground."

Another example, G-d instructed: "One may not come to the Sanctuary at all times." There were times designated for entering the Sanctuary. This was certainly applicable to the Holy of Holies. One needed to know how and when to approach the Ruler of the Universe. Even today we acknowledge that there is an *Et Ratzon*, a desirable time for prayer, a specified time for the prayer services in the Sanctuary. Therein lie the sins of both Nadav and Avihu. They failed to grant proper respect to the sacred. Whether intentionally or unintentionally, they trivialized it, proving that in matters of holiness there is precious little if any room for error. By the way, does not the idle chatter that is interspersed in our attempt at spiritual communion and heartfelt meditation with G-d contaminate and trivialize those attempts? Too often our people too, fail to grant proper respect to the sacred.

Abraham Joshua Heschel referred to the Sabbath as a "palace in time." He taught that on the day which G-d made holy, we feel and conduct ourselves differently than we do during the week of non sacred time. The Sabbath is sacred time, even as the Sanctuary is sacred space calling upon us as well to conduct ourselves when in it, differently than when in non sacred places.

It may be difficult for us today to fully appreciate the power of sacred space. Yet certain places seem to inspire respect, certain moments in our lives speak the word reverence to our spiritual ears, certain institutions

SISTERHOOD

in our society inspire a sense of awe and wonder. I believe the synagogue ought to be one of those places, more, it should be the place which stands for all of these. The synagogue cries out against being taken as commonplace. It is a *Mikdash Me'at*, a miniature Holy Temple, unlike any other institution in society. It protests being trivialized as just another organization in our society of which we are members.

The synagogue, it should be remembered, is, in our day, largely what those who function in it make of it. Those who function within its precincts must assume the sacred calling of guardian of the House of G-d, no small or trivial undertaking. Those who enter it's portals need remember that they are entering no ordinary institution. They are entering a sacred institution. Defining that term is what we come here for. We come to learn what is holy and what is not and we come to learn how to know the difference between that which is holy and that which is not. May we grow in our knowledge and ability to distinguish between the sacred and the commonplace that we may learn to serve G-d **correctly**, that we find favor in His eyes and thus merit his blessings.

AMEN

With all good wishes,
Rabbi Gerald M. Solomon



ENDOWMENTS

- Yahrzeit Plaque
 - In main Sanctuary...\$275
 - In Lasky Chapel.....\$175
- Panel in new stained glass window...\$500
- Endow a Siddur.....\$50
- Endow a Chumash.....\$75
- Sponsor a kiddush.....\$225
- Special kiddush.....ask
- Listing in Book of Life.....\$25
- Rabbi's Discretionary Fund....

Please contact office (718)357-5100 if you are interested.

Our busy Sisterhood season is now in full swing. On April 26th we had a fun afternoon as the sounds of laughter came from those playing Yiddish Bingo as other tables were playing Mah Jong, Bridge, Scrabble and Rummy Cube.

We want to thank those who kept the Sisterhood programs going while the "Snowbirds" were away. A special thanks to Bette Glasser who kept the checkbook and also coordinated the Hanukkah and Purim Parties. Thank you to Sylvia Udasin for arranging the entertainment; to Shari Zuber for shopping and for ordering the food for Hannukah; to all the women who helped serve the buffet at the Purim party; and to everyone who attended.

The Sisterhood book club meets monthly all year round. Come join in!

We look forward to the "Women of Achievement" dinner of the Brooklyn Queens Long Island Region of the Women's League for Conservative Judaism on May 23rd. Our Sisterhood has chosen Sandra Schwadron as its honoree. Sandra is truly a Woman of Achievement. She is at every function, meeting and service. When she says she will do something, she follows up quickly and efficiently. Many of us will be there to honor her. If you have not registered and would like to attend call Joan for information. 718 428-4120.

Save the date: May 24th for the next Sisterhood meeting and program. We look forward to greeting you again then.

Marilyn Brown and Joan Levine;
Sisterhood Co-Presidents

Together in Sisterhood
We laugh a little louder
We cry a little softer
We work a little better
We live a little stronger
We make a difference
Because we stand together

RABBI'S DISCRETIONARY FUND

This fund allows for the rabbi, at his discretion, to contribute to institutions or to give to individuals in need. Contributions may be made to "Rabbinical Discretionary Fund" or to Flushing-Fresh Meadows Jewish Center with a notation on the check: Rabbinical Discretionary Fund



SHAVUOT

The Festival of Shavuot or "Weeks," is one of the Shalosh Regalim (Exodus 23:14); one of the three main pilgrimage festivals. It comes at the end of the seven-times-seven (a "week of weeks") cycle of the Omer, which begins on the second day of Pesach. This year Shavuot begins officially following the conclusion of Shabbat, May 26th. Candle lighting is after 9:06 P.M.

The Festival of Shavuot is somewhat unusual. Not only is it not assigned to a specific date, but there is no real explanation given in Torah as to the meaning of the day, nor how it is to be observed ritually. In Biblical times, the period of counting seven weeks marked the transition from the very first grain crop (barley) of early spring (at Pesach) to the beginning of the summer grain (wheat) harvest (at Shavuot). Thus names for Shavuot given in the Torah are Chag Ha-Katzir - the Festival of the Harvest - and Chag Ha-Bikkurim - the Festival of the First Fruits (Cf. Exodus 23:14-19; Leviticus 23:9-22). The day is identified as a holy occasion to be observed as a Sabbath, and specific sacrificial offerings are to be brought to the Temple. But beyond that, there is no special ritual prescribed.

These agricultural origins of Shavuot probably sufficed for the agrarian society of ancient Israel while they lived in the promised land. But they didn't really allow for a meaningful holiday for Jews once they were outside the Land of Israel, where farming was on a different cycle and there was no Temple to which one could bring the seasonal offerings. In exile, Jews were left with a commanded festival with no apparent meaning. But tradition abhors a vacuum. So what inherent meaning could be found for Shavuot?

The meaning of Shavuot became apparent after considering the relationship of Shavuot with Pesach and Sukkot. All are Biblically ordained festivals. All have an agricultural connection, assigned to a specific harvest season. But Pesach and Sukkot both have historical associations as well. Pesach commemorates the Exodus and the liberation from Egyptian bondage. Sukkot, and the dwelling in the Sukkah, recall the Israelite's experience while wandering in the wilderness for 40 years. So, our sages opined that Shavuot must fit into this paradigm as well. But how? Well, 50 days after leaving Egypt, and before they set out to wander in the desert, the Israelites found themselves camped out at the base of Mt. Sinai, awaiting the revelation of God's teachings. And so, in this historical sequence, Shavuot naturally became associated with an extraordinary and significant event: the revelation of the Torah to Moses on Mt. Si-

nai. While Shavuot had no 'historical' event associated with it in the Torah, and the event of Revelation had no holiday to mark it, it was a perfect match. Conveniently, since Revelation and Shavuot both do not have an actual date in the Torah, the Rabbis were able to determine that Revelation coincides with Shavuot. The Rabbis had a vested interest in this transformation as well. They saw themselves as the legitimate heirs to the Temple and priestly leadership. Instead of sacrifices, Torah learning must be at the center. How could there not be a holiday to acknowledge the giving of the Torah?

The sages came to refer to Shavuot as **"Z'man Matan Toratenu"**- **"The Time of the Giving of our Torah."** As the anniversary of revelation, Shavuot evolved into a celebration of Torah. In the synagogue, the account of the revelation at Sinai and the Ten Commandments are read as part of the service. Among Ashkenazic Jews, a custom also developed associating the Megilat Ruth- the Book of Ruth with Shavuot. There are a number of links that make this an appropriate text. Particularly, the setting of the story is at the harvest time, and Ruth's conversion to Judaism is seen as analogous to the Israelite's acceptance of the covenant at Sinai. In addition, King David, who tradition teaches was born and died on Shavuot, is identified in the book as being descended from Ruth.

Another popular custom, which originated with the Jewish mystics in Safed in the sixteenth century, is the practise of staying up all through the night of Shavuot studying Torah. This practice, called Tikkun Leil Shavuot is based on a Midrash that explains that the Israelites slept late on the morning of the revelation at Sinai, and thus almost missed the giving of Torah. By staying up all night, we atone for this lapse of our ancestors, and demonstrate our appreciation of revelation and our eagerness to recommit ourselves again and again to Torah.

Rituals and Customs

There is a custom on Shavuot to eat dairy foods, such as cheese blintzes. This custom is of uncertain origin; perhaps it is an ancient echo of the agricultural seasons when in the early summer the calves and kids would be old enough to wean, so there would be plenty of milk for the farmers. Another explanation suggests that Torah is like milk and honey (see Song of Songs 4:11). Another theory suggests that prior to the Revelation on Shavuot, the consumption of meat would have been inappropriate because of the laws of kashrut which were to be given in the Shavuot Revelation of the Torah.

There is a beautiful Sephardic custom of erecting a Chuppa (bridal canopy) over the lectern on which Torah is read on Shavuot and honoring recently married couples. The custom extends from the notion that Shavuot

is like a wedding between God (the groom) and Israel (the bride), with Torah serving as the Ketubah (marriage contract). Special Shavuot ketubot are also written and read.

Other customs include decorating the synagogue for Shavuot with flowers and green plants, again echoing the ancient holiday of the "first fruits," and "Confirmation," a relatively new ritual (only a hundred years or so) through which teenagers are given the opportunity to reaffirm their commitment to Jewish life and living.

It has often been asked why Shavuot is known as "The Season of the of Our Torah," when perhaps it's more important for us as Jews to recall that not only did G-d give Torah to Israel, but that we freely accepted and committed ourselves to it. Shavuot, then, becomes not only *Z'man Matan Toratenu* - the time of the giving of our Torah, but also *Z'man Kabbalat Toratenu* - the time of the of our Torah. The giving of Torah is an historical event, that happened just once. But the acceptance of Torah by individual Jews is a continual process that happens every day, anytime a Jew makes a decision based on Jewish values, wholeheartedly recites a Jewish prayer, or makes a conscious effort to better the world. Each and every experience of our lives provides us with a new context to learn and understand Torah and put it into action in our lives. This is referred to as progressive revelation. We were given Torah just once, thus allowing for this yearly anniversary of Shavuot. But we "accept" Torah continually, allowing us to live a renewed Jewish life every day.

SEASONAL OBSERVANCES

YOM HAZIKARON

Every country has its day of remembrance, and Israel - whose creation and survival as a state has been marked by so many losses - decided to designate the day preceding *Yom Ha'atzmaut*, Independence Day, as its day of commemoration for the fallen. On this day, we recall and mark the pain of our recent and not so recent losses in public and in private.

The term "*Yom Ha'zikaron*" originates in another name for Yom Kippur, the Day of Atonement, the holiest day of the Jewish year marked by repentance, fasting and prayer. As each individual reviews his or her own deeds, the community is engaged in an act of collective remembrance, hoping also to be inscribed for a good year in the year to come.

The Jewish people is a people of collective memory: "Remember the Act of Creation", "Remember the Exodus from Egypt". In each generation, we retain the memories and the link to those alive who carry them.

Today, we are coming to the end of one era, when the generation who survived the Shoah (Holocaust) and saw the establishment of the Jewish state is disappearing. With them, will go the personal memory and these crucial events will become part of the collective memory, whose meaning will continue to be interpreted in the context of the continuity of Jewish life and community.

In Jewish thought, each life is a world of its own and considered to be of inestimable value: in modern Israel, the untimely death of one loved person is a tragedy which marks the entire community. Indeed, there is hardly a family or friendship unmarked by loss as the population is so small that the seemingly modest numbers for each war assume tremendous proportions. As much as an individual act, this is also a collective act, rather than a formal gathering.

The ceremonies are simple on the eve of Yom Ha'zikaron and are not forgotten as we conclude the day the following night and merge into the festivities of Yom Ha'atzmaut.

Originally and essentially designated to commemorate the loss of those men and women who fought and were killed in the IDF, Israel's armed forces, the day has now also been accepted as the appropriate moment to bring together families and friends and official recognition of all those who lost their lives under any form of attack, including acts of terror.

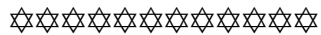
As we are thankful for our 50 years of independence, we carry with us the memory of those who helped make it possible and those who fell in their innocence because this was their dream.

ISRAEL INDEPENDENCE DAY

Every year on the fifth of Iyar, Israel celebrates Israeli Independence Day to commemorate the founding of the state of Israel in 1948. All over Israel there are parties and parades, and in the United States celebrations have included concerts, fairs, and film showings. Yom Ha'atzmaut comes after the close of Yom Ha'zikaron, which is a day of remembrance and mourning for those who died fighting for the state. After the somber candle-lightings, psalm recitations, and gravesite visits of Yom Ha'zikaron, the mood changes from sorrow to celebration with the onset of Yom Ha'atzmaut.

The religious establishment has developed and introduced liturgical rituals in recognition of Yom Ha'atzmaut. These include readings of Psalms 98 and 100 or Psalms 107, 97, and 98 and the chanting of Maariv in the evening. Some congregations recite Hallel at night, and Shir Ha-ma'alot (Psalm 126) is sung to the melody of Hatikvah. A festive meal with singing and lighting of candles follows. The next day, some congregations read three aliyot from Deuteronomy 7:12-8:18, followed by a Haftarah of Isaiah 10:32-12:6. The prayer for the state is

then recited. The traditional greeting of the day is *Moadim le-simhah* ("Have a happy festival") with a response of *Le-geulah sheleimah* ("Toward a complete redemption"). Yom Ha'atzmaut offers a rich opportunity for creating individualized services, particularly by drawing upon the Book of Psalms and the prophets, and general readings or meditations on the themes of Zion and Israel. Modern Israeli poets have also provided a great deal of wonderful material on the subject of Israel. Yom Ha'atzmaut also offers ample opportunity to reflect on the meaning of the state of Israel and the concept of the return of the Jewish people to their homeland. The holiday raises important issues concerning the Diaspora and its relation to Israel; the significance of nationalism and how it should be practiced so that it does not represent a form of idolatry, as some critics have cautioned; and the kinds of symbolism that are meaningful and appropriate in acknowledgment and celebration of the state.



SEFIRAH

What are the Sefirah days?

During the Temple days, the Israelites brought an Omer (name of a measure) of barley to the Temple on the 2nd Day of Passover. The Jews celebrated the barley harvest with this offering of thanks. The Torah commands that we count the days beginning with the 2nd day of Passover until the 50th day (seven full weeks) when we celebrate the holiday of "Shavuot" (Pentecost, which means the 50th). These days are called Sefirah (counting of the Omer).

Why are the Sefirah days considered sad days?

During the Roman War with the Jews in Israel and during the Crusades of the 11th century in Europe, these days were especially troublesome and full of sorrow. Thousands of Jews were killed by the enemy. Another reason for mourning is said to be the sorrowful period in which many of Rabbi Akiva's pupils died as a result of an epidemic. We commemorate these days by refraining from joyous celebrations, such as weddings, concerts, etc.

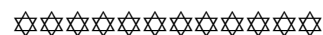
LAG B'OMER

Lag B'OMER means "the 33rd day of the (counting of the) Omer. This day is observed as a day of rejoicing because on this day, the students of Rabbi Akiva did not die. We therefore are permitted to take haircuts, listen to music, hold weddings, etc., because the signs of mourning which we have been observing are not necessary on this day of great happiness.

Lag B'OMER, the 18th day of Iyar, also corresponds to the date of the death of Rabbi Shimon bar Yochai, one of the great sages from the era of the Mishna. Although the death of a great sage is usually not marked with rejoicing, but rather with sadness, we treat Rabbi Shimon bar Yochai differently. The Zohar in Parshas Ha'azinu tells us that on the day Rabbi Shimon passed away, a great light of endless joy filled the day because of the secret wisdom he revealed to his students. That secret wisdom was written down and recorded in the holy Zohar. The happiness on that day was to him and his students like that of a groom while standing under the canopy at his wedding.

On that day, the sun did not set until Rabbi Shimon had revealed all that he was permitted to. As soon as he was done, the sun set, and his soul returned to its Maker. Because of the happiness back then, we celebrate with happiness now, as well.

In Israel, people flock to the grave of Rabbi Shimon bar Yochai in the city of Meron. There is dancing, singing, and bonfires are lit. Many people wait until their son is three before cutting his hair, and on the Lag B'Omer of his third year, they cut the boy's hair. There is also a custom that children play with bows ("keshet" in Hebrew) on Lag B'Omer. A reason given for this is that in all the days of Rabbi Shimon bar Yochai's life, a rainbow was never seen. A rainbow is a sign that the world was due for a flood of the proportion of that in Noah's time. In the merit of Rabbi Shimon, the world was never deserving of such punishment in his generation, and the appearance of a rainbow was never necessary. Therefore, children play with bows, which in Hebrew share the same word as rainbow.



EXCERPTS FROM PRIME MINISTER NETANYAHU'S YOM HASHOAH ADDRESS

*Our enemies tried to bury the Jewish future, but it was reborn in the land of our forefathers. On this day, when our entire nation gathers together to remember the horrors of the Holocaust and the six million Jews who were murdered, we must fulfill our most sacred obligation.

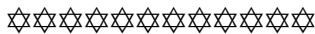
*This obligation is not merely an obligation to remember the past. It is an obligation to learn its lessons, and, most importantly, to apply them to the present in order to secure the future of our people. This is especially true for this generation - a generation that once again is faced with calls to annihilate the Jewish state.

*Today, the regime in Iran openly calls and determinedly works for our destruction. And it is feverishly working to develop atomic weapons to achieve that goal.

*There are those who prefer that we not speak of a nuclear Iran as an existential threat. But those who dismiss Iran's threats as exaggerated or as mere idle posturing have learned nothing from the Holocaust.

*To cower from speaking the uncomfortable truth - that today, like then, there are those who want to destroy millions of Jewish people - is to belittle the Holocaust and ignore its lessons.

*The truth is that a nuclear-armed Iran is an existential threat to the State of Israel. The truth is that a nuclear-armed Iran is a political threat to other countries throughout the region and a grave threat to world peace. The truth is that Iran must be stopped from obtaining nuclear weapons.



A PRAYER FOR ISRAEL AND THE UNITED STATES

May 14th is the secular date of the 64th anniversary of Israel's statehood. It behooves us at this time to offer our continued love and support to both Israel and the United States as well as our talents to encourage our families and friends, our neighbors, and our leaders to do their share in seeing to it that the relationship between Israel and the United States does not deteriorate any further. It must be stopped in its derailment tracks and reversed. It must be put back on its rightful tracks and returned to its former mutually enriching, qualitative relationship.

For American Jews, celebrating Yom Ha'atzmaut has been a way to express solidarity with the state of Israel and to strengthen their alliance with it. In many communities, it is one of few occasions in which Jewish organizations and synagogues of different ideologies and denominations cooperate in forming a common celebration. Let us show our love and support for Israel at this time by celebrating its 63rd anniversary even as we affirm our devotion to our beloved America.

*Please Say:
"Our Father in Heaven, Protector and Redeemer of*

Israel, as we observe the 64th anniversary of the State of Israel's independence, we ask that you

bless the State of Israel which marks the dawn of our deliverance. Shield it beneath the wings of Your love. Spread over it Your canopy of peace; send Your light and Your truth to its leaders, officers, and counselors, and direct them with Your good counsel.

O G-d, strengthen the defenders of our HOLY LAND. Grant them salvation and crown them with victory. Establish peace in the land, and everlasting joy for its inhabitants.

Remember our brethren, the whole house of Israel, in all the lands of their dispersion. Speedily let them walk upright to Zion, Your city, to Jerusalem Your dwelling-place, as it is written in the Torah of Your servant Moses: 'Even if you are dispersed in the uttermost parts of the world, from there the Lord your G-d will gather and fetch you. The L-rd your G-d will bring you into the land which your fathers possessed, and you shall possess it.'

Unite our heart to love and revere Your Name, and to observe all the precepts of Your Torah. Shine forth in Your glorious majesty over all the inhabitants of Your world. Let everything that breathes proclaim: The L-rd G-d of Israel is King; His majesty rules over all."

"May He Who granted victory to kings and dominion to princes, His kingdom is a kingdom of all ages; He Who delivered His servant David from the evil sword, He Who opened a road through the sea, a path amid the mighty waters - may He bless and protect, help and exalt. Amen



Note:
The Bulletin is published in January, March, May, July, September and November
The deadline for articles, notices, etc., for the Bulletin is on the 15th of the month preceding the month of issue.

MASSACRE IN TOULOUSE**Adar 29, 5772 • March 23, 2012****A Heartfelt Plea from Mrs. Chava (Eva) Sandler
of Toulouse**

My heart is broken. I am unable to speak. There are no ways for me to be able to express the great and all-consuming pain resulting from the murder of my dear husband Rabbi Jonathan and our sons, Aryeh and Gavriel, and of Miriam Monsonego, daughter of the dedicated principal of Ozar Hatorah and his wife, Rabbi Yaakov and Mrs. Monsonego.

May no one ever have to endure such .

Because so many of you, my cherished brothers and sisters in France and around the world, are asking what you can do on my behalf, on behalf of my daughter Liora and on behalf of the souls of my dear husband and children, I feel that, difficult though it may be, it is incumbent upon me to answer your entreaties.

My husband's life was dedicated to teaching Torah. We moved back to the country of his birth to help young people learn about the beauty of Torah. He was truly a good man, loving, giving, and selfless. He was sensitive to all of G-d's creatures, always searching for ways to reveal the goodness in others.

He and I raised Aryeh and Gavriel to live the ways of Torah. Who would have known how short would be their time on this Earth, how short would be the time I would be with them as their mother?

I don't know how I and my husband's parents and sister will find the consolation and strength to carry on, but I know that the ways of G-d are good, and He will reveal the path and give us the strength to continue. I know that their holy souls will remain with us forever, and I know that very soon the time will come when we will be together again with the .

I wholeheartedly believe in the words of the verse: "The L-ord has given, and the L-ord has taken away; blessed be the Name of the L-rd." I thank the Almighty for the privilege, short though it was, of raising my children together with my husband. Now the Almighty wants them back with Him.

To all those who wish to bring consolation to our family and contentment to the souls of the departed: Let's continue their lives on this Earth.

Parents, please kiss your children. Tell them how much you love them, and how dear it is to your heart that they be living examples of our Torah, imbued with the fear of Heaven and with love of their fellow man.

Please increase your , whether on your own or with your family and friends. Help others who may find study dif-

ficult to achieve alone.

Please bring more light into the world by kindling the this and every Friday night. (Please do so a bit earlier than as a way to add holiness to our world.)

The holiday of is approaching. Please invite another person into your homes so that to celebrate the holiday of our freedom. Along with our tearful remembrance of our trials in Egypt so many years ago, we still tell over how "in each and every generation, they have stood against us to destroy us." We all will announce in a loud and clear voice: "G-d saves us from their hands."

The spirit of the Jewish people can never be extinguished; its connection with Torah and its commandments can never be destroyed.

May it be G-d's will that from this moment on, we will all only know happiness.

I send my heartfelt condolences to the Monsonego family for the loss of their daughter Miriam, and I pray for the speedy recovery of Aharon ben Leah, who was injured in the attack.

Thank you for your support and love.

VISIONS OF HORROR—

EISENHOWER, BRADLEY AND PATTON
AT OHRDRUF CONCENTRATION CAMP
Jeff Dunetz

The Lid, April 18, 2012

...Holocaust Remembrance Day...is observed on the 27th day of the month of Nisan, which marks the day when Allied troops liberated the first Nazi concentration camp at Buchenwald, Germany, in 1945....

On the morning of April 12th, 1945 General Eisenhower met Generals Bradley and Patton at Ohrdruf Concentration Camp [a sub-camp of Buchenwald—*Ed.*].... They wanted them to see for themselves what they were fighting against. On *Yom HaShoah* their words are much more moving than anything I could say:

“During the camp inspections with his top commanders Eisenhower said that the atrocities were ‘beyond the American mind to comprehend.’ He ordered that every citizen of the [nearby] town of Gotha personally tour the camp and, after having done so, the mayor and his wife went home and hanged themselves. Later on Ike wrote to [his wife] Mamie, ‘I never dreamed that such cruelty, bestiality, and savagery could really exist in this world.’ He cabled General Marshall to suggest that he come to Germany and see these camps for himself. He encouraged Marshall to bring Congressmen and journalists

with him.... General Eisenhower understood that many people would be unable to comprehend the full scope of this horror. He also understood that any human deeds that were so utterly evil might eventually be challenged or even denied as being literally unbelievable. For these reasons he ordered that all the civilian news media and military combat camera units be required to visit the camps and record their observations in print, pictures and film. As he explained to General Marshall, 'I made the visit deliberately, in order to be in a position to give first-hand evidence of these things if ever, in the future, there develops a tendency to charge these allegations merely to propaganda.'"

His prediction proved correct. When some groups, even today, attempt to deny that the Holocaust ever happened they must confront the massive official record, including both written evidence and thousands of pictures, that Eisenhower ordered to be assembled when he saw what the Nazis had done.

General Patton wrote the following in his diary after he toured the Camp: "It was the most appalling sight imaginable. In a shed...was a pile of about 40 completely naked human bodies in the last stages of emaciation. These bodies were lightly sprinkled with lime, not for the purposes of destroying them, but for the purpose of removing the stench. When the shed was full—I presume its capacity to be about 200, the bodies were taken to a pit a mile from the camp where they were buried. The inmates claimed that 3,000 men, who had been either shot in the head or who had died of starvation, had been so buried since the 1st of January, 1945."

General Omar Bradley said of the atrocities at Ohrdruf: "The smell of death overwhelmed us even before we passed through the stockade.... Emaciated bodies had been flung into shallow graves. Others lay in the streets where they had fallen. Lice crawled over the yellowed skin of their sharp, bony frames."

May the Memories of those who suffered through the *Shoah* always be for a blessing. And may we never forget what evil men can do when they are appeased by the rest of the world.

Don't Strand the Holocaust in History

Contentions, April 18, 2012

Today, Jews in Israel and around the world will mark *Yom HaShoah*, the day of remembrance of the Holocaust. For most, it will be a moment of mourning as well as an occasion to ponder the lessons of history and to ask whether humanity has learned anything in the 67 years since the end of the Sec-

ond World War. But for some on the left, the Holocaust has become a political liability that must be drained of all relevance to the contemporary world.

That's the gist of yesterday's editorial in Israel's *Haaretz* newspaper that demands that "Netanyahu stop hiding behind Holocaust warnings." *Haaretz*, which articulates the opinion of the minority of Israelis who espouse the views of the hard left about the conflict with the Palestinians as well as the potential confrontation with Iran, has come to negatively view any attempt to ground the country's security policies in the historical experience of the Jewish people. Thus, for them it's not merely enough to chide the prime minister for what they wrongly believe is the promiscuous use of Holocaust analogies. Instead, their goal, as well as that of others who pay lip service to the idea of proper commemoration of the Six Million who died at the hands of the Nazis and their collaborators, is to strand the event in history. Doing so serves their immediate political purpose but, in fact, confounds the entire concept of remembrance of the Holocaust....

Though the Holocaust has universal significance, its particular meaning relates to what happens when Jews are rendered powerless in the face of powerful foes bent on their destruction. While there are those who wish to discuss it only in the most general terms about bias, the Holocaust was a specific event that happened to a people who had been demonized for 2,000 years and lacked the ability to adequately defend themselves.

The notion that Israelis or American Jews are so distracted by fears rooted in the Holocaust that they have ignored other problems or exaggerated the present threats to Jewish existence is rooted in a foolish assumption that Islamist forces who speak of their desire to eradicate Israel don't mean what they say. Netanyahu isn't, as *Haaretz* charges, irresponsibly "feeding the fear" of a second Holocaust to the detriment of his country. He is merely acknowledging the reality that Jewish history has the ability to inform our understanding of today's conflicts, and that we must act on the conclusions we must draw from the past....

What we must understand is that any commemoration of the Holocaust that does not speak of the need to prevent Iran from gaining nuclear weapons or of preserving Israel's security against the threat of Palestinian terrorism is not worthy of the name. Far from there being too much talk about Iran when discussing the Holocaust, there is not enough. Though today's situation is not akin to that of 1939 when there was no Jewish state ready to defend itself or an America that despite the ambivalence of its president is united in support of Israel, the peril is nonetheless real.

The mere recital of expressions of sorrow for the Six Million is not enough.... Those who weep today about the fate of the Six Million but say nothing about the possibility that the West will not act to stop Iran or seek to discourage Israel from defending its people have learned nothing.

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 Simchas were announced at the April 26, 2012 meeting.

Joyce Warshowsky	Welcome home snowbirds. Happy 90 th birthday to Miriam Nadler
Edith Dressler	In honor of grand niece's wedding
Judy Levy	For anniversary of daughter Emily and son-in-law Mark
Inge Lewkowitz	Good health and happiness to all my children
Rosalie Weiner	For my great niece's participation in the Florida Junior Olympics
Marilyn Brown	Happy to be back in New York
Bette Glasser	Happy special birthday to Miriam Nadler
	Mazel Tov to Sandra Schwadron on her nomination as our Woman of achievement
Susan Gastman	Congratulations to grandson Jonathan on graduation from NYU
Sylvia Udasin	Healthy, happy summer to all
Sandy Schwadron	Welcome back snowbirds and Happy special birthday to Miriam Nadler
Rochelle Mendelow	Congratulations to Miriam Nadler on her birthday
Anita Bernstein	Mazel Tov to Miriam Nadler on her 90 th birthday
Joan Corn	In honor of grandson's graduation from Univ. of Pittsburgh
	Mazel Tov to Miriam Nadler
Joan Levine	In honor of the birth of great grandson Zecharia and the birthdays of great grandsons Meir and Yitzy
Ruth Lasky	Good health to all
Marsha Blank	Good health to all
Helen Daniels	For husband Irwin's good health
Mrs. Gary	For my grandchildren
Eva Beckhardt	In honor of grandson going to Stanford Univ.
Connie Hanan	For both grandsons graduation
Debbie Chafitz	To the health of my family
Bea Kahn	In memory of Leonard Karpel
Gloria Goldsmith	In memory of Herb Goldsmith
Inge Berger	Good health to everybody
Ellen Zilka	Happy anniversary to son and daughter-in-law

A Glossary for the Yiddish Challenged.

Farshtaist = (Do You?) Understand
 Bisseleh = A little
 Tsemisht = Confused or mixed up
 Och un vai = Alas and alack
 Oi vai iz mir = Woe is me
 Pisk = mouth
 Naches = Joy, Gratification
 Shandeh far di kinder = A pity/shame for the children
 Nishtkefelecht = Not so terrible
 Nebbishes = A nobody or simpleton
 Nebechels = A pitiful person or playing the role of being one
 Schlemiel = Clumsy bungler, an inept person, butter-fingered; dopey person
 Schmendrik = Nincompoop; an inept or indifferent person; same as Schlemiel
 Schlemazel = Luckless person. Unlucky person; one with

perpetual bad luck (it is said that the shlemiel spills the soup on the Shlimazel!)

Farbissener = Embittered; bitter person

Chalera = Evil woman. Probably derived from cholera.

Farklempt = Too emotional to talk. Ready to cry.

Haken dir a tsheinik = Don't get on your nerves

(Lit., Don't bang your teapot!)

Kvetch = Whine, complain; whiner, a complainer

Mieskeit = Ugly

Mitten derinnen = All of a sudden, suddenly

Nechtiker tog! = He's (it's) gone! Forget it! Nonsense!

(Lit., a night's day)

Zol zein shah! = Be quiet. Shut up!!

Leben ahf dein keppele = Words of praise like; Well said!

Well done!

(Lit., A long life upon your head.)

> Narishkeit = Nonsense

MAY, 2012

IYAR-SIVAN 5772

Sun	Mon	Tue	Wed	Thu	Fri	Sat
		<i>1</i>	<i>2</i> Rabbi's Class "Life's Contrasting Theories" 10:30-Noon	<i>3</i> Sisterhood Book Club "The Kitchen House" 10:30 AM	<i>4</i>  7:37	<i>5</i> ¹³ Iyar Acharei- Kedoshin Men's Choir Ends 8:46
<i>6</i>	<i>7</i>	<i>8</i>	<i>9</i> Rabbi's Class "Life's Contrasting Theories" 10:30-Noon	<i>10</i> Lag B'Omer	<i>11</i>  7:44	<i>12</i> ²⁰ Iyar Emor Ends 8:54
<i>13</i>	<i>14</i>	<i>15</i>	<i>16</i> Rabbi's Class "Life's Contrasting Theories" 10:30-Noon	<i>17</i>	<i>18</i>  7:51	<i>19</i> ²⁷ Iyar B'Har- B'chukotai Ends 9:00
<i>20</i> FFMJC Membership Meeting 10:00 AM	<i>21</i>	<i>22</i> Rosh Chodesh	<i>23</i> Rabbi's Class "Life's Contrasting Theories" 10:30-Noon	<i>24</i> Sisterhood Board & Luncheon Meeting 12 Noon	<i>25</i>  7:57	<i>26</i> Erev Shavuot  9:06
<i>27</i> Shavuot 	<i>28</i> Shavuot Yizkor Memorial Day	<i>29</i>	<i>30</i> Rabbi's Class "Life's Contrasting Theories" 10:30-Noon	<i>31</i> Sisterhood Book Club "Nemesis" 10:30 AM		

JUNE, 2012

SIVAN-TAMUZ, 5772

Sun	Mon	Tue	Wed	Thu	Fri	Sat
					1  8:02	2 ^{12 Sivan} Naso <i>Ends 9:12</i>
3	4	5	6	7	8  8:07	9 ^{19 Sivan} B'haalotech <i>Ends 9:16</i>
10	11	12	13	14	15  8:10	16 ^{26 Sivan} Sh'lach <i>Ends 9:19</i>
17	18	19	20 ^{30 Sivan} Rosh Chodesh	21 ^{1 Tamuz} Rosh Chodesh Sisterhood Meeting & Luncheon 12 noon	22  8:12	23 ^{3 Tamuz} Korach <i>Ends 9:21</i>
24 FFMJC Membership Meeting 10:00 AM	25	26	27	28 Sisterhood Book Club 10:30 AM	29  8:13	30 ^{10 Tamuz} Chukat <i>Ends 9:21</i>