



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

THE BULLETIN

Jan.-Feb., 2013
Vol.8, No.5

Tevet-Shevat. 5773
Rabbi Gerald M. Solomon
Cantor Aaron Katz

SCHEDULE OF SERVICES FOR JANUARY

Friday, Jan. 4	
Mincha/Maariv.....	4:15P.M.
Candle Lighting Time.....	4:23P.M.
Saturday, Jan. 5	
Parashat Shemot	
Shabbat Mevarchim Services.....	9:00A.M
Shabbat Ends.....	5:33P.M.
Friday, Jan. 11	
Mincha/Maariv.....	4:15P.M.
Candle Lighting Time.....	4:30P.M.
Saturday, Jan. 12	
Parashat Vaaira	
Shabbat Rosh Chodesh Services.....	9:00A.M
Shabbat Ends.....	5:40P.M.
Friday, Jan. 18	
Mincha/Maariv.....	4:30P.M.
Candle Lighting Time.....	4:37P.M.
Saturday, Jan.19	
Parashat Bo - Shabbat Services.....	
Shabbat Ends.....	5:47P.M.
Friday, Jan. 25	
Mincha/Maariv.....	4:45P.M.
Candle Lighting Time.....	4:46P.M.
Saturday, Jan. 26	
Parashat B'shalach - Tu B'Shevat	
Shabbat Shirah Services.....	9:00A.M.
Shabbat Ends.....	5:56P.M.

SCHEDULE OF SERVICES FOR FEBRUARY

Friday, Feb.1	
Mincha/Maariv.....	4:45P.M.
Candle Lighting Time.....	4:54P.M.
Saturday-Feb.2	
Parashat Yitro Shabbat Services.....	
Shabbat Ends.....	6:04P.M.
Friday, Feb. 8	
Mincha/Maariv.....	5:00P.M
Candle Lighting Time.....	5:03P.M
Saturday, Feb.9	
Parashat Mishpatim/Sh'kalim	
Shabbat M'varchim Services.....	9:00A.M.
Shabbat Ends.....	6:13P.M.
Friday, Feb. 15	
Mincha/Maariv.....	5:00P.M.
Candle Lighting Time.....	5:11P.M.
Saturday, Feb.16	
Parashat Terumah	
Shabbat Services.....	9:00A.M.
Shabbat Ends.....	6:21P.M.
Friday, Feb. 22	
Mincha/Maariv -.....	5:15P.M.
Candle Lighting Time.....	5:20P.M.
Saturday, Feb. 23.	
Parashat Tetzaveh/Zachor	
Shabbat Services.....	9:00A.M.
Shabbat Ends.....	6:30P.M.
PURIM	
Maariv and Megillah.....	7:00P.M.
Sunday, Feb. 24	
Shacharit and Megillah.....	8:30A.M.

CENTER NEWS

It is the season when many of our active members, your editor included, have departed to Florida and the cold weather inhibits some of us from venturing outdoors that the participation of the rest of us in the on-going Services and Programs is so urgently solicited.

I am happy to report that the Chanukah party was well attended. The food was delicious and the entertainment was enjoyed by all. Thanks to Betty Glasser and Shari Zuber and all who helped make this annual Sisterhood event a joyous success.

There are other interesting programs planned during January and February.

The Adult Education Institute, conducted by Rabbi Solomon, presents a course of study on Women's view of the Torah. We hear a lot about Men's views on the weekly Torah readings; it will be most interesting to hear some Women's take on the same themes. This course is given on Wednesdays during January and February from 10:30 AM to noon.

Needless to say, we are looking forward in February to that most fun Holiday, PURIM. Come Saturday evening February 23 after Shabbat and listen to the Megillah and twirl your grogger so you don't hear the name of "you know who". Then on Sunday continue celebrating at a festive Purim party.

On February 28 the Sisterhood Book Club will be discussing "Destiny of the Republic" a tale of madness, murder and the assassination of a President. Got your interest? Attend on Thursday, Feb. 28 at 10:00 AM

Keep looking at your mail for other interesting events that will come up during the next months. Support your Shul. We need YOU.

ENDOWMENTS

- Yahrzeit Plaques
- 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 (may be shared).....\$225
- Special Kiddush.....ask
- Listing in book of Life in lobby.....\$25
- Rabbi's Discretionary Fund.....

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

MAZEL TOV

Mr. & Mrs. David Nagan whose son Tommy will, Baruch Hashem, become a Bar-Mitzvah in January. It was always a pleasure to see Tommy at Services Shabbat mornings and to hear him join in singing with the Cantor. (Those who have attended Shabbat Services over the years will fondly remember what I am talking about). Yasher Koach Tommy.

CONDOLENCES

To the family of **Goldie Daub** who recently passed away after a long illness. Goldie and her husband Harry z"l were members of FMJC almost since its inception. She was active in many of the activities of the Center and until she became ill could regularly be found in Shul on Shabbat and holidays.

To the families of **Laura Regenbogen** who passed away this week.

To the family of **Morris Litman** who passed away this week

We members of FFMJC consider ourselves a family and as such are interested in sharing your joys and sorrows as a family would. Let us know of these life events in your family.
Please call the office, 718-357-5100

IN OUR MAILBOX

Dear Rabbi Solomon,
I so appreciate the visits you continue to make to my mother(Shari Weinberger). She looks forward to seeing you and tries her best to tell me about your conversations. Thank you from the bottom of my heart.
Happy Chanukkah.
Joanne Kiman

Dear Rabbi Solomon,
My family was very appreciative of the wonderful caring support you provided to us on our dad's passing. You were there for us with words of comfort and spirituality throughout the week. On behalf of our mom and our entire families, we are very grateful.
Sincerely,
Joel Seligman

Dear Rabbi,
The family and I appreciated that you were with us at the funeral of my dear wife Bess.
Larry (Fyman)

THE PRESENT VERBAL CONFLICT BETWEEN ISRAEL AND THE PALESTINIANS

A SPIRITUAL MESSAGE AND A PRAYER FOR THE SECULAR NEW YEAR 2013

“This weekend, the leaders of Hamas openly called for the destruction of Israel. Where was the outrage? Where were the UN resolutions? Where was President Abbas? Why weren’t Palestinian diplomats summoned in European and other capitals to explain why the PA president not only refused to condemn this, but actually declared his intention to unite with Hamas? There was nothing. There was silence. And it was a deafening silence. Well, we can’t accept that. We can’t accept that, when Jews build homes in [Israel’s] ancient capital, the international community has no problem finding its voice, but when Palestinian leaders openly call for the destruction of Israel, the one and only Jewish state, the world is silent.” —Israeli Prime Minister Benjamin Netanyahu in response to Hamas leader Khaled Mashaal’s statements during his recent visit to the Gaza Strip. ([Field result goes here Times of Israel, Dec. 10, 2012](#))**“Palestine is ours from the river to the sea and from the south to the north. There will be no concession on any inch of the land. We will never recognize the legitimacy of the Israeli occupation, and therefore there is no legitimacy for Israel, no matter how long it will take. We will free Jerusalem inch by inch, stone by stone. Israel has no right to be in Jerusalem.”** —Hamas leader Khaled Mashaal during his recent visit to the Gaza Strip.**“We are imposing a new reality on the Israeli occupation,”** —Salah Bardawil, a Hamas spokesman. **“All the factions are here, and the Hamas flags embrace the Palestinian flags and the Fatah flags. We need to extend the Arab revolution to all Palestine from the sea to the river, and every refugee returns to his home.”**

[New York Times, Dec. 8, 2012](#))**“I am not happy with Europe’s position that for another time in history it ignores calls to destroy Israel. Hamas leaders said repeatedly that their goal is clear – to destroy the State of Israel. And Europe is quiet. The EU’s call yesterday was not condemnation of Hamas’s statements, but a call for Hamas heads to refrain from inflammatory statements. We already went through that with Europe at the end of the 1930s and in the 1940s.”**—Israeli Foreign Minister Avigdor Lieberman speaking at the *Jerusalem Post* Diplomatic Conference in Hezliya. ([Jerusalem Post, Dec. 11, 2012](#))**“It doesn’t matter what you think about settlements. We have settlement blocs close to the Green Line and the only way for the conflict with the Palestinians to end is for**

Israel to keep them. Any pre-agreement by the international community to a withdrawal to 1967 borders before the talks occur, makes it difficult to negotiate. It was clear in the talks I conducted with the Palestinians that there would not be return to 1967 borders.” —Tzipi Livini speaking at the *Jerusalem Post* Diplomatic Conference in Hezliya. ([Jerusalem Post, Dec. 12, 2012](#))**“The UN did not create the State of Israel with the partition resolution in 1947 and the UN cannot create the State of Palestine by recognizing one today. A Jewish state came into being in 1948-49 because Jews had returned to their land, built the institutions of statehood, fought to expel oppressors, declared the establishment of their state, fought to defend it and achieved sovereignty within its borders A Palestinian state in our homeland, on the other hand, is a danger we may never escape. But this danger is not inevitable.”** —Daniel Tauber, executive director of *Likud Anglos* and a formal candidate on the Likud-Beytenu list for the Knesset. ([Jerusalem Post, Dec. 11, 2012](#))**“We in the government have no illusions. We want a true peace with our neighbours. But we will not close our eyes and stick our heads in the sand. They [Palestinians] have no intention of compromising with us. They want to destroy our country, but they will obviously fail.”** —Israeli Prime Minister Benjamin Netanyahu speaking to his Cabinet. ([Calgary Herald, Dec. 10, 2012](#))



RABBI’S MESSAGE

May Netanyahu and all concerned remember the following.

A famous passage in Ethics of the Fathers (3:18), in which Rabbi Akiva states: “Beloved is a man, for he was created in the image of God... Beloved are Israel, for they were given a precious vessel (the Torah)...” Clearly, Rabbi Akiva affirms that all of mankind is precious to the Almighty. If the Jews are special, it is only because they have been given a distinctive mission and a unique set of tasks. One source for the concept of the chosen people is to be found in this week’s Torah portion Yitro. ([Feb. 2, 2012](#))

“Ye shall be My own treasure from among all peoples; for the earth is Mine. And ye shall be unto Me a kingdom of priests, and a holy na-

tion..." (Exodus 19:5-6) Detractors of the Jewish people and detractors of the Bible, see the above phrases as chauvinistic, even racist. How differently our own commentators view those phrases! Take, as but one example, the words of Rabbi Ovadiah Sforno, the Italian Jewish exegete of the Mishnah: "The entire human race is more precious to me than the lowly animals "but you will be my 'kingdom of priests' to help the human race understand and to teach it to call upon the Almighty in prayer and to worship Him in unison. That is the future role of Israel. "I am afraid that many of our coreligionists misunderstand the concept of a chosen people. It is high time to correct that misunderstanding. It is certainly time to become familiar with the role our faith expects us to play in the world. In the Ten Commandments, found in Yitro, God explicitly expects certain behaviors from us. It is most certainly time for us to conscientiously demonstrate these behaviors to all who are created in His image.

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.

Best wishes to all for a happy, healthy, prosperous and
peaceful secular new year,
Rabbi Gerald M. Solomon

TU B'SHEVAT 5773

Tu B'Shevat, the "new year of trees," begins this year on Friday night, January 25th and ends at sunset on January 26th. 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 in 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 Seder

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.

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 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.

SHOW YOUR SUPPORT FOR ISRAEL

PLANT TREES WITH JNF FOR TU B'SHEVAT

**PURCHASE OF TREES MAY BE MADE THROUGH THE
SYNAGOGUE OFFICE.**

PLEASE CALL TODAY - 718-357-5100

PURIM

In the twelfth month, which is the month of Adar, on its thirteenth day ... on the day that the enemies of the Jews were expected to prevail over them, it was turned about: the Jews prevailed over their adversaries. - Esther 9:1

And they gained relief on the fourteenth, making it a day of feasting and gladness. - Esther 9:17

[Mordecai instructed them] to observe them as days of feasting and gladness, and sending delicacies to one another, and gifts to the poor. - Esther 9:22

Purim is one of the most joyous and fun holidays on the Jewish calendar. It commemorates a time when the Jewish people living in Persia were saved from extermination.

The story of Purim is told in the Biblical book of Esther. The heroes of the story are Esther, a beautiful young Jewish woman living in Persia, and her cousin Mordecai, who raised her as if she were his daughter. Esther was taken to the house of Ahasuerus, King of Persia, to become part of his harem. King Ahasuerus loved Esther more than his other women and made Esther queen, but the king did not know that Esther was a Jew, because Mordecai told her not to reveal her identity.

The villain of the story is Haman, an arrogant, egotistical advisor to the king. Haman hated Mordecai because Mordecai refused to bow down to him, so Haman plotted to destroy the Jewish people. In a speech that is all too familiar to Jews, Haman told the king, "There is a certain people scattered abroad and dispersed among the peoples in all the provinces of your realm. Their laws are different from those of every other people's, and they do not observe the king's laws; therefore it is not befitting the king to tolerate them." (Esther 3:8) The king gave the fate of the Jewish people to Haman, to do as he pleased to them. Haman planned to exterminate all of the Jews.

Mordecai persuaded Esther to speak to the king on behalf of the Jewish people. This was a dangerous thing for Esther to do, because anyone who came into the king's presence without being summoned could be put to death, and she had not been summoned. Esther fasted for three days to prepare herself, then went into the king. He welcomed her. Later, she told him of Haman's plot against her people. The Jewish people were saved, and Haman was hanged on the gallows that had been prepared for Mordecai.

The book of Esther is unusual in that it is the only book of the Bible that does not contain the name of G-d. In fact, it includes virtually no reference to G-d. Mordecai makes a vague reference to the fact that the Jews will be saved by someone else, if not by Esther, but that is the closest the book comes to mentioning G-d. Thus, one

important message that can be gained from the story is that G-d often works in ways that are not apparent, in ways that appear to be chance, coincidence or ordinary good luck. It is taught that the Almighty prefers to work His wonders within the laws of nature.

Purim is celebrated on the 14th day of Adar, which is usually in March and some years such as this one, in late February. The 13th of Adar is the day that Haman chose for the extermination of the Jews, and the day that the Jews battled their enemies for their lives. On the day afterwards, the 14th, they celebrated their survival. In cities that were walled in the time of Joshua, Purim is celebrated on the 15th of the month, because the book of Esther says that in Shushan (a walled city), deliverance from the massacre was not complete until the next day. The 15th is referred to as Shushan Purim.

In leap years, when there are two months of Adar, Purim is celebrated in the second month of Adar, so it is always one month before Passover. The 14th day of the first Adar in a leap year is celebrated as a minor holiday called Purim Katan, which means "little Purim." There are no specific observances for Purim Katan; however, a person should celebrate the holiday and should not mourn or fast. Some communities also observe a "Purim Katan" on the anniversary of any day when their community was saved from a catastrophe, destruction, evil or oppression.

The word "Purim" means "lots" and refers to the lottery that Haman used to choose the date for the massacre.

The Purim holiday is preceded by a minor fast, the Fast of Esther, which commemorates Esther's three days of fasting in preparation for her meeting with the king.

The primary commandment related to Purim is to hear the reading of the book of Esther. The book of Esther is commonly known as the Megillah, which means scroll. Although there are five books of Jewish scripture that are properly referred to as megillot (Esther, Ruth, Ecclesiastes, Song of Songs, and Lamentations), this is the one people usually mean when they speak of the Megillah. It is customary to boo, hiss, stamp feet and rattle gragers (noisemakers) whenever the name of Haman is mentioned in the service. The purpose of this custom is to "blot out the name of Haman."

We are also commanded to eat, drink and be merry. According to the Talmud, a person is required to drink until he cannot tell the difference between "cursed be Haman" and "blessed be Mordecai," though opinions differ as to exactly how drunk that is. A person certainly should not become so drunk that he might violate other commandments or get seriously ill. In addition, recovering alcoholics or others who might suffer serious harm from alcohol are exempt from this obligation.

In addition, we are commanded to send out gifts of food or drink, and to make gifts to charity. The sending of gifts of food and drink is referred to as shalach manos

(sending out portions). Among Ashkenazic Jews, a common treat at this time of year is hamentaschen (lit. Haman's pockets). These triangular fruit-filled cookies are supposed to represent Haman's three-cornered hat.

It is customary to hold carnival-like celebrations on Purim, to perform plays and parodies, and to hold beauty contests. Americans sometimes refer to Purim as the Jewish Mardi Gras.

Purim is not subject to the Sabbath-like restrictions that some other holidays have; however, some sources indicate that we should not go about our ordinary business on Purim out of respect for the holiday. It is in keeping with the spirit of the holiday to enjoy the company of family and friends at a special Purim festive meal called a Purim Seudah.

Please note: This year the Fast of Esther is observed on Thursday, February 21st.

Megillat Esther will be read on Saturday evening, February 23rd at 7:00P.M. and at

Sunday morning Shacharit Services which begin at 8:30 A.M.

JEWISH NATIONAL FUND PROJECTS

FORESTRY

JNF has planted more than 240 million trees since 1901 to protect the land, green the landscape and preserve vital ecosystems. Through the generosity of donors like you, JNF continues this effort, planting seedlings, maintaining forest health, combating desertification, protecting watersheds and managing water flow.

WATER

Over the last decade, Jewish National Fund has dramatically increased Israel's water resources, providing drinking water to 1.2 million Israelis. JNF's water management projects--never more critical to Israel's survival--include reservoir and dam construction, water conservation, river rehabilitation and recycling. More needs to be done to alleviate Israel's annual water deficit.

COMMUNITY

JNF builds the infrastructure necessary to create and support entire communities throughout Israel, with a major focus on developing Israel's northern and southern regions. As Israel's population expands, these newly developed towns offer opportunities for Israeli families. But development costs are enormous.

SECURITY

Through JNF's work, there is hope for a safer Israel. JNF builds security roads along the Lebanese border, so children and their parents can travel to school and work shielded from harm. Security roads offer more than just peace of mind. They offer Israelis the ability to live safely in their communities-- allowing them the freedom

to travel, to shop, to live life as normally as possible. JNF-built parks provide a place for families to gather and enjoy simple pleasures away from the stress of daily life.

EDUCATION

For over a century, JNF has fulfilled its mandate to provide Zionist education to Jewish children around the world--introducing them to the natural wonders of their homeland and the importance of protecting the environment. JNF-sponsored scholarships and programs at the university level, such as Caravan for Democracy, ensure the commitment to enhancing the land and preserving its resources is transmitted from generation to generation.

TOURISM

JNF has built over 1,000 parks, playgrounds and recreation areas for enjoyment by Israeli families and tourists alike, as well as walking trails, archeological restorations and facilities for the physically challenged. JNF also builds soldier/family picnic sites, where the heroic men and women of the Israel Defense Force can share precious time with their loved ones. And JNF-sponsored trips allow thousands of visitors to experience firsthand the wonders of Israel and support its economy. Plan a trip to see the splendor of Israel today.

HERITAGE SITES

JNF is actively identifying, restoring and saving and historic sites associated with Israel's modern history. With our partners at KKL and the Society for Preservation of Israel Heritage Sites (SPIHS), we are working to increase public awareness of the importance of heritage preservation and providing new tourism opportunities. Whether it's the Ayalon Institute, an underground bullet factory used in The War Of Independence, or the museum at Atlit which is dedicated to preserving the story of illegal immigrants to Israel, JNF continues to be at the forefront of the development of vital facilities that boost the Israeli economy and improve the quality of life for the people of Israel and its visitors.

RESEARCH

As a founding member of the International Arid Lands Consortium, JNF is at the forefront of this critical global issue. JNF funded-researchers find solutions to the challenges presented by the Middle East's arid environment. Breakthroughs in water-conservation technologies have enabled Israel's farmers to stay competitive in world markets. And by sharing this cutting edge technology with other countries, JNF is helping improve the quality of life not only in Israel but around the world.

HEBRONICS

New York City Public Schools have officially declared Jewish English, now dubbed Hebronics, as a second language. Backers of the move say the city schools are the first in the nation to recognize Hebronics as a valid language and a significant attribute of American culture. According to Howard Ashland, linguistics professor at Brooklyn College and renowned Hebronics scholar, the sentence structure of Hebronics derives from middle and eastern European language patterns, as well as Yiddish. Professor Shulman explains, "In Hebronics, the response to any question is usually another question with a complaint that is either implied or stated.

Thus 'How are you?' may be answered, 'How should I be, with my bad feet?'

Shulman says that Hebronics is a superb linguistic vehicle for expressing sarcasm or skepticism. An example is the repetition of a word with "sh" or "shm" at the beginning: "Mountains, shmountains. Stay away. You should want a nosebleed?"

Another Hebronics pattern is moving the subject of a sentence to the end, with its pronoun at the beginning: "It's beautiful; that dress."

Shulman says one also sees the Hebronics verb moved to the end of the sentence. Thus the response to a remark such as "He's slow as a turtle," could be: "Turtle shmurtle! Like a fly in Vaseline he walks."

Shulman provided the following examples from his best-selling textbook, *Switched-On Hebronics*:

Question: "What time is it?"

English answer: "Sorry, I don't know."

Hebronic response: "What am I, a clock?"

Remark: "I hope things turn out okay."

English answer: "Thanks."

Hebronic response: "I should be so lucky!"

Remark: "Hurry up. Dinner's ready."

English answer: "Be right there."

Hebronic response: "Alright already, I'm coming.

What's with the 'hurry' business?"

Remark: "I like the tie you gave me; I wear it all the time."

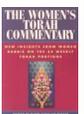
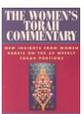
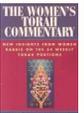
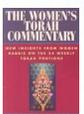
English answer: "Glad you like it."

Hebronic response: "So what's the matter; you don't like the other ties I gave you?"

Remark: "Sarah and I are engaged."

English answer: "Congratulations! "

Hebronic response: "She could stand to lose a few pounds."

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
JANUARY 2013 TEVET~SHEVAT 5773		1 19 TEVET ט"ט	2 20 TEVET י	3 21 TEVET י"א	4  Light Candles 4:23 PM 22 TEVET י"ב	5 SHEMOT Shabbat Ends 5:33 PM 23 TEVET י"ג
6 24 TEVET י"ד	7 25 TEVET י"ה	8 26 TEVET י"ו	9  Women's View of Torah 10:30 AM 27 TEVET י"ז	10 28 TEVET י"ח	11  Light Candles 4:30 PM 29 TEVET י"ט	12 VAEIRA Shabbat Ends 5:40 PM Tommy Nagan Kiddush רשת חודש Rosh Chodesh 1 SHEVAT נ
13 2 SHEVAT י"א	14 3 SHEVAT י"ב	15 4 SHEVAT י"ג	16  Women's View of Torah 10:30 AM 5 SHEVAT י"ד	17 6 SHEVAT י"ה	18  Light Candles 4:37 PM 7 SHEVAT י"ו	19 BO Shabbat Ends 5:47 PM 8 SHEVAT י"ז
20 9 SHEVAT י"ז	21 Martin Luther King, Jr. Birthday Observed 10 SHEVAT י"ח	22 11 SHEVAT י"ט	23  Women's View of Torah 10:30 AM 12 SHEVAT כ	24 13 SHEVAT כא	25  Light Candles 4:46 PM 14 SHEVAT כ"ב	26 B'SHALACH SHABAT SHIRAH Shabbat Ends 5:56 PM  TU B'SHEVAT 15 SHEVAT כ"ג
27 16 SHEVAT כ"ד	28 17 SHEVAT כ"ה	29 18 SHEVAT כ"ו	30  Women's View of Torah 10:30 AM 19 SHEVAT כ"ז	31 20 SHEVAT כ"ח		

SUNDAY

MONDAY

TUESDAY

WEDNESDAY

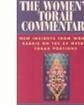
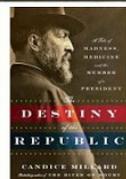
THURSDAY

FRIDAY

SATURDAY

FEBRUARY 2013

SHEVAT-ADAR 5773

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
<div data-bbox="86 173 854 258" data-label="Text"> <h1>FEBRUARY 2013</h1> </div> <div data-bbox="237 287 705 337" data-label="Text"> <h2>SHEVAT-ADAR 5773</h2> </div>					<div data-bbox="1470 129 1743 389" data-label="Text"> <p>1</p>  <p>Light Candles 4:54 PM</p> <p>21 SHEVAT כג</p> </div>	<div data-bbox="1764 129 2037 389" data-label="Text"> <p>2 YITRO Shabbat Ends 6:04 PM</p> <p>22 SHEVAT כד</p> </div>
<div data-bbox="52 406 325 673" data-label="Text"> <p>3</p> <p>23 SHEVAT כג</p> </div>	<div data-bbox="336 406 609 673" data-label="Text"> <p>4</p> <p>24 SHEVAT כד</p> </div>	<div data-bbox="619 406 892 673" data-label="Text"> <p>5</p> <p>25 SHEVAT כה</p> </div>	<div data-bbox="903 406 1176 673" data-label="Text"> <p>6</p>  <p>Women's View of Torah 10:30 AM</p> <p>26 SHEVAT כו</p> </div>	<div data-bbox="1186 406 1459 673" data-label="Text"> <p>7</p> <p>27 SHEVAT כז</p> </div>	<div data-bbox="1470 406 1743 673" data-label="Text"> <p>8</p>  <p>Light Candles 5:03 PM</p> <p>28 SHEVAT כח</p> </div>	<div data-bbox="1764 406 2037 673" data-label="Text"> <p>9 MISHPATIM SHABBAT SHEKALIM Shabbat Ends 6:13 PM</p> <p>29 SHEVAT כט</p> </div>
<div data-bbox="52 682 325 950" data-label="Text"> <p>10</p> <p>ראש חודש Rosh Chodesh First Day</p> <p>30 SHEVAT לב</p> </div>	<div data-bbox="336 682 609 950" data-label="Text"> <p>11 אדר</p> <p>ראש חודש Rosh Chodesh Second Day</p> <p>1 ADAR א</p> </div>	<div data-bbox="619 682 892 950" data-label="Text"> <p>12</p> <p>2 ADAR ב</p> </div>	<div data-bbox="903 682 1176 950" data-label="Text"> <p>13</p>  <p>Women's View of Torah 10:30 AM</p> <p>3 ADAR ג</p> </div>	<div data-bbox="1186 682 1459 950" data-label="Text"> <p>14</p> <p>4 ADAR ד</p> </div>	<div data-bbox="1470 682 1743 950" data-label="Text"> <p>15</p>  <p>Light Candles 5:11 PM</p> <p>5 ADAR ה</p> </div>	<div data-bbox="1764 682 2037 950" data-label="Text"> <p>16 TERUMAH Shabbat Ends 6:21 PM</p> <p>6 ADAR ו</p> </div>
<div data-bbox="52 958 325 1226" data-label="Text"> <p>17</p> <p>7 ADAR ז</p> </div>	<div data-bbox="336 958 609 1226" data-label="Text"> <p>18</p> <p>8 ADAR ח</p> </div>	<div data-bbox="619 958 892 1226" data-label="Text"> <p>19</p> <p>9 ADAR ט</p> </div>	<div data-bbox="903 958 1176 1226" data-label="Text"> <p>20</p> <p>10 ADAR י</p> </div>	<div data-bbox="1186 958 1459 1226" data-label="Text"> <p>21</p> <p>תענית אסתר Fast of Esther</p> <p>11 ADAR יא</p> </div>	<div data-bbox="1470 958 1743 1226" data-label="Text"> <p>22</p>  <p>Light Candles 5:20 PM</p> <p>12 ADAR יב</p> </div>	<div data-bbox="1764 958 2037 1226" data-label="Text"> <p>23 TETZAVEH SHABBAT ZACHOR Shabbat Ends 6:30 PM</p>  <p>PURIM Megillah 7:00 PM</p> <p>13 ADAR יג</p> </div>
<div data-bbox="52 1234 325 1518" data-label="Text"> <p>24</p>  <p>SISTERHOOD PURIM PARTY 1:00 PM</p> <p>14 ADAR יד</p> </div>	<div data-bbox="336 1234 609 1518" data-label="Text"> <p>25</p> <p>15 ADAR טו</p> </div>	<div data-bbox="619 1234 892 1518" data-label="Text"> <p>26</p> <p>16 ADAR טז</p> </div>	<div data-bbox="903 1234 1176 1518" data-label="Text"> <p>27</p> <p>17 ADAR יז</p> </div>	<div data-bbox="1186 1234 1459 1518" data-label="Text"> <p>28</p>  <p>Sisterhood Book Club 10:30 AM</p> <p>18 ADAR יח</p> </div>	<div data-bbox="1470 1234 1743 1518" data-label="Text"> <p>משלוח מנות</p>  </div>	<div data-bbox="1764 1234 2037 1518" data-label="Text">  <p>פורים שמח</p> </div>