



Flushing-Fresh Meadows Jewish Center
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THE BULLETIN

January-February, 2014
Vol.12, No.4

Sh'vat/Adar I
Rabbi Gerald M. Solomon
Cantor Aaron Katz

SCHEDULE OF SERVICES, JANUARY

Friday, Jan. 3

Mincha/Maariv.....4:15P.M.
Candle Lighting Time.....4:22P.M.

Saturday, Jan. 4

Parashat Bo - Shabbat Services.....9:00A.M.
Shabbat Ends.....5:31P.M.

Friday, Jan. 10

Mincha/Maariv.....4:15P.M.
Candle Lighting Time.....4:29P.M.

Saturday, Jan. 11

Parashat B'shalach
Shabbat Shirah Services.....9:00A.M.
Shabbat Ends.....5:38P.M.

Friday, Jan. 17

Mincha/Maariv.....4:30P.M.
Candle Lighting Time.....4:36P.M.

Saturday, Jan.18

Parashat Yitro - Shabbat Services.....9:00A.M.
Shabbat Ends.....5:46P.M.

Friday, Jan. 24

Mincha/Maariv.....4:30P.M.
Candle Lighting Time.....4:44P.M.

Saturday, Jan. 25

Parashat Mishpatim
Shabbat Mevarchim Services.....9:00A.M.
Shabbat Ends.....5:54P.M.

Friday, Jan.31

Mincha/Maariv
Rosh Chodesh Adar Rishon - First Day.....4:45P.M.
Candle Lighting Time.....4:53P.M.

Saturday-Feb.1

Parashat Terumah
Shabbat Rosh Chodesh Services.....9:00A.M.
Shabbat Ends.....6:03P.M.

SCHEDULE OF SERVICES, FEBRUARY

Friday, Feb. 7

Mincha/Maariv.....5:00P.M.
Candle Lighting Time.....5:02P.M.

Saturday, Feb.8

Parashat Tetzaveh
Shabbat Services.....9:00A.M.
Shabbat Ends.....6:11P.M.

Friday, Feb. 14

Mincha/Maariv.....5:00P.M.
Candle Lighting Time.....5:10P.M.

Saturday, Feb.15

Parashat Ki Tissa
Shabbat Services.....9:00A.M.
Shabbat Ends.....6:20P.M.

Friday, Feb. 21

Mincha/Maariv.....5:15P.M.
Candle Lighting Time.....5:18P.M.

Saturday, Feb. 22

Parashat Vayakheil
Shabbat Services.....9:00A.M.
Shabbat Ends.....6:28P.M.

Friday, Feb. 28

Mincha/Maariv.....5:15P.M.
Candle Lighting Time.....5:27P.M.

Saturday, March 1

Parashiot Pikudei/Sh'kalim
Shabbat Mevarchim Services.....9:00A.M.
Shabbat Ends.....6:36P.M.

PLEASE NOTE:

Friday night (Kabbalat Shabbat) Services have been suspended until further notice due to cold weather and the difficulty of making a minyan.



SCHEDULED EVENTS

ADULT EDUCATION INSTITUTE

“A Decade by Decade Retrospective of the Modern State of Israel”

Beginning Wednesday January 8
And continuing for five more Wednesdays.

10:30 –Noon
Admission free

FIFTH ANNUAL SARAH SOLOMON
MEMORIAL LECTURE

“ The Pew Study Finding”
A Portrait of Modern Jewish America

Saturday, January 4
Following Kiddush

TU B’SHEVAT CELEBRATION
Shabbat Shira-the Sabbath of Song
Sing-a-long and Cantorial Masterpieces

Tu B’Shevat refreshments will be served at Kiddush
Saturday, January 11.

SISTERHOOD BOOK CIRCLE

Thursday, February 27
“The Warmth of Other Suns”
By Isabel Wilkerson
10:30 AM
Admission: free

CENTER NEWS

We welcome **Mark and Sherry Klein** who have joined our FFMJC family. Sherry is the daughter of Myra and Jerry Liebowitz, of blessed memory, who were long time devoted members. It is nice to see a second generation appearing as members. Can this be a trend?

Judy Levy wishes to thank everybody for their kind thoughts and wishes during her recuperation from shoulder surgery.



SISTERHOOD

While some of our members are enjoying the warmth of Florida, we are happy to report that the Sisterhood continues to function all winter, thanks to our dedicated members who make it happen.

Thank you to Bette Glasser and Shari Zuber for chairing the “After Hanukkah” party. We know a good time was had by all. Thank you to all who came.

The book club will not meet in January. In February the discussion will be on “The Warmth of Other Suns” by Isabelle Wilkerson. Everyone is welcome to listen in, on February 27th at 10:30 AM.

Watch for information on our annual Purim Party. Have a healthy winter!

Joan and Marilyn (from Florida)

HELP WANTED

Have you always wanted to be a Reporter for a big time Magazine? Here is your chance to get in at the bottom. Who knows, you may rise to work for Time Magazine.

I need someone to take over the writing of the so-called “Center News” page of this publication. It involves investigating and writing about the goings on here at FFMJC.

If you are interested, call the Editor Zach Levine.
561-498-3483 until March 25,2014
Or, 718-428-4120 after.



RABBI'S MESSAGE

PRAYING FOR THE WELFARE OF THE GOVERNMENT

(As requested, the following are excerpts of the Rabbi's sermon delivered on November 23, 2013, Parashat Vayeshev in commemoration of the 50th anniversary of the assassination of President John F. Kennedy)

“In the 14th century, Rabbi Dovid Abudraham first included the ‘prayer for the welfare of the government’ in the Siddur, writing that it is the ‘custom to bless the King, and to pray to G-d that He may give him victory.’”

The idea of praying for the government has its source in the Bible: “Seek the welfare of the land where I have sent you into exile; pray to the L-rd for it, for your welfare depends on its welfare.” (Jeremiah, 29:7) The prayer itself is actually a compilation of passages from Psalms 145:13 and 144:10, Isaiah 43:16, Jeremiah 29:7, and Isaiah 59:20.

The Mishnah, too, directs us to pray for the well being of government. In Pirkei Avot, 3 it states: “Rabbi Chanina deputy of the Kohanim said ‘Pray for the welfare of the government. If it were not for the fear of the government, each man would eat his neighbor alive!’” Rabbi Chanina lived during the brutal and barbarous Roman occupation of Judea. Notwithstanding, he still urged and proposed praying for the welfare of the Romans because he understood that even a harsh government is better than the chaos of anarchy resulting from the lack of governmental enforcement of laws. Certainly those who live under a benevolent ruler should pray for the well-being of their government.

Rabbi Yonah ben Abraham Gerondi, cousin of Nachmanides, known affectionately as Rabbeinu Yonah explains that praying for the peace of the government is a means to a greater end. According to Rabbeinu Yonah, one should pray on behalf of the entire world, and be pained at the pain of others, which is the way of the righteous. One should pray not just for one's own needs, but rather should pray on behalf of every person, that they too should have peace. And when there is peace in the government, everyone else lives in peace.

As for the expression “each man would eat his neighbor alive,” Rav Ovadia Bartanura the 15th century Italian rabbi who is best known for his popular commentary on the Mishnah, reviews and amplifies the words of the Talmud in the Tractate Avodah Zarah, 4A, that just as larger fish in the sea eat smaller fish, if it weren't for the fear of the government, greater men would “swallow” up smaller men. In other words, without law and order, people would take great advantage of each other—or much worse.

It is in the interest of all Americans including the Jewish population residing in this land to pray for the welfare of its government.

In the Middle Ages, approximately between the 6th and 17th century, and in some places, even later, we learn that in quite a number of countries where Jews resided at a time when governments were more repressive of their Jewish citizens, representatives of those governments were sent out to synagogues on the Sabbath to see if the Jews were, in fact, praying for the welfare of the government. If they weren't, the whole community was persecuted. Today, truthfully, we don't know everyone who comes in here. I can only imagine how bad an impression we would make on both Jews and gentiles who come here to our services, indeed, what an embarrassment it would be to the Jewish People were they to see, that there were those who were not praying for the welfare of the government, who were simply not participating in the prayer or who, perhaps were chatting at the time the prayer was being offered.

Instead of speaking negatively about the government, as I have heard so many do over the many years of my career including the present, perhaps the citizens of our beloved country of America should finally start praying more sincerely for its welfare. Maybe bad things are happening because we are not praying properly for the government. Some are not praying at all. Those who don't pray for the duly constituted government, tend to weaken our people, not strengthen them. Just as it is forbidden to separate oneself from one's community, so is it forbidden to separate oneself from any of the congregation's prayers if one is present to participate in them including the ones offered on America's and Israel's behalf. If an American Jew chooses not to pray for the welfare of the United States government, or the government of Israel, he/she is hurting themselves as well as the rest of the Jewish people and their fellow Americans. To not pray for the government because one dislikes those who serve in the government or disagrees with their policies reminds me of the Yiddish joke: Az m'iz kaas oif der chazin, enfert mir nisht kyne Amen, which translates: If your angry with the cantor, you don't answer Amen to his blessings. If one is angry with the cantor, you still answer Amen to his blessings. If one is angry with the government, one still must pray for it.

Yesterday, we marked the 50th anniversary of the assassination of President Kennedy. I was reminded of the immortal words of Israel's revered National Poet, Chayim Nachman Bialik: found in his poem ACHAREI MOTI: AFTER MY DEATH: He wrote:

*After my death, thus shall you mourn for me;
There was a man and behold, he is no more;
Before his time this man died.
And the song of his life was interrupted in the middle;
And how tragic! He had one more song -
And now the song too is lost forever.*

Rabbi Etan B. Levine said the following in his eulogy for President Kennedy on the Shabbat morning following the Friday of the assassination, November 23, 1963. Interestingly, the Parashah was Vayetzei. *(And he went out)*

We Jews know what it means to live in a land when a ruler passes on. Long centuries of living by the grace of and even by the whim of the local ruler, have conditioned us to quake at even the thought of temporal change, since change for the Jew almost inevitably meant change for the worse. So we are inevitably, automatically gripped with grief, concern and fear when leaders of government die. Our apprehension as Jews is increased still further when we reflect that the very lives of 2,000,000 of our brethren in Israel are dependent, from day to day, in large measure on the foreign policy of this country and of its president. And we go on to realize that if there is any hope for Russian Jewry, it depends almost entirely on the pressure that the United States government will be willing to exert on their behalf. So with the death of our president, we Jews have added cause for grief, concern and fear. (END QUOTE)

We, who have lived through the assassination of President Kennedy will remember the emotional, spiritually depressive state the country fell into as did the countries of the world, which were negatively impacted following his assassination. If we learned anything from it, we learned the importance of praying for the welfare of the government. When we are united in prayer, presenting G-d with a mutually acceptable petition, it's that unity that G-d deems worthy of protection, thereby facilitating the likelihood of the petition being granted. When we are all praying sincerely for the same thing, G-d can be trusted to not turn us down. How true are all those trite but wise cliches that we all have heard many times before. **In unity there is strength. A family that prays together, stays together. United we stand, divided we fall. A house divided against itself cannot endure.**

Pray for the welfare of the government for without that welfare and stability, the governed tend to lapse into anarchy, a fact proven time and again by history. I recall in 1963 and in many years that followed, oceans of tears being shed by the religious and not so religious alike who faulted themselves for not praying sufficiently and adequately for the welfare of the president and the government.

Here is the translation of the text of the original prayer for the welfare of the government:

“He Who grants salvation to kings and dominion to rulers, Whose kingdom is a kingdom spanning all eternities; Who releases David, His servant, from the evil sword; Who places a road in the sea and a path in the mighty waters – may He bless the President, the Vice President, and all the constituted officers of government of this land. The King Who reigns over kings, in His mercy may He sustain them and protect them; from every trouble, woe and injury, may He rescue them; and put into their heart and into the heart of all their counselors compassion to do good with us and with all Israel, our brethren. In their days and in ours, may Judah be saved and may Israel dwell securely, and may the Redeemer come to Zion. So may it be His will. Let us say: Amen.”

In this blessed land that we live in, with all of its problems and faults, we affirm on this 50th anniversary of President Kennedy's death that America is still the best and safest country for a Jew to live in and is thus worthy of our continued prayers to G-d for its and our continued welfare. To not pray for the welfare of the government is unAmerican, unJewish and unthinkable.

With all good wishes for a happy, healthy and productive new secular year,

Rabbi Gerald M. Solomon

PRAYER FOR THE SECULAR NEW YEAR

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

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.

Rosalie Weiner	A healthy winter to all
Joyce Warshowsky	Good luck and good health to all our Floridians
Marilyn Brown	Goodbye to all my friends
Sylvia Udasin	A wonderful winter to all
Joan Levine	For my new great-granddaughter, Rivka
Joan Corn	Good health and happiness to all
Sandra Schwadron	A healthy and pleasant winter to all snowbirds
Anita Bernstein	Mazel Tov to my son Stuart who will receive a National award in his profession
Bea Kahn	Thankful for every good day
Mimi Neuwirt	Grateful that I am still together with my husband
Florence Cvern	Happy Thanksgiving to all
Luisa Cvern	Happy Chanukah to all
Walter & Eva Beckhardt	Good luck to our son Russell on his new endeavor
Stella Weingord & Family	In memory of Herman Weingord
Sandra Godnick	Happy Holidays to all
Inge Berger	Mazel Tov to grandson Michael on his marriage to Jessica
Rae Mishler	Grateful for two weddings we recently had and looking forward to a third

TU B'SHEVAT 5774

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.



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.

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

ANTI-SEMITISM, A WARNING SIGN FOR EUROPE

David Harris

November 29, 2013

The European Union has had its share of daunting challenges. From sluggish growth to punishing austerity, from high levels of unemployment to fears of brain drain, and from volatile political environments to relentless migration, there are more than enough issues to keep EU and national leaders focused 24/7. And while some countries are more at risk than others, the ties that bind the 28 member states mean that no one is entirely immune from the gusty winds and storm clouds. Now, there is another issue to add to the list. Earlier this month, the EU's Agency for Fundamental Rights (FRA) issued a comprehensive study on the experiences of Jews in eight of the 28 nations – Belgium, France, Germany, Hungary, Italy, Latvia, Sweden, and the United Kingdom—whose Jews comprise 90% of the EU's total Jewish population. Nearly 6,000 respondents took part. Confirming the findings of earlier

surveys done by outside groups and local Jewish communities, it raises serious concern. That concern should not be limited to Jews, since when Europe's Jews feel at risk, the EU as a whole is endangered in two ways. First, the EU's laudable commitment to protecting the human dignity of each of its citizens is jeopardized. And second, the history of anti-Semitism demonstrates that, ultimately, those who target Jews usually have democracy itself, including the rights of minority groups, in their crosshairs. In other words, bigotry may begin with Jews, but it rarely ends with them

Here are some of the disturbing findings from the just-published FRA report: Two-thirds of Jewish respondents consider anti-Semitism to be a problem today in their countries. Three-fourths believe the problem has gotten worse in the past five years. One-third fear a physical attack against themselves, as Jews, within the next 12 months. More than one-half claim they personally witnessed an incident where the Holocaust was denied, trivialized, or exaggerated. Twenty-three percent say they at least occasionally avoid attending Jewish events or visiting Jewish sites because of safety concerns. And more than 40 percent of those surveyed in Belgium, France, and Hungary indicate they have considered emigrating because of the situation. Equally troubling, to quote the study, is the following result: "A majority of the victims of anti-Semitic harassment (76%), physical violence or threats (64%), or vandalism of personal property (53%) did not report the most serious incident, namely the one that most affected the respondent, in the past five years to the police or to any other organization." In other words, if the majority of victims of anti-Semitic incidents are not even reporting them to the authorities, then they do not have confidence in the system, fear retribution from the perpetrators, are unaware of where to go for help, or have somehow come to accept the bigoted behavior as part of the "price" of being Jewish. Whatever the explanation, it is unacceptable. Going forward, EU governments should strive mightily to ensure not only a dramatic decline in the number of anti-Semitic incidents, but also that those that do occur are reported to the proper authorities. Citizens of a democratic society should never have to feel helpless or abandoned. And it should make no difference if the anti-Semitic act comes from extreme-right, extreme-left, radical Islamic, or other sources. Targeting an individual because of his or her specific group identity – in this case, as a Jew – is a potential hate crime, and should be treated as such. AJC has devoted many years to developing response strategies to bias incidents, whether against Jews, Christians, Muslims, homosexuals, Africans, or others, and certain things are clear. First, attitudes of tolerance or intolerance, respect or lack of respect, are formed primarily at home and at a young age. Second, political leadership counts. Either governments act against

bigotry, both symbolically and substantively, or, too often, they end up countenancing or rationalizing it. Neutrality is not an option. Third, education, if utilized properly, can help teach respect and appreciation for difference. Otherwise, it is a lost opportunity. Fourth, religious leaders can promote interfaith dialogue and friendship or, conversely, religious obscurantism and triumphalism. Which will it be? And finally, the police and judiciary must understand the specific nature of hate crimes, collect proper data, and treat cases with the seriousness they merit. The EU's FRA report is a wake-up call. Sleeping through it, or pretending not to hear it, is not an option. *(David Harris is the executive director of the American Jewish Committee (www.ajc.org)).*

Mandela, Apartheid And The Jews

Irving "Yitz" Greenberg 12/10/2013

Nelson Mandela's death evoked a worldwide outpouring of respect and love. Jewish leaders, from Israeli Prime Minister Netanyahu to South African Chief Rabbi Warren Goldstein to President Obama, praised his greatness. Netanyahu called him "a freedom fighter who rejected any violence" and "a moral leader of the highest order." Yet there is an undercurrent of unease about Mandela in the Jewish community. After all, he embraced Yasir Arafat, variously calling him a "brother" and a "comrade in arms." In 1990, he declared, "We do not reject the PLO as a terrorist organization." In 2000, in a show trial, Iran falsely convicted 13 Iranian Jews of espionage for Israel. When Mandela defended the trial as "free and fair," the American Jewish Committee cancelled its planned dinner honoring him for humanitarianism and statesmanship.

We must remember that when South Africa became independent, the whites created an oppressive, racist system and tightened it until it became the morally despicable system of apartheid, which denied blacks civil rights, including the right to vote.

Nelson Mandela and his friends courageously stood up for Africans' full human dignity and rights. He started as a person committed to non-violence. However, in the face of tightening repression and especially after the Sharpeville incident in which 57 Africans peacefully demonstrating for their rights were shot to death by the police, Mandela and his circle concluded that only armed resistance could bring down the government and turned to violence. This gave the government the excuse to arrest and try him. He was imprisoned for 27 years.

During this period, Mandela and the ANC received support primarily from Arab and Third World dictators. Man-

delas's allies denied Israel's right to exist, portrayed their own struggle as one of human rights against colonialism, and practiced terrorism in the name of liberation. In the 1960s, Israel [then led by the Socialist Mapai party] reached out to Africa and Asia — offering aid to strengthen their economies and training for their nascent unions and civil rights movements. However after 1967 the Communist bloc/Arab joint economic and ideological pressures led most African and Asian nations to break relations with Israel. The Jewish state, having shifted to a Western orientation, also cooperated with the South African government (as did the United States). This reached an apex in Israel's dash to attain nuclear power—where the South African government supplied needed sources of uranium and technical support.

Nevertheless, thanks to the spread of democratic values — such as the triumph of the civil rights movement in the United States — and a massive shift in public opinion, South Africa was deservedly labeled racist and apartheid. It was isolated, sanctioned, boycotted and investment divested — until the white government yielded and released Mandela. He renounced violence and was elected president.

Here, Mandela showed further moral greatness. He chose not to revenge decades of oppression and exploitation. He rejected the calls to drive out the whites. He protected minority rights and insisted on building a new South Africa together. He checked some of his comrades in arms, including his wife, Winnie, who wanted to impose radical economic policies that would also have driven out many whites. In truth, he did not solve the problem of poverty. However, he allowed a capitalist system to evolve, which hopefully can solve the problem eventually. Some of his comrades turned to self-enrichment. Others continue to push for radical economic policies. He remained moderate in policy and personally honest.

Mandela's model of democracy and reconciliation is a shining example that deserves the love and respect shown to him on his death. Jews, too, should treasure and honor such a moral role model — all too rare in the annals of modern liberation movements.

Despite his personal policy at home, Mandela did not challenge or critique the policies of his comrades in arms abroad. He embraced abusive tyrants like Kaddafi in Libya and Mugabe in Zimbabwe. Having switched from non-violence himself, Mandela accepted their rationalizations as they turned armed resistance into terrorism. He did not employ or accept the Arabs' genocidal language vis á vis Israel, but he did not rebuke or publicly condemn the Arafat/Palestinian continuing search for revenge. He spoke to the Jewish Board of Deputies in London and asserted that Israel should give over the West Bank to a Palestinian state — but not unless the Arabs first recognized the Jewish state. In 1999 he said: "I cannot conceive of Israel withdrawing if the Arab states do not recognize

Israel under secure borders.”

In short, Mandela is a moral icon of the highest order with real flaws and limitations — as with any real-life person. This is just as Israel is a real-life democracy with flaws and limitations, including limited cooperation with the undemocratic government when there was no other choice for survival.

In recent decades the left that whitewashed the crimes of the Third World rulers has “koshered” any policy that presents as being anti-colonialist. It has turned against Israel and sought to define it as an apartheid regime. They ignore the critical differences: that Israel’s Jewish population represents the return of a people to its homeland; that its Jewish land was bought and reclaimed, not seized; that Arabs were offered a nation of their own but chose to try to destroy the Jewish state; and that Israel is a vital functioning democracy despite living under constant siege.

The key to the delegitimization strategy is to exaggerate normal faults and inescapable errors in self-defense, and to invent evils and thus define Israel as an apartheid society. The bald-faced lie of this claim is blatant because in Israel itself, the opposite of apartheid is true. Despite the Arab states’ unrelenting assaults from without, the internal Arab minority was granted full voting rights and all civil rights. Starting as a disadvantaged community, Israeli Arabs have steadily improved their levels of public health, education, and economic well being — beyond any of the Arabs in neighboring states. They are still behind the Jewish curve but — like blacks in America — they have the full range of democratic mechanisms available to improve their status. Their fate is significantly in their own hands.

The left that airbrushes the evils of “underdogs” or ex-colonial peoples and demonizes the Jewish state betrays the moral greatness of Mandela in his insistence on giving revenge no place and genocide no favor.

Jews should not be thrown off by the tension between Mandela’s universal stature and his flaws on Jewish issues. Jews should proclaim his greatness and urge — nay, challenge — the Arab nations to walk in his footsteps. The main hope for a true Arab Spring is that they come up with a Mandela of their own who can lead them beyond tribalism and sectarianism, beyond the politics of resentment and revenge, to a society that offers democracy and peace to all.

(Rabbi Irving Yitz Greenberg, a scholar and author, was the founding president of CLAL (the National Center for Jewish Learning and Leadership) and of the Steinhart Foundation for Jewish Life.)

What Being Jewish Means to Me

David Harris - October 30, 2013

As recent surveys reveal a disturbingly large number of American Jews—millions, in fact—who feel disconnected from their Jewish identity, allow me to share what being Jewish means to me. To me, being Jewish means entering into a partnership with the Divine for the repair of our broken world (in Hebrew, *Tikkun Olam*). To me, being Jewish means recognizing that this is not work to be outsourced to a higher authority or to other people, but my responsibility during my lifetime. To me, being Jewish means affirming life (Deuteronomy: "I have set before you life and death, blessing and curse, therefore choose life, that both you and your descendants may live") — and the moral choice each of us has to bring us all a little closer to the prophetic vision of a world at peace and in harmony. To me, being Jewish means championing what is arguably the single most revolutionary concept in the annals of human civilization, introduced to the world by the Jews—monotheism. We are all created in the image of the one God (in Hebrew, *B'tzelem Elohim*). To me, being Jewish means embracing the deep symbolic meaning the rabbis gave to the story of Adam and Eve — that all of us, whatever our race, religion, or ethnicity, share the same family tree. No one can claim superiority over anyone else. To me, being Jewish means celebrating the fact that Jews were the original revolutionaries – the first to challenge the status quo and insist on the right to worship differently than the majority, while still being treated equally under the law. Today, we call this pluralism, and it is a bedrock principle of democratic societies. To me, being Jewish means welcoming the pioneering Jewish effort to establish a universal moral code of conduct, where previously there was none to speak of. It's not by accident that America's Founding Fathers chose the words of Leviticus for our nation's Liberty Bell: "Proclaim liberty throughout all the land and unto all the inhabitants thereof." To me, being Jewish means seeking to act as if that code of conduct were my daily GPS — to pursue justice, to treat my neighbor as I would wish to be treated, to welcome the stranger in our midst, to be sensitive to the environment, and to seek peace. To me, being Jewish means recognizing that I am an heir and custodian of a civilization that is thousands of years old, and that has within it bountiful riches of theology and faith, philosophy and ethics, music and art, ethnography and history, and so much more — enough for a lifetime of endless exploration and education.

To me, being Jewish means appreciating the centrality of discussion and debate about life's big questions, the delicate balance of tradition and modernity, and the categorical rejection of imposed views or doctrinal thinking. To me, being Jewish means the joy of belonging and community wherever I go; the meaningful and symbol-

laden annual holiday cycle; the extraordinary contribution of the Jewish people to advancing the frontiers of world civilization; and the admirable, almost unimaginable, determination to persevere against all odds. To me, being Jewish means having a past to which I am inextricably linked by the generations that preceded me, that prepared their children for their Bar and Bat Mitzvah, that sat at the Passover table and yearned for "Next year in Jerusalem" and the coming of Elijah, that fasted on Yom Kippur as they underwent their moral inventory, and celebrated joyously at Purim in the knowledge that our enemies had been defeated – as well as a future that will long outlive me, and carry the baton of the Jewish people. To me, being Jewish means living in perpetual mourning for all that has been lost in the Holocaust, the pogroms, the inquisitions, the forced conversions, the exiles, the blood libels, and the other deadly manifestations of anti-Semitism — and, at the same time, living in everlasting gratitude for the gift of life, the blessing of opportunity, and the sacred task set before us of igniting the divine spark within each of us. To me, being Jewish

means the exultation of knowing that, in my lifetime, the prayers of millions of Jews over many centuries have finally been answered — the return of the Jewish people to the cradle of our existence, the Land of Israel. To me, being Jewish means affirming the inextricable link between Israel and the Jewish people. This land represents not only the physical, or sovereign, symbol of our peoplehood, but also — whether we choose to live there or not — the highest metaphysical expression of our faith, our prayer, and our yearning. To me, being Jewish means knowing that in fighting against anti-Semitism and for Israel's right to live in peace and security, I am affirming the highest values of tolerance and democracy for all. To me, being Jewish means pride in the immense Jewish contribution to the defense of human dignity and human rights. Not by accident, the Hebrew Bible — from the exodus from Egypt to the very concept of the Promised Land — was a source of inspiration for the American civil rights movement. Strikingly, Jews have never been satisfied with things as they are. If Isaiah and our other prophets returned to earth, they would remind us that, for all that has been achieved, there's much more work to be done before we can declare success here on earth. And finally, as Nobel laureate Elie Wiesel once said, to me, being Jewish means not necessarily seeking to make the world more Jewish, but rather more human. That is the goal animating our people, through good times and bad, from the very beginning of this extraordinary historical journey to the present day. May every Jew feel the sense of happiness, enrichment, and inspiration that I've had the privilege of experiencing throughout my life!

BOYCOTTING ISRAELI UNIVERSITIES: A VICTORY FOR BIGOTRY

Alan M. Dershowitz - Ha'aretz, Dec. 17, 2013

The American Studies Association has just issued its first ever call for an academic boycott. No, it wasn't against China, which imprisons dissenting academics. It wasn't against Iran which executes dissenting academics. It wasn't against Russia whose universities fire dissenting academics. It wasn't against Cuba whose universities have no dissenting academics. It wasn't against Saudi Arabia, whose academic institutions refuse to hire women, gay or Christian academics. Nor was it against the Palestinian Authority, whose colleges refuse to allow open discourse regarding the Israeli-Palestinian conflict. No, it was against only academic institutions in the Jewish State of Israel, whose universities have affirmative action programs for Palestinian students and who boast a higher level of academic freedom than almost any country in the world. When the association was considering this boycott I issued a challenge to its members, many of whom are historians. I asked them to name a single country in the history of the world faced with threats comparable to those Israel faces that has had a better record of human rights, a higher degree of compliance with the rule of law, a more demanding judiciary, more concern for the lives of enemy civilians, or more freedom to criticize the government, than the State of Israel. Not a single member of the association came up with a name of a single country. That is because there are none. Israel is not perfect, but neither is any other country, and Israel is far better than most. If an academic group chooses to engage in the unacademic exercise of boycotting the academic institutions of another country, it should do it in order of the seriousness of the human rights violations and of the inability of those within the country to seek redress against those violations. By these standards, Israeli academic institutions should be among the last to be boycotted. China occupies Tibet, Russia occupies Chechnya and several other countries occupy Kurdish lands. In those cases no offers have been made to end the occupation. Yet no boycotts have been directed against the academic institutions of those occupying countries. When the President of the American Studies Association, Curtis Marez, an associate professor of ethnic studies at The University of California, was advised that many nations, including all of Israel's neighbors, behave far worse than Israel, he responded, "One has to start somewhere." This boycott, however, has not only started with Israel. It will end with Israel. Marez's absurd comment reminds me of the bigoted response made by Harvard's notorious anti-Semitic president A. Laurence Lowell, when he imposed anti-Jewish quotas near the beginning of the twentieth century. When asked why he singled out Jews for quotas, he replied,

“Jews cheat.” When the great Judge Learned Hand reminded him that Christians cheat too, Lowell responded, “You’re changing the subject. We are talking about Jews now.” You would think that historians and others who belong to the American Studies Association would understand that in light of the history of discrimination against Jews, you can’t just pick the Jewish State and Jewish universities as the place to “start” and stop. The American Studies Association claims that it is not boycotting individual Israeli professors, but only the universities at which they teach. That is a nonsensical word game, since no self-respecting Israeli professor would associate with an organization that singled out Israeli colleges and universities for a boycott. Indeed, no self-respecting American professor should in any way support the bigoted actions of this association. Shame on those members of the American Studies Association for singling out the Jew among nations. Shame on them for applying a double standard to Jewish universities. Israeli academic institutions are strong enough to survive this exercise in bigotry. The real question is will this association survive its complicity with the oldest and most enduring prejudice?

BOYCOTT ME. PLEASE *Martin Kramer Foreign Policy*, Dec. 20, 2013 I am now subject to a boycott by the American Studies Association (ASA), an organization of professors that includes roughly 5,000 members. The resolution, passed by the organization's rank-and-file on Dec. 15, supposedly doesn't apply to individuals, but it applies to me. The ASA explains: "The American Studies Association understands boycott as limited to a refusal on the part of the ASA in its official capacities to enter into formal collaborations with Israeli academic institutions, or with scholars who are expressly serving as representatives or ambassadors of those institutions (such as deans, rectors, presidents and others) ... until Israel ceases to violate human rights and international law." Since I am the president of Shalem College in Jerusalem, an accredited Israeli academic institution, I'm clearly subject to the ASA boycott. And while my fledgling liberal arts college doesn't have any "formal collaborations" with the ASA, it's the thought that counts. So just what was the ASA thinking? I don't follow American studies -- my field is the Middle East -- and until this episode, I hadn't heard of the organization. What I know about such associations comes from the Middle East Studies Association (MESA), an organization of scholars who study the region. Needless to say, MESA has had plenty of boycott advocates among its leadership and rank-and-file. A few years back, they tried to pull MESA onto the boycott cart, but they failed. Boycott advocates haven't tried since, and for good reason: There are just too many people in MESA who know something about the Middle East. And by those standards, it's not self-evident that Israel should be singled out and boycotted for its supposed transgressions.

All you have to do is peruse the "intervention letters" sent by MESA's Committee on Academic Freedom. These letters-in-a-bottle to the likes of Iran's Supreme Leader Ali Khamenei and Turkish Prime Minister Recep Tayyip Erdogan protesting dismissals and show trials of scholars and police violence on campuses are a pretty good indicator of where academic freedom in the Middle East is truly imperiled. ASA president Curtis Marez acknowledged that some countries in the region have worse human rights records than Israel. However, he then justified the boycott with the unforgettable claim that "one has to start somewhere." If you know nothing about the Middle East, and have made a studied effort not to know more, you might think that "somewhere" is Israel. That's because Israel and the Palestinians get outsized attention -- in America. The crimes of others are ignored: What Syrians do to Syrians, Egyptians do to Egyptians, and Iranians do to Iranians -- especially to professors -- just isn't compelling news, no matter how horrific. In that sense, the boycott resolution perfectly mirrors the U.S.-centric bias of the ASA: Everything over the horizon, beyond the continental scope of "American studies," is just a vague blur of media caricatures. I'm not exactly sure what I should do to get myself off the ASA's blacklist. The organization posed this very question in an explainer about its decision, and could only conclude: "This is a difficult question to answer. The boycott is designed to put real and symbolic pressure on universities to take an active role in ending the Israeli occupation and in extending equal rights to Palestinians." Although this isn't an answer at all, it suggests that I should abandon what I believe under pressure -- acting not out of conviction, but out of fear for the fate of my institution. Instead of speaking truth, I am supposed to distort my truth. The boycott presumes that I am akin to a widget exporter, so focused on my bottom line that I can be turned into a lobby for just about any cause with the sufficient application of "pressure."

Here is the fatal flaw in the boycott's design: If I, as a scholar, were to change my tune under "pressure," my credibility would be rightly destroyed, and I would lose my power to convince anyone of anything. Let's say that I'm on a first-name basis with a few Israeli cabinet ministers (I am). According to the boycott's strategy, I should request a meeting with each of them, and tell them it is time to "end the occupation and extend equal rights to Palestinians." "Why?" they would ask. What has changed since the last time we had a conversation? In the past, I spoke out of conviction, in terms of what would best serve the interests of the State of Israel and the Jewish people. So why should they give a whit if, now, I tell them I speak out of fear for the standing of one institution, cherished though it may be? I would not only be unconvincing, I would become contemptible in the eyes of others and, above all, myself. So I regret to inform the

ASA that I will not knuckle under. I would sooner resign my presidency than alter, by one iota, my considered view of what is best for Israel. I may not be right (especially by the standards of the ASA resolution, which, if Peter Beinart's assessment is correct, implies that the best thing for Israel would be its total dissolution). But it is my truth, arrived at freely, and the suggestion that I might be pressured into distorting it presumes that I, and my fellow heads of Israeli universities, lack all intellectual integrity. To which my reply is: Boycott me. Please. While we languish under boycott, Shalem College will continue to do our best to bring to Israel the benefits of an American-style education. Ours is the first institution in Israel to find inspiration in the American tradition of the small liberal arts college. Shalem Press, our scholarly imprint, has commissioned and published outstanding Hebrew translations of *The Federalist Papers*, Thomas Paine's *Common Sense*, and Alexis de Toqueville's *Democracy in America*. These works are now assigned in dozens of university courses throughout Israel. We will continue to bring the most important American ideas to Israeli readers in Hebrew. And we will continue to teach our Israeli undergraduates the fundamental ideals behind the world's greatest democracy, and their origins and resonance in the Jewish tradition. Boycott or not.

THERE THEY GO AGAIN

Johnson & Asaf Romirowsky Jerusalem Post - Dec. 3, 2013

Last year, Brooklyn College's political science department voted to officially affiliate itself with a talk by two advocates of boycott, divestment, and sanctions against Israel. In other words, these professors openly endorsed boycotting (among other groups) fellow academics based solely on their nationality. The department cloaked its move by expressing fidelity to the First Amendment, but events proved its purported free speech interest to be one-sided. According to a subsequent CUNY report, four Jewish Brooklyn students were improperly removed from the BDS event, all as a Brooklyn dean stood idly by. That same dean then apparently passed along misleading information suggesting the students' eviction was based on their behavior, rather than their presumed opposition to the BDS speakers' agenda. The department seemed untroubled. Lest anyone think Brooklyn's faculty was chastened by the BDS fiasco, consider that not one but two Brooklyn academic departments (political science and sociology) have voted to officially "support" a talk by the latest anti-Israel extremist invited to campus, propagandist Ben White. The departments have claimed their move doesn't imply an endorsement of White's toxic views. Instead, they simply consider White's perspective on Israel so insightful that Brooklyn's students should take time out of their busy schedules to hear him speak. So what is it that two Brooklyn departments, acting in their official capacities, deem of such import? In 2006, White tried to rationalize the indefensible, after former Iranian president Mahmoud Ahmadinejad publicly proclaimed that Israel should be "wiped off the map." The figure two Brooklyn academic departments now support expressed the opinion that "Ahmadinejad had not necessarily, as many assumed, called for an apocalyptic battle to wipe out the Jews." Instead, White mused, Ahmadinejad was merely expressing his concerns about "Palestine's cartographic absence." A few years earlier, White was even more direct in apologizing for anti-Semitism. "I do not consider myself an anti-Semite, yet I can also understand why some are," he wrote. Imagine the outrage if two CUNY departments voted to support

a talk from someone who asserted that while he didn't consider himself a racist, he could "also understand why some are." It's important to note that there is no First Amendment issue in the current contretemps over White's talk. A student club called "Students for Justice in Palestine" is sponsoring the event, and White will be paid any fee out of student activity funds. Under longstanding CUNY and state policies, a student group has the absolute right to invite outside speakers of its choosing; if Students for Justice in Palestine wants to bring David Duke to campus it would have the authority to do so. The two departments' blessing, therefore, is wholly symbolic, a way to demonstrate that these professors find White's anti-Israel extremism congenial. How should the college respond to this provocation? Some have suggested the college should invite a speaker to provide "balance" to White's views, perhaps Brooklyn alumnus Alan Dershowitz. Yet such a move would unintentionally mainstream White's arguments, implying that he's about as anti-Israel as Dershowitz is pro-Israel. Rather, an ideological "balance" to someone like White would be a speaker who advocates the expulsion of the Palestinians from the West Bank. It's inconceivable that any Brooklyn academic department would support a talk by such a figure, or encourage students to attend such a talk with an open mind. In the contemporary academy, on matters related to the Arab-Israeli disputes it seems as if academics (like those in the two Brooklyn departments) are attracted to extremists on one side of the issue only. That's the most important lesson to be drawn from the reactions to both the BDS event and the White talk. Instead of attempting to achieve a "balance" that's impossible to obtain, Brooklyn president Karen Gould should redeem herself from her poor performance in the BDS fiasco, and announce that departments, acting in their official capacities, can heretofore only support talks from student groups afflicted with the department. In light of the White affair, it's clear that at least some of the college's departments are unable to unwillingly to respectably utilize the authority they now possess, and more aggressive oversight from the administration is necessary. Finally, institutions of higher education should foster the unfettered and free exchange of ideas for members of their own academic communities, but are under no obligation to provide support for the views of speakers from outside the campus walls. This is especially true when, as in this case, the invited guests are well-known for their anti-Semitism and anti-Israelism, and where their speech may well contribute to the creation of a climate of fear, harassment and intimidation for Jewish students and other supporters of Israel. To date the universities and colleges below are confirmed to reject the academic boycott of Israel passed by the American Studies Association: Boston University, Bowdoin College, Brandeis University, Brown University, Cornell University, Dickinson College, Duke University, George Washington University, Hamilton College, Harvard University, Johns Hopkins University, Kenyon College, Indiana University, Michigan State, New York University, Northwestern University, Princeton University, Smith College, Trinity College (CT), Tufts University, Tulane University, University of California-Irvine, University of California-San Diego, University of Chicago, University of Cincinnati, University of Connecticut, University of Kansas, University of Maryland, University of Maryland - Baltimore County, University of Michigan, University of Pennsylvania, University of Pittsburgh, University of Texas-Austin, Washington University in St. Louis, Wesleyan University, Willemette University, Yale University.

JANUARY, 2014

TEVET/SH'VAT, 5774

Sun	Mon	Tue	Wed	Thu	Fri	Sat
			<i>1</i> 29 Tevet	<i>2</i> 1 Sh'vat Rosh Chodesh	<i>3</i>  4:15	<i>4</i> Bo 5th Annual Sarah Solomon Memorial Lecture <i>Ends 5:31</i>
<i>5</i>	<i>6</i>	<i>7</i>	<i>8</i> Adult Institute "A decade by Decade Retrospective of the modern State of Israel" 10:30-noon	<i>9</i>	<i>10</i>  4:29	<i>11</i> B'Shlach Tu B'Shevat Celebration <i>Ends 5:38</i>
<i>12</i>	<i>13</i> Program Committee Meeting 8:00 PM	<i>14</i>	<i>15</i> Adult Institute "A decade by Decade Retrospective of the modern State of Israel" 10:30-noon	<i>16</i> Tu B'shevat	<i>17</i>  4:36	<i>18</i> Yitro <i>Ends 5:46</i>
<i>19</i>	<i>20</i>	<i>21</i>	<i>22</i> Adult Institute "A decade by Decade Retrospective of the modern State of Israel" 10:30-noon	<i>23</i>	<i>24</i>  4:44	<i>25</i> Mishpatim <i>Ends 5:54</i>
<i>26</i>	<i>27</i>	<i>28</i>	<i>29</i> Adult Institute "A decade by Decade Retrospective of the modern State of Israel" 10:30-noon	<i>30</i>	<i>31</i> 30 Sh'vat Rosh Chodesh  4:53	<i>1</i> Adar Rishon

FEBRUARY, 2014

ADAR I, 5774

Sun	Mon	Tue	Wed	Thu	Fri	Sat
						<i>1</i> 1 Adar Rishon Rosh Chodesh Terumah  4:53 Ends 6:03
<i>2</i>	<i>3</i>	<i>4</i>	<i>5</i> Adult Institute "A decade by Decade Retro- spective of the modern State of Israel" 10:30-noon	<i>6</i>	<i>7</i>  5:02	<i>8</i> Tetz aveh Ends 6:11
<i>9</i>	<i>10</i>	<i>11</i>	<i>12</i>	<i>13</i>	<i>14</i>  5:10	<i>15</i> KiTissa Ends 6:20
<i>16</i>	<i>17</i>	<i>18</i>	<i>19</i>	<i>20</i>	<i>21</i>  5:18	<i>22</i> Vayakhell Ends 6:28
<i>23</i>	<i>24</i>	<i>25</i>	<i>26</i>	<i>27</i> Sisterhood Book Circle 10:30 AM	<i>28</i>  5:27	