



Flushing-Fresh Meadows Jewish Center

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THE BULLETIN

January-February, 2015
Vol.13, No.4

Tevet/Sh'vat/Adar, 5775
Rabbi Gerald M. Solomon
Cantor Aaron Katz

SCHEDULE OF SERVICES FOR JANUARY

Friday, Jan. 2

Mincha/Maariv.....4:15P.M.
Candle Lighting Time.....4:21P.M.

Saturday, Jan. 3

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

Friday, Jan. 9

Mincha/Maariv.....4:15P.M.
Candle Lighting Time.....4:28P.M.

Saturday, Jan. 10

Parashat Shemot - Shabbat Services.....9:00A.M.
Shabbat Ends.....5:38P.M.

Friday, Jan. 16

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

Saturday, Jan.17

Parashat Vaeira - Shabbat Mevarchim Services..9:00A.M.
Shabbat Ends.....5:45P.M.

Friday, Jan. 23

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

Saturday, Jan. 24

Parashat Bo - Shabbat Services.....9:00A.M.
Shabbat Ends.....5:54P.M.

Friday, Jan.30

Mincha/Maariv.....4:45P.M.
Candle Lighting Time.....4:52P.M.

Saturday, Jan 31

Parashat B'shalach - Shabbat Shirah Services...9:00A.M.
Shabbat Ends.....6:02P.M.

SCHEDULE OF SERVICES FOR FEBRUARY

Friday, Feb. 6

Mincha/Maariv.....5:00P.M.
Candle Lighting Time.....5:01P.M.

Saturday, Feb.7

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

Friday, Feb. 13

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

Saturday, Feb.14

Parashiot Mishpatim/Sh'kalim
Shabbat Mevarchim Services.....9:00A.M.
Shabbat Ends.....6:19P.M.

Friday, Feb. 20

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

Saturday, Feb. 21

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

Friday, Feb. 27

Mincha/Maariv -.....5:15P.M.
Candle Lighting Time.....5:26P.M.

Saturday, Feb. 28

Parashiot Tetzaveh/Zachor - Shabbat Services...9:00A.M.
Shabbat Ends.....6:36P.M.

CENTER NEWS

It is the winter season, along with the cold, snow and rain but life goes on here at FFMJC. Even though some of us are enjoying the warmth of the Florida sun, attendance at Shabbat Services is respectable (we do have room for a few more) and we especially enjoy the warmth and comradery at the wonderful lunch after Services.

The Program Committee is hard at work finding and developing new and interesting programs. Look in your mailbox for announcements about them and most important, participate.

The Rabbi's very interesting class on "G-d, Jews and History" continues on Wednesdays from 10:30 to noon. Learn the "inside story" of this fascinating topic.

One of Sisterhood's most successful programs is the monthly "Book Club" Come join in the lively discussion and be aware of the books that people are talking about.

So you see winter is not all cold and bleak. Come and participate with your friends and neighbors here at FFMJC and our warmth will penetrate the coldest day.



REFUAH SHLAYMA

We pray for a complete and speedy recovery for all who are ill.

If you are or you know someone who is ill please call the office with the ill person's name and that of his or her mother (Jewish names if available, but English is OK) and the Rabbi will make a Mi Shebarach prayer at Shabbat Services.

CONDOLENCES:

To **Max Hirsch** and daughters Vicki and Bonnie on the passing of their beloved wife and mother Judy. Judy and her husband Max were long-time active members of Fresh Meadows Jewish Center.

To the family of **Thelma Levy** who passed away this December. Thelma along with her husband Leonard was instrumental in the formation of Fresh Meadows Jewish Center. She and her husband, recognizing the growing Jewish presence in the area and the need for a community house of Worship, went door to door looking for Jews interested in forming a new Congregation. They remained active in all aspects of Congregational life until they left to make Aliyah to Israel.

SISTERHOOD

Over 40 of our members and friends enjoyed a wonderful Hanukkah Party at the Flushing Fresh Meadows Jewish Center. We thank all those who came and thank the ones who helped make it the success that it was. Thank you to Shari Zuber along with brother Paul, for the shopping and preparing of all the food. She is our very special Caterer!! Thank you to Anita Bernstein for the Table arrangements. Thank you to Sylvia Udasin and Ruth Lasky for bringing us the entertainment,. They even got us up to dance! Thank you to Irene Dresner for all her help and to anyone else that worked to make the party the success that it was. Most importantly we thank Bette Glasser for chairing the Party and making sure everything went smoothly.

The book club will not meet in January. The next book for February 26th is "Love and Treasure" by Ayelet Waldman.. The book will be available at the Fresh Meadow s Library the middle of January. Looking ahead, the book for March 26th is "The Invention of Wings" by Sue Monk Kidd.

Ray Mishler, who moved away from our area sends her thank you for all the notes and good wishes from our members and sent the Book Club a generous donation.

Mark your Calendar for our Purim celebration to be held on Thursday March 5th at 12:30 PM. Good food along with entertainment.

The following dates can be added to your Calendars: April 23 Sisterhood meeting and program; April 30th Book Club

Have a Good and Healthy Winter. Love from your Snowbird Co-Presidents,

Marilyn Brown and Joan Levine

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.



RABBI'S MESSAGE

A LESSON FROM THE TORAH ON THE CORRECT ADMINISTRATION OF JUSTICE REVIEWING SOME BASIC RULES OF JEWISH JURISPRUDENCE

I looked for guidance in our Divine Law, the Torah and found the following lesson which, I believe sheds light on the proper administration of justice in our troubled world. Application of these tenets, it is believed, are applicable in any jurisprudential system based on truth.

Judges and officers shall you appoint in all your cities which the Lord, your God, gives you - for your tribes; and they shall judge the people with righteous judgment. You shall not pervert judgment, you shall not respect someone's presence, and you shall not accept a bribe, for the bribe will blind the eyes of the wise and make just words crooked.

Righteousness, righteousness shall you pursue, so that you will live and possess the land that the Lord, your God gives you. (Deuteronomy, 16:18-20)

Comment 1): Establishing just courts of law- In the Book of Exodus we learned that there had to be standing courts to resolve disputes (Exodus 21:22, 22:8) Here we are commanded to establish courts in every city. In addition to the judges, the Torah requires the appointment of officers of the court whose responsibility is to enforce the decisions of the judges and to circulate in the streets and markets to enforce standards of honesty and to summon violators to the court for adjudication of infractions of the laws. (Maimonides, Hilchot Sanhedrin). Much of the laws regarding the establishment of righteous judgment courts with the aim of building a society based on justice are directed to the leaders of the nation because their conduct has a powerful influence on the rest of the citizenry for good or for bad. (Sforno). The Torah additionally warns that the decisions of the properly constituted court must be obeyed. If there were to be a breakdown of respect for their interpretation of the laws, the downfall of the nation would not be far behind. Such a breakdown would lead to anarchy with the Torah being fragmented into many Torahs. (Nachmanides, 17:11)

Comment 2):The first passage speaks as a reminder that the earth on which we reside and the places in which we live have been given to us by God, a reminder that we live here on His property, and as the Psalmist later teaches: "The earth is the Lord's and all that it contains, the world and they that dwell thereon." (Psalms, 24:1) Not only is the earth owned by God but He owns all of us as well. Because He has put us in charge of "doing justice" on His earth, that justice must be one based on righteousness.

Comment 3): "They shall judge the people with righteous judgment" - The judges appointed must be qualified and righteous so that they will judge honestly and correctly. (Rashi) All who have a hand in appointing unqualified judges will be held responsible for the resultant perversions of justice. (Or HaChaim)

Comment 4): "You shall not respect someone's presence." - **The court must treat everyone equally.** If a judge shows deference to one litigant the other feels at a disadvantage. (Rashi) The court must not favor the rich nor the poor. Judicial objectivity is of paramount importance. A litigant must not show the judge even the smallest of kindness so as not to influence the judge's decisions.

Comment 5): Bribes - Bribes come in different forms. Judges have historically chosen to recuse themselves when they questioned their own impartiality even as others have sought their disqualification citing possible judicial bias stemming from conflicts of interest. Rashi further states that even if the judge accepts a bribe without obligation, it is impossible for him not to be swayed. His wisdom will be blinded and his attempts to speak justly will be perverted.

Comment 6): "Righteousness, righteousness shall you pursue." - R' Bunam of Pshis'cha interpreted: One should pursue justice only through justice. It is not enough to seek justice; it must be done through honest means; the Torah does not condone the pursuit of a holy end through improper means.

Comment 7): "So that you will live" - The implication is that the judge who perverts justice will suffer its consequences. The Maharal explains that God is very harsh with a judge who knowingly tampers with justice. Also, without justice, there is no living in peace.

*The administration of justice in society requires the proper adjudication of infractions of the law and the appropriate means to enforce the courts decisions.

*Judgements rendered must be based on honesty and correctness.

*Those involved in appointing unqualified judges will be held responsible for the resultant perversions of justice.

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*Judicial bias, (e.g. conflicts of interest) is inconsistent with the ideal of judicial objectivity.

*The pursuit of justice in the attempt to establish justice must be just. The ends do not justify the means. The means used must be honest.

**WHERE THERE IS NO JUSTICE, THERE CAN BE NO PEACE.
IF YOU WANT PEACE, YOU MUST PURSUE JUSTICE BASED ON TRUTH**

With all good wishes for a happy, healthy, productive and peaceful new secular year,
Rabbi Gerald M. Solomon

**PLEASE NOTE THAT FRIDAY EVENING
SERVICES
WILL BE TEMPORARILY SUSPENDED
DUE TO
WINTER WEATHER CONDITIONS**

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 differ
ent 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.



B'SHEVAT 5775

Tu B'Shevat, the "new year of trees," begins this year on Tuesday night, February 3rd and ends at sunset on February 4th. 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 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.

This year alone JNF:

- Once again received a 4-star rating from Charity Navigator in recognition of our sound fiscal management and commitment to accountability and transparency
- Continued our leadership role in sustainable water management
- Made Israel safer during Operation Protective Edge by providing more than 200 mobile bomb shelters, new fire-fighting equipment, and safe places to play for thousands of people
- Built playgrounds, synagogues, daycare centers and community centers
- Planted millions of trees to beautify Israel's landscape and improve its soil
- Supported agricultural research and development that enables Israeli farmers to stay competitive in the global market
- Offered therapeutic and rehabilitative service to people with special needs
- Continued to be the single largest provider of Zionist engagement programs in the United States

SHOW YOUR SUPPORT FOR ISRAEL**PLANT TREES WITH JNF FOR TU B'SHVAT**

**PURCHASE OF TREES MAY BE MADE THROUGH THE SYNAGOGUE OFFICE.
PLEASE CALL TODAY - 718-357- 5100**

So you want to learn some Talmud....

A man asked a Rabbi to teach him something of the Talmud. The Rabbi refused."You haven't the head for Talmud" The man persisted. So the Rabbi asked him the following question.

Two men fell down the same chimney. One came out clean the other dirty. Which one went to wash?

The dirty one of course, replied the man.

"No! " said the Rabbi. "I knew you didn't have the head for Talmud. Now go away and leave me alone"

"Try me once more " pleaded the man the man.

"Just once more then. Two men fell down the same chimney. One came out clean the other dirty. Which one went to wash?"

The man thought for a moment , "the clean one. He

looks at the dirty one and thinks he must be dirty too"

"Idiot. You have no head for Talmud. Leave me alone"

The man was crestfallen, "Try me one last time. Please.

"One last time then. Two men fell down the same chimney. One came out clean the other came out dirty. Which one went to wash?"

He pondered hard."The clean one looks at the dirty one. He's looking at me and he's not washing, so he must think he's clean. So I must be clean. So neither of them wash."

"Moron!" yelled the Rabbi.' How can you imagine that two men can fall down the same chimney, and one come out clean and the other dirty?"

WE WILL NEVER APOLOGIZE FOR DEFENDING OURSELVES *Ron Prosor***[The following is adapted from Ambassador Prosor's speech to the UN General Assembly on Nov. 24—Ed.]**

I stand before the world as a proud representative of the State of Israel and the Jewish people. I stand tall before you knowing that truth and morality are on my side. And yet I stand here knowing that today in this Assembly, truth will be turned on its head and morality cast aside. The world's unrelenting focus on the Israeli-Palestinian conflict is an injustice to tens of millions of victims of tyranny and terrorism in the Middle East. As we speak, Yazidis, Bahai, Kurds, Christians, and Muslims are being executed and expelled by radical extremists at a rate of 1,000 people per month. How many resolutions did you pass last week to address this crisis? And how many special sessions did you call for? The answer is zero. What does this say about international concern for human life? Not much, but it speaks volumes about the hypocrisy of the international community.

Of the 300 million Arabs in the Middle East and North Africa, less than half a percent are truly free – and they are all citizens of Israel. Israeli Arabs are some of the most educated Arabs in the world. They are our leading physicians and surgeons, they are elected to our parliament, and they serve as judges on our Supreme Court. Millions of men and women in the Middle East would welcome these opportunities and freedoms. Nonetheless, nation after nation will stand at this podium today and criticize Israel – the small island of democracy in a region plagued by tyranny and oppression.

Our conflict has never been about the establishment of a Palestinian state. It has always been about the existence of the Jewish state. Sixty-seven years ago this week, the United Nations voted to partition the land into a Jewish state and an Arab state. The Jews said yes. The Arabs said no. But they didn't just say no. Egypt, Jordan, Syria, Iraq, Saudi Arabia, and Lebanon launched a war of annihilation against our newborn state. According to the United Nations, about 700,000 Palestinians were displaced in the war initiated by the Arabs themselves. At the same time, some 850,000 Jews were forced to flee from Arab countries. Why is it that 67 years later, the displacement of the Jews has been completely forgotten by this institution while the displacement of the Palestinians is the subject of an annual debate? The difference is that Israel did its utmost to integrate the Jewish refugees into society. The Arabs did just the opposite.

The worst oppression of the Palestinian people takes place in Arab nations. In most of the Arab world, Palestinians are denied citizenship and are aggressively discriminated against. They are barred from owning land and prevented from entering certain professions. And yet none of these crimes are mentioned in the resolutions before you. When it comes to matters of security, Israel learned the hard way that it cannot rely on others – certainly not Europe. In 1973, on the holiest day on the Jewish calendar, the surrounding Arab nations launched an attack against Israel. In the hours before the war began, Golda Meir, our prime minister then, made the difficult decision not to launch a preemptive strike. The Israeli government understood that if we launched a preemptive strike, we would lose the support of the international community. As the Arab armies advanced on every front, the situation in Israel grew dire. Our casualty count was growing and we were running dangerously low on weapons and ammunition. In this, our hour of need, President Nixon and Secretary of State Kissinger agreed to send Galaxy planes loaded with tanks and ammunition to resupply our troops. The only problem was that the planes needed to refuel en route to Israel.

Our very existence was threatened and yet Europe was not even willing to let the planes refuel. The U.S. stepped in once again and negotiated that the planes be allowed to refuel in the Azores. The government and people of Israel will never forget that when our very existence was at stake, only one country came to our aid – the United States of America. Israel is tired of hollow promises from European leaders. You failed us in the 1940s. You failed us in 1973. And you are failing us again today. Every European parliament that voted to prematurely and unilaterally recognize a Palestinian state is giving the Palestinians exactly what they want – statehood without peace. By handing them a state on a silver platter, you are rewarding unilateral actions and taking away any incentive for the Palestinians to negotiate or compromise or renounce violence. You are sending the message that the Palestinian Authority can sit in a government with terrorists and incite violence against Israel without paying any price.

Israel learned the hard way that listening to the international community can bring about devastating consequences. In 2005, we unilaterally dismantled every settlement and removed every citizen from the Gaza Strip. Did this bring us any closer to peace? Not at all. It paved the way for Iran to send its terrorist proxies to establish a terror stronghold on our

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doorstep. I can assure you we won't make the same mistake again. When it comes to our security, we cannot and will not rely on others – Israel must be able to defend itself by itself. Israel is the land of our forefathers – Abraham, Isaac, and Jacob. It is the land where Moses led the Jewish people, where David built his palace, where Solomon built the Jewish Temple, and where Isaiah saw a vision of eternal peace. For thousands of years Jews have lived continuously in the land of Israel. We endured through the rise and fall of the Assyrian, Babylonian, Greek, and Roman empires. And we endured thousands of years of persecution, expulsions, and crusades. The bond between the Jewish people and the Jewish land is unbreakable. Nothing can change one simple truth – Israel is our home and Jerusalem is our eternal capital. At the same time, we recognize that Jerusalem has special meaning for other faiths. Under Israeli sovereignty, all people, regardless of religion and nationality, can visit the city's holy sites. And we intend to keep it this way. The only ones trying to change the status quo on the Temple Mount are Palestinian leaders...

THE FEARS THAT HAUNT ISRAELIS IN A HOSTILE WORLD -

Carol Hunt (Independent-Ireland) Excerpts

*Last Wednesday, the Dail [principal chamber of the Irish legislature] voted unanimously to call on the government to recognize the state of Palestine. Recently, I asked Israeli diplomat Dr. Einat Wilf, who was visiting Ireland, "Who could oppose self-determination for such a victimized people as the Palestinians?"

*Wilf, a member of the Israeli Labor Party, a socialist Labor Zionist, responds: "There are a lot of people of goodwill who believe that - all they seek is peace, to ameliorate the plight of the Palestinians. But there's a kind of colonial attitude in what they say...because they fail to admit that the Palestinian people are making conscious choices, which have led them to where they are today."

*"On November 29, 1947, the UN voted for partition between a Jewish state and an Arab state. The Jews said 'yes,' even though they felt they were conceding a lot, the Arabs said 'no' because as far as they were concerned the Jewish people do not belong there and should have received nothing....And so, they continually refuse to recognize the right of Israel to exist."

*When people "say, 'I have solidarity with Palestine'...what they don't understand is that to most Palestinians, 'Solidarity with Palestine' means Greater Palestine, the entire area between the Jordan and the Mediterranean, which will supersede the Israeli state. Many people of goodwill support the two-state solution but they don't realize that they are being roped into a project that is not peaceful and does not acknowledge the right of the Jewish state to exist."

*"If Ireland really wants to promote peace, it will have to say that its support of Palestine is in addition to - and not opposed to - support of Israel. It will have to realize that people living in Palestine cannot be recognized as refugees from Palestine."

*"The moment the Arabs accept that the Jews are an integral, indigenous, equal part of the region with the right to self-determination, then we can lay down our arms in the knowledge that no one will try to drive us away."

LATE BREAKING NEWS!

A fantastic time was had by all 63 people who attended a lecture by our own **Michael Silver** and a Pizza and Falafel lunch on Thursday, December 25.

Michael presented an interesting and insightful talk and with pictures about his recent Jewish Heritage trip to Eastern Europe, Budapest, Czech Republic, Auschwitz, etc. Yasher Koach, Michael.

Following the talk a delightful lunch of Pizza and Falafel was enjoyed by all. A much better option than a Chinese restaurant.

Thanks to Anita Bernstein who worked tirelessly to organize, set up and make sure that everyone of the overflow crowd was fed. Thanks also to Matilda Cohen and Irene Dresner who helped serve

*(Editor's note: It would be more respectful if next time we are asked to RSVP to a function we do so. It makes it a lot easier to feed everyone adequately and not have to turn anyone away).

Sisterhood

“The Simcha Cake Project”

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

The following was announced at the November 13, 2014 Sisterhood Meeting

Marilyn Brown	An easy winter for all
Anita Seelig and Wendy	A total and speedy recovery to Rochelle Mendelow
Sylvia Udasin	A healthy winter to all
Matilda Cohen	Happy 2015 to all
Anita Bernstein	Speedy recovery to Rochelle Mendelow
Sandra Schwadron	Get well to Rochelle Mendelow
Sandy Godnick	Happy Holidays to all
Rosalie Weiner	A good winter to all
Bette Glasser	Speedy recovery to Rochelle Mendelow
Joan Levine	Mazel Tov to grandson Jacob on passing the Bar
Fran Goldstein	A good winter to everybody
Eva Hauser	In honor of my grandson's wedding in December
Charlotte Kohn	I wish the best to all the Snowbirds
Edith Dressler	In honor of my son's 20 th anniversary
Ruth Lasky	Good health to all
Maxine Marcus	Good health and happy holidays to all
Gloria Goldsmith	A good year to everyone
Linda Silverstein	On daughter Wendy's 30 th birthday
Elisa Schnapper	Capricorns get younger as they get older-so live it up
Judy Kohn	Happy Chanukkah
Michael Silver	In honor of Rabbi Efron
Nora Winenberg	In honor of wonderful friends

FEBRUARY, 2015

SH'VAT/ADAR, 5775

Sun	Mon	Tue	Wed	Thu	Fri	Sat
<i>1</i>	<i>2</i>	<i>3</i>	<i>4</i> Tu B'Shevat Rabbi's Class "G-d Jews and History" 10:30-noon	<i>5</i>	<i>6</i>  5:01	<i>7</i> ^{18 Shevat} Yitro Ends 6:11
<i>8</i>	<i>9</i>	<i>10</i>	<i>11</i>	<i>12</i>	<i>13</i>  5:10	<i>14</i> ^{25 Shevat} Mishpatim Ends 6:19
<i>15</i>	<i>16</i>	<i>17</i>	<i>18</i>	<i>19</i> Rosh Chodesh	<i>20</i> ^{1 Adar} Roosh Chodesh  5:18	<i>21</i> ^{2 Adar} Terumah Ends 6:28
<i>22</i>	<i>23</i>	<i>24</i>	<i>25</i>	<i>26</i> Book Club "Love and Treasure" 10:30 AM	<i>27</i>  5:26	<i>28</i> ^{9 Adar} Tetzaveh Ends 6:36