



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

THE BULLETIN

Nov.-Dec. 2013
 Vol.9, No.3

Tishri, Kislev, Tevet, 5774
 Rabbi Gerald M. Solomon
 Cantor Aaron Katz

FUSHING-FRESH MEADOWS JEWISH CENTER CELBRATES



On October 13, 2013 Flushing-Fresh Meadows Jewish Center threw a gala party to celebrate the 10th anniversary of the merger of Flushing Jewish Center, Fresh Meadows Jewish Center and Queensboro Hill Jewish Center and to honor co-Presidents Anita Bernstein and Byron Dresner.

The ceremonies began in the Sanctuary which was filled with well-wishers.

After joining Cantor Katz in the singing of Hatikvah and the Star Spangled Banner, Rabbi Solomon delivered the Invocation in which he stressed the importance of men and women stepping forward and assuming leadership positions in the community and calling on G-d's blessing to Anita and Byron for contributing so much to our community.

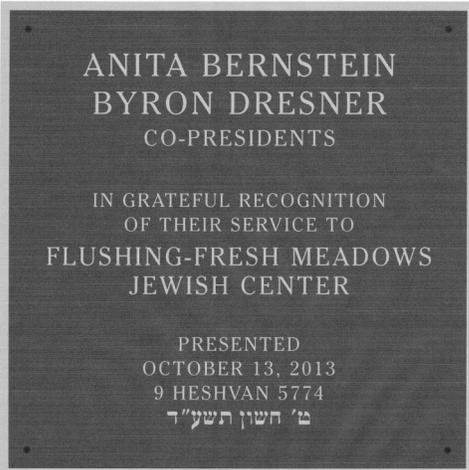
Vice-President Dr. Zachary Levine reviewed a little of the how and why that Flushing Jewish Center (FJC), Fresh Meadows Jewish Center (FMJC) and Queensboro Hill Jewish Center (QBHJC) were established in their respective neighborhoods. He recalled the golden days of these Shuls and what led to their decline and rebirth as the Flushing-Fresh Meadows Jewish Center.

Sisterhood co-president Joan Levine compared Anita Bernstein to an "Eishet Chayil", a righteous woman, and enumerated all the traits and the work she has done as President of FMJC and as co-President of FFMJC to more than earn the honor bestowed on her today.

Irene Dresner in a testimonial to Byron Dresner stressed that he was the "Right Man"; first as President of FJC for many years and currently as co-President of FFMJC. He not only was active in leadership positions involved in all the activities of his Shul but also in leadership positions at the Queens Jewish Community Council and the Flushing Jewish Community Council. And he was the right man at the right time to recognize that a merger of three declining institutions would lead to a rebirth of the Jewish Spirit in our neighborhood.

A bronze plaque, which will hang in the Foyer of the Sanctuary was presented.

We were invited to move to the Ballroom where we were treated to a fabulous Dessert Repast with Music and Hora dancing that lasted to late in the afternoon.
 It indeed was an afternoon to remember.



SCHEDULE OF SERVICES FOR NOVEMBER

Friday, Nov. 1

Mincha/Maariv.....5:30P.M.
Candle Lighting Time.....5:34P.M.

Saturday, Nov 2 - Parashat Toldot

Shabbat Mevarchim Services.....9:00A.M
Shabbat Ends.....6:42P.M

Friday, Nov.8

Mincha/Maariv.....4:15P.M.
Candle Lighting Time.....4:27P.M.

Saturday, Nov.9- Parashat Vayeitze

Shabbat Services.....9:00A.M

Kristallnacht Commemoration.....11:00A.M.

Shabbat Ends.....5:34P.M.

Friday, Nov.15

Mincha/Maariv.....4:15P.M.
Candle Lighting Time.....4:20P.M.

Saturday, Nov.16 - Parashat Vayishlach

Shabbat Services.....9:00A.M
Shabbat Ends.....5:28P.M.

Friday, Nov.22

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

Saturday, Nov.23 - Parashat Vayeshev

Shabbat Services.....9:00A.M.
Shabbat Ends.....5:23P.M.

Friday, Nov.29 - Third Eve of Chanukah

Mincha.....3:45P.M.

Chanukah Candle Lighting

Time.....4:00P.M.

Shabbat Candle Lighting Time.....4:11P.M.

Saturday, Nov. 30 - Shabbat Chanukah

Parashat Mikeitz

Shabbat Mevarchim Services.....9:00AM.

Shabbat Ends.....5:20P.M.



SCHEDULE OF SERVICES FOR DECEMBER

Friday, Dec.6

Mincha/Maariv.....4:00P.M.
Candle Lighting Time.....4:10P.M.

Saturday, Dec.7 - Parashat Vayigash

Shabbat Services.....9:00A.M.
Shabbat Ends.....5:19P.M.

Friday, Dec.13

Mincha/Maariv.....4:00P.M.
Candle Lighting Time.....4:10P.M.

Saturday, Dec.14 - Parashat Vayechi

Shabbat Services.....9:00A.M.
Shabbat Ends.....5:19P.M.

Friday, Dec.20

Mincha/Maariv.....4:00P.M.
Candle Lighting Time.....4:12P.M.

Saturday, Dec.21 - Parashat Sh'mot

Shabbat Services.....9:00A.M.
Shabbat Ends.....5:21P.M.

Friday, Dec.27

Mincha/Maariv.....4:15P.M.
Candle Lighting Time.....4:16P.M.

Saturday, Dec.28 - Parashat Vaeira

Shabbat Mevarchim Services.....9:00A.M.
Shabbat Ends.....5:26P.M.

CENTER NEWS

THANK YOU

The Kiddush on Shabbat, October 12, was sponsored by Arthur M. Cohen to commemorate the birthday of his late mother Rose Cohen,z”l.

MAZEL TOV

Inge Berger on the engagement of her grandson Michael Pollak.

Joyce and Lou Warshowskey on the Bat-Mitzvah of their granddaughter.

Joan and Zach Levine on the birth of their fourth great-grandchild.



RABBI'S MESSAGE

ECHOES OF THE HOLY DAYS ROSH HASHANAH SMILE FOR THE CAMERA (EXCERPTS)

The statement has been made that more and more, we are living in a fish bowl society. Be careful what you do is a great lesson for the High Holidays and for the rest of the year. This year, I believe that lesson is even more meaningful. Because not only our merciful G-d in Heaven is watching what we do. You may be on camera and not know that both G-d, Who doesn't need a surveillance camera and many others may be watching every move you make, every legitimate or criminal act you may do, every grimace, every ridiculous, and anti social act you may perform in what you thought was private space. There is no private space anywhere. And here's a revelation: There never was.

Right now there are 30,000,000 cameras in the United States to catch people in the act. What act? They are there to catch criminal behavior. But they could be used for a myriad of other purposes. There are now an additional 9 cameras to be added as our synagogue has recently put all the entrances of the building under surveillance. Anyone who appears at any of the nine entrances will also be making a brief appearance on television. Perhaps this is what Andy Warhol's statement made in 1968 that in the future everyone will have 15 minutes of fame refers to.

The motto of our time: "If you see something, say something." Of course, the other side of that is, "if you do something, someone will see you doing it." In our own community we note that at the conclusion of every funeral service at the local funeral chapel, someone warns the attendees not to go through a red light as there may be a camera taking a picture of your car's license plate which then will be converted into a fine and sent conveniently to your residence. You're on candid camera. We're all on candid camera. Are all those 30,000,000 or so cameras really necessary? Is there a voyeuristic spirit at work in our society as well? Why were cameras put in phones? There are good and noble reasons. There can also be uses that are nefarious in nature. With the sea of phones in the world, one may never know when one's picture will be taken nor who is taking it and for what purpose. Perhaps that's what Solomon had in mind when he taught "Let thy garments always be white."

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Why am I telling you all this? First, to educate, inform or simply to remind you of the world presently around us. But much more than this, I'm telling you this be-

cause this has always been the message of Rosh Hashanah, the Day of Judgment. To paraphrase the perek: "There is an eye that sees, there is an ear that hears and all your deeds are recorded (in a book.)" This was being done long before surveillance cameras came into existence. What's new about surveillance? We Jews, especially have been under one or another form of surveillance throughout our entire history. We recently read in Parashat Ekev, Deuteronomy 11:12: that Israel is "a land that the L-rd your G-d constantly observes; the eyes of the L-rd your G-d are on it from the beginning of the year until the end of the year." Rashi comments: G-d cares for all the lands through His care for Israel - observing the deeds of its inhabitants, sending or withholding rain according as they are good or evil. G-d is constantly observing us whether we are in Israel or not. We, especially are under Divine surveillance in Israel.

We've been dodging persecutors for centuries and millenia who kept a close eye on us. Even when we've done nothing wrong, there were those who wanted to persecute us for the crime of being Jewish. Evil are those who hate. And those who hate you will use every opportunity to try to find something to hang on you so that they can hang you. That requires close surveillance. Innocent people have been hung by the evil ones in power who used their corrupt systems of surveillance to hang the people they hated. We Jews have known this very well. The question about the 30,000,000 plus surveillance cameras needs to be asked. Are these cameras utilized strictly for security purposes or is there another sinister element attached? Was the story of "1984" a prophecy, which perhaps should have been titled *2034?* . . .

. . . There are things we don't want others to see or know about us. We cannot live in a world where there is no privacy. Even G-d, who knows our actions and the motives behind those actions has respect for our privacy. We are our secrets, in a certain way, and for us to lose the confidence that they are ours alone robs us of a critical component of our identity as human beings. Yes, we need to know that noone else is listening in on our phone calls.

. . . Surveillance cameras utilized in the effort to ensure public safety and security, have, unquestionably proven to be a blessing and should by all means continue to be used for those purposes. But the question remains. What about those surveillance cameras that are not used exclusively for security purposes? What controls need to be implemented to ensure the legitimate and ethical uses of surveillance cameras and prevent their illegitimate and unethical use? . . .

Thus, what can we learn from the ubiquitous cameras? Should we be glad that they are there for our protection or should we be sad that they are robbing us of our privacy? Unquestionably, we should be glad that they are there for our protection unless they prove otherwise. For centuries, traditional Jewish texts have suggested that this is precisely the way we should think about G-d – that G-d is essentially the One who Watches and only He is the One Who can be trusted to guard our secrets, our privacy, if we trust in Him to do so. Did not the Prophet Jeremiah teach: “Blessed is the man who trusts in the LORD and whose trust the LORD is.”

Privacy has always been an issue with us. We can recall the famous biblical quote found in Parashat Balak, Numbers, 24:5. “Mah Tovu. . .” : “How goodly are thy tents, O’ Jacob, thy dwellings O’ Israel.” This blessing was uttered by Bilaam who was sent by Balak, king of Moav to curse the Jewish People but when he saw the blessed way in which the Jews lived, he was moved to utter a blessing instead. What did Bilaam see which caused him to utter blessing rather than curse? Rashi says, he admired the tents of Israel because they were so arranged as to safeguard privacy and modesty. The entrances to the tents were not opposite each other so as to prevent peering in to one’s neighbors dwelling. Respecting one’s neighbor’s privacy is unquestionably mandated by the Torah.

Even our most embarrassing or thoughtless e-mail messages, textings, tweetings, facebook messages etc. can and do come to light. The computer hides no secrets .The camera doesn’t lie. There is a record of every website you visit. Many I am sure would be happy if G-d didn’t know our secrets, but that is not possible. Many, I am sure would be even happier if man didn’t know our secrets, but that too is gravitating towards the impossible.

I am reminded of the prayer in the Tachanun which is said on most days in the Shacharit and Minchah daily services.”And David said to Gad: “I am deeply distressed; let us fall into the hand of the L-rd, for His mercy is great, but let me not fall into the hand of man.” G-d is compassionate and forgives more readily than do human beings. David pleaded and prayed to be saved from a horrible judgment and fate at the hand of man. G-d’s justice, we believe, is truly tempered with mercy. This is a lesson that man, for the most part, has not fully learned. Man needs to learn that while G-d can and does, when necessary overrule man, G-d does respect the laws of man. For those who believe that they only need respect and obey the laws of G-d and by so doing they, therefore are permitted to scoff at the laws of man, they may well be in for a terribly rude awakening.

ANTI-SEMITISM AND ANTI-ISRAELISM (EXCERPTS)

Yes, anti-Semitism has been altered into anti-Israelism. Numerical data from various studies provides evidence that well over 150 million citizens of the European Union out of a total population of approximately 505 million, or approximately 1/3 embrace a demonic view of Israel. Because, Gerstenfeld says 80% of 400 million of these people are 16 or older, one may accept a significantly larger number as accurate.150 million people in the European Union consider Israel a genocidal nation. The current demonic view of Israel, widespread in mainstream Europe, is a new incarnation of the superstitious, diabolical beliefs held about Jews in Medieval times.

He (Gerstenfeld) posits that there are three major forms of demonization of the Jews. They are:

- 1. Religious anti-Semitism
- 2. Nationalistic/ Ethnic anti-Semitism
- 3. Anti-Israelism. . .

. . .He lists recurrent themes found in the three forms of anti-Semitism. One is “Jews lust for power and money,” often expresses itself as “Jews control the United States,” and “Jewish money controls the world.” A second theme is that “Jews lust for blood and sex.” A third theme is that Jews are “inhuman or inferior,” which translates into, “Israel was born in sin and thus has no right to exist.”

. . .The fight against demonization, it has been pointed out, requires a much better organizational structure. Strategies have to be developed to do battle on the various battlefields of delegitimization. Defenders of Israel and the Jews may require a change in their thinking. One aspect of this, it has been suggested, is to integrate the thought that offense is frequently better than defense. Enemies of Israel and the Jews will have to be convinced that if they attack, there will be a heavy price to pay. Exposing their duplicitous ways, their lies, false accusations, exaggerations and fallacies will also go a long way in mitigating, if not totally eliminating their nefarious designs.

Ahavat Olam is a daily prayer we say and pray every evening in the Maariv Service. It reads: We need to remember its words and message that G-d’s love for Israel is eternal. “What fools these mortals be - these enemies of Israel, these haters of Israel. A guiding light for Yom Kippur and for the year to come: All that exists is G-d and you. This is not denial, but a spiritual truth. Everything else may be regarded as interface. Everything that exists in your world is about connecting to your

Creator. We need to remember the words of Hallel. "Israel, trust in G-d. He is their Helper and their Protector."

Also remember that if something was not part of your purpose, it would not exist in your world. Israel exists in your world and mine. We, therefore have a purpose with it. And I who am telling you this do also exist in your world.

Israel is an integral part of our purpose as Jews in this life of ours. I believe that we will be taken to task for why we did not support Israel in its ongoing struggle for survival and peace if we choose not to. I believe our reward for supporting Israel cannot be measured in human, material terms. I know and I believe each of you know deep down that it is the right thing to do. It is what our G-d requires of us. It is what forgiveness of our sins that we have come here for on this our holiest of days depends upon. Resolving to help the land of Israel, whether in a small or more substantial way, must have a priority place on our list of new year's resolutions. Some may consider a trip to Israel, some may choose to support a worthy organization in Israel. Some may elect to provide some service to Israel here where we reside.

In the merit of performing this great, great mitzvah of loving and caring for Israel, our holy, and true homeland, may we be blessed together with all the families of Israel throughout the world, with a complete, selicha, mechilah and kapparah, pardon, forgiveness and atonement. May we be found worthy of keeping our beloved, G-d given homeland, now and forever, and may we be blessed with a new year of good health, happiness, prosperity and peace for us and for all Israel. Let us say, Amen.

With love,
Rabbi G. M. Solomon

Thank you

Thank you to all those who helped make our High Holy Day Services the dignified and meaningful experiences they were. Thank you to Anita Bernstein and Albert Kimmelstiel for their work on the honors and aliyot. Thank you to our Gabbaim Leo Brown and Stuart Cohen for handling the honors and aliyot at the services. Thank you to the Gabbaim of the Torah, David End and David Nagan who oversaw the reading of the Torahs and offered the appropriate "Mi Sh'berach" prayers.

Kristallnacht 75th Anniversary... We Remember

On November 9 and 10, we mark the seventy-fifth anniversary of Kristallnacht, the "night of broken glass." Rampaging mobs, spurred by the Nazi leadership, attacked Jewish targets throughout Germany and Austria. The damage was immense. Hundreds of synagogues were burned to the ground. Thousands of Jewish-owned businesses were ransacked. Nearly 100 Jews were murdered. And tens of thousands of Jews were arrested and deported to Buchenwald, Dachau, and other concentration.

Their crime? They were Jews. It was as simple as that. Observant or atheist, Zionist or anti-Zionist, bourgeois or socialist, they were all subject to the same fate.

The had not yet officially begun. That would start on September 1, 1939, not quite ten months after Kristallnacht. But the Nazi war against the Jews was already well under way.

The goal was to rid Germany, Austria, and, eventually, all of Nazi-occupied Europe of Jews.

The Nazis almost succeeded. By the war's end in 1945, six million Jews, or two-thirds of European Jewry, had been annihilated. And ancient centers of Jewish civilization, from Vilna to Salonika, from Amsterdam to Prague, had been all but wiped out.

On this tragic anniversary, and every day, remembrance is essential.

We remember the Jews of Germany and Austria, who had contributed so greatly to what they believed to be their homelands, and who became the targets of a genocidal policy.

We remember the new alphabet of annihilation created by the Third Reich, which began with "A" for Auschwitz and ended with "Z" for Zyklon-B, the killing agent used in the gas chambers.

We remember the vibrant lives of Jewish communities across Europe that were extinguished in the flames of the Holocaust.

We remember the 1.5 million Jewish children murdered in the relentless Nazi pursuit of the so-called Final Solution.

We remember how many borders were so callously closed to Europe's Jews when there was still a chance to escape.

We remember that our own country, the United States, yielding to domestic isolationism and anti-Semitism, did far less than it could have to shelter Europe's Jews.

We remember a world without the one country, Israel,

which could have provided a haven to all Jews seeking sanctuary.

We remember that earlier in 1938, prior to Kristallnacht, Nazi had moved with impunity into the Sudetenland, then part of Czechoslovakia, and Austria, with barely a peep from the international community.

We remember that just weeks before Kristallnacht, the British prime minister, Neville Chamberlain, traveled to Germany for the third time in two weeks and returned to London to assure the British public that there would be "peace for our time."

We remember the valiant forces of the Allied nations that ultimately destroyed the Nazi Reich and saved the world from Hitler's boast of a thousand-year reign.

We remember the military cemeteries across Europe, and beyond, filled with the graves of young soldiers who fought with such courage and bravery to defeat Nazi Germany and its allies.

And we remember the examples of those few who, at such risk, sought to shield Jews from harm.

Kristallnacht reminds us of the lurking capacity for inhumanity that resides in the human spirit.

Kristallnacht reminds us of nations that prided themselves on advanced levels of civilization, yet had a capacity for barbarism that exploded in ways never before witnessed.

Kristallnacht reminds us of the dire consequences when a targeted people is utterly without recourse to any means of self-defense

Kristallnacht reminds us of the fertile soil of anti-Semitism, cultivated for centuries by religious, racial, and political ideologies obsessed with murdering, exiling, converting, segregating, or scapegoating the Jews.

Kristallnacht reminds us that there is a slippery slope from the demonization of a people, to the dehumanization of a people, to the destruction of a people.

And Kristallnacht reminds us that, in the face of evil against fellow human beings, never can silence be an option, indifference a strategy, or "never again" a mere slogan.

REMINDER: KRISTALLNACHT MEMORIAL SERVICE: NOVEMBER 9, 2013 DURING SHABBAT SERVICES

CHANUKAH: A BRIEF HISTORY

Chanukah, the Jewish festival of rededication, also known as the festival of lights, is an eight day festival beginning on the 25th day of the month of Kislev. **This year, Chanukah begins on Wednesday evening, the 27th of November.** In the Western world, Chanukah is probably one of the best known Jewish holidays. Chanukah is actually a simple historical commemoration, celebrating the victory of a small band of Jewish rebels fighting against the imposing might of the Hellenistic Assyrian army. Commemorating this fight against oppression and assimilation, we kindle lights to remember the rededication of the Temple in Jerusalem, and to rededicate ourselves to strengthening our own Jewish identities today.

Talmudic Beginnings

The rabbis of the Talmud ask a strange question: Mai Chanukah? (Shabbat 21b). Loosely translated, this means, "What is Hanukkah?" At this point you may be asking: "you mean the ancient sages of our tradition didn't know the story about the wicked king and the flask of oil that lasted eight days and about latkes and dreidels and little chocolate coins?"

Well, except for the little chocolate coins part, the ancient sages did know that story. In fact, they gave it to us. What they were not sure about was how to properly celebrate the holiday, or how all the different traditions that had developed fit together.

To explain how the ancient rabbis saw Chanukah, first let's take a step back and look at the historical record, as best we understand it. In 167 B.C.E., a king named Antiochus Epiphanes ruled over a chunk of the Middle East that included the land of Israel. He wanted to unify all the peoples under his rule with one culture, the Greek-Roman culture called Hellenism, which had been handed down from the time of Alexander the Great (ca 323 B.C.E.). So Antiochus outlawed the study of Torah and the practice of Judaism, and put Greek gods in Jewish holy places.

Some Jews went along with Antiochus's edicts and assimilated into Hellenism, but other Jews rebelled against these oppressive laws. The most successful rebel was a Hasmonean priest named Mattathias. He and his five sons, including the legendary Judah the Maccabee (Judah the "Hammer") led a successful rebellion to retake Jerusalem and reestablish Jewish sovereignty. When they took over the Temple and cleaned out all the remnants of the idolatrous Greek worship, they rededicated the Temple and then immediately, according to one historical account, held a late observance of the eight day festival of Sukkot, the most important festival

of Temple times, and the most recent one to have gone unobserved. The next year, to commemorate their victory and the rededication of the Temple, a "late Sukkot" was held again, thereby giving birth to our eight-day celebration of Chanukah - which means "dedication".

The deeds of the Maccabees were recorded and reported to other Jewish communities throughout the Land of Israel and to those communities outside the land that developed during the first exile and who never returned. The oldest sources we have for the story of the Maccabees is the . The First Book of Maccabees is a simple history, telling the story of the revolt and continuing the story of resistance that continued after the revolt when the Hasmoneans took over the monarchy. The Second Book of Maccabees was composed as a letter, written to the Jewish community of Alexandria, explaining the events that took place and encouraging them to commemorate the Hasmonean victory by observing the new holiday of Chanukah.

So what happened to the story of the oil and the miracle of the lights? Well, that's where the rabbis come in. In the rabbinic sources, we find virtual silence on the topic of Chanukah in the Mishnah. It is only in the Gemara (the later rabbinic material which, along with the Mishnah makes up the Talmud) that we find the new story about the oil and the miracle of the lights. By the time of the development of the Talmud, the Jews were living under Roman rule in Israel and under Persian rule in Babylon. In these circumstances, celebrating stories about military rebellion might not be viewed in too positive a light by the authorities, and the sages also feared that some Jewish hotheads might stir up trouble and cause all kinds of problems for the Jewish community. So the Talmudic sages chose to emphasize the oil/miracle aspect of the established holiday. G-d wrought a great miracle for the people, enabling the few to triumph over the many, and G-d showed the people another miracle in the oil, when a flask of ritually pure oil sufficient for one day lasted for all eight days (of the late observed Sukkot Festival.)

But there is more. The battle fought by the Maccabees was not only a revolt against religious oppression and colonial domination, but it was a civil war as well, fought between pietistic adherents to a strict traditional observance of Judaism (as practiced in those days) and those who were attracted to the might and worldliness of Hellenism and sought to acculturate. Ironically though, after their victory, the Hasmoneans assumed the Monarchy of Israel - which, in of itself was prohibited for a priestly family, and eventually, after some generations, became advocates of Hellenization and invited the Roman Empire to become protectors of Israel, setting the

stage for the eventual Roman conquest. As a priestly family, the Hasmoneans sided with the Sadducees, the priestly advocates of the authority of Temple Sacrifice, against the Pharisees, the forerunners of the rabbis and the form of rabbinic Judaism we continue to practice today.

With the destruction of the Second Temple, the fall of the Sadducees, and the ultimate conquest of the Land of Israel by the Romans, the new rabbinic authorities assume the mantle of religious authority. Unhappy with the Hasmoneans and critical of the eventual outcome of the Maccabean revolt, the Rabbis set out to relegate Chanukah and the Maccabees to a mere footnote in Jewish history. Hence the exclusion of Maccabees from Hebrew Scriptures and the shift in the emphasis of Chanukah from the victory of the Maccabees to G-d's miracle of light. Effectively, the Rabbis sought to write the Maccabees out of Jewish history. Like the exclusion of Moses from the Passover Haggada, the Maccabees were removed from Chanukah, and the spotlight was put on G-d.

So back to our Talmudic question: Mai Chanukah? "What is Chanukah?" Well, the answer depends on your perspective. It could be a holiday of religious freedom, inspired by the people's desire to shake off oppressive laws. It could be commemoration of the human capacity for courage and hopefulness, as we remember the Maccabees' brave revolution. It could be an opportunity to reflect on Jewish distinctiveness and the miracle of Jewish survival in societies that offer so many opportunities to just chuck it all and assimilate. It could be a spur to many Jews to reach out to each other across denominational and ideological boundaries, inasmuch as the Maccabean revolt was also a civil war between Hellenized and non-assimilated Jews. It could be, as the Talmud suggests, a time to thank G-d for the miracles in our lives; a time to think about what is in G-d's hands and not in human hands. It could be a chance to ask ourselves: what seemingly ordinary things can I experience as miracles today?



LIGHTING THE CHANUKAH CANDLES

On the first night of Chanukah, put one candle on the right side of your Chanukiah, and say these blessings before lighting it. Light the Chanukiah **BEFORE** lighting Shabbat candles on erev Shabbat.

Barukh atah adonai, elohenu melekh ha'olam, asher kidshanu bemitsvotav, vetsivanu lehadlik ner shel chanukah.

Blessed are You, L-rd our G-d, King of the Universe, Who has sanctified us through His commandments, and commanded us to kindle the Chanukah light.

Barukh atah adonai, elohenu melekh ha'olam, she'asah nisim la'avotenu bayamim hahem bazman hazeh.

Blessed are You, L-rd our G-d, King of the Universe, Who made miracles for our ancestors, in those days, at this season.

On the first night only, we add:

Barukh atah adonai, elohenu melekh ha'olam, shehekhey-anu vekiyemanu, vehigi'anu lazman hazeh.

Blessed are You, L-rd our G-d, King of the Universe, Who has given us life, and sustained us, and enabled us to reach this season.

On the second night, put two candles in, and light starting from the "new" candle on the left, reciting only the first two blessings. Keep on increasing each night, until you've got all eight candles lit.

The lighting of the Chanukiah is done at home, after nightfall, (50 minutes after sunset) or when the family has gathered. Some people put the Chanukiah in the window for the purpose of "publicizing the miracle." In many synagogues, special prayers of thanksgiving are added to the services, and a special Chanukah paragraph, "Al Ha-nisim," is added to the Amidah and Birkat HaMazon - the blessings after the meal.

SISTERHOOD

What a wonderful time we had on Succoth having lunch in the Jewish Center's beautiful Succah!. We enjoyed a good lunch with friends and then joined with Cantor Katz and Rabbi Solomon in song.

The Sisterhood is always looking for interesting programs to bring to the membership. Watch for the flyer for the November 14th meeting where we will have an author speaking about her book "From the Danube to the Hudson" by Katherine Griesz.

The book club will meet on November 21st and discuss "I Am Forbidden" by Anouk Markovits. Please come and join in on the discussion.

Looking ahead ...we will celebrate Hannukah on December 11th with a "Post Hanukkah" party. Lunch, latkes and entertainment.

Looking forward to greeting you at all our functions

Joan and Marilyn

PRIME MINISTER NETANYAHU TOLD THE U.N. GENERAL ASSEMBLY ON OCTOBER 1, 2013 - *(EXCERPT)*

Today, our hope for the future is challenged by a nuclear-armed Iran that seeks our destruction. But that wasn't always the case. Some 2500 years ago, the great Persian King Cyrus ended the Babylonian exile of the Jewish people. He issued a famous edict in which he proclaimed the right of the Jews to return to the Land of Israel and rebuild the Jewish Temple in Jerusalem. Thus began an historic friendship between the Jews and the Persians that lasted until modern times.

President Rouhani headed Iran's Supreme National Security Council from 1989 through 2003. During that time, Iran's henchmen murdered 85 people at the Jewish Community Center in Buenos Aires. They killed 19 American soldiers by blowing up the Khobar Towers in Saudi Arabia. Are we to believe that Rouhani, the National Security Advisor of Iran at the time, knew nothing about these attacks? Like everyone else, I wish we could believe Rouhani's words. But we must focus on Iran's actions.

Rouhani assured us that in pursuit of its nuclear program, Iran has "never chosen deceit...and secrecy." In 2002, Iran was caught red-handed secretly building an underground centrifuge facility at Natanz. Then in 2009, Iran was again caught red-handed secretly building a huge underground nuclear facility for uranium enrichment in a mountain near Qom. Why would a country with vast natural energy reserves invest billions in developing nuclear energy? Why would a country with a peaceful nuclear program develop intercontinental ballistic missiles whose sole purpose is to deliver nuclear warheads?

Like Iran, North Korea also said its nuclear program was for peaceful purposes. Like Iran, North Korea also offered meaningless concessions and empty promises in return for sanctions relief. In 2006, North Korea exploded its first nuclear weapons device. A nuclear-armed Iran in the Middle East wouldn't be another North Korea. It would be another 50 North Koreas!

A diplomatic solution would require Iran to do four things. First, cease all uranium enrichment. Second, remove from its territory the stockpiles of enriched uranium. Third, dismantle the infrastructure for a nuclear breakout capability, including the underground facility near Qom and the advanced centrifuges in Natanz. Four, stop all work at the heavy water reactor in Arak aimed at the production of plutonium.

The international community has Iran on the ropes. If you want to knock out Iran's nuclear weapons program peacefully, don't let up the pressure. Keep it up.

Israel will never acquiesce to nuclear arms in the

hands of a rogue regime that repeatedly promises to wipe us off the map. Against such a threat, Israel will have no choice but to defend itself. Israel will not allow Iran to get nuclear weapons. If Israel is forced to stand alone, Israel will stand alone. Yet in standing alone, Israel will know that we will be defending many, many others. . .

As the prophet Amos said: "They shall rebuild ruined cities and inhabit them,

They shall plant vineyards and drink their wine,

They shall till gardens and eat their fruit.

And I will plant them upon their soil, never to be uprooted again."

THE ROOT OF THE ISRAELI-PALESTINIAN CONFLICT (excerpts)

From Prime Minister Netanyahu's address at Bar-Ilan University on October 6, 2013:

*The Israeli-Palestinian conflict started in 1921 on the day on which the Palestinian Arabs attacked the immigration hostel in Jaffa. Many Jews were killed in this attack, including the well-known writer Y.H. Brenner. This attack was not about territory or settlements; it was against Jewish immigration to the Land of Israel.

*Later there were more attacks: In 1929, the ancient Jewish community in Hebron was brutally slaughtered. It had existed there nearly uninterrupted for close to 4,000 years. After that, there were repeated and methodical attacks against the Jewish community in Israel in 1936 and in 1939.

*Later on there was the Partition Plan of 1947, wherein it was proposed that there be an Arab state - they didn't say Palestinian state - and a Jewish state. The Jews agreed, the Arabs refused.

*Even before 1967, for 19 years, the Arabs had us in a chokehold with the sole goal of uprooting us, of extinguishing our lives. What was that about? There were no territories then either. There was no occupation, unless Tel Aviv is considered occupied.

*The root of the conflict was and remains that which has been repeated for over 90 years - the profound objection by the hard core of Palestinians to the right of the Jewish people to its own country in the Land of Israel.

*An essential condition for reaching a genuine resolution remains the reversal of the refusal to recognize the right of the Jews to a nation-state of their own in the land of their ancestors.

AN ISRAELI SOLDIER TO AMERICAN JEWS: WAKE UP!

Hen Mazzig - The Times of Israel

Campus Coordinator for Stand With Us, Pacific Northwest chapter in the U.S.

As a young Israeli who had just completed five years of service in the IDF, I looked forward to my new job educating people in the Pacific Northwest about Israel. I was shocked, however, by the anti-Israel bigotry and hostility I encountered, especially in the greater Seattle area, Oregon, and Berkeley. I had been very liberal, a member of the leftist Zionist party, Meretz, but the anti-Semitism and hatred for Israel that I have seen in the U.S. has changed my outlook personally and politically.

This year, from January through May, I went to college campuses, high schools, and churches to tell people about the history of modern Israel, about my experience growing up in the Jewish state, and about my family. I also always spoke about my military service as an officer in an IDF COGAT unit that attends to the needs of Palestinian civilians who are not involved in the conflict and promotes Palestinian civil society. Each time I would speak and take questions for an hour or more. I have shared my personal story with over 16,000 people at many, many college campuses and high schools, including UC Berkeley, Stanford, the University of Washington, Seattle University and many others. Many of those to whom I spoke were supportive, friendly, and open to hearing about my Israel. But, sadly, far too many were not.

When I served as a soldier in the West Bank, I got used to having ugly things said to me, but nothing prepared me for the misinformation, demonization of Israel, and the gut-wrenching, anti-Israel, anti-Semitic hostility expressed by many students, professors, church members, and even some high school students right here in the Pacific Northwest.

I was further shocked by how unaware the organized Jewish community is and how little they are actually doing to counter this rising anti-Semitism, which motivated me to write this article.

This new form of bigotry against Israel has been called the "new anti-Semitism," with "Israel" replacing "Jew" in traditional anti-Semitic imagery and canards, singling out and discriminating against the Jewish state, and denying the Jewish people alone the right to self-determination. The new anti-Semitism is packaged in the Boycott, Divestment and Sanctions campaign (BDS), which claims to champion Palestinian rights

though its real goal is to erode American support for Israel, discredit Jews who support Israel, and pave the way for eliminating the Jewish state. One of BDS' central demands is the "complete right of return" for all the descendants of the original Palestinian refugees, subtle language that means the end of Israel as the Jewish homeland because it would turn Israel into a Palestinian-Arab majority state.

It is surprising that an extremist group like BDS is ever taken seriously, but BDS advocates have found receptive audiences in some circles. Their campaigns are well organized and in many cases, well financed. They have lobbied universities, corporations, food cops, churches, performing artists, labor unions, and other organizations to boycott Israel and companies that do business with Israel. But even if these groups don't agree to treat Israel as a pariah state, the BDS activists manage to spread their anti-Israel misinformation, lies and prejudice simply by forcing a debate based on their false claims about Israel.

To give you a taste of the viciousness of the BDS attacks, let me cite just a few of the many shocking experiences I have had. At a BDS event in Portland, a professor from a Seattle university told the assembled crowd that the Jews of Israel have no national rights and should be forced out of the country. When I asked, "Where do you want them to go?" she calmly answered, "I don't care. I don't care if they don't have any place else to go. They should not be there." When I responded that she was calling for ethnic cleansing, both she and her supporters denied it. And during a presentation in Seattle, I spoke about my longing for peace between Israel and the Palestinians. When I was done, a woman in her 60's stood up and yelled at me, "You are worse than the Nazis. You are just like the Nazi youth!" A number of times I was repeatedly accused of being a killer, though I have never hurt anyone in my life. On other occasions, anti-Israel activists called me a rapist. The claims go beyond being absurd – in one case, a professor asked me if I knew how many Palestinians have been raped by IDF forces. I answered that as far as I knew, none. She triumphantly responded that I was right, because, she said, "You IDF soldiers don't rape Palestinians because Israelis are so racist and disgusted by them that you won't touch them."

Such irrational accusations are symptomatic of dangerous anti-Semitism. Yet, alarmingly, most mainstream American Jews are completely oblivious to this ugly movement and the threat it poses. They seem to be asleep, unaware that this anti-Jewish bigotry is peddled on campuses, by speakers in high schools, churches, and communities, and is often deceptively camouflaged in the rhetoric of human rights.

The American Jewish community and its leaders are not providing a united front to combat this latest threat. Unfortunately, this repeats a pattern of Jewish communal groups failing to unite in a timely way to counter threats against us individually and as a community.

Shockingly, a small but very vocal number of Jews actively support BDS. They often belong to organizations that prominently include "Jewish" in their names, like Jewish Voice for Peace, to give cover to BDS and the anti-Semitism that animates it. A question that we, as a Jewish community must ask ourselves, is whether it is ever appropriate to include and accept Jews who support BDS and directly or indirectly advocate the ultimate elimination of the Jewish State of Israel.

I think it is not.

My experiences in America have changed me. I never expected to encounter such hatred and lies. I never believed that such anti-Semitism still existed, especially in the U.S. I never knew that the battlefield was not just Gaza, the West Bank, and hostile Middle Eastern countries wanting to destroy Israel and kill our citizens and soldiers. It is also here in America, where a battle must be waged against prejudice and lies. I implore American Jews: do more.

Israel cannot fight this big battle alone. If you are affiliated with a Jewish organization, let it know you want it to actively, openly and unequivocally oppose the BDS campaign and those who support it. Inform yourself, your friends and families, by visiting websites of organizations like Stand With Us, Jewish Virtual Library, AIPAC, AJC and others that will update you and provide information about BDS and anti-Semitism.



LIFE SAVERS AREN'T JUST CANDIES

by Shelley Fyman

A Jewish woman of my generation knew what her future would be: high school leading to college, culminating in marriage to a proper Jewish husband with a degree as well. You'd work a few years, buy a house in the suburbs, have three or four children, work for the synagogue, raise your family, kvetch about your gall bladder and become old with grandchildren around you. My story followed pattern through the third child and the synagogue-volunteering happily. The first glitch was diabetes after the third baby. It didn't slow me down much, or maybe just not as much as it should have. Families of diabetic mothers don't benefit as much as families of diabetic fathers: when it is the father who is diabetic, the mom caters to him and everyone eats better. When it is the mother who is diabetic, it becomes her honor to see that nobody misses anything due to her illness. Disagree with me, but I've read statistics.

Thirty-five years of diabetes and the shedding of a husband were stressful, but I was getting along with life and moving ahead. In spite of everything I kept the birth promise I made to each child, sending them to Israel for their 16th summer. Proudly I note I raised three viable, competent adults who are educated, married, parents, following careers, raising their own and sending their teenagers to Israel for their 16th year. Now I'm a grandma. But again, life did not follow pattern.

Mine has never been gall bladder as it was for Bubbe. Mine was complications of diabetes. It is the Big One; kidney disease. Both of my kidneys stopped working when I wasn't looking. Four years ago the doctors created a fistula in my arm which would receive the 15-gauge needles I'd need, eventually, to maintain me. Then two years ago I began dialysis, the blood cleansing procedure that keeps me alive. I am thankful for dialysis because without it I would have died. I'm told it wouldn't be a bad or painful death; your body becomes clogged with toxins and liquid which makes you tired and drowsy so you lie down to sleep and drift away. Painless, unlike other deaths from more dramatic illnesses. But still, dialysis is not pleasant.

Dialysis is four hours each session. Dialysis is three times a week. Dialysis is those 15-gauge needles stuck into my arm that I then can't move. It is a blood-pressure cuff on the other arm, squeezing every 20 minutes, setting off alarms and stopping the dialysis every time my pressure goes over 200 or under 100, which happens with see-saw regularity. Dialysis is *bleeding out* so that technicians and nurses come on the run to stabilize you and start the dialysis machine again. Must get my full 4-hour treatment and those stops just

prolong things. If I could bend my arms during the four hours I'd get some serious knitting done, or use the computer. No such luck. Dialysis is blood stains and dribbling blood down my arm the day after dialysis if the punctures open.

ESRD is End Stage Renal Disease. I know we are all dying and it could happen at any time for anyone. Unexpectedly. But this is a label I wear which says "sooner rather than later", trust me. Removing toxins is not the only function of kidneys. They control blood pressure. They regulate electrolytes. I doubt we know the full story of kidney involvement, but dialysis does not substitute for everything that kidneys do. I am more deeply tired, more of the time, than when my children were infants and I was chronically sleep-deprived. My veins are in trouble. I have had blood clots. Any infection can become life-threatening in a moment. I portray my dialysis unit as a Day Spa and when I call I ask "What time is my nail appointment today?" They laugh with me. Spirits up!

The solution is another kidney. A new kidney. OK, maybe not new. Slightly used would be OK too. A side helping of pancreas would be nice, but I'm not greedy. Just a live-donor-lightly-used kidney, like one of the pair you were born with.

Second best is a cadaver kidney, from a deceased person. Whereas cadaver kidneys have a 95% survival rate, the live-donor items are 99% effective, and they last years longer. There is less chance the live kidneys have been damaged by holding them over; the medical history of the live-donor kidney is known in detail. The waiting time for cadaver kidneys in NY is **7 years!** Living-donors are scheduled as soon as the donor has been carefully vetted. It all works faster and better when there is a living donor. I am deteriorating as I await a cadaver kidney. With a live-donor it will be sooner, so my body is better able to recover and adjust to the new tenant.

A living donor would have to step forward and volunteer to be tested. They would be put in touch with a donor-team and the fire wall between my team and theirs goes up. Testing is vigorous. Nobody is ever accepted as a donor if there is a possibility of harm to the donor; **DO NO HARM!** They can also halt the process at any time if they get cold feet. No questions asked. They can be known, or remain anonymous. If you wish to learn more, contact me at , or , or and you can be confidential if you wish. Renewal has a phone number; 718-431-9831. Be sure to tell them you are donating to Shelley Fyman.

Then I would be back on track for seeing all my grandchildren born and Bar or Bat Mitzvahd, and you'd be my LIFE SAVER.

NOVEMBER, 2013

HESHVAN/KISLEV, 5774

| Sun | Mon | Tue | Wed | Thu | Fri | Sat |
|---------------------------------|--|--|---|---|--|---|
| | | | | | <i>1</i> | <i>2</i> ²⁹ <i>heshvan</i> Toldos  5:34 Ends 6:42 |
| <i>3</i> Rosh Chodesh | <i>4</i> ¹ <i>kislev</i> Rosh Chodesh | <i>5</i> Low-impact Exercise 11-noon | <i>6</i> Rabbi's Class "God, the Jews And History" 10:30– Noon | <i>7</i> | <i>8</i>  4:27 | <i>9</i> ⁶ <i>Kislev</i> Vayetzei Ends 6:34 |
| <i>10</i> | <i>11</i> | <i>12</i> Low-impact Exercise 11-noon | <i>13</i> Rabbi's Class "God, the Jews And History" 10:30– Noon | <i>14</i> Sisterhood Meeting & Lunch 12 noon | <i>15</i>  4:20 | <i>13</i> <i>Kislev</i> Vayishlach Ends 5:28 |
| <i>17</i> | <i>18</i> | <i>19</i> Low-impact Exercise 11-noon | <i>20</i> Rabbi's Class "God, the Jews And History" 10:30– Noon | <i>21</i> Sisterhood Book Circle "I am Forbidden" 10:30 AM | <i>22</i>  4:15 | <i>23</i> ²⁰ <i>Kislev</i> Vayeshev Ends 5:23 |
| <i>24</i> | <i>25</i> | <i>26</i> | <i>27</i> Rabbi's Class Erev Chanukah First Candle  | <i>28</i> Thanksgiving Chanukah 1st Day 2 Candles  | <i>29</i> Chanukah 2nd Day 3 Candles  4:00  4:11 | <i>30</i> ²⁷ <i>Kislev</i> Chanukah 4th Day Miketz Ends 5:20 4 Candles  |

DECEMBER, 2013

KISLEV/TEVET, 5774

| Sun | Mon | Tue | Wed | Thu | Fri | Sat |
|---|---|---|--|--|---|--|
| <p><i>1</i></p> <p>Chanukah 4th Day</p> <p>5 Candles</p>  <p style="font-size: small;">Fifth Night</p> | <p><i>2</i></p> <p>Chanukah 5th Day</p> <p>6 Candles</p>  <p style="font-size: small;">Sixth Night</p> | <p><i>3</i></p> <p>Chanukah 6th Day</p> <p>7 Candles</p>  <p style="font-size: small;">Seventh Night</p> | <p><i>4</i> <i>1 Tevet</i></p> <p>Rosh Chodesh Chanukah 7th Day</p> <p>8 Candles</p>  <p style="font-size: small;">Eighth Night</p> | <p><i>5</i></p> <p>Chanukah 8th Day</p> | <p><i>6</i></p>  <p style="text-align: right;">4:10</p> | <p><i>7</i> <i>4 Tevet</i></p> <p>Vayigash</p> <p style="text-align: right;">Ends 5:19</p> |
| <p><i>8</i></p> | <p><i>9</i></p> | <p><i>10</i></p> | <p><i>11</i></p> <p>Post Chanukah Party 12 Noon</p> | <p><i>12</i></p> | <p><i>13</i></p>  <p style="text-align: right;">4:10</p> | <p><i>14</i> <i>11 Tevet</i></p> <p>Vayechi</p> <p style="text-align: right;">Ends 5:19</p> |
| <p><i>15</i></p> | <p><i>16</i></p> | <p><i>17</i></p> | <p><i>18</i></p> | <p><i>19</i></p> <p>Sisterhood Book Circle "My beloved World" By Sotomayor 10:30 AM</p> | <p><i>20</i></p>  <p style="text-align: right;">4:12</p> | <p><i>21</i> <i>18 Tevet</i></p> <p>Shemos</p> <p style="text-align: right;">Ends 5:21</p> |
| <p><i>22</i></p> | <p><i>23</i></p> | <p><i>24</i></p> | <p><i>25</i></p> | <p><i>26</i></p> | <p><i>27</i></p>  <p style="text-align: right;">4:16</p> | <p><i>28</i> <i>25 Tevet</i></p> <p>Vaera</p> <p style="text-align: right;">Ends 5:26</p> |
| <p><i>29</i></p> | <p><i>30</i></p> | <p><i>31</i></p> | | | | |