



Flushing-Fresh Meadows Jewish Center

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

THE BULLETIN

March-April, 2014
Vol.12, No.5

Adar I-Adar II, 5774
Rabbi Gerald M. Solomon
Cantor Aaron Katz

SCHEDULE OF SERVICES FOR MARCH/APRIL

Friday, March 7
 Mincha/Maariv.....5:30P.M.
 Candle Lighting Time.....5:34P.M.

Saturday, March 8
 Parashat Vayikra - Shabbat Services.....9:00A.M.
 Shabbat Ends.....6:44P.M.

Friday, March 14
 Mincha/Maariv.....6:30P.M.
 Candle Lighting Time.....6:42P.M.

Saturday, March 15
 Parshat Tzav - Shabbat Parashat Zachor Services.....9:00A.M.
 Shabbat Ends.....7:52P.M.

PURIM
 Maariv and Megillah.....8:15P.M.

Sunday, March 16
 Shacharit and Megillah.....8:30A.M.

Friday, March 21
 Mincha/Maariv.....6:45P.M.
 Candle Lighting Time.....6:50P.M.

Saturday, March 22
 Parashat Shemini - Shabbat Parashat Parah Services.....9:00A.M.
 Shabbat Ends.....7:59P.M.

Friday, March 28
 Mincha/Maariv.....6:45P.M.
 Candle Lighting Time.....6:57P.M.

Saturday, March 29
 Parashat Tazria-Parashat Hachodesh
 Shabbat Mevarchim Services.....9:00A.M.
 Shabbat Ends.....8:07P.M.

Friday, April 4
 Mincha/Maariv.....7:00P.M.
 Candle Lighting Time.....7:04P.M.

Saturday, April 5
 Parashat M'tzora - Shabbat Services.....9:00A.M.
 Shabbat Ends.....8:14P.M.

Friday, April 11
 Mincha/Maariv.....7:00P.M.
 Candle Lighting Time.....7:12P.M.

Saturday, April 12
 Parashat Achrei
 Shabbat Hagadol Services.....9:00A.M.
 Shabbat Ends.....8:21P.M.

PASSOVER

Sunday, April 13
 Search for Chametz.....After 8:30P.M.

Monday, April 14
 Erev Pesach - Fast of the First Born Services.....7:00A.M.
Latest Time for Eating Chametz.....until 10:20A.M.
Latest Time for Annuling Chametz.....11:38A.M.
 Candle Lighting - First Evening of Passover.....7:15P.M.
 Mincha/Maariv.....T.B.A

First Seder
Tuesday, April 15
 First Day Passover Services.....9:00A.M.
 Tuesday, April 15
 Candle Lighting - Second Evening of Passover.....8:24P.M.
 Mincha/Maariv.....T.B.A

Second Seder
Wednesday, April 16
 Second Day Passover Services.....9:00A.M.
 Festival Ends.....8:25P.M.

Friday, April 18
 Second Day Chol Hamoed - Mincha/Maariv7:00P.M.
 Candle Lighting Time.....7:19P.M.

Saturday, April 19
 Shabbat Chol Hamoed Passover Services.....9:00A.M.
 Sabbath Ends.....8:29P.M.

Sunday, April 20
 Mincha/Maariv - Seventh Evening of Passover7:00P.M.
 Candle Lighting Time.....7:21P.M.

Monday, April 21
 Seventh Day of Passover Services.....9:00A.M.
 Mincha/Maariv - Eighth Evening of Passover.....T.B.A
 Candle Lighting Time.....8:31P.M.

Tuesday, April 22
 Eighth Day of Passover Services.....9:00A.M.
Yizkor.....10:45A.M
 Festival Ends.....8:32P.M.

Friday, April 25-
 Mincha/Maariv.....7:00P.M.
 Candle Lighting Time.....7:26P.M.

Saturday, April 26
 Parashat Kedoshim
 Shabbat Mevarchim Services.....9:00A.M.
 Shabbat Ends.....8:36P.M.

CENTER NEWS

MAZEL TOV

Benjamin Shapiro celebrated his Bar Mitzvah at Congregation Zichron Moshe in Manhattan on January 18th, Shabbat Parashat Yitro. Benjamin is the son of FFMJC member **Caron Shapiro** and the grandson of FFMJC Board Member, former FJC Sisterhood President, and former FJC Bulletin Editor **Jean Shapiro**.

Jared Habermehl celebrated his Bar Mitzvah at Flushing-Fresh Meadows Jewish Center on February 8, Shabbat Parshat Tetzaveh. Jared is the son of **Julie Levine Habermehl**, who celebrated her Bat Mitzvah here at FFMJC in 1975 and is the grandson of Sisterhood Co-president **Joan** and Center Vice-president **Zachary Levine**.

Inge Berger on the marriage of her grandson Allen Pollack.

Joan and Zach Levine on the birth of their great-grandson Dovid Mordechai on Purim Katan. He joins their other great-grandchildren Yitzchak, Meir, Zecharia and Rivkah.

REFUAH SHLAYMA

We pray for a speedy and complete recovery to **Stuart Cohen** who was injured in a car accident; and to all in our Congregation who are ill.

GREETINGS

Flushing-Fresh Meadows "snowbird" members, Marilyn and Leo Brown, Joan and Zach Levine, Pearl and Carl Rosenthal, Flora Margolin, Susan Gastman, Joan and Larry Corn, Morris Jampol and Sylvia and Morton Stern got together for lunch in Delray Beach Florida and send their greetings to their friends at FFMJC. See you soon.

RESERVE THE DATE



© Can Stock Photo - csp12571345

Purim Party Luncheon
Sunday, March 16
12 Noon

YOM HASHOAH MEMORIAL SUNDAY APRIL 27, 2014



A NOTE ON GIVING, FROM OUR CHUMASH IN PARASHAT TERUMAH

Who do I give to and how do I give? Guidance is found in the biblical text itself where it says that the Terumah, the portion which is to be donated as G-d's portion shall be one from the person "whose heart motivates him." Giving from the heart - whole-heartedly is what is meant and without the least reluctance. Guidance is also found in the etymology of the word Terumah in the Parasha. The word Terumah, according to Rashi implies a separation of a portion of one's resources to be set aside for a higher purpose. According to Rabbi Hirsch, the root of the word Terumah is Resh, Vav, Mem, which spells "rom," meaning "to uplift." "Thus the effect of these contributions was to elevate the giver and his idea of the purpose of the wealth with which G-d had blessed him." Proper giving is identified then, by its having uplifted the giver. Proper charity must be given with an open hand and with an open heart as well as an open mind. These are important ideas to remember as we enter into both Purim and Passover - holidays which mandate that we give - and give appropriately to those in need. RGMS

RABBI'S MESSAGE



PURIM, PASSOVER, PAST/ PRESENT PREDICTIONS/ PRESCRIPTIONS > PROGENY

Both Chanukah and Purim are referred to as Minor Jewish Holidays because they are not biblical in origin but rather post biblical, and rabbinic in origin. The events of Chanukah occurred in Israel, in the second century B.C.E., while the story of Purim occurred in Persia and antedated Chanukah by two centuries. While the holidays are considered minor, their message is of major importance.

Chanukah commemorates the time when our enemies wanted to destroy our Jewish souls by having us forego our Judaism and adopt the Hellenist (Greek) culture, but they did not want to eliminate us completely. Purim commemorates the time when our enemies sought to eliminate us completely, both body and soul, from planet Earth.

Which holiday presented the greater threat to the Jews? If you said Purim, I agree. Why? Where and when our Jewish souls were threatened, as in the story of Chanukah, we may well appreciate the fact that souls can and do change. Jews who had adopted the Hellenist Culture or had converted to other religions, at various historical junctures, have been known to change again and revert back to their original faith. We saw this in ancient times as well as in the Middle Ages, especially during and after the Spanish Inquisition. We have also seen it in modern times.

But in order to change back, on earth, a body is required. Where there is no body, there is no hope for the reversal of conversion, no hope for atonement. Our enemies on Chanukah wanted us to keep our bodies, but forego our Jewish souls. Our enemies on Purim wanted nothing less than our total annihilation - both body and soul. Hence our joy on Purim is greater than on Chanukah as our salvation on Purim involved both the salvation of the Jewish body as well as the Jewish soul. The joy of Chanukah is second only to the joy of Purim.

QUESTIONS FOR PASSOVER

We are informed that a full 80% of the Jews who were slaves, actually chose to stay in Egypt rather than join the freedom bandwagon. Many of the slaves who left Egypt remained there psychologically.

Taking the remaining 20% of the slaves out of Egypt turned out to be easier than taking Egypt out of the slaves. No sooner did the slaves leave than they yearned to return. Well may we ask: Are we still enslaved to outdated notions regarding the ways in which we live our lives? How difficult is change for the human species? What did it take for the slaves who left Egypt to finally change their mistaken ways? It took nothing.

Most never did. They died in the physical wilderness, as well as in their arid mental deserts.

Will we ever change our ways and become the people we know deep down we should become? Are our bodies here but our minds imprisoned in an Egypt of our own making? Is even our seder experience the same old same old? Are we enslaved to old tired out ways of conducting the seder?

Have we dared to try to combine tradition with innovation? Or do we say this is the way we've always done it, and it's good enough for me. The great message of Passover is that we are free. We can make legitimate, legal, halachically correct, moral changes in our ways of doing many things. But so many of us consciously choose or are unconsciously compelled to remain enslaved to unworthy habits.

Also, the fact that many of us take our freedom for granted makes it hard to stay focused on discussing, much less celebrating our liberation from bondage. To so many it is but a relic of our remote past.

But maybe on a deeper level we really don't feel free. Maybe we don't really want to experience true freedom? Maybe we are afraid to experience freedom. So we find it difficult to wholeheartedly celebrate a condition that we are not sure we want anyway. Too many of our ancestors couldn't handle freedom. They had serious reservations about freedom. They were afraid of freedom, because, they reasoned: With freedom comes responsibility. If I am able to make up my own mind and make my own decisions, I therefore will have to be accountable for everything I say and do. I'm not sure I want that.

The Hebrew word for Egypt, *Mitzrayim*, is related to the term *maytzarim*, "narrow straights." To the extent that all of us feel stuck in our own narrow, familiar places — our own private Egypts — we all tend to resist the Seder and its true meanings. We want to free ourselves, but we're afraid. Of course,

this is exactly why the festival is so important. It challenges us with the question: How free do you want to be? What would you like to be liberated from? What are you doing about it? Do you wish to continue to be enslaved? Do you fear the responsibilities freedom brings? Isn't being a slave in a real sense easier than being free? These questions need to be raised at the seder, and in the seder of the mind. The Haggadah tells it like it is: "Now we are slaves." We all need to confront that which we are still enslaved to on this Passover in the hope that "in next year we will be free."

EXCERPTS FROM MISHPATIM SERMON DELIVERED 1/25/14 - WHY THE LAW? (BY REQUEST)

1. "The Torah is our life and the length of our days" and it is our adherence to the Halacha which gives us the strength and confidence we must have to weather both the assimilationist forces of the world in which we live and which keeps the human tendency for liberalization in check.
2. There are times when it is appropriate to adopt a liberal position even as it is appropriate to adopt a more conservative one. A knowledgeable, informed leadership would be able to advise accordingly.
3. Lack of adherence to the Halacha will ultimately serve to weaken and even, G-d forbid, decimate the community. Jewish History, ancient, medieval and modern is replete with examples.
4. Rabbis must be knowledgeable in the Halacha, must be steeped in its literature and understand its spirit. Too many are not. Too many get carried away with their own sense of authority and proceed to chop away at what they refer to as the unessentials, not realizing that those seeming unessentials are the bulwark of tradition and strength. What is too often perceived as minor changes are, in fact major changes. Too many babies have already been thrown out with the bath water.
5. I have witnessed the cavalier dismissal of Halachic propriety as unimportant. This, to me is a testament to ignorance. Jews are obligated to **seek wisdom** and are therefore precluded from the so called bliss of ignorance. Rabbis should not be expected to know the answer to every question posed to them instantaneously but they should be sufficiently knowledgeable to do the research and respond appropriately to the question posed in a timely fashion.
6. The strengthening of the modern American Jewish Community will be a direct result of the reaffirmation and reconsecration to the Halacha and its observance. Dismissing the Halacha as unimportant is done so at one's own risk and the community's peril. I have seen too much of this dismissal in my career in the rabbinate. I have seen the effect this dismissal has had on congregations. I have seen the strengthening of the spirit of the congregation when the Halacha is properly observed.
7. There will always be those who say that in the interest of attracting people, or in the interest of making Judaism more palatable, let us make some departures from the Halacha. It doesn't work, unless we are talking about an "averah l'shem mitzvah," sinning to promote a mitzvah. In most cases we seek to retain the principle that "mitzvah haba-ah b'averah ayna mitzvah," "a mitzvah which results from doing a sin, is not reckoned as a true mitzvah." One can not steal money to feed the poor. While the poor may indeed be fed in such a case, I have learned that the Almighty does not regard this feeding of the poor through sinful means as a true mitzvah. It is tainted with sin. A decision to perform an averah l'shem mitzvah, a sin to promote a mitzvah is difficult and involves rabbinic complexities, which many are not qualified to deal with. There is however the idea of modification within the parameters of Halacha. Some halachot are more flexible than others. Only the knowledgeable know which.

The following explanation will hopefully shed some light on an important aspect of the Halacha which reveals something of its spirit as well as its flexibility.

"There is a concept in Jewish law and life that is called "lifnim meshurat hadin" - to enter an area beyond the letter of the law. In old English Common Law, there was a parallel legal system to the English courts known as 'equity.' It was meant to correct the sometimes-unavoidable moral injustices that could be caused by the **strict application and narrow construction of the rules of traditional law and justice**. In the Torah reading of Mishpatim we are told the laws and the legal system of Israel. But in 'Parshat Yitro' we were first commanded to **observe the laws and the teachings (of the**

Torah) and to be taught the path upon which to walk and the behavior that they should follow.'

The Midrash states that the phrase 'the behavior that they should follow' refers to this concept of 'lifnim meshurat hadin' - doing more than what one may be held strictly, legally, liable to do. Even though, at first glance, this concept appears to be one of super-righteousness, the Talmud defines this concept as one of **legal and societal necessity** and not solely one of piety and saintliness.

• .The Talmud saw that one of the spiritual causes of the destruction of the Temples was the lack of willingness to behave 'lifnim meshurat hadin.' People insisted on their legal rights and were not willing to accommodate others even when morally obligated to do so. A society that does not allow for a moral code of law to accompany the strictly legal code of law eventually turns corrupt and rotten and dooms itself to destruction. The Talmud is replete with examples of 'lifnim meshurat hadin' in monetary matters. Money is a great test in life. The rabbis of the Talmud held monetary probity in such high and necessary esteem that groups of people. . . who had bad reputations as far as money was concerned were held to be unacceptable as witnesses in Jewish courts of law. A great rabbi once told me that it is far easier to have glatt kosher meat on one's plate than to have glatt kosher money in one's pocket. Sadly, he was right in that assessment. Shabat Shkalim comes to remind us about glatt kosher money."(Rabbi Wein on Parashat Mishpatim)

•8.One of the things we pray for every time we bless the new month is Yirat Shamayim and Yirat Het, fear of heaven and fear of sin. These aren't just words. What will strengthen us is the proper fundamental understanding of those terms. Ask your local rabbi for that.

You may have guessed by now that the thrust of my message here is the proper observance of the Halacha as the absolute imperative to the future well being of the congregation, and for that matter, the Jewish Community. I have mentioned to you on a number of occasions my fear that people may get caught up in a misconceived spirit of liberalization from the implementation of certain practices.

Again, there are times to be liberal and times to be conservative. Proper leadership demands knowledge of when each of these are to occur. Both the spiritual and lay leadership of Jewish congregations should insist on the devotion to halachic propriety.

Both spiritual and lay leadership must have their feet held to the proverbial fire of Halacha together with fear of heaven and fear of sin, and with the knowledge that other fires may await them should they seek to trivialize the Halacha or depart too radically from it. Sin does have its consequences. Reward and punishment have been integrated in the construct of this creation. They are found throughout the universe which includes this planet. The Halacha has been given to us not because the rabbis had nothing better to do or to intentionally give us directions for observances that we are incapable of fulfilling. Through its composition they fulfilled their ultimate purpose, **to explain to us what the will of G-d is**, that we may follow it, and not to constantly look for loopholes and ways of getting out of it. Knowing what G-d expects from us is at the root of our faith and the system of our practice.

The observance of Halacha is to assure our well being, not to make our lives more difficult. Its observance will assure our own survival into perpetuity. "V'aatem Hadvaykim B'Hashem Elokeychem Chayim Kulchem Hayom." "For those who cling to the L-rd your G-d are all alive today." Those who cling to the laws of truth found in the Written Law and as interpreted in the Oral Law will always be alive. May we merit this eternal life through the observance of the precepts of the Torah and the concomitant adherence to the Halacha as best we can.

There was once a great Rabbi, whose name was Zusia. And one day he came to his followers with eyes that were reddened with tears and a face that was pale with fear.

"Zusia, what is the matter? You look so frightened!"

Zusia said, "I had a vision, and in this vision I learned the question that the angels will one day ask me about my life." This truly puzzled his followers.

"Zusia, you are pious. You are scholarly and humble. You have helped so many of us. What question about your life could be so terrifying that you would be frightened to answer it?"

Zusia said to them, "I have learned that the angels will not ask, 'Why weren't you Moses, leading your people out of slavery?'"

His followers persisted, "So, what will they ask you."

"I learned," Zusia sighed, "that the angels will not ask me, 'why weren't you a Joshua, leading your people into the promised land?'"

At that moment one of his followers approached Zusia and placed his hand on Zusia's shoulder. Looking him in the eyes, the follower asked again, "But Rabbi, what WILL they ask you?"

"They will say to me, 'Zusia, there was only one thing that no power of heaven or earth could have prevented you from becoming.' They will ask me, 'Zusia. . . why weren't you Zusia?'"

(Moral) - We will not be asked why we weren't as righteous as Moses or as wise as Solomon. We will be asked why we weren't what we as individuals could have become.

With all good wishes for a happy Purim, a joyous Passover and a blessed and sanctified life resulting from the devotion to and practice of Halacha for all our members and friends as well as our progeny and future generations of all our families among all of our people Israel, and with great love, I am,

Sincerely yours,

Rabbi Gerald M. Solomon



PURIM

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

And they gained relief on the fourteenth, making it a day of feasting and gladness. - Esther 9:17 [Mordecai instructed them] to observe them as days of feasting and gladness, and sending delicacies to one another, and gifts to the poor. - Esther 9:22

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

The story of Purim is told in the Biblical book of Esther. The heroes of the story are Esther, a beautiful young Jewish woman living in Persia, and her cousin Mordecai, who raised her as if she were his daughter. Esther was taken to the house of Ahasuerus, King of Persia, to become part of his harem.

King Ahasuerus loved Esther more than his other women and made Esther queen, but the king did not know that Esther was a Jew, because Mordecai told her not to reveal her identity.

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

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

The book of Esther is unusual in that it is the only book of the Bible that does not contain the name of G-d. In fact, it includes virtually no reference to G-d. Mordecai makes a vague reference to the fact that the Jews will be saved by someone else, if not by Esther, but that is the closest the book comes to mentioning G-d. Thus, one important message that can be gained from the story is that G-d often works in ways that are not apparent, in ways that appear to be chance, coincidence or ordinary good luck. It is taught that the Almighty prefers to work His wonders within the laws of nature.

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

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

The word "Purim" means "lots" and refers to the lottery that Haman used to choose the date for the massacre. The Purim holiday is preceded by a fast, the Fast of Esther, which commemorates Esther's three days of fasting in preparation for her meeting with the king.

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

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

In addition, we are commanded to send out gifts of food or drink, and to make gifts to charity. The sending of gifts of food and drink is referred to as shalach manos (sending out portions). Among Ashkenazic Jews, a common treat at this time of year is hamentaschen (lit. Haman's pockets). These triangular fruit-filled cookies are supposed to represent Haman's three-cornered hat or ears.

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

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

Please note: This year the Fast of Esther is observed on Thursday, March 13th. Megillat Esther will be read on Saturday evening, March 15th at 8:15P.M. and at Sunday morning Shacharit Services which begin at 8:30 A.M.

PREPARING FOR PASSOVER

Passover is an eight day Jewish holiday, of Biblical origin, marking the birth of the Jews as a people and their emergence as a unique nation in history, devoted to G-d's will. It celebrates the liberation of the children of Israel -from slavery in Egypt over 3000 years ago, under the leadership of Moses.

According to Biblical law, Passover is determined by the Jewish lunar calendar, and begins on the eve of the fifteenth day of the month of Nisan. The English date varies from year to year, falling in March or in April. Please refer to the Schedule of Services in this bulletin.

What Special Preparations Should Be Made In The Jewish Home For Passover?

The home must be thoroughly cleansed of all Chametz before Passover. Any Chametz not removed from a Jew's premises before Passover should be sold. Jewish law forbids the use of any Chametz which remains in a Jew's possession during Passover, even after the holiday is over. All cooking and eating utensils must be either set aside exclusively for Passover use, or, in some cases, "made Kosher" according to the procedures of Jewish law. All of these preparations must be completed by the morning before Passover.

What Are The Rituals For The Period Before Passover Begins?

The day before Passover is a fast day for Jewish firstborn males, in commemoration of the tenth plague, the slaying of the first born male Egyptians, which immediately resulted in the Exodus. In many congregations, a special celebration Siyum is conducted, following which participating firstborn males are permitted to break their fast. A ritual search for Chametz is conducted the previous night, and the Chametz that is found is burned the next morning.

Preparing for Passover

1. Removing Chametz

A. Prior to Passover, every Jew is required to remove all Chametz from his home, property, and all premises under his or her jurisdiction (i.e. desk, office, locker, car). Even if one will not be on the premises during Passover, as long as one is there within 30 days of Passover, the obligation to remove all Chametz before Passover applies. In such cases, one should consult a competent Halachic authority and make the necessary arrangements.

B. To facilitate the removal of Chametz, each Jew is obligated to conduct a diligent search in all places where Chametz may have been kept or consumed any time during the preceding year. The specified time for this search is the night before Passover, traditionally using a feather and the light of a single candle. However, Passover cleaning in Jewish homes must be started much earlier. The premises should be clean by the time the search begins approximately 45 minutes after sunset). The blessing is recited before the search begins, and a public disclaimer of ownership of Chametz (Bitul) is recited afterward. These texts can be found in most traditional Haggadahs.

C. It is permissible to sell Chametz to a non-Jew before the restrictions on Chametz go into effect on the day before Passover. To comply with the stringent requirements of Jewish law, the sale is conducted by contract through the rabbi, who is empowered to act as an agent by a Power of Attorney Form for the Sale of Chametz. The sold Chametz is the non-Jew's property until after Passover ends and must be treated accordingly. The Chametz should be locked away until after Passover when the Rabbi repurchases it for the community.

D. Restrictions on the eating, then use, and finally, possession of Chametz normally begin on the morning before Passover. Just before these restrictions begin, the remaining Chametz must be destroyed (usually burned) and a public disclaimer of Chametz ownership (Bitul) recited. The exact times depend on your geographic location. Consult your rabbi for the times when these restrictions go into effect.

E. Chametz which remains in a Jew's possession during Passover may not be used by him or any other Jew at any time, and it may not be purchased after Passover. If Chametz is discovered during Passover, it should be disposed of, in accordance with Jewish law, as soon as possible.

2. Utensils For Use on Passover

A. Jewish law requires special dishes, cooking utensils, glassware, and silverware for Passover use, with separate meat and dairy sets. They can be made of any material, including plastic or paper. Once these are used for Chametz, they may not be used again on Passover.

B. If it is not possible to maintain a complete set of separate utensils for Passover it may be possible to use some year-round utensils for Passover after a special "kashering" procedure. Metal and wooden utensils, if they can be thoroughly cleaned, may be "kashered," but earthenware utensils may not be "kashered." Procedures for "kashering" depend on how the utensil was used during the year.

C. Shelves, countertops and eating surfaces used year round should be cleaned and covered for Passover use, and special dish racks, sink racks and wash basins should be used. Cooking surfaces should be thoroughly cleaned and covered. Ovens should be thoroughly cleaned, and either "kashered" by being burnt out or used with a special insert liner.

3. Foods Which May Not Be Used On Passover

A. Any food or food product containing fermented grain products (Chametz) may not be used or remain in a Jew's possession on Passover. Even foods with minute amounts of Chametz ingredients, or foods processed on utensils which are used for other Chametz-containing foods, are not permissible for Passover, use.

B. Ashkenazic Jews, (Jews of Eastern European descent) also do not eat many legumes (Kitniot) - beans, corn, peas, rice, etc. and products containing them as ingredients throughout Passover, while Sephardic, Yemenite and Oriental Jewish customs vary from one community to another.

C. Because of the large number of food products which contain Chametz or Kitniot ingredients, only food products manufactured under reliable rabbinical supervision should be purchased for Passover use. That includes beverages, condiments, spices, and all processed foods such as fruits and vegetables, fish, meat and dairy products, and especially, baked goods.

D. Grain alcohol is a fermentation product, and is therefore Chametz. Any edible items which normally contain grain alcohol, including whiskey, liquor, and liquid medications, and even those which are not usually taken internally (such as perfumes, cologne, toilet water, hair spray, hair tonic, shaving lotion, mouthwash, liquid and roll-on deodorants) should be treated as Chametz unless specifically approved for Passover use.

E. Totally inedible non-food products which contain grain alcohol such as polish, ink, paint and floor wax, are permissible for Passover use.

F. Any person with a medical condition must consult his or her physician and rabbi to ascertain the medicines that should be taken during the holiday, and any special procedures that should be followed.

G. There are many families which maintain the tradition of additional restrictions to their Passover diet. Some do not eat any food products made of Matzah or Matzah meal mixed with water (Gebrochts) during the first seven days of Passover

ORDER OF THE PASSOVER SEDER

Kadesh - Recite the Kiddush.

U'rchatz - Wash hands without a b'racha.

Karpas - Eat a green vegetable (lettuce, parsley, etc.) dipped in salt-water.

Yachatz - Break the middle matzah of the three.

Maggid - Tell the story of the Exodus as found in the Haggadah.

Rachtzah - Wash hands again with the appropriate b'racha.

Motsie - Say the blessing "hamotzie" over the two and a half matzot

Matzah - Say the second blessing "al achilat matzah" and eat the matzah.

Maror - Say the blessing "al achilat maror" and eat the bitter herbs.

Korech - Eating a sandwich of matzah mixed with bitter herbs.

Shulchan Orech - Eat the festive seder meal.

Tzafun - Eat the afikomen (remaining half of the middle matzah)

Barech - Sing the "Birkat Hamazon," "Grace After Meals."

Hallel - Recite the "Hallel" Psalms.

Nirtzah - Sing concluding hymns that G-d accept our Seder service.

SEDER INFORMATION

Ha Lachma Anya: ("This is the bread of affliction...All who are hungry, let them come and eat.")

The Four Questions, in which the youngest child present asks about some of the seder's unique rituals;

Avadim Hayenu: ("We were slaves..."), which begins the account of the Jews' experience in Egypt;

The Four Children one wise, one wicked, one "simple" and one "too young to ask" who ask and receive different answers, based on verses from Exodus and Deuteronomy about Pesach, on why and how the holiday is observed;

V'Hi She'amda: ("This promise made..."), which proclaims that a threat to Jewish existence was not only made by Pharaoh and the Egyptians, but that "in every generation they rise against us and seek our destruction. But the Holy One, blessed be He, saves us from their hands."

Arami Oved Avi ("A wandering Aramean was my father..."): a hyper-condensed version of how the Jews came to be oppressed in Egypt, beginning with a reference to Jacob's oppression by Laban.

The Ten Plagues: a recitation of the Hebrew name for each plague, from daam (blood) through makat b'khorot (the slaying of the [Egyptian] first-born), customarily accompanied by dipping one's finger into the cup of wine and spilling a drop for each plague, symbolizing sorrow at the loss of a human life.

Dayenu: a song commemorating many of the miracles G-d performed for the Jewish people, from "executing judgment" against the Egyptians to "building the [first] Temple." The word Dayenu "it [that miracle alone] would have been enough for us" occurs at the end of each stanza listing a miracle.

Pesach, matzah, and maror: a pointing to, and explanation of (with proof texts), three of the seder's central symbols:

the paschal sacrifice, the matzah, and the bitter herbs. According to Rabban Gamliel, a sage of the 1st century C.E., “Whoever does not explain [these] symbols at the seder...has not fulfilled his obligation.”

B'khol Dor vaDor (“In each and every generation...”): a paragraph that obligates: “In each and every generation, one must look upon oneself as if he [or she] came out of Egypt...”

Hiding the Afikoman: A common custom is for someone at the seder to hide the afikoman, part of the middle matzah, which early in the seder had been broken by the leader. Children at the seder are often charged with finding the afikoman in a game of hide and seek. It's customary for the children to request gifts before returning the afikoman. The afikoman is eaten as dessert at the very end of the festive meal, which itself comprises the seder's 11th stage,

After the meal: Birkat Hamazon (Grace After Meals) is said. Before proceeding with the rest of the seder, the ceremonial fifth cup, the Kos Eliyahu (Elijah's Cup) is filled, and participants open the door to welcome him. Following this, the second part of

Hallel (the cycle of Psalms 113-118 that offers various praises to G-d) is recited; the first part was chanted shortly before the meal. The seder concludes with a section called:

Nirtzah, which proclaims that participants have “ended” the seder “according to custom, statute, and law,” and implore G-d to “lead Your redeemed people, to Zion [Israel] in joy.” Those present then sing, as they do at the very end of Yom Kippur,

“L'shanah Ha'baah B'Yerushalayim!” “[May we celebrate Passover] next year in Jerusalem!” However, this usually isn't really the end of the seder, for various traditional Pesach songs follow.

Perhaps the best known and loved is **Chad Gadya** (Aramaic for “a little kid [goat]”) a cumulative round in which, beginning with that “little goat,” various animals and other objects consume or extinguish each other until the song's culmination: the “Holy One, blessed be He” slays the Angel of Death Himself.

PESACH ON A BUDGET: TOP TEN TIPS FOR AN ECONOMICAL PESACH

1. Stick to basics. Many people feel the need to “keep up with the Schwartzes” by trying new, complex recipes that call for expensive ingredients. This is a sure-fire way for your budget to spin out of control. Aside from eggs, oil, sugar, salt and matzah, what more do you need?

2. Cut out pre-packaged foods. Sure, there are many prepared foods for Pesach, but they tend to be pricey. Plan your meals around fruits and vegetables, which are less expensive and healthier than prepackaged options. While this may require adjusting your cooking style somewhat, especially if you are used to making lots of kugels and starchy side dishes, it will not only save you money, it may stave off unwanted pounds. There are plenty of tasty fruit and vegetables side dishes you can take advantage of. Think sliced butternut squash with a honey glaze instead of squash kugel; ratatouille instead of lasagna; baked apples with strawberry glaze instead of cranberry apple crunch; plain matzah with avocado and cheese instead of prepared kosher-for-Pesach waffles. Also, who needs expensive Pesach cakes and cookies? Offer your family cooked or baked fruit for dessert.

3. Write out a menu and shopping list before you go to the grocery store (and remember to take it with you!); this will help you avoid buying unnecessary products.

4. Become familiar with price differences. This is a tip you'll want to apply all year round. For instance, fresh herbs and spices are cheaper than bottled spices; canned fish is cheaper than fresh fish. Sure, fresh salmon is delicious, but you can find great recipes using canned salmon (remember that all canned goods require special Pesach certification).

5. Buy in bulk. Check with your grocery store and ask if discounts are available if you buy a case of goods or in “bulk.”

6. Check which items don't require special Pesach certification. Buy brands that are kosher for Pesach all year round instead of buying the specialty Pesach brands. Also, certain OU-certified products are kosher for Passover without special Passover certification. These products include inedibles such as aluminum foil and pans, candles, cleansers, detergents and paper goods, as well as food items such as unflavored regular coffee (not instant or decaffeinated), unprocessed raw meat or poultry, sugar and bottled water. For a complete listing, see the 2014 OU Guide to Passover or visit www.ou.org.

7. Bake from scratch. Pesach baked goods and prepared mixes can be costly, so the more goods you bake from scratch, the more money you'll save. If you're concerned that your Pesach cakes won't taste as good as the mixes, stick with recipes that don't require any special “Pesach ingredients” such as potato starch or matzah meal. Such recipes include ice cream, chocolate mousse, puddings, sorbets, etc.

After Pesach:

8. Get organized! Make a master list of the foods you used, those you needed more of and those you bought too much of, and next year you won't buy all those cereals or cake mixes that your children didn't eat anyway!

9. Preserve your spices—you may also be able to keep them from year to year.

10. Jot down which kitchen items you already have and which you need to buy for the following year. You'll save lots of money if you aren't buying duplicates of items you already have. Another suggestion: save receipts and track Pesach

SECURITY ANALYSIS OF THE IDF INTELLIGENCE CHIEF

IDF Blog, Jan. 30, 2014

For the first time in decades, enemy forces can attack all of Israel's cities, Chief of the IDF Intelligence Directorate Major General Aviv Kochavi said on Wednesday. "About 170,000 rockets and missiles are pointed at Israel, and they are deadlier than ever," the intelligence chief said. "Many of these weapons can be fired deep into Israel's territory." Speaking at the annual conference of The Institute for National Security Studies, Maj. Gen. Kochavi described Israel's rising security challenges, ranging from regional instability, to organized terrorism and Global Jihad. "Every day, the enemy continues to advance," he said. "For the first time in many years, Israel is almost completely surrounded by threats. These are not potential threats, but threats posed by an active enemy."

Maj. Gen. Kochavi estimated that Hezbollah, the terrorist organization positioned along Israel's northern border, now possesses 100,000 rockets and missiles. The extraordinary size of this stockpile redefines Hezbollah's capabilities, placing it in the category of a "semi-military" organization.

"Hezbollah is no longer a terrorist organization in the most basic sense of the term," the intelligence chief stressed. "An organization that has more than 100,000 rockets resembles a military more than a terrorist organization."

This change in definition applies to terrorist organizations throughout the Middle East, Maj. Gen. Kochavi stressed. "The line between 'terrorist organization' and 'military' is becoming increasingly blurred," he warned. "They possess advanced anti-tank missiles and mortars. The same goes for Hamas," the Gaza-based terrorist organization whose rockets threaten millions of Israeli civilians.

"Thousands of our enemies' missiles are armed with warheads and 700-900 kilograms of explosive material," the intelligence chief said. "These weapons can define the course of war and our decision making [in battle]. As long as our enemies have rockets that threaten every part of Israel, they can continue to wage a war, even after we have taken [parts of enemy] territory."

Terrorist groups near Israel have changed the nature of war, moving from open spaces into urban areas. "The enemy is hiding in cities and villages, wearing civilian clothing while equipped with advanced weaponry. Tens of kilometers of underground tunnels exist in Gaza and Southern Lebanon." IDF forces must quickly adapt to this evolving reality of asymmetric warfare, Maj. Gen. Kochavi said.

"Today we must provide them with precise details about every rocket launching site. Otherwise, the enemy will continue to fire on the Israeli population."

In the wake of the Arab Spring, governments throughout the Middle East have lost control of their populations. This widespread phenomenon of fragmentation has confronted Israel with an evolving and uncertain reality.

"The Syrian side of the Golan region has fallen under the control of several different powers," Maj. Gen. Kochavi said. "Every village is controlled by different authorities, including the Syrian Free Army, Jihadist groups and the Syrian military." The intelligence chief pointed to Global Jihad as "the most troubling phenomenon of all," explaining that about 30,000 Global Jihad operatives are active in Syria. "Syria has turned into a magnet for these operatives – from Europe, Asia, Australia and even the Americas," he said. "They may not take over Haifa, but for the first time in history, they are injecting a radical religious ideology against the west into the Middle East." Maj. Gen. Kochavi focused on similar challenges in the Sinai Peninsula and the Gaza Strip, where a changing landscape is creating uncertainty for Israel. "All of the small groups in these areas can become larger. This creates a tremendous challenge for the Intelligence Corps."

The IDF is quickly enhancing its readiness for threats, improving its intelligence capabilities to maintain its edge over the enemy. Advancements in cyber defense constitute a major part of these efforts. "Today, the intelligence we used to gather with 40 people is now obtained with four," Maj. Gen. Kochavi said. "Cyber defense, in my modest opinion, will soon be revealed to be the biggest [military] revolution in the past century, more than gunpowder and the use of air power." As he discussed upgraded capabilities in the air force and the navy, he focused on Israel's tremendous strides in intelligence. "We are upgrading our units in order to obtain intelligence through greater means," he said. "We are obtaining better-processed and more diverse intelligence from more sources, and we are Providing it to our fighters"

POLLARD, AMERICAN JEWISH LEADERS AND ANTI-SEMITISM

Isi Leibler - Jerusalem Post - Jan. 28, 2014

American Jews are experiencing a nightmare. They are finally accepting the reality that the draconian treatment of Jonathan Pollard emanates from anti-Semitic strains in the US intelligence hierarchy.

Some had believed this to be the case for some time, but with additional convincing evidence, the realization is rapidly gaining ground.

American former naval intelligence analyst Jonathan Pollard is no hero. He is a convicted spy. He may have provided valuable intelligence to Israel relevant to the Gulf War, but was remunerated for his actions. One can appreciate the outrage of American intelligence authorities against an American Jew spying for Israel. However, Pollard's punishment grossly exceeds his crime. Pollard entered a plea bargain agreement which would have effectively limited his sentence to a maximum of ten years but this was effectively renegeed by the judge. Pollard is now serving his 29th year in prison – seven of which were in solitary confinement.

Israel is an ally, not an enemy of the US. There is no precedent for any other spy in the US undergoing such harsh treatment in the post-World War II era. Those convicted of espionage on behalf of US allies like Saudi Arabia, Egypt and the Philippines served two to four-year prison terms. The moral outrage US intelligence spokesmen express about Pollard spying on allies rings hollow, particularly following recent exposures that the US itself has the most consistent track record of espionage against allies of any Western country, including Israel.

In recent months, American political leaders, including retired intelligence heads, have created a groundswell of wide-ranging, bipartisan political support for commuting Pollard's sentence. This has been to no avail. In response to calls to free Pollard, *The New York Times* this month prominently

published an emotional and jaundiced op-ed by M. E. Bowman, a former FBI deputy counsel who had coordinated the investigation against Pollard, urging that he remain incarcerated. Aside from numerous falsehoods and distortions, Bowman failed to distinguish between Pollard's espionage against an ally and that of American traitors like Aldrich Ames and Robert Hanssen who received life sentences for conveying information to the Soviet Union which led to the execution of numerous American intelligence agents. To bolster his case, Bowman made an unsubstantiated allegation that Pollard was also responsible for the deaths of American agents. He based this on a fantasy that Israel conveyed information obtained from Pollard to the Soviet Union in order to gain concessions toward easing Jewish emigration restrictions. This disgusting potpourri of concocted rumors and lies is surely indicative of the determination of those within the American intelligence community who wish to make an example of Pollard in order to intimidate the Jewish community. Nor is it coincidental that the "liberal" *New York Times* saw fit to publish such an illiberal, bigoted and unsubstantiated article at this time.

In response to the op-ed, *Tablet*, a respected American online magazine dealing with Jewish life, published an editorial that breaks new ground on the Pollard debate. It explicitly accuses the US Government of anti-Semitism and discrimination against the Jewish community. The editorial accused the national security establishment of using the Pollard case to challenge the loyalty of Jews in order to cover up their own "incredibly damaging mistakes and failures." It asserts: "Pollard's continued incarceration appears, at this point in time, to be intended as a statement that dual loyalty on the part of American Jews is a real threat to America – and a warning to the American Jewish community as a whole." *Tablet* called on Jewish leaders to stand up against this "real injustice, whose perpetuation is clearly intended to suggest that all American Jews are, inherently, potential traitors to their country."

It insists that "allowing the American national security establishment to play on classic anti-Semitic stereotypes in order to keep a man in prison as a 'lesson' to other members of his group or race is contrary to both the spirit and letter of the U.S. Constitution – and would surely and rightly never be tolerated by Muslims, gays, blacks, Chinese-Americans, or any other group." Furthermore the editorial accuses the American Jewish establishment of having failed to aggressively confront this issue because of its reluctance to be associated with a convicted traitor. This "metastasized into a real threat to the promise of legal and social equality that American Jews now take for granted."

Tablet insisted that by confining the Pollard case to a strictly humanitarian issue and merely appealing for a commutation of the sentence, Jewish leaders had "given an unwitting stamp of communal acquiescence to the message of suspicion that Pollard's punishment is intended to convey... The business as usual attitude of the American Jewish leaders has legitimized a noxious brand of political anti-Semitism which is being adopted by parts of the US political establishment – as well as by journalists, [and] academics... The injustice that is being done to Pollard pales next to this very deliberate injustice being done to American Jews by high-ranking US government officials in Pollard's name." In other words the Pollard issue should be based on demands for justice rather than compassionate or humanitarian appeals...

For the first time, Jewish leaders are now being called upon to confront the painful anti-Semitic motivations of those engaged in the ongoing incarceration of Pollard. Admittedly, the pressures confronting the American Jewish establishment are intensifying. Presenting the case for Israel and opposing the nuclearization of Iran has already created major tensions with the Obama administration.

But the Pollard issue can no longer be set aside, for it shakes American Jews' core beliefs that the American Diaspora is unique and that the US is the only country in the world, other than Israel, in which Jews can genuinely feel "at home" and are always treated as equal citizens. As the insinuations of dual loyalty become ever shriller, Jewish leaders need to review the situation and develop a strategy which will be consistent with justice and retaining their Jewish way of life in conformity with the multi-pluralism of American society. The Pollard case goes far beyond the issue of commuting an excessive sentence meted against a Jewish spy. Its outcome will impact on the essence of the relationship between the American-Jewish community and broader American society.

WHY ANTI-ZIONIST JEWS ARE A MINORITY

Jonathan S. Tobin - Commentary, Feb. 16, 2014

It is a principle of journalism that news consists of those events that are out of the ordinary. The old cliché is that when man bites dog, it's news. A dog biting a man is not. Thus, the conceit of the *New York Times* Beliefs column feature on Friday met that basic standard for newsworthiness. A story about religious Jews who actively oppose the existence of the State of Israel is one in which it must be conceded that the subjects are unusual.

The Pew Research Center of U.S. Jews published in October reported that 91 percent of Orthodox Jews, 88 percent of Conservative Jews, and even 70 percent of those who identified themselves as Reform Jews are either very or somewhat emotionally attached to Israel. That means any discussion about observant Jews who are anti-Zionists is, by definition, one about a very tiny minority. But considering that three of the five Jews whose views are featured in the piece seem to fall into the category of Modern Orthodox, of whom 99 percent told Pew they were very or somewhat attached to Israel with one percent saying "not very attached" and zero percent "not at all attached," the trio constitute a sample of a group that is not merely a minority but one so small that it is statistically insignificant.

Once that is understood, it becomes clear that one of the main failings of the article is not only the fact that its author has no interest in challenging their views but that it fails to put that fact in proper perspective. The Orthodox trio and the one Conservative Jew and one Reconstructionist movement rabbi (whose views may not be all that out of the ordinary among that small left-leaning demographic) highlighted are a peculiar minority. But the willingness of the paper to give them such favorable attention illustrates once again the falsity of the notion that it takes courage for Jews to oppose Israel.

To the contrary, as was made clear last week by the controversy over two Manhattan rabbis who defied many of the congregants by signing a letter denouncing the American Israel Public Affairs Committee (AIPAC), those Jews who publicly denounce Israel can always look forward to the applause of the mainstream media.

While this quintet are entitled to their views about Israel and appear to be none the worse for wear for being so determined to flout the views of their co-religionists, two aspects of the article are particularly objectionable. One is the article's assumption that there is something remarkable about the fact that they are able to go about their business while living in a Jewish community and attending synagogue without much trouble. The second is the failure of the piece to acknowledge that the views their subjects express are inherently bigoted.

It should be acknowledged that the article is correct when it states that prior to 1948, support for Zionism was not universal among American Jews. Many Jews, especially those affiliated with "classic" Reform temples, viewed it as a threat to the rights of American Jews to be treated as equal citizens in the United States. The reason the adherents of that view declined from minority status to statistical insignificance is that Israel's creation did no such thing. To the contrary, the creation of a Jewish state only a few years after the Nazis and their collaborators had killed nearly one third of the Jews on the planet engendered the respect of other Americans as well as enhancing the self-esteem of every Jew in the world whether he or she was religious or a Zionist.

Israel gained its independence because the Jews had a right to sovereignty in their ancient homeland and not as compensation for the Holocaust. The sweat and the blood of the Jews who built Israel and fought to defend it earned that independence. But the Holocaust made it abundantly clear, even to those who had never previously given the idea their support, that without a Jewish state to defend them, Diaspora Jews who had not been lucky enough to make it the United States or the other English speaking countries that had not succumbed to the Nazis would always be at the mercy of violent anti-Semitism. That was just as true of Jews who lived in Muslim and Arab countries (who were forced to flee their homes after 1948) as it was of the Jews of Europe. Theodor Herzl's understanding of the inevitable fate of a homeless Jewry—a thesis that he adopted after seeing Alfred Dreyfus being degraded in Paris as a mob shouted, "Death to the Jews"—was sadly vindicated by the events of the first half of the 20th century.

Though their neighbors and fellow congregants treat them with the toleration that Israel's foes do not extend to the Jewish state, the common failing of the five anti-Zionist Jews in the *Times* story is their failure to account for this basic historical lesson that the rest of their community understands. One need not support every action of the government of the State of Israel or have no sympathy for the plight of the Palestinians to understand that not only does Israel have a right to exist but that its fall would endanger the lives of its people and, by extension, Jews everywhere. The notion put forward by one of the subjects that "non-statist Zionism" would succeed was exploded several decades ago by the refusal of Arab opponents of the Jewish presence in Israel/Palestine to accept Jews on any terms...

MARCH, 2014

ADAR I/ADAR II, 5774

Sun	Mon	Tue	Wed	Thu	Fri	Sat
						<i>1</i> 29 Adar I Pekudei Ends 8:14
<i>2</i> 30 Adar I Rosh Chodesh	<i>3</i> 1 Adar II Rosh Chodesh	<i>4</i>	<i>5</i> Rabbi's Class "God, the Jews And History" 10:30-Noon	<i>6</i>	<i>7</i>  5:34	<i>8</i> 6 Adar II Vayikra Ends 6:44
<i>9</i> Daylight Savings Time starts	<i>10</i>	<i>11</i>	<i>12</i> Rabbi's Class "God, the Jews And History" 10:30-Noon	<i>13</i>	<i>14</i>  6:42	<i>15</i> 13 Adar II Tzav Ends 7:52 Erev Purim Read Megilla
<i>16</i> Purim Luncheon	<i>17</i> Program Committee Meeting 8:00 PM	<i>18</i>	<i>19</i> Rabbi's Class "God, the Jews And History" 10:30-Noon	<i>20</i>	<i>21</i>  6:50	<i>22</i> 20 Adar II Shemini Ends 7:59
<i>23</i>	<i>24</i>	<i>25</i>	<i>26</i> Rabbi's Class "God, the Jews And History" 10:30-Noon	<i>27</i> Sisterhood Book Circle "The girl you Left behind" Jojo Moyes 10:30 AM	<i>28</i>  6:57	<i>29</i> 27 Adar II Tatzria Ends 8:07
<i>30</i>	<i>31</i>					

APRIL, 2014

NISAN, 5774

Sun	Mon	Tue	Wed	Thu	Fri	Sat
		<i>1</i> 1 Nisan Rosh Chodesh	<i>2</i> Rabbi's Class "God, the Jews And History" 10:30-Noon	<i>3</i>	<i>4</i>  7:04	<i>5</i> 5 Nisan M'Tzarah <i>Ends 8:14</i>
<i>6</i>	<i>7</i>	<i>8</i>	<i>9</i> Rabbi's Class "God, the Jews And History" 10:30-Noon	<i>10</i>	<i>11</i>  7:12	<i>12</i> 12 Nisan Achrei Mot Shabbat Hagadol <i>Ends 8:21</i>
<i>13</i>	<i>14</i> Erev Pesach  7:19	<i>15</i> First Day Pesach Seder  8:24	<i>16</i> Second Day Pesach Seder <i>Ends 8:25</i>	<i>17</i> Chol Hamoed Pesach	<i>18</i> Chol Hamoed Pesach  7:19	<i>19</i> 19 Nisan Chol Hamoed Pesach <i>Ends 8:24</i>
<i>20</i> Chol Hamoed Pesach  7:21	<i>21</i> Seventh Day Pesach  8:31	<i>22</i> Eighth Day Pesach <i>Ends 8:32</i>	<i>23</i>	<i>24</i> Sisterhood Book Circle "The Lowland" Jumpa Lahiri 10:30 AM	<i>25</i>  7:26	<i>26</i> 26 Nisan Kedoshim <i>Ends 8:36</i>
<i>27</i> Yom Hashoah Memorial	<i>28</i>	<i>29</i>	<i>30</i>			