

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

## THE BULLETIN

Mar Apr 2017  
 Vol.15 No. 5

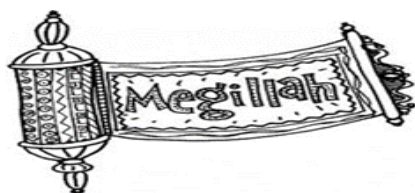
Adar/Nisan 5777  
 Rabbi Gerald M. Solomon  
 Cantor Aaron Katz



## PURIM

**Saturday, March 10, 2017**  
**Megillah Reading 7:15 PM**

**Sunday, March 11, 2017**  
**Services & Megillah Reading 8:30 AM**  
**Breakfast Following**



## PASSOVER

**18 APRIL ארבעה עשר**

**SEDER D'KORAN**

**10<sup>TH</sup> APRIL, MONDAY**

**SECONDO SEDER**

**11<sup>TH</sup> APRIL, TUESDAY**



FOUR CUPS OF WINE



## SCHEDULE OF SERVICES FOR MARCH AND APRIL 2017

### Friday, March 3

Mincha/Maariv.....5:30P.M.  
Candle Lighting Time.....5:31P.M.

### Saturday, March 4

Parashat Terumah - Shabbat Services.....9:00A.M.  
Shabbat Ends.....6:41P.M.

### Friday, March 10

Mincha/Maariv.....5:30P.M.  
Candle Lighting Time.....5:38P.M.

### Saturday, March 11

Parashiot Tetzaveh/Zachor  
Shabbat Services.....9:00A.M.  
Shabbat Ends.....6:48P.M.

### PURIM

### Saturday, March 11

Maariv and Megillah.....7:15P.M.

### Sunday, March 12

Shacharit and Megillah.....8:30A.M.

### Friday, March 17

Mincha/Maariv.....6:45P.M.  
Candle Lighting Time.....6:46P.M.

### Saturday March 18

Parashiot Ki Tissa/Parah  
Shabbat Services.....9:00A.M.  
Shabbat Ends.....7:56P.M.

### Friday, March 24

Mincha/Maariv.....6:45 A.M.  
Candle Lighting Time.....6:53P.M.

### Saturday, March 25

Parashiot Vayakhel-Pikudei/HaChodesh  
Shabbat Mevarchim.....9:00A.M.  
Shabbat Ends.....8:03P.M.

### Friday, March 31

Mincha/Maariv.....7:00P.M.  
Candle Lighting Time.....7:01P.M.  
Parashat Vayikra - Shabbat Services.....9:00A.M.  
Shabbat Ends.....8:11P.M.

### APRIL

### Friday, April 7

Mincha/Maariv - Erev Rosh Chodesh ..7:00P.M.  
Candle Lighting Time.....7:08P.M.

### Saturday, April 8

Parashat Tzav  
Shabbat HaGadol Services.....9:00A.M.  
Shabbat Ends.....8:18P.M.

### PASSOVER

### Sunday, April 9

Search for Chametz.....After 8:30P.M.

### Monday, April 10

Fast of the First Born Seivces.....7:00A.M.

**Latest Time for Eating Chametz.....10:21A.M.**

**Latest Time for Annuling Chametz....11:39A.M.**

Candle Lighting.....7:11P.M.

Mincha/Maariv.....T.B.A

### Tuesday, April 11

First Day Passover Services.....9:00A.M.

### Tuesday, April 11

Mincha/Maariv.....T.B.A.

### Wednesday, April 12

Second Day Passover Services.....9:00A.M.  
Festival Ends.....8:22P.M.

### Friday, April 14

Mincha/Maariv  
Chol Hamoed Passover.....7:00P.M.  
Candle Lighting Time.....7:15P.M.

### Saturday, April 15

Shabbat Passover Services.....9:00A.M.  
Shabbat Ends.....8:25P.M.

### Sunday, April 16

Mincha/Maariv .....7:00P.M.  
Candle Lighting Time.....7:18P.M.

### Monday, April 17

Seventh day Passover Services.....9:00A.M.

Mincha/Maariv .....7:00P.M

Candle Lighting Time.....8:28P.M.

### Tuesday, April 18

Eighth Day of Passover Services.....9:00A.M.  
Yizkor.....10:45A.M.  
Festival Ends.....8:29P.M.

### Friday, April 21

Mincha/Maariv.....7:00P.M.  
Candle Lighting Time.....7:23P.M.

### Saturday, April 22

Parashat Shemini  
Shabbat Mevarchim Services.....9:00A.M.  
Shabbat Ends.....8:33P.M.

### Friday, April 28

- Mincha/Maariv.....7:00P.M.  
Candle Lighting Time.....7:30P.M.

### Saturday, April 29

Parashiot Tazria-M'tzora  
Shabbat Services.....9:00A.M.  
Shabbat Ends.....8:40P.M.



## *Coming Events*

*Continuing Education*  
*Begins Wednesday, March 8*  
*"Jewish women who*  
*made History"*  
*Conducted by Rabbi Solomon*  
*10:30 A.M.*

*Sunday Breakfast Club*  
*"Virtual Tour of the*  
*Borscht Belt"*  
*Marty Schneit, Speaker*  
*April 30, 2017 9:45 A.M.*

*Yom Hashoah*  
*Sunday, April 23*  
*at*  
*Kew Garden Hills J.C.*  
*2:00 P.M.*

## *ANNOUNCEMENTS*

### *Mazel Tov*

*To Rochelle and Bob Medelow whose Son-in-Law Joseph H. Lorintz was sworn in as a New York State Supreme Court Justice on Jan 20th 2017.*

*Judge Lorintz is the son of former FMJC members, Doris and Norman Lorintz. Judge Lorintz is married to Marissa Mendelow. Both attended the FMJC Hebrew School.*

### *Thank you*

*To Ephraim Klamka for sponsoring a lovely Kiddush on Shabbat, February 11, in honor of his grandson's Bar-Mitzvah and in memory of his late wife, Ann.*

*To Rabbi Solomon for sponsoring the Shabbat Kiddush on the occasion of his mother's Yahrzeit at which time he delivered the annual Sarah Solomon memorial Lecture in her honor.*

### *Condolences*

*To Robin Korn on the passing of her beloved mother Esther. Condolences also to Robin's father Kal who attended Services here at FFMJC whenever he was here from his home in Florida and condolences to Robin's brother, Jeffrey.*

*To the family of Inge Lewkowitz whose recent passing is noted later in The Bulletin.*



## *Sisterhood Newsletter*

With the coming of Spring, we look forward to greeting all of our members and friends at the many programs that have been planned for your enjoyment.

Save these dates and plan to be with us:

March 23<sup>rd</sup> .....Book Club, "The Nightingale" Kristan Hannah

April 27.....Book Club "A Fall of Marigolds" Susan Meissner

May 4<sup>th</sup> ..... Celebration Luncheon for Yom HaAzmaut

May 18<sup>th</sup> .....Lunch and Program from Northwell Health

May 25.....Book Club "The Ice Cream Queen of Orchard Street" Susan Gilman

### **ISRAEL INDEPENDENCE DAY**

Celebrate Yom Ha'atzmaut with us!

Thursday May 4, 2017

12:30 PM.

Special lunch!

Entertainment by "Squeaky Clean" with Big Band Music.

Watch for Flyer

The low impact chair exercise class continues every Tuesday morning at 11 AM. Give it a try!

All books are reserved for us at the Fresh Meadows Library. Club meets at 10:30 AM.

Watch your mail for further information about the upcoming programs.

Have a Zissen Pesach.

See you soon!!

**Joan and Marilyn**

### **TORAH FUND**

Cards for all occasions are available to be sent from the Center Office.

Call Marsha at (718) 357-5100.

Proceeds benefit the Jewish Theological Seminary.

### **IN OUR MAILBOX**

Rabbi Solomon,

My family truly appreciates all the time and guidance you offered us during Shivah. It was comforting to be able to ask you questions.

Additionally, I thank you for educating without being critical.

We can all learn so much from your sincere and dedicated and dedicated approach to all.

—Robin Korn, Jeffrey Rosen, Kal Rosen

## *IN MEMORIAM— INGE LEWKOWITZ*

Inge will be very much missed by her family and friends, I am sure. Perhaps we may find some measure of consolation in the belief that she now joins her loved ones in Heaven and there to receive her Heavenly reward for all the good which she had done on earth, all the kindness she had shown, all the blessings she bestowed and helped to promote, all the healing she helped to provide, all the noble deeds she performed, all the care she had dispensed, everything she did to improve the lives of others, all this will form the record of her life before G-d who remembers all. May the remembrance of her virtues fortify us and give us courage for the days and years to come, without her physical presence being with us.

I would like to share with you some remembrances of our dear Inge, remembrances which have made their imprint on us.

Inge is remembered as a true perfectionist - as one who insisted on always doing the right thing and doing it in the proper and correct way. I saw her as always being seriously concerned with that which was good, right and correct. She is remembered as fastidious, neat and organized, extremely strong-willed, even stubborn, but in a good way, at the right times and for the right reasons. She is remembered as a woman who got what she pursued - perseverance and determination were her by-words.

As a nurse for many years she took pride in knowing more than some of the doctors she came in contact with in her career. Her career was not only longer timewise than theirs but was, she felt, much more challenging for she was a nurse in Berlin under the most challenging of circumstances. Having spent some five or six years in a concentration camp, she learned how to be not only strong-willed but physically strong as well. She knew survival skills. She knew how to live, what was good and what was not and sought to employ that knowledge as a nurse and to bring healing to the body - indeed to many bodies.

She had encountered difficulty, however when it came to the challenge of bringing healing to her own soul. The Holocaust and her early years of grave difficulty brought her a state of mind that she never really was able to come to terms with. Hers was not an easy life to say the least. We can only hope and pray now that her soul has left her body and is on a path to the Heavenly realms that she can find the peace that for so long had eluded her on earth.

She used her medical knowledge and nursing skills for the benefit of others not the least of which was her dear husband Sam and only daughter Judith who had their individual health concerns. Beyond her caring for members of her family, she extended her caring to her dear friends and peers in the synagogue always trying to provide the best medical treatment advice and guidance for them. I saw this first hand during the time that her dear friends Lizzy and Harry Franks took ill.

I recall meeting Inge in the hospital and rehabilitation facilities on quite a number of occasions when Lizzy had her illnesses as well as when Harry had his. She was always expressing her serious concern for their health and well being and sometimes doing battle with the medical staff in charge in an effort to get the very best treatment available. She became friendly with Hazel, an aide to the Franks who took care of their domestic and medical needs as well.

I also knew Inge as a member of our congregation who, as long as health permitted made it her business to attend services every Shabbat. I know she enjoyed the services and the socializing and comradery with her piers at the kiddush following. She observed our holidays appropriately and meticulously. She even studied and learned Hebrew at the tender age of eighty. She eagerly attended social events at our synagogue which brought her some joy, peace and fulfillment.

I am sure that there will be many more recollections as we proceed down the path of life - anecdotes and remembrances of our dear Inge.

While we all join in mourning Inge's passing, we join in praying that in its appropriate time, the Almighty will send His special healing to her daughter Judith, to her grandchildren Mindy, Matt and Michael and great grandchildren, Drew and Samantha, to her entire family and friends, we pray that you are blessed with a complete nechamah, a complete healing, comfort and consolation on the loss of this good woman, this devoted, caring, healing and giving soul. Her contribution to the world in which she resided for the years granted her will be remembered with respect, admiration, understanding and with gratitude.

May she always be remembered as she is today - as one who virtually strove her entire life to work hard and do the good and the right - to provide as best she could the love, nurturing and caring her family and friends needed. She was one who took great pride in their health and well being.

May her life serve as a blessing and inspiration for good to all who mourn her passing. T'he NishmatahTs'rurah B'tsror Hachaim - May the soul of Inge bat Paul V'Lucy be bound up in the bond of eternal life - may peace envelop her soul - B'gan Eden T'he M'nuchatah. May her repose be in Gan Eden, in Paradise. Amen.

—Eulogy delivered by Rabbi Solomon



**RABBI'S MESSAGE**  
**IN GOD WE TRUST? - CAN GOD BE TRUSTED?**  
**STRENGTH FOR HARD, FEARFUL AND CHALLENGING TIMES**

**“Trust in the LORD with all your heart, And lean not on your own understanding.”**

In a world rife with sin, tragedy, terrorism, war, hatred, frustration, immorality, crime, violence and disillusionment, what logical basis do we have for believing in a benevolent God? Did I perhaps answer the question in the same sentence I posed it i.e. subscribing to the bit of theology which states that God's benevolent presence can not be found in the aforementioned ungodly states? The presence of God is not found where evil is found. Instead of asking the question, why does God allow evil to flourish and unjustified suffering to prevail," should we perhaps ask: "Can God be trusted to be good and do good, even when appearances are strongly to the contrary?" Without ignoring the serious problems posed by a God who allows incurable diseases, natural disasters and senseless crimes to bring misery and devastation into human lives, we must look to our faith, our biblical teachings and their theological underpinnings for more definitive and viable explanations.

As I pointed out in a recent sermon in which I attempted to succinctly pose the question and offer a hint or taste of the problems involved in answering it, I said: "The question has been asked many times: Why do some people suffer without cause or reason and others seem to live lives of unjustified ease? Reward and suffering do not appear to be unambiguously divided between reward for the good and suffering for the evil. So what determines this in the eyes of the Almighty? Why so often do we see that good people suffer and bad people are rewarded? Why do bad things happen to good people and good things happen to bad people has been the question rabbis, other clerics, philosophers and other thinkers have tried to understand at least since the time that the good brother Abel was slain by the murderous Cain. It has been the subject of countless books, lectures, sermons and discussions since time immemorial. We can only theorize. We cannot know for certain why the righteous suffer and the wicked prosper, at least not while we inhabit these bodies, what with all their needs, temptations and distractions.

Our faith teaches that this seemingly unjust reckoning is true and correct but for us to know for certain would necessitate knowing the mind of G-d. Ours is to accept that which happens to us and trust that G-d knows what He is doing and "Kol Mah D'avid Rachmana, L'tava Aavid." "Everything that G-d does with us, for us, and to us is for our own good," and that, as we read in the Psalms: ". . . the judgments of the Lord are true and righteous altogether" (Psalm 19:9.) G-d doesn't err.

In an attempt to shed light on the question and a bit of understanding of how suffering can prove to be the prerequisite to reward or blessing, we turn to the Talmud (Yoma 35) which tells the famous story of the sage Hillel.

Hillel was extremely indigent. It was winter and being determined in his pursuit of Torah study he climbed up to the roof of the study hall by the skylight, and then became so intensely involved with study, he didn't realize he had become frozen into the skylight. The next morning it was dark in the study room. Looking up, they saw a body. They brought him down and revived the poor Hillel.

As is well known, Hillel became one of our greatest Torah scholars. From Hillel's life we can rightfully see that Hillel's poverty was not a punishment, but a prelude, a preliminary condition which led to his becoming one of our greatest teachers and historical figures.

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Here is a little bit of Kabbalistic wisdom. A colleague has taught: "There are some souls that come to the earth for what is called a 'Tikun.' Their whole reason for being is to fix one or more imperfections in their character. A Tikun means that the soul has to undergo certain experiences in order to help it maintain a state of perfection. The soul achieves its tikun by being perfected through the experiences of its living on earth and/or by helping other people grow through their exposure to the experiences of that soul's living on earth."

*(Continued on page 7)*

(Continued from page 6)

Judaism sees life in this world as a preparation for the life in the World of Souls which is a much more desirable world than the physical one we live in. Many of the inexplicables of life in this world can be better understood if we realize and accept the truth of this concept which leads inevitably to the conclusion that the pain or suffering that one must undergo at times in this world to achieve greater perfection of the soul, as was the case with Hillel, is worth the eternal pleasure that the soul experiences here and in the hereafter.

Here is some scriptural guidance for growing more faith within one's soul in an attempt to more successfully navigate the troubled, stormy and unpredictable waters of life so many are presently experiencing.

**(Proverbs 3:5-8)**

**5.Trust in the Lord with all your heart, And lean not on your own understanding;**

**6.In all your ways acknowledge God, And God shall direct your paths.**

**7.Do not be wise in your own eyes; Fear the Lord and depart from evil.**

**8.It will be health to your flesh, And strength to your bones.**

I wish everyone a happy Purim, a joyous, zissen Pesach, good health and peace.

Rabbi G.M. Solomon

## Great Yiddish Expressions

*Dr. Yvette Alt Miller*

Yiddish, the traditional language of Eastern European Jews, is wonderfully expressive. Here are some great Yiddish sayings and expressions. Some are wise, some are humorous and some are both wise and humorous.

### ON BEING A MENSCH

Jews use a Yiddish word to express the notion of being a full, honorable human being: Mensch. Here are some classic Yiddish insights into what constitutes menschlichkeit (being a mensch)

**Az ich vel zayn vi er, ver vet zayn vi ich?** If I'm going to be like him, who will be like me?

This saying echoes the words of Rabbi Hillel: "If I am not for myself, who will be for me?" (Pirkei Avot 1:14)

**Vos m'iz geveynt af der yugent, azoy tut men af der elter.** The habits we develop in youth are what we follow in old age.

**Az der man iz tsu gut far der velt, iz er tsu shlecht farn vayb!** If a man is too good to the world, he could be too hard on his wife!

This classic Yiddish saying recognizes an elusive truth: it's easy to be kind to acquaintances and people outside our daily lives. It's more difficult to maintain kindness and patience for those with whom we have to live, cooperate and compromise.

**Az me muz, ken men.** If you have to, you can.

**ON BUSINESS** The Torah cautions us to be scrupulously honest and honorable in business, and contains numerous rules and laws ensuring principled behavior. Yiddish reflects this ethic, offering penetrating advice on business matters.

**Ehren is fil tei'erer far gelt!** Honor is dearer than money!

**Az me ken nit vi me vil, muz men vellen vi me ken.** If you can't do what you like, you must like what you can do.

**Mit gelt ken men nit shtoltsiren, me ken es laycht farliren!** Don't be boastful about money, it's easily lost.

**Far gelt bakumt men alts, nor keyn sechel nit.** Money buys everything except common sense.

**Di kats hot lib fish, nor zi vil di fis nit ayn-netsn.** The cat loves fish, but doesn't want to get her feet wet.

Sometimes you just have to wade in and put in the work to get what you want.

**Kinder un gelt is a shaine velt.** Children and money make a nice world.

### ON DETERMINATION

**Zog nisht keyn mol az du geyst dem letstn veg.** Don't ever say you're traveling your last road.

This saying comes from the "Partisan Song" by Hersh Glick, a Jewish partisan resistance fighter who was killed in 1944 at the age of 24. His Partisan Song became a rallying cry for Jews in the darkest days of the Holocaust and

(Continued from page 7)  
still inspires today.

### ON LOVE AND FAMILY

**Di liebe is zees, nor zi iz gut mit broyt.** Love is good, but it's good with bread.

You can't live on love.

**Chosen-kalah hobn glezerne oygn.** Bride and groom have glass eyes.

We are blind to the faults of those we love.

**Eygene, az zey veynen nit, farkrimen zey zich chotshbe.** Those who are close to you, even when they don't cry with you, at least they screw up their faces.

Nobody sympathizes with you quite like your loved ones.

**Kleine kinder lozn nit shloffen, grosse kinder lozn nit leben.** Little children don't let you sleep, big children don't let you live.

This echoes the advice of another common Yiddish saying: *Kleine kinder trogt men oif di hent, groisse kinder trogt men oifn kop.* Little children can be carried in one's arms, while bigger ones are a weight on your head!

### ON COMMON SENSE

"Seichel" in Yiddish means common sense. It is actually the Hebrew word for intelligence. In his autobiography *Songs My Mother Taught Me*, Marlon Brando uses the word "seichel" to sum up his view of the Jewish people as a whole: "There's a Yiddish word, seichel, that provides a key explaining the most profound aspect of Jewish culture. It means to pursue knowledge and to leave the word a better place than when you entered it...."

**Me varft nit aroys di umreyne vasser eyder me hot reynes.** You don't throw out the dirty water until you have a clean replacement.

**A nar geyt tsvey mol dort vu a kliger geyt nit keyn eyntsik mol.** A fool goes twice where a sensible person doesn't even go once.

**A mensch tracht un Got lacht.** Man plans and God laughs.

True wisdom means recognizing that not everything is in our control. Judaism urges us to focus on putting in our best efforts while realizing the outcome is the hands of the Almighty.

### ON CHARACTER

**Az Got zol voynen af der erd, voltn im di mentschen di fenster oysgeshlogn!** If God lived on earth, people would break His windows!

**Az der soyne falt, tor men zich nit freyen, ober me heybt im nit oyf!** When your enemy falls, you shouldn't gloat, but you don't have to pick him up either!

### CURSES (HUMOROUS)

**Zolst vaksen vi a tsiba'le, mit kop in d'rerd!** – You should grow like an onion, with your head in the ground!

**Zolst farlirn alle tseyner achuts eynem, un der zol dir vey ton!** – All your teeth should fall out except one, and that one should hurt!

**Ich hob dich azoi lib, az ich volt dir mayn toit nit gezshalevit.** I love you so much I would not even begrudge you my death.

**A zissen toyt zolstu hob'n – a trak mit t'sucker zol dich ibberforen!** May you have a sweet death; a truck filled with sugar should run you over.

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## KITES From Erma Bomback



"I see children as kites. You spend a lifetime trying to get them off the ground. You run with them until you're both breathless...they crash... they hit the rooftop...you patch and comfort, adjust and teach. You watch them lifted by the wind and assure them that they fly. Finally, they are airborne; they need more string and you keep letting it out. But with each twist of the ball of twine, there is a sadness that goes with the joy. The kite becomes more distant, and you know it won't be long before that beautiful creature will snap the lifeline that binds you together and will soar as it is meant to soar, free and alone. Only then do you know that you did your job well."



### Insightful Prayer

There is a famous story about a young shepherd boy. (Jewish stories are often about shepherds, probably because all the Jewish patriarchs, matriarchs and early kings were shepherds.)

One day, this boy was passing by a synagogue and heard people inside praying. He came inside to join them. The only problem was they were all praying from prayer books. The shepherd boy was essentially illiterate, though he did know how to say the letters of the Hebrew alphabet. Not knowing what else to do, he stood in the back of the synagogue and yelled out "Aleph! Bet! Gimmel!" until he finished the entire alphabet.

Two of the worshipers were so offended that they went over to the shepherd boy and were about to escort him outside, when the rabbi told them: "Stop! That boy's shouting was more precious than any other prayers said here today! His prayer went straight up to Heaven!"

The point of the story is that prayer counts when it comes from the heart. Any relationship is built on communication, and communication has to come from the heart. As King David said (Psalms 145:18), "God is close to all who call upon Him, to all who call sincerely." God yearns to give us the pleasure of connection. Indeed, the Talmud says that God made Sarah, Rivka and Rachel barren, so that they would turn to Him in prayer.

That is the "spirit" behind prayer. But what about Jewish law?

All of the prayers and blessings can be said in any language that a person understands, with one stipulation: If they are said in any language other than Hebrew, they must be understood. (O.C. 62, Biur Halacha). Implied is that if you pray in Hebrew, you don't need to understand what is being said. That is because Hebrew has a special strength, since each Hebrew word and letter contains deep mystical meaning, which is otherwise lost in translation.

The Great Assembly (4th century BCE, Land of Israel), were prophets who captured specific mystical secrets when choosing the language for the formalized prayers we have today. If we could truly understand the words of the "Amidah" ("Shemoneh Esrei"), we would see that everything is encapsulated in those words. This particular combination allows the supplicant to receive the goodness and direction that God is waiting to give him. (Rabbi Moshe Chaim Luzatto - Way of God 4:5:1)

Nevertheless, there is still personal prayer, which can be said at any time, in any place (except for a bathroom or other unclean area), and in any language. Even if you were plunged in the depths of depression, lying in bed, not wanting to see a person in the world, even if you only mumbled three words, "God send help," God listens to you.

If you want something to help get you started, here's an opening line that's sure to work: Dear God, Give me the courage to let go and let you in. I know you love me. And with your help, I will find all the purpose, joy, and happiness You want me to have.

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### Dispelling the Myth that Israel Is the Largest Beneficiary of U.S. Military Aid

- Hillel Frisch (Begin-Sadat Center for Strategic Studies-Bar-Ilan University)

\*Countless articles discrediting Israel note that Israel receives the bulk of U.S. military aid. But the numerical figure of \$3.1 billion, while reflecting official direct military aid, is almost meaningless compared to the real costs of U.S. military aid abroad.

\*There are 150,500 American troops stationed in 70 countries that cost the American taxpayer an annual \$85-100 billion, according to David Vine, a professor at American University and author of a book on the subject. Once the real costs are calculated:

\*The largest aid recipient is Japan, where 48,828 U.S. military personnel are stationed at a cost of \$27 billion.

\*Germany, with 37,704 U.S. troops, receives aid equivalent to \$21 billion; South Korea, with 27,553 U.S. troops, receives \$15 billion; and Italy receives at least \$6 billion.

\*Kuwait and Bahrain, whose American bases are home to over 5,000 U.S. military personnel apiece, receive military aid almost equal to what Israel receives.

\*U.S. air and naval forces constantly patrol the Northern, Baltic, and China Seas to protect American allies in Europe and in the Pacific - at American expense.

\*By contrast, no U.S. plane has ever flown to protect Israel's airspace. No U.S. Navy ship patrols to protect Israel's coast. And while in many countries U.S. troops act as a vulnerable trip-wire, no U.S. military personnel are put at risk to ensure Israel's safety.

\*Moreover, 74% of military aid to Israel is spent on American arms, equipment, and services. Under the recently signed Memorandum of Understanding, that figure will be changed to 100%.

(The writer is a professor of political and Middle East studies at Bar-Ilan University and a senior research associate at its BESA Center.)




## MARCH CALENDAR

## APRIL CALENDAR

ADDRESS PAGE










# MARCH 2017

## ADAR-NISAN, 5777

SUN	MON	TUE	WED	THU	FRI	SAT
		<div> On-going  Low-impact  Chair Exercise  Tuesdays  11 to Noon </div>	1 Adar	2 4	3 5  5:31	4 6 Terumah  Ends .6:41
5 7	6 8	7 9	8 Rabbi's Class "Jewish Women who made History" 10:30	9 11 Fast of Esther	10 12  5:38 	11 Tetzaveh/ Zachor Ends 6:48 Erev Purim Maariv- Megilla 7:15
12 Purim Shacharit Megilla, 8:30am Breakfast	13 15 Shushan Purim	14 16	15 Rabbi's Class "Jewish Women who made History" 10:30	16 18	17 19   6:46	18 20 KiTisa/Parah  Ends: 7:56
19 21	20 22	21 23	22 Rabbi's Class "Jewish Women who made History" 10:30	23 Sisterhood Book Club "The Nightingale" 10:30 AM	24 26   6:53	25 27 Vayeikhel/ Pikudei  Ends 8:03
26 28	27 29	28 Nisan 1 Rosh Chodesh	29 Rabbi's Class "Jewish Women who made History" 10:30	30 3	31 4   7:01	

# APRIL, 2017

## NISAN-IYAR, 5777

SUN	MON	TUE	WED	THU	FRI	SAT
					Mar.31 Nisan 4   7:01	1 Nisan 5  Vayikra  Ends 8:11
2 6	3 7	4 8	5 9	6 10	7 11   7:08	8 Nisan 12  Tzav  Ends 8:18
9 13	10 14 Fast of First Born Erev Pesach  7:11 First Seder	11 15 1st Day of Pesach  8:21 Second Seder	12 16 2nd Day of Pesach Ends 8:22	13 17 3rd Day of Pesach	14 18 4th Day of Pesach  7:15	15 Nisan 19  5th Day of Pesach  Ends 8:25
16 20 6th Day of Pesach  7:18	17 21 7th Day of Pesach Services 9:00 AM  8:28	18 22 8th Day of Pesach Services 9:00 Yizkor 10:45 Ends 8:29	19 23	20 24	21 25   7:23	22 Nisan 26  Shemini  Ends 8:33
23 Yom Hashoah Kew Gardens Hills JC at 2 pm 30 Iyar 4	24 28	25 29	26 30 Rosh Chodesh	27 Iyar 1 Rosh Chodesh Sisterhood Book Club "The Fall of Marigolds" 10:30	28 2   7:30	29 Iyar 3  Tazria/M'tzora  Ends: 8:40



## **Flushing Fresh Meadows Jewish Center**

193-10 Peck Avenue

Fresh Meadows NY 11365

Lecture on Alzheimer's Disease

Sponsored by **CaringKind**

**When: Sunday March 26, 2017**

**Topic of Discussion:** Understanding Dementia

From 10:30am to 12noon

Luncheon 12noon

**Speaker:** Cheshire Shanker, LMSW, MEd

## **The Heart of Alzheimer's Caregiving**

The presentation will provide information about Alzheimer's disease and other types of dementia, including warning signs, diagnoses, resources and services that are available, at no charge from **CaringKind**.

**Admission for Program & Luncheon: \$ 5:00 per person**



**HOPE**

