



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

THE BULLETIN

Nov.-Dec., 2017
Vol.16. No.4

Tishri/Cheshvan
Rabbi Gerald M. Solomon
Cantor Aaron Katz



Coming Events

Thursday, Nov. 2

Sisterhood Luncheon and Program
Time: 12:00 Noon
Cost: \$10.00 per person at the door.

Thursday, Nov. 16

The Book Club will be showing a film based on the book "A Man Called Ove" by Fredrik Backman.
The film will be shown promptly at 10:30AM. Pizza will be served.
For Non-Book Club Members there will be a charge of \$5 per person for the pizza.

Thursday, Dec. 14

Join us for our Annual Hannukah Party. Enjoy a delicious Buffet Luncheon with Latkes and other goodies. Watch a beautiful live performance by a professional entertainer.
Cost: \$30 per person
Time: 12:30PM

Thursday, Dec. 21

The Book Club will review the book "The Rainbow Comes and Goes" by Anderson Cooper

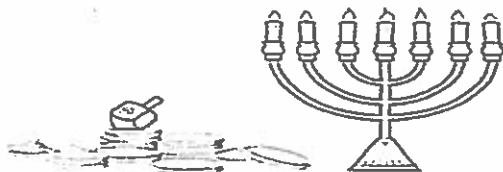
SCHEDULE OF SERVICES FOR NOVEMBER AND DECEMBER 2017

Friday, Nov. 3
 Mincha/Maariv.....5:30PM
 Candle Lighting Time.....5:30PM
Saturday, Nov. 4
 Parashat Vayeira
 Shabbat Services.....9:00AM
 Kristallnacht Commeration.....11:00AM
 Shabbat Ends.....6:30PM

Friday, Nov. 10
 Mincha/Maariv.....4:15PM
 Candle Lighting Time.....4:23PM
Saturday, Nov. 11
 Parashat Chayei Sarah
 Shabbat Services.....9:00AM
 Shabbat Ends.....5:31PM

Friday, Nov. 17
 Mincha/Maariv.....4:15PM
 Candle Lighting Time.....4:17PM
Saturday, Nov. 18
 Parashat Toldot
 Shabbat Mevarchim Services.....9:00AM
 Shabbat Ends.....5:25PM

Friday, Nov. 24
 Mincha/Maariv.....4:00PM
 Candle Lighting Time.....4:13PM
Saturday, Nov. 25
 Parashat Vayeitzei
 Shabbat Services.....9:00AM
 Shabbat Ends.....5:21PM



Friday, Dec. 1.
 Mincha/Maariv.....4:00PM
 Candle Lighting Time.....4:10PM
Saturday, Dec. 2
 Parashat Vayishlach
 Shabbat Services.....9:00AM
 Shabbat Ends.....5:18PM

Friday, Dec. 8
 Mincha/Maariv.....4:00PM
 Candle Lighting Time.....4:09PM
Saturday, Dec. 9
 Parashat Vayeishev
 Shabbat Services.....9:00AM
 Shabbat Ends.....5:18PM

CHANNUKAH EVE -FIRST CANDLE -DEC. 12th
Friday, Dec. 15
 Mincha/Maariv.....3:45PM
 Candle Lighting Time.....4:10PM
Saturday, Dec. 16
 Parashat Mikeitz
 4th Day Channukah
 Shabbat Mevarchim Services.....9:00AM
 Shabbat Ends.....5:19PM

Friday, Dec. 22
 Mincha/Maariv.....4:00PM
 Candle Lighting Time.....4:13PM
Saturday, Dec. 23
 Parashat Vayigash
 Shabbat Services.....9:00AM
 Shabbat Ends.....5:22PM

Friday, Dec. 29
 Mincha/Maariv.....4:15PM
 Candle Lighting Time.....4:18PM
Saturday, Dec. 30
 Parashat Vaaychi
 Shabbat Services.....9:00AM
 Shabbat Ends.....5:27PM



**ATTENTION
 SNOWBIRDS**

Please don't forget to call the office to let them know when you are leaving for Florida so that you can continue to receive our mailings.

**DON'T
 FORGET**



Daylight Savings Time
 ends on
 Sunday, November 5th



Mazal Tov

To: Ben Singer on the occasion of his granddaughter Rachel Hia's marriage to Avie Hill. Also, Ben's two granddaughters Rachel Hill and Ruth Hai made the Dean's List at Queens College.

To: Janet Pearlmuter on her daughter Debra's wedding to Herschel Weinstein.

To: Eleanor Frommer on her granddaughter Dana's marriage to Peter Volpe.

Thank You

To: Michael and Judy Krutoy, who on Saturday, September 16th sponsored a Rosh Hashanna Kiddish.

To: Stuart Cohen, The Cohen Family, Michael Krutoy, David Nagan and Lois Shenker for sponsoring lunches on Friday, October 13 and Saturday, October 14, to celebrate Simcha Torah.

Condolences

To: Lee & Irma Jampol, Mark Jampol, Robert Jampol & Dahlia Rudavsky and the rest of the family of Dr. Morris Jampol who passed away as a result of an automobile accident.

To: Lynda and Diane Morganroth, daughters of Blanche Morganroth, a long time member of Flushing Jewish Center and a member of Flushing-Fresh Meadows Jewish Center.

Our Annual Break-Fast

On Saturday night, September 30, 2017 after Nielah, about 67 people adjourned to the Smorgasbord Room to break our fast together. It was so wonderful to be with our fellow members and being together as a huge family was really a very gratifying experience. There was plenty of food and drinks. Delicious food was provided through the efforts of our members Paul, Sue & Steven Dunaisky as well as Kim and Matilda Cohen, also to Vincent and Howard .

New Members

Welcome to Rhoda Finkelstein (formerly) of Bayside Jewish Center).

Welcome to Marilyn Weisel.

Get Well Soon

To: Rosalie Weiner, we wish her a speedy recovery.

Todah Rabbah

Thank you to all those who helped make our High Holy Day Services the dignified and meaningful experiences they were. Thank you to Stuart Cohen for setting up the honors and aliyot.

Thank you to our Gabbaim David End, Stuart Cohen and David Nagan for implementing the honors and aliyot at the services as well as overseeing the reading of the Torahs and offering the appropriate "Mi Sh'berach" prayers. Thank you also to David End for his renditions of Pesukei D'zimrah at the services. Thank you to all our participants. Yashar Ko-ach!!

Sisterhood

Hannukah Luncheon

Come celebrate Hannukah with us on Thursday, December 14, at 12:30PM
A Buffet Luncheon will be served followed by a professional entertainer

WATCH OUT FOR THE FLYER





Sisterhood News

It is always good to get together with our Sisterhood and Synagogue friends.

The Keep-In-Touch luncheon at Annie Chan's in August was a great way to gather with friends and enjoy a good meal together. Thank you to Matilda Cohen for making sure that everything went smoothly.

We were again together to worship with our Synagogue family during the High Holidays.

Then during Hol HaMoed Succoth we enjoyed being with our friends to lunch in the beautiful Synagogue Succah. Even though it rained on the first day we still enjoyed the camaraderie, the food and the music. Thank you to Rabbi Solomon and to Cantor Katz for making the afternoons so enjoyable. Thank you to Matilda Cohen for all her efforts in preparing the meals.

On December 14th we are planning a wonderful party to celebrate Hannukah. Watch for the flyer and be a part of the celebration.

The Book club will be meeting on November 16th. Before we discuss the book, "A Man Called Ove" by Fredrik Backman, we will be showing the film promptly at 10:30 AM, have a light pizza lunch followed by a discussion of the book and the movie. All are welcome. Free for book club members. \$5.00 for all others.

The December book club meeting is on December 21st. when the book to be reviewed is "The Rainbow Comes and Goes" by Anderson Cooper.

Tuesday morning chair exercise class is continuing at 11 AM each week.

Call the Synagogue office if you want a card sent for condolence, get well, mazel tov or any other occasion. Proceeds go to the Jewish Theological Seminary.

Best Wishes for a good winter to all the Snowbirds who will be leaving soon.

Marilyn Brown and Joan Levine, Sisterhood Co-Presidents

" The Simcha Cake Project"

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

The following was announced at the November 2, 2017 Sisterhood Meeting

Anita Bernstein
Matilda Cohen
Joan Levine
Judy Levy
Lois Shenker
Sandra Schwadron
Anita Seelig

Marilyn Brown
Lynne Kirby
Rochelle Mendelow

Bette Glasser
Joyce Warshowsky
Sandra Godnick
Pearl Rosenthal
Katie Goldberg
Marilyn Feinstein
Hadassah Miles
Inge Berger
Jackie Neus
Leona Goodman
Marcia Blank
Ruth Lasky
Fran Goldstein
Kate Newman
Janet Pearlmutter
Momma Eleanor Frommer

Goldy Kerstman

Speedy recover to Rosalie Weiner
Happy Hannukah
Wishes for R'fuah Shlaymah to Rosalie Weiner
Wishes Rosalie Weiner a speedy recovery
Happy Thanksgiving
Get well wishes to Rosalie Weiner
A speedy recovery to Rosalie Weiner
Happy year to Rochelle Mendelow
Good health to all
I'm grateful my first test came out negative
Get well Rosalie
Damn the terrorists, Bless New York City
A healthy winter to all. Get well wishes to Rosalie
Best wishes to Rosalie Weiner for a speedy recovery
Happy Thanksgiving to everyone
Good health to Rosalie
Happy 90th birthday to Byron Dresner
In honor of my Grand-children
For Son's birthday
A good winter to everyone
May peaceful times be in store
Happy 23rd birthday to granddaughter Hannah Goodman
Thankful for a safe return home
Good health to all
Good winter to all
Good health to all
Daughter Debra's wedding to Herschel Weinstein
Mazel tov to Granddaughter Dana and husband Peter Volpe on their
amazing, gorgeous wedding
Wedding of Dana & Peter Volpe, gorgeous from beginning to end



Our Annual Shirathon



Todah Rabbah

A massive undertaking such as our Shirathon takes great effort and expertise to make it the success that it was. We appreciate our synagogue leadership's support in advancing the concept and allowing it to come to fruition.

However, behind the scenes the silent workers should be thanked for their untiring dedication to the event. Thank you to Zach Levine, Sandra Schwadron and Stuart Cohen for their work in publicizing the event. Matilda Cohen and our Secretary Marcia Federman for the lovely program booklet.

Thank you to our custodial staff, Vincent and Howard, as well as Lois Shenker and Matilda Cohen for setting up the refreshments.

We also extend our appreciation to all those who participated in giving their musical talents and to their respective synagogues for their cooperation and support of this memorable occasion. Many favorable comments and compliments were received. Thank you to all those who helped make our Shirathon 7 on October 22nd the best one yet.



In the Trenches: Kristallnacht: We Remember

On November 9 and 10, we mark the seventieth 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 in cold blood. And tens of thousands of Jews were arrested and deported to Buchenwald, Dachau, and other coarrested and deported to Buchenwald, Dachau, and other concentration camps.

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 Second World War 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 Germany 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 Adolf 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.



Rabbi's Message

WHY I SHOULD GO TO FRIDAY NIGHT SHABBAT SERVICES HOW TO OBSERVE SHABBAT AT HOME

The ultimate purpose of prayer, generally speaking, is to establish and, if done habitually, maintain a relationship with God, Who formed you, loves you, cares about you and seeks a relationship with you. True prayer involves not merely saying the words but directing one's heart and mind to God with those heartfelt words of the prayer service. In this regard, the Friday night Shabbat Service is, not unlike other prayer services which we attend.

The Friday night Shabbat Service is special, however, because the Sabbath is the special day of the week for us and for God. It is the holiest day of our week, a day especially designed by God for communing with and praying to God. We can be assured that God is especially attuned to our prayers on the Shabbat which, of course begins on Friday evening, making Friday evening a very holy time, holier than any other evening of the average week. Attendance at Friday Evening Services in our synagogue as in other Traditional synagogues is therefore regarded as an optimum time for Jews to pray. May we never miss out on this dynamic and God given spiritual force in our lives.

Six days a week we work, eat, sleep, exercise . . . and we also pray. Then, on the seventh, we pause to reconnect with the Creator. Now prayer is not just another item on the task list; it's part of the day's definition. Without the pressures and distractions of the workweek, we become more contemplative and focused—just the state required for real prayer.

The membership of our synagogue is in need of rediscovering the beauty and importance of Friday Evening Services in their lives. This understanding will come only through making the effort to attend on a regular basis over a period of time. Both men and women are encouraged to make that effort. All questions will be answered and guidance will be provided for all who seek help in learning and understanding more about the Friday Evening Service. You are hereby encouraged to help yourselves and your synagogue to maintain and perpetuate this integral part of synagogue life as well as this integral part of our lives as Jews. I am sure, the Almighty will be very pleased.

Greeting the Shabbat

As evening descends, we greet the holy day with Kabbalat Shabbat ("Welcoming the Shabbat"). In our congregation as well as other traditional congregations, this service starts with six psalms (representing the six days of the week), followed by a deeply mystical song to joyously welcome the Shabbat Queen, Lechah Dodi. This is followed by another two psalms that relate to Shabbat. Next comes either a selection from the Zohar that discusses the mystical dynamics of Shabbat's entry, or the recitation of a chapter of the Mishnah comprising some basic Shabbat laws—depending on custom.

Kabbalat Shabbat is followed by the standard evening service, adapted to the spirit of the day, including the Shabbat Amidah. After this, the congregation chants the biblical verses about G d creating the world in six days and resting on Shabbat. This is followed by a brief Shabbat prayer,, and the service concludes with the Aleinu hymn.

Something you will likely notice: The weekday Amidah comprises nineteen blessings; the Shabbat Amidah, only seven. The thirteen middle blessings beseeching G d for our needs would conflict with the tranquility of Shabbat, so we replace them with one blessing proclaiming the holiness of the Shabbat and thanking G d for this precious gift.

The key to a meaningful Shabbat experience is that it shouldn't feel just like "any other day." Rather, we want to create a special mood. This means getting dressed up in our nicest clothes, buying and preparing our favorite foods, and setting aside uninterrupted time to reflect and appreciate what our lives are really all about.

How do we break loose from the whirling weekday pattern and get into a "Shabbat-state-of-mind"? The key is to remove outside distractions. If you're just beginning, try going through all of Friday night with no canned entertainment: no TV, no radio, no movies. If you're really brave, no telephone either! This helps pull us out of the regular weekday cycle, and propel us into "The Shabbat Dimension."

Here are the basic steps of making Friday night Shabbat.

1) **Candle Lighting.** The image of a Jewish woman kindling her Sabbath candles is a timeless symbol of Judaism. Eighteen minutes before sunset, we light the candles, inviting peace and harmony into the home, infusing the atmosphere with physical and spiritual light.

Candle lighting brings peace, warmth and a special Shabbat glow into the home. Light candles before sunset – check the synagogue bulletin for the time. You usually can pick up a box of white Shabbat candles at any supermarket. You only need to light one, though the custom is to light two.

2) **Evening Services.** The melodies of the prayers for Kabbalah Sabbath welcome the Sabbath with deep reverence and joy. Dancing often has broken out in some synagogues and homes as Jews embrace the spirit of closeness with fellow Jews in a day of rest, sanctity, good food, and song.

3) **Shalom Aleichem.** Once gathered at the beautiful Sabbath table, we sing "Shalom Aleichem." This song greets the angels that escort a person home from synagogue, as we seek their "blessing" for a good Sabbath.

4) **Eishet Chayil.** There are many levels of meaning to this beautiful song that praises the Jewish woman who is accomplished and cares for her family, is kind to the poor and needy, and is God-fearing. Shabbat is also compared to a bride or queen, so the song is also in praise of Shabbat.

5) **Blessing the Children.** Right before Kiddush, many parents bless each of their children to walk in health and strength on the path of our holy ancestors.

6) **Kiddush.** Everyone stands as the leader cradles a full cup of wine or grape juice, to sanctify the Sabbath by remembering that "in six days, God created the heaven and the earth -- and on Shabbat He rested."

Our week is filled with work and creation, but Shabbat is the day of rest and reflection. "Kiddush" literally means to make a distinction, to elevate something physical and make it spiritual. By reciting Kiddush, we elevate not only the cup of wine, but the very day of Shabbat itself.

7) **Hand washing.** We wash our hands in order to purify ourselves before we break bread. First remove all rings and coverings as the water must cover your hands completely, and then say the blessing.

8) **Ha-Motzi.** Two challahs are placed on plate or board, covered with a decorative cloth, and set on the table. The two loaves commemorate the double portion of manna which fell from the heavens each Friday while the Jews were in the desert. After the blessing, the leader cuts the challah for everyone and serves. We place salt on the bread because salt is a preservative, symbolizing that this meal is no longer merely a transitory experience, but a moment that will last for eternity.

9) **Festive Meal.** A traditional Friday night dinner usually includes several courses: fish, soup, entrée and dessert. This is a time to enjoy each other's company while partaking in the delicious Shabbat food. Each family or circle of friends creates their own Friday night traditions that include Shabbat songs, words of Torah, stories for children, and time for the children to share what they learned in school about the week's Torah portion. In some homes, people go around the table to share what they are grateful for, or to tell a small miracle story.

10) **D'var Torah.** Literally "a word of Torah," the D'var Torah is what really separates the Shabbat table from any other "fun dinner party." Choose a topic that's deep and relevant, and discuss it together.

11) **Songs.** We may remember a few favorite songs from the days of Cheder, Hebrew school or summer camp. The mystics say that "song is the expression of an excited soul." Song will relax you and propel you into the Shabbat experience. Besides, if there are any children around, they'll love it. And don't worry if you can't follow the words -- it's the melody and rhythm that will give you the greatest lift.

12) **Grace After Meals.** After the scrumptious Sabbath meal, we thank God by reciting the Grace After Meals. There is a tradition to prepare for the blessing by rinsing our fingertips with water, called Mayim Acharonim, which is usually passed around the table. *(Parts adapted from Aish.com)*

Please observe what you can! Enjoy!

Shabbat Shalom!

With love,

Rabbi G.M. Solomon

Chanukah

Under Syrian Rule

It was in the time of the Second Temple in Jerusalem, nearly twenty-two centuries ago, that the events took place which we commemorate each year at Chanukah time. The Jewish people had returned to the Land of Israel from the Babylonian Exile, and had rebuilt the Holy Temple. But they remained subject to the domination of imperial powers, first, the Persian Empire, then later, the conquering armies of Alexander the Great. Upon the death of Alexander, his vast kingdom was divided among his generals. After a power struggle which engulfed all the nations of the Middle East, Israel found itself under the sway of the Seleucid Dynasty, Greek kings who reigned from Syria.

Alexander Bows to the High Priest

The Talmud relates that when Alexander the Great and his conquering legions advanced upon Jerusalem, they were met by a delegation of elders, led by the high Priest Shimon HaTzaddik. When Alexander saw Shimon approaching, he dismounted and prostrated himself before the Jewish Sage. To his astonished men, Alexander explained that each time he went into battle, he would see a vision in the likeness of this High Priest leading his troops to victory. In gratitude, and out of profound respect for the spiritual power of the Jews, Alexander was a kind and generous ruler. He canceled the Jewish taxes during Sabbatical years, and even offered animals to be sacrificed on his behalf in the Temple. Unfortunately, history would show that Alexander's heirs failed to sustain his benevolence.

The "Madman"

Though at first, the rule of the Seleucids was rather benign, there soon arose a new king, Antiochus IV, who was to wage a bloody war upon the Jews, a war which would threaten not just their physical lives, but also their very spiritual existence. Over the years of Greek domination, many Jews had begun to embrace the Greek culture and its hedonistic, pagan way of life. These Jewish Hellenists became willing pawns in Antiochus's scheme to obliterate every trace of the Jewish religion. The Holy Temple was invaded, desecrated, and looted of all its treasures. Vast numbers of innocent people were massacred, and the survivors were heavily taxed. Antiochus placed an idol of Zeus on the holy altar, and forced the Jews to bow before it under penalty of death. And he forbade the Jewish people to observe their most sacred traditions, such as the Sabbath and the rite of circumcision. Antiochus went so far as to proclaim himself a god, taking the name "Antiochus Epiphanies" - the Divine. But even his own followers mocked him as "Antiochus Epimanes" - the madman.

Jason and Menelaus

His Hebrew name was Joshua. But he changed his name, as did many among the Hellenists, to Jason. And he offered King Antiochus a generous bribe to depose the High Priest and appoint him to the coveted position. It was the beginning of the end to the integrity of the Temple Priesthood. The "High Priest" Jason erected a gymnasium near the Temple, and proceeded to corrupt his fellow Jews with pagan customs and licentious behavior. But before long, another Hellenized Jew, Menelaus, beat Jason at his own game and bought the High Priesthood with an even bigger bribe, financed with the golden vessels pilfered from the Temple. Jason then amassed an army and attacked Menelaus in the Holy City, massacring many of his own countrymen. Antiochus interpreted this civil squabble as a revolt against his throne, and sent his armies into Jerusalem, plundering the Temple and murdering tens of thousands of Jews. It was neither the first time, nor the last, that assimilation and strife brought calamity upon the Jewish people.

The Turning Point

In every city and town, altars were erected with statues of the Greek gods and goddesses. Soldiers rounded up the Jews and forcibly compelled them to make offerings, and to engage in other immoral acts customary to the Greeks. As Antiochus's troops tightened their grip on the nation, the Jews seemed incapable of resistance. It was in the small village of Modin, a few miles east of Jerusalem, that a single act of heroism turned the tide of Israel's struggle, and altered her destiny for all time. Mattityahu, patriarch of the priestly Hasmonean clan, stepped forward to challenge the Greek soldiers and those who acquiesced to their demands. Backed by his five sons, he attacked the troops, slew the idolaters, and destroyed the idols. With a cry of "All who are with G-d, follow me!" he and a courageous circle of partisans retreated to the hills, where they gathered forces to overthrow the oppression of Antiochus and his collaborators.

Guerrilla Warfare

The army of Mattityahu, now under the command of his son Yehuda Maccabee, grew daily in numbers and in strength. With the Biblical slogan, "Who is like You among the mighty ones, O G-d?" emblazoned on their shields, they would swoop down upon the Syrian troops under cover of darkness and scatter the oppressors, then return to their encampments in the hills. Only six thousand strong, they defeated a heavily armed battalion of forty-seven thousand Syrians. Enraged, Antiochus sent an even larger army against them, and in the miraculous, decisive battle at Bet Tzur, the Jewish forces emerged victorious. From there, they proceeded on to Jerusalem, where they liberated the city and reclaimed the Holy Temple. They cleared the Sanctuary of the idols, rebuilt the altar, and prepared to resume the Divine Service. A central part of the daily service in the Temple was the kindling of the brilliant lights of the menorah. Now, with the Temple about to be re-dedicated, only one small cruse of the pure, sacred olive oil was found. It was only one day's supply, and they knew it would take more than a week for the special process required to prepare more oil. Undaunted, in joy and thanksgiving, the Maccabees lit the lamps of the menorah with the small amount of oil, and dedicated the Holy Temple anew. And miraculously, as if in confirmation of the power of their faith, the oil did not burn out, and the flames shone brightly for eight full days. The following year, our Sages officially proclaimed the festival of Chanukah as a celebration lasting eight days, in perpetual commemoration of this victory over religious persecution.

XXXXXXXXXXXXXXXX

Lighting the Channukah Candles

(Channukah Begins on the Evening of December 12th)

On the first night of Channukah, put one candle on the right side of your Menorah and say these blessings before lighting it. Light the Menorah before lighting Shabbat candles on Erev Shabbat.

1. **Barukh atah Adonai, elohenu melekh ha'olam, asher kidshanu bemitsvotav, vetsivanu lehadlik ner shel Channukah, Blessed are You, L-rd our G-d, King of thr Universe, Who has sanctified us through His commandments, and commanded us to kindle the Channukah light.**

2: **Barukh atah Adonai elohenu melekh ha'olam, she'asah nisim la'avotenu bayamin habem bazman hazeh. Blessed are You, L-rd our G-d, Who performed miracles for our ancestors in those days, at this time.**

On the first night only we add:

3: **Barukh atah Adonai, elohenu melekh ha'olam, shehekheyanu vekiyemanu, vehigi'anu lazman hazeh. Blessed are you, L-rd our G-d, Who has kept us in life, and sustained us and brought us to 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 Menorah is done at home, at nightfall or when the family has gathered. Some people put the Menorah 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 is added to the Birkat HaMazon - the blessing after the meal.

Other Customs

In addition to the beautiful ritual of kindling the Chanukah lights, there are many other customs to help celebrate this fun-filled holiday. Foods such as latkes and doughnuts remind us of the oil of the miracle, games and songs help express our joy and gratitude, and stories help explain the different aspects of the holiday.

Oily Foods!

The featured ingredient in all classic Chanukah foods is oil. The oily cuisine remind us of the single small cruse of ritually pure oil that miraculously burned for eight days. One of the most popular dishes among Ashkenazic Jews is Latkes or Levivot - potato pancakes made from grated potatoes mixed with eggs, onions, and flour, and fried in vegetable oil. Good latkes are crispy on the outside yet soft inside. They are usually served with applesauce or sour cream. In Israel, Sufganiyot are the most popular Chanukah treat. Sufganiyot are jelly or custard filled doughnuts. The doughnuts are fried in oil and served hot, sprinkled with powdered sugar.

S'vivos Sov Sov Sov!

S'vivos is the Hebrew name for dreidel, the popular Chanukah game. What's a dreidel, you ask? A dreidel is a four-sided spinning top with a Hebrew letter on each side - Nun, Gimmel, Heh and Shin. Outside of Israel, the letters stand for Nes Gadol Hayah Sham - "A Great Miracle Happened There." In the Land of Israel, a Pey is in place of the Shin, meaning Nes Gadol Hayah Po - "A Great Miracle Happened Here". The letters also (conveniently) stand for the Yiddish words Nit ("nothing"), Gantz ("all"), Halb ("half") and Shtell ("put"), which tell us how the game is played.

The game begins by each player taking a supply of pennies, nuts or chocolate "gelt" and contributing some into the "pot". Each player in turn spins the dreidel. When the dreidel stops, the letter facing up determines what you need to do. If it lands on Nun, "nothing" happens. If it lands on Gimmel - you "get" everything in the pot (and then each player contributes more). If the dreidel lands on the Heh - then "Half" is taken from the pot. If it lands on Shin or Pey, - you "Put" something into the pot.

How did the dreidel come to be part of Chanukah? Although the four sided spinning top is actually a traditional European toy, legend has it that when Antiochus ruled over Israel and outlawed the study of Torah, many Jews defiantly continued to study, doing so in secret. In order to hide their true activity, they would keep a dreidel at hand. If they were found by Antiochus' troops, they would stop discussing Torah and pretend to play dreidel. With the dreidel as a tool of rebellion, the study of Torah was kept alive.

Ten Deadly Lies about Israel - Past and Present

Ambassador Ron Dermer

1. Israel is trying to change the status quo on the Temple Mount.

False. Israel stringently maintains the status quo on the Temple Mount. Last year some 3.5 million Muslims visited the Temple Mount alongside some 200,000 Christians and 12,000 Jews. Only Muslims are allowed to pray on the Mount, and non-Muslims may visit only at specified times, which have not changed. Though the Temple Mount is Judaism's holiest site—where Solomon built his Temple some 3,000 years ago—Israel will not allow a change in the status quo. The ones trying to change the status quo are Palestinians, who are violently trying to prevent Jews and Christians from even visiting a site holy to all three faiths.

2. Israel seeks to destroy al-Aqsa mosque.

False: Since reuniting Jerusalem in 1967, Israel has vigorously protected the holy sites of all faiths, including al-Aqsa. In the Middle East, where militant Islamists desecrate and destroy churches, synagogues, world heritage sites, as well as each other's mosques, Israel is the only guarantor of Jerusalem's holy places. Palestinians have been propagating the "al-Aqsa is in danger" myth since at least 1929, when the Palestinian icon, the Grand Mufti of Jerusalem Haj Amin al-Husseini, used it to inspire the massacre of Jews in Hebron and elsewhere. Nearly a century later, the mosque remains unharmed, but the lie persists.

3. A recent surge in settlement construction has caused the current wave of violence.

False. Annual construction in the settlements has substantially decreased over the past 15 years. Under Prime Minister Ehud Barak (2000), 5,000 new units were built in the settlements; under Prime Minister Ariel Sharon (2001-05) an average of 1,881; under Prime Minister Ehud Olmert (2005-08) 1,774. All three were hailed as peacemakers. What about under Prime Minister Benjamin Netanyahu (2009-15)? Just 1,554. Some surge. Under Prime Minister Ehud Barak (2000), 5,000 new units were built in the settlements; under Prime Minister Ariel Sharon (2001-05) an average of 1,881; under Prime Minister Ehud Olmert (2005-08) 1,774. All three were hailed as peacemakers. What about under Prime Minister Benjamin Netanyahu (2009-15)? Just 1,554. Some surge

4. President Abbas says that Israel "executed" the innocent Palestinian Ahmed Manasra.

False: Manasra is neither innocent nor dead. He stabbed a 13-year-old Jewish boy who was riding his bicycle. Manasra has been discharged from the same hospital where his victim continues to fight for his life.

5. Israel uses excessive force in dealing with terrorist attacks.

False: Using force to stop an attack by a gun, knife, cleaver or ax-wielding terrorist is legitimate self-defense. Israeli police officers are subject to strict rules that govern the use of deadly force, which is permitted only in life-threatening situations. How would the American public expect its police to respond to terrorists stabbing passersby as well as police officers?

6. The current violence is the result of stagnation in the peace process.

False: Israel experienced some of the worst terrorism in its history when the peace process was at its peak. The reason for Palestinian terrorism is neither progress nor stagnation in the peace process, but the desire of the terrorists to destroy Israel.

7. President Abbas is a voice of moderation

False: Abbas said on September 16 that he welcomes "every drop of blood spilled in Jerusalem." Abbas has not condemned a single one of the 30 terror attacks on Israelis over the past month. He and his Fatah movement continue to use the Web and the airwaves to incite the Palestinians to even more violence.

8. International action is required to enforce the status quo on the Temple Mount.

False. Israel enforces the status quo. The international community can help most effectively by telling the truth and affirming Israel's proven commitment to maintaining the status quo. It can also help by holding Abbas accountable for his mendacious rhetoric regarding the Temple Mount.

9. The reason the conflict and the violence persist is because the Palestinians don't have a state.

False: The Palestinians have repeatedly refused to accept a nation-state for themselves if it means accepting a nation-state for the Jewish people alongside it. In 1937, the Palestinians rejected the Peel Commission report that called for two states for two peoples; in 1947, they rejected the U.N. partition plan that did the same. In 2000 at Camp David and again in 2008 the Palestinians rejected new proposals that would have created a Palestinian state. The Palestinians rejected peace both before and after the creation of Israel, before Israel gained control of the territories in 1967 and after Israel vacated Gaza in 2005. The Palestinians have always been more concerned with destroying the Jewish state than with creating a state of their own. The core of the conflict remains the persistent refusal of the Palestinians to recognize the nation-state of the Jewish people in any borders.

10. Palestinian terrorism is the consequence of Palestinian frustration.

False: Palestinian terrorism is the product of incitement, which inculcates a culture of hatred and violence in successive generations. The biggest frustration of the terrorists is that they have failed to destroy Israel. They 'll continue to be frustrated.

(Ron Dermer is the current Israeli Ambassador to the United States)

***In our Mailbox***

Dear Rabbi Solomon

My name is Lynne Kirby and I am a member of the Sisterhood and the Book Club. I received the High Holiday Handbook that you sent and I want to say thank you

Rabbi, you brought the Jewish Religion to life for me, you made the High Holy Days real for me. I was born a Jew but my family never went to Temple.

I have always lit yahrzeit candles for the dead not knowing that candles (also are used) to begin or end a holiday. Rabbi Solomon, thank you for imparting so much knowledge to me in a way that was so easy to understand..I loved every word in that booklet and for the first time in many years I felt welcome to my faith.

Sincerely,
Lynne Kirby

Rabbi,

Your speech on Yom Kippur was very enlightening. It had a profound impact on me. I'm glad I was there to hear it. Thank you and have a great year.

Sincerely,
Brian Lada
(Eva Beckhardt's grandson)

Rabbi Solomon

Thanks so much for your support during the chapel service and the burial. Your eulogy was touching and well informed and the occasion had the right balance of solemnity and informality allowing everyone to have a say. The burial had clarity and dignity. Lots of Koach!

Bob Jampol and Dahlia Rudavsky
P.S. My father would have been honored.

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November 2017

Cheshvan/Kislev 5778

Sun	Mon	Tue	Wed	Thu	Fri	Sat
		On-Going Low-Impact Chair Exercise Class Tuesdays 11 to Noon	1 12 <i>Cheshvan</i> <i>Rabbi's Classes God, Jews & History</i>	2 13 <i>Sisterhood Luncheon & Program</i>	3 14  5:30PM	4 15 <i>Parashat Vayeira</i> <i>Kristallnacht Commemoration</i> <i>Ends: 6:38PM</i>
5 16 DAYLIGHT SAVINGS TIME ENDS	6 17	7 18	8 19 <i>Rabbi's Classes God, Jews & History</i>	9 20	10 21  4:23PM	11 22 <i>Parashat Chavei Sarah</i> <i>Ends: 5:31PM</i>
12 23	13 24	14 25	15 26 <i>Rabbi's Classes God, Jews & History</i>	16 27 <i>Book Club "A man Called Ove" 10:30AM</i>	17 28  4:17PM	18 29 <i>Parashat Toldot</i> <i>Ends: 5:25PM</i>
19 1 <i>Kislev</i> <i>Rosh Chodesh</i>	20 2	21 3	22 4	23 5 <i>Thanksgiving</i>	24 6  4:13PM	25 7 <i>Parashat Vayeitzei</i> <i>Ends: 5:21PM</i>
26 8	27 9	28 10	29 11	30 12		

December 2017

Kislev/Tevet 5778

Sun	Mon	Tue	Wed	Thu	Fri	Sat
					1 13 Kislev  4:10PM	2 14 Parashat Vayishlach <i>Ends: 5:18PM</i>
3 15	4 16	5 17	6 18	7 19	8 20  4:09PM	9 21 Parashat Vayeishev <i>Ends: 5:18PM</i>
10 22	11 23	12 24 Erev Chanukah <i>1 Candle</i>	13 25 <i>2 Candles</i>	14 26 Chanukah Luncheon 12:30PM 3 Candles	15 27 <i>4 Candles</i>  4:10PM	16 28 Parashat Mikeitz <i>Ends: 5:19PM</i> 5 Candles
17 29 <i>6 Candles</i>	18 30 <i>7 Candles</i>	19 1 Tevet <i>8 Candles</i>	20 2	21 3 Book Club "The Rainbow Comes and Goes"	22 4  4:13PM	23 5 Parashat Vayigash <i>Ends: 5:22PM</i>
24 6	25 7	26 8	27 9	28 10	29 11  4:18PM	30 12 Parashat Vaaychi <i>Ends: 5:27PM</i>
31 13						