



Flushing-Fresh Meadows Jewish Center
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THE BULLETIN

March-April, 2015
 Vol.13, No.5

Adar/Nisan, 5775
 Rabbi Gerald M. Solomon
 Cantor Aaron Katz

SCHEDULE OF SERVICES FOR MARCH

PURIM

Wednesday, March 4

Maariv and Megillah.....7:00P.M.

Thursday, March 5

Shacharit and Megillah.....7:00A.M.

Friday, March 6

Mincha/Maariv.....5:30P.M.

Candle Lighting Time.....5:34P.M.

Saturday, March 7

Parashat Ki Tissa - Shabbat Services.....9:00A.M.

Shabbat Ends.....6:44P.M.

Friday, March 13

Mincha/Maariv.....6:30P.M.

Candle Lighting Time.....6:42P.M.

Saturday, March 14

Parashiot Vayakhel-Pekudei/Parah

Shabbat Mevarchim services.....9:00A.M.

Shabbat Ends.....7:51P.M.

Friday, March 20

Mincha/Maariv-Erev Rosh Chodesh.....6:45P.M.

Candle Lighting Time.....6:49P.M.

Saturday, March 21

Parashat Vayikra/HaChodesh

Shabbat Rosh Chodesh Services9:00A.M.

Shabbat Ends.....7:59P.M.

Friday, March 27

Mincha/Maariv.....6:45P.M.

Candle Lighting Time.....6:57P.M.

Saturday, March 28

Parashat Tzav-Shabbat Hagadol Services.....9:00A.M.

Shabbat Ends.....8:06P.M.

IMPORTANT DATES



YOM HASHOAH
APRIL 15, 2015
HOLOCAUST MEMORIAL SERVICES
AT
HILLCREST JEWISH CENTER
6:30 P.M.



YOM HA'ATZMAUT
ISRAEL INDEPENDENCE DAY
APRIL 23, 2015

SCHEDULE OF SERVICES FOR APRIL

PASSOVER

Thursday, April 2

Search for Chametz.....After 8:15P.M.

Friday, April 3

Erev Pesach - Fast of the First Born Services.....7:00A.M.

Latest Time for Eating Chametz.....until 10:27A.M.

Latest Time for Annuling Chametz.....1:43A.M.

Candle Lighting

First Evening of Passover.....:04P.M.

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

Saturday, April 4

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

Saturday April 4

Candle Lighting - Second Evening of Passover.....8:13P.M.

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

Sunday, April 5

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

Festival Ends.....8:15P.M.

Thursday, April 9 - Seventh Evening of Passover

Mincha/Maariv7:00P.M.

Candle Lighting Time.....7:10P.M.

Friday, April 10

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

Friday, April 10

Eighth Evening of Passover

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

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

Saturday, April 11

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

Yizkor.....10:45A.M.

Festival Ends.....8:21P.M.

YOM HA-SHOAH

Wednesday, April 15

Mincha and Program at Hillcrest Jewish Center.....6:30 P.M.

Friday, April 17

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

Candle Lighting Time.....7:19P.M.

Saturday, April 18

Parashat Shemini - Shabbat Mevarchim Services.....9:00A.M.

Shabbat Ends.....8:28P.M.

Friday, April 24

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

Candle Lighting Time.....7:26P.M.

Saturday, April 25

Parashiot Tazria/Metzora - Shabbat Services.....9:00A.M.

Shabbat Ends.....8:35P.M.

CENTER NEWS

MAZEL TOV

Flora Margolin on the engagement of her daughter Karen to Stewart Meyer.

CONDOLENCES

To the family of our dear member **Sam Pearl**. Sam was a member of Flushing Jewish Center and when he joined with us at FFMJC became an important and regular attendee of the Friday Night Minyan. He is missed.

SISTERHOOD

SPRING will come soon and, with the warmth, the activities of the Sisterhood will continue. Come celebrate Spring and *Yom Ha'azmaut*, Israel Independence Day, and party with your Center family at our first meeting on Thursday, April 23rd, with a wonderful luncheon and entertainment. Watch for the flyer and get your reservations in promptly!

Although the book club tries to meet every month, this year the February discussion was cancelled and on March 26th the group will discuss "The Invention of Wings" by Sue Monk Kidd as well as the planned February book "Love and Treasure" by Ayelet Waldman.

Looking ahead to April 30th the book will be "The Museum of Extraordinary Things" by Alice Hoffman. Come join in...everybody is welcome.

If you have any suggestions of programs for Sisterhood meetings we would like to hear from you.

Wishing all our friends a Happy Passover

Best Regards to all of you in New York

from **Joan and Marilyn in Florida.**

SNOWBIRDS

Please remember to let the office know when you will be returning to New York to insure timely receipt of all mailings



RABBI'S MESSAGE THE PROPER SPIRIT OF THE PASSOVER SEDER HOW FREE DO YOU WANT TO BE?

I believe many of our people miss the point of the Seder. The seder is not a party. In fact it is supposed to be a more serious event than we care to acknowledge. We would like to think that it is a time for family togetherness in a festival atmosphere, where we exchange social pleasantries and recipes and get caught up on the latest family news; oh and yes, it is the occasion when we pay tribute to our humble beginnings in slavery, thanking G-d for our deliverance from that terrible plight--and it is all of this, but it is much more. The Seder, it seems cannot help but have a strong social dimension, but in fact, the seder needs to be understood for the purposes it was originally intended to achieve.

The seder is, in fact, a group psychotherapeutic experience. Psychotherapy is referred to as the "talking cure." In this experience talking plays a primary role, and in fact, we attend the seder to be healed and to renew our faith. We are to purge our souls from the anguish of our past and to cleanse ourselves from the mental chametz which we have been collecting since the last opportunity we had to do the same some six months earlier on Yom Kippur.

The talk, however, not unlike the words we spoke on Yom Kippur, must be directed. The conversation must pertain to the subject matter contained in the Haggadah. The seder is not a time for spontaneous conversation or idle chatter although those often are unavoidable for many. It is supposed to be purposeful talk, meaningful conversation with intelligent, informative, uplifting give and take. This is not to say that only the wise may participate. Not at all. The behaviorally challenged, the unsophisticated and even those who cannot formulate a question are welcome to participate. The statement in the Haggadah informs us that we are to talk a lot--Passover is a time for talking and discussing at great length. In fact, one sage points out that the word Pesach is actually a combination of two words-Peh- mouth and sach-converse. Pesach is a time to converse. Yes, it says *Kol Hamarbeh L'sapare... Haray Zeh Meshubach*. The one who increases his or her telling about the Exodus from Egypt, is considered praiseworthy--the more, the better. It is the only time during the year when excessive talk is not only condoned, but encouraged. This is of great psychological benefit.

Yes, we are bidden to relive the experience which also has great psychotherapeutic value to us. *Chayav Adam Lirot Et Atsmo K'eeloo Hu Yatzah MeMetsrayim*. Each person is obliged to see himself/herself as if they personally went out from Egypt. The seder rituals are to aid us in remembering and reliving in our attempt to deal with this trauma effectively. By becoming more sensitive to all of human suffering and by becoming more thankful for the freedoms we enjoy in our real lives, we will have gained greatly from the experience.

Many of the slaves who left Egypt physically, remained there psychologically. Taking 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 at the Seder: Are we enslaved to outdated notions regarding the ways in which we live our lives? Will we ever change our ways? Are our bodies here but our minds somewhere else? Is 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.

The fact that many of us take our freedom for granted also makes it hard to stay focused on celebrating our liberation. But maybe on a deeper level we really don't feel free. Maybe we don't really want to experience freedom? So we find it difficult to wholeheartedly celebrate a condition that we are not sure we want or can have anyway. Besides, in these times which witness a resurgence of anti-Semitism, we tend to secretly if not publicly ask: Will history repeat itself?

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 meanings. We want to free ourselves from fear, 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 we wish to continue to be enslaved to fear for the future or is the only thing we truly need to fear, fear itself? These questions need to be raised at the seder this year and the seder needs to be conducted properly to get the

answers we want, to get the direction we need in these threatening times.

Let us affirm our faith in the words of the Haggadah: "In every generation, they rise up to devour us, but the Holy One, Blessed be He, saves us from their hands." Those who seek to devour Israel will themselves be devoured.

The Haggadah tells it like it is: "Now we are slaves." We all need to confront the enslaved parts of ourselves with the hope that "next year we will be free."

Best wishes to all for a happy and healthy Passover and a zeesen Pesach,

Rabbi Gerald M. Solomon



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.

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

Removing Chametz

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.

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.

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.

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.

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.

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.

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.

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.

Foods Which May Not Be Used On Passover

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.

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 custom varies from one community to another.

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.

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.

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

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.

There are many families which maintain the tradition of additional restrictions to their Passover diet. Some do not eat

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 duty."

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.



UN'S JEWISH PROBLEM

How the UN mixes anti-Semitism, the Holocaust, and Israeli war crimes.

On January 22, 2015 the United Nations General Assembly held its first ever session dedicated to combating anti-Semitism.¹ On January 27 and 28, 2015 the UN marked the 70th anniversary of the liberation of Auschwitz Birkenau and the “International Day of Commemoration in Memory of the Victims of the Holocaust.”² On January 31, 2015, other divisions of the UN started gearing up to indict Israelis for war crimes as a consequence of defending themselves against a genocidal foe.³ Unfortunately, there is method in this madness.

The UN was founded in 1945 on the ashes of the Jewish people, and the motivation for the 1948 Universal Declaration of Human Rights acknowledged the debt in its preamble to the “barbarous acts which have outraged the conscience of mankind.” But for 70 years the primary organ of the UN representing all its member states, the General Assembly, never devoted a single meeting to the subject of anti-Semitism.

The General Assembly officially allocates days to “jazz” and “yoga,” but focusing the world’s collective energy on combating the world’s oldest hatred never made the list.

Over the years, there were focused reports to the UN Commission on Human Rights on Islamophobia and the “situation of Muslim and discrimination in matters of religion or belief” mentioning only “Islam”⁶ or Muslim victims, but not one resolution focusing on understanding and combating Jew hatred.

A Soviet-Arab cabal succeeded in deleting “anti-Semitism” from the draft of the 1965 convention on all forms of racial discrimination as a trade-off for omitting Zionism from the treaty’s list of racist offences.⁷ At the 1993 Vienna World Conference on Human Rights – the second of only two human rights world conferences in history – attempts to place “anti-Semitism” into the Vienna Declaration failed because it was deemed “too controversial.”⁸ A backroom effort in 2004 to adopt a focused General Assembly resolution on anti-Semitism never made it to the introduction phase after Germany and the European Union refused to confront Arab and Muslim opposition.⁹

In 1994, when for only the second time in 30 years “anti-Semitism” appeared in a resolution of the Commission on Human Rights, it had to get past a roll-call vote.¹⁰ After the word eked its way into a minor place on the UN scene, Arab and Islamic states stymied any possibility of serious focus on anti-Semitism – which continues to this day.

Sometimes “anti-Semitism” has been upstaged alphabetically by becoming discrimination against “Jewish communities” and inserting discrimination against “Arab communities” first.¹¹ Other times, the alphabet has been entirely ignored and “Islamophobia” placed first.¹² Sometimes, the list has been expanded to include variously “blacks,” “Negrophobia,” “Africans,” “people of African descent,” “people of Asian descent,” “Christianophobia,” “all religious communities,” “communities of indigenous people,” and “other communities.”¹³ On other occasions, the list has been challenged as too long, or thrown out altogether.¹⁴

While focusing on anti-Semitism has been studiously avoided, the subject of the Holocaust has served as the consolation prize. The 2004 closed-door defeat of a General Assembly resolution on anti-Semitism was followed by a 2005 resolution on the Holocaust.¹⁵ Indeed, three-quarters of the speakers at the January 22, 2015 Assembly event on anti-Semitism mentioned the Holocaust. The reason that there is less of an allergic reaction to the Holocaust than to anti-Semitism is manifest from another measurement. Less than one-fifth of the speakers at the same meeting mentioned Israel or connected the dots between hatred of individual Jews and of the Jewish state.

The United Nations does not want to deal with anti-Semitism because the organization would be exposed as the global platform for anti-Semitism. Despite the verbiage about the victims of the Holocaust and the Paris kosher market attack, the reality is that the foreign policy of the majority of nations today condones and even promotes anti-Semitism.

Don't Lecture, Listen to Europe's Jews

Editorial - Jewish Daily Forward - Feb. 19, 2015

First Paris, now Copenhagen. This annus horribilis for European Jews has become even more frightening, as the names of capital cities are now synonymous with anti-Semitic attacks creeping across the continent. We hesitate to ask, but — will the list grow?

Israeli officials, aggressively led by Prime Minister Benjamin Netanyahu, have a ready answer to this terror: European Jews should “come home” to Israel. To emphasize the point, the government approved on February 15 a \$46 million plan to absorb Jewish immigrants from France, Belgium and Ukraine. (This was just as the deadly attack on the Copenhagen synagogue was unfolding. No word on whether Danish Jews would also be included.)

From the perspective of a safe, powerful community in the Diaspora — that is, here in America — we offer a contrasting answer: Instead of lecturing European Jews, listen to them. Instead of assuming they want to flee, find out whether they want to stay and, if so, what they need to make their lives more personally secure and Jewishly enriched. Instead of imposing our anxieties and agendas on proud, disparate communities many hundreds of years old, pay attention to what they say, how they behave, how they imagine their future.

And then we should adjust our advocacy, philanthropy and emotions accordingly.

We know what the official leaders of these communities believe, and, to some degree, their insistence on remaining in their home countries is both self-serving — after all, giving up on European Jewry means giving up on them — and heartbreakingly optimistic.

Commenting after the attack, Jair Melchior, Copenhagen’s chief rabbi, flatly rejected the idea that Jews should leave Denmark. “The terrorists must not control our lives,” Melchior said. “We need to concentrate on living our lives as normally as possible after this difficult situation. The Jewish community in Copenhagen is strong.”

All these communities deserve much more protection from their respective governments; as a breach of civil society, this outbreak of terrorism is, ultimately, the public’s responsibility to end and uproot. But those who wish to stay are also asking for the tools to maintain Jewish religious and cultural life: more rabbis; more teachers and educational materials, and more support for converts. Yes, even in this fraught climate, some Europeans are seeking to reclaim their Jewish family roots or to embrace Judaism anew, and their courage ought to be supported.

Writing in the *Guardian*, Keith Kahn-Harris, a London-based writer and sociologist, imagined what would happen “if and when” the violent anti-Semitism expressing itself on the continent spread to British shores.

“If and when it happens,” he wrote, “Jews like me will need compassion, sympathy and support. But perhaps most of all, we will need the dignity and integrity of our community to be maintained. We will need to be listened to, even when what we express is not easy to hear.”

Kahn-Harris acknowledged that his fellow Jews may vehemently disagree on the cause of the rise of anti-Semitism and on whether immigration is the best response. But those who attack Jews don’t much care about those distinctions. “An attack on one part of the community will be an attack on us all. If we are united in that vulnerability — and we may not like being lumped in together — then the response has to at least try to preserve that uncomfortable unity.

“So if and when it happens, I hope that those who are not British Jews will react in ways that preserve our dignity and coherence as a group and do not simply exploit and exacerbate our divisions.”

Why is it so difficult for Israeli leaders like Netanyahu to understand? Perhaps it’s no coincidence that the first prime minister born in Israel cannot relate intuitively to Jews that have dual or multiple identities. Richard Ned Lebow, a professor at King’s College London, has dissected the nationalistic impulse that drives Netanyahu and so many other world leaders to “desperately want people to identify with their project and define themselves in terms of it.”

But by their nature, Diaspora Jews reject such binary choices, selecting instead to identify with their home country and Israel, to situate their Jewishness within a pluralistic environment.

“Their acceptance and success as citizens of these countries has been hard-fought and, in Europe, built on the ashes of Shoah,” Lebow wrote in *The Telegraph*. “It is nothing short of insulting for Israel’s leader to tell them to give this all up for a new and uncertain future.”

A subtle lesson here is to recognize the distinctions of culture. Jews in Israel, while often facing great danger in war and terrorist attacks, can wear their Jewishness as openly as they care to, in whatever way matters to them. In many places in

the United States, the same is true, so infused is Jewishness as part of our national character.

But racial, ethnic and religious identity in Europe tend to be more subsumed, expressed more quietly, where the right to be whoever you want to be is not as pronounced as the social obligation to get along, even when history may cloud the path.

Rossella Tercatin, a young, talented Italian Jewish journalist living and working in Rome, wrote in the Forward a few weeks ago:

"The truth is that living in a state that played an active part in perpetrating the Holocaust, where you know that the parents and grandparents of your neighbors could have easily been responsible for the persecution of your parents and grandparents, is not easy. It means living with a physical as well as spiritual awareness that your home country and your fellow citizens betrayed you, not long ago.

"At the same time, I feel offended when anyone suggests that Jews should leave Europe because it is not safe. Making aliyah to Israel is a wonderful, personal choice that everyone should make out of his or her own free will because of the realization that it is best for life and for ideals, and not out of fear.

"We must not give up being part of the project of making our countries and our union a better place, a space of freedom and security. In Italy, Jews have been around for more than 2,000 years and they are Italian through and through. There is so much that we have given and are giving to Europe. But there's also so much that Europe is and must keep on giving to the Jewish world."

Our responsibility is to help them do that.

Anti-Semitism in Europe

Parliamentary Report Said Britain Must Take "Urgent Action" to Address "Disturbing Rise" in Anti-Semitism - Henri Stein

A recent report by the All-Party Parliamentary Inquiry into Antisemitism said Britain must take urgent action to address a "disturbing rise" in anti-Semitism recorded last year, including providing public funds for security at synagogues, giving better education on the Holocaust, and introducing a clearer definition of the term "anti-Semitism" that would reduce the prominence of hate crimes at public demonstrations against Israel.

Labour MP John Mann, who heads the Inquiry, said, "Anti-Semitism is not just a problem for the Jewish community but for us all. The second All-Party Inquiry report reinforces the obligation of non-Jews, working on a cross-party basis, to take a lead. This approach needs to be emulated on a local level and across Europe."

According to the Community Security Trust, the number of anti-Semitic incidents in Britain has reached the highest level ever recorded, with reports of violence, property damage, abuse and threats against members of Britain's Jewish population more than doubling in 2014, with 1,168 anti-Semitic incidents compared to 535 incidents in 2013. (*European Jewish Press*)

Anti-Semitism in Europe: Fear of a New Darkness

At memorial rallies for victims of the weekend shootings in Copenhagen, Helle Thorning-Schmidt, the prime minister, proclaimed that "an attack on the Jews of Denmark is an attack on Denmark." Since medieval times, Jews have appealed to sovereigns for protection against violent bigotry. The police can provide physical security, but congregating inside heavily guarded synagogues, schools and community centers is not the same as openly exercising one's religious identity. (*Economist-UK*)

eat to the Jews of Europe - Melanie Phillips

Europe has been discovering to its horror that once again Jews are being made victims in its midst. The fact that every single UK Jewish communal event has to be guarded is accepted as a fact of life. The fact that there are Jewish schools that look like fortresses and Jewish schoolchildren being taught self-defense to protect themselves against street attack is considered normal.

Jew-hatred is not a prejudice like any other. Jews are the conscience of the world. Those who want to destroy the Jews want to tear out their own heart, as Judaism's moral codes lie at the very core of Western civilization. Will Europe summon the will to identify, reaffirm and fight to defend the core values it has spent years undermining. The Jews gave it those values. If it fails to protect its Jews, it will have also failed to protect itself. The writer is a columnist for The Times (UK). (*Jerusalem Post*)

Failing to Confront Violent Anti-Semitism - Rod Liddle

Western European Jews are flooding to Israel because of homicidal Muslim attacks - in France, Denmark, Sweden and here in the UK too. Jihadis are opening fire on synagogues and Jewish shops - not on Israeli embassies, but on ordinary Jews.

Can you imagine the response from the politicians if these sorts of attacks had been committed by white Christians against Muslims? Or indeed by Christians against Jews? And yet when it happens to be Muslims murdering Jews there is no great furore; instead it is swept to one side: simply a case of "extremists" versus "ordinary people." No, that is not what it is. (*Spectator-UK*)

CONFRONTING EUROPEAN ANTI-SEMITISM

Alan Dershowitz

Feb. 1, 2015

I just completed a three-day visit to Prague and the former Terezin concentration camp. I was there to speak at a conference commemorating the 70th anniversary of the liberation of the Nazi death camps. Many European speakers talked about the efforts they are making to confront the rising tide of anti-Semitism throughout Europe. But before one can decide how to confront a sickness like anti-Semitism, one must first describe and diagnose the pathology.

There are several distinct, but sometimes overlapping, types of anti-Semitism. The first is traditional, right-wing, fascist Jew hatred that has historically included theological, racial, economic, social, personal and cultural aspects. We are seeing a resurgence of this today in Greece, Hungary and other European countries with rising right-wing parties that are anti-Muslim as well as anti-Jewish.

The second is Muslim anti-Semitism. Just as not all Greeks and Hungarians are anti-Semitic, so too not all Muslims suffer from this malady. But far too many do. It is wrong to assume that only Muslims who manifest Jew hatred through violence harbor anti-Semitic views. Recent polls show an extraordinarily high incidence of anti-Semitism – hatred of Jews as individuals, as a group and as a religion – throughout North Africa, the Middle East and Muslim areas in Europe. This hatred manifests itself not only in words, but in deeds, such as taunting Jews who wear kippot, vandalizing Jewish institutions, and occasional violence directed at individual Jews. Among a small number of extremists it also results in the kind of deadly violence we have seen in Toulouse, Paris, Brussels and other parts of Europe. Several decades ago it manifested itself in attacks on synagogues by Palestinian terrorists, including some operating on behalf of the Palestine Liberation Organization.

Third, there is hard Left anti-Zionism that sometimes melds into subtle and occasionally overt anti-Semitism. This pathology is seen in the double standard imposed on everything Jewish, including the nation-state of the Jewish people. It is also reflected in blaming "Jewish power," and the "pushiness" of Jews in demanding support for Israel. I'm not referring to criticism of Israeli policies or actions. I'm referring to the singling out of Israel for extreme demonization. The ultimate form of this pathology is the absurd comparison made by some extreme leftist between the extermination of policies of the Nazis and of Israel's efforts to defend itself against terrorist rockets, tunnels, suicide bombers and other threats to its civilians. Comparing Israel's actions to those of the Nazis is a not-so-subtle version of Holocaust denial. Because if all the Nazis really did was what Israel is now doing, there could not have been a Holocaust or an attempt at

genocide against the Jewish people. A variation on this perverse theme is apartheid denial: by accusing Israel – which accords equal rights to all its citizens – of apartheid, these haters deny the horrors of actual apartheid, which was so much more horrible than anything Israel has ever done.

Fourth, and most dangerous, is eliminationist anti-Zionism and anti-Semitism of the kind advocated by the leaders of Iran, Hezbollah, Hamas, and Islamic State. Listen to Hezbollah leader Hassan Nasrallah: “If [the Jews] all gather in Israel, it will save us the trouble of going after them worldwide,” or, “If we search the entire world for a person more cowardly, despicable, weak and feeble in psyche, mind, ideology and religion, we would not find anyone like the Jew. Notice I didn’t say the Israeli.” These variations on the theme of anti-Semitism have several elements in common. First, they tend to engage in some form of Holocaust denial, minimization, glorification or comparative victimization. Second, they exaggerate Jewish power, money and influence. Third, they seek the delegitimation and demonization of Israel as the nation-state of the Jewish people. Fourth, they impose a double standard on all things Jewish. Finally, they nearly all deny that they are anti-Semites who hate all Jews. They claim that their hatred is directed against Israel and Jews who support the nation-state of the Jewish people.

This common form of the new anti-Semitism – we love the Jews, it’s only their nation-state that we hate – is pervasive among many European political, media, cultural and academic leaders. It was evident even among some who came to commemorate the liberation of the death camps. A recent poll among Germans showed a significant number of the children, grandchildren and great-grandchildren of Nazi supporters didn’t want to hear about Nazi atrocities, but believed what Israel was doing to the Palestinians was comparable to what the Nazis had done to the Jews. This then is the European problem of anti-Semitism that many European leaders are unwilling to confront, because they have a built in excuse! It’s Israel’s fault – if only Israel would do the right thing with regard to the Palestinians, the problem would be solved. Tragically, it won’t be solved, because the reality is that hatred of Israel is not the cause of anti-Semitism. Rather, it is the reverse: anti-Semitism is a primary cause of hatred for the nation-state of the Jewish people.

MARCH, 2015

ADAR/NISAN, 5775

Sun	Mon	Tue	Wed	Thu	Fri	Sat
<i>1</i>	<i>2</i>	<i>3</i>	<i>4</i>	<i>5</i> Purim	<i>6</i>	<i>7</i> <i>16 Adar</i> KiTissa
			Erev Purim		 5:34	Ends 6:44
<i>8</i> Daylight Savings Start	<i>9</i>	<i>10</i>	<i>11</i>	<i>12</i>	<i>13</i>	<i>14</i> <i>23 Adar</i> Vayakhel/ Pekudei
					 6:42	Ends 7:51
<i>15</i>	<i>16</i>	<i>17</i>	<i>18</i>	<i>19</i>	<i>20</i>	<i>21</i> <i>1 Nisan</i> Rosh Chodesh Vayikra
					 6:49	Ends 7:59
<i>22</i>	<i>23</i>	<i>24</i>	<i>25</i>	<i>26</i> Book Club "The Invention of Wings" 10:30AM	<i>27</i>	<i>28</i> <i>8 Nisan</i> Tzav
					 6:57	Ends 8:06
<i>29</i>	<i>30</i>	<i>31</i>				

APRIL, 2015

NISAN/IYAR, 4775

Sun	Mon	Tue	Wed	Thu	Fri	Sat
			1	2	3 Erev Pesach First Seder  7:04	4 ^{15 Nisan} First Day Pesach Second Seder  8:13
5 Second Day Pesach <i>Ends 8:21</i>	6 Third Day Pesach	7 Fourth Day Pesach	8 Fifth Day Pesach	9 Sixth Day Pesach  7:10	10 Seventh Day Pesach  7:11	11 ^{22 Nisan} Eighth Day Pesach <i>Ends 8:21</i>
12	13	14	15	16 Yom Hashoah	17  7:19	18 ^{22 Nisan} Shemini <i>Ends 8:28</i>
19 Rosh Chodesh	21 ^{1 Iyar} Rosh Chodesh	21	22 Yom HaZikaron	23 Sisterhood Meeting & Celebration of Yom HaAtzma'ut. Luncheon & Entertainment 12 Noon	24  7:26	25 ^{6 Iyar} Tatzria/ Metzora <i>Ends 8:35</i>
26	27	28	29	30 Book Club "The Museum of extraordinary things" 10:30 AM		