

Flushing-Fresh Meadows Jewish Center

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

May, 2011
Vol.8, No.11

THE BULLETIN

Nisan/Iyar, 5771
Rabbi Gerald M. Solomon

SCHEDULE OF SERVICES

Friday, May 6
Mincha/Maariv.....7:00 P.M.
Candle Lighting Time.....7:38 P.M.
Saturday, May 7 - Parashat Emor
Shabbat Services.....9:00 A.M.
Shabbat Ends.....8:48 P.M.

Friday, May 13
Mincha/Maariv.....7:00 P.M.
Candle Lighting Time.....7:45 P.M.
Saturday, May 14 - Parashat Behar
Shabbat Services.....9:00 A.M.
Shabbat Ends.....8:55 P.M.

Friday, May 20
Mincha/Maariv.....7:00 P.M.
Candle Lighting Time.....7:52 P.M.
Saturday, May 21- Parashat B'chukotai
Shabbat Services.....9:00 P.M.
Shabbat Ends.....9:01 P.M.

Friday, May 27
Mincha/Maariv.....7:00 P.M.
Candle Lighting Time.....7:58 P.M.
Saturday, May 28- Parashat Bamidbar
Shabbat Mevarchim Services.....9:00 A.M.
Shabbat Ends.....9:07 P.M.

SCHEDULED EVENTS

Thursday, May 4
Rabbi Solomon's class starts.

Subject:
"How Global Events Affect Jewish
Life in Israel"
10:30 to Noon
Six sessions

Sunday, May 15
Breakfast Club

Features:
Professor Mark Rosenblum
Of Queens College

Topic:
The Collapse of the Old Order
In the Middle East:
New Challenges & Opportunities for
Israel and The United States

Breakfast 9:45 Donation \$5.00
Lecture 10:30 ..free

Save the Date
Tuesday, June 7
Shavuot Dinner

NOTICE

In this the 21st Century, FFMJC has the capability of keeping you our members constantly informed. Our schedules and programs can be instantly accessed. Important news is available almost as it occurs. It becomes easy to communicate both ways...FFMJC with you and you with FFMJC. Of course I am talking about **email**.

If you have an email address, and by now you should, please send us your email address. Send it and your name to:

ffmjc@yahoo.com

APPEAL

During the Yizkor Service on Pesach an appeal for help was made on behalf of the Queens Jewish Community Council. Because of budget cuts they have lost a lot of Government support. The work they do in so many ways to aid and support the Queens Jewish Community is important and we the community who can, must step up and support them. To donate, make your check payable to the Queens Jewish Community Council and send in to FFMJC and we will forward it.

ENDOWMENTS

Yahrzeit Plaque	
In main Sanctuary.....	\$275
In Lasky Chapel.....	\$175
Panel in new stained glass window...	\$500
Endow a Siddur.....	\$50
Endow a Chumash.....	\$75
Sponsor a kiddush.....	\$150
Special kiddush.....	ask
Listing in Book of Life.....	\$25
Rabbi's Discretionary Fund....	

Please contact office (718)357-5100
if you are interested.

FROM THE EDITOR

While we were away in Florida for four months this winter **Shari Zuber** took over the job of editing and publishing The Bulletin. I think we would all agree that she did a splendid job. She is a multi talented person and we are lucky to have her around. My personal thanks to you for so capably filling in.

MAZEL TOV

Robert Greenberg on the graduation of his son, Zachary from the University of Miami.

Irene and Byron Dresner on the Bat-Mitzvah of their grand-daughter Shoshanah.

Anita Bernstein on the engagement of her grand-daughter Allison Weinreb, the daughter of Bruce and Andrea, to Mickey Kashkash in Israel.

REFUAH SHLAYMA

We wish to extend our heartfelt prayers for a speedy and complete recovery to all those who are confronting illness, have undergone medical procedures and to those who are recuperating:

Carl Rosenthal, Irving Weinberger, Irving Feit

CONDOLENCES

Ephraim Klamka on the loss of his beloved son Eyton. Eyton endeared himself to our congregation and shared with us some of his touching poetry at a Holocaust Memorial program at FFMJC. Ephraim, may you be comforted and consoled among the mourners of Zion and Jerusalem.

LETTERS

Elinor Lonky and family wish to thank Rabbi Solomon and the congregation for their calls and visits in their time of need. Everyone was most kind and comforting

FFMJC IS ON THE WEB

WEBSITE: www.ffmpegc.com

Visit our site for information on services, a calendar of events, links to Jewish community services, and an archive of FFMJC Bulletins.

Email: FFMJC@yahoo.com



Rabbi's Message

CAN THESE DRY BONES LIVE? -A SPIRITUAL MESSAGE

During the enslavement in Egypt the much hoped and prayed for deliverance did finally come heralding the blessed event of restoration and freedom. During the horrible years of the Shoah, the much hoped and prayed for deliverance did finally come with a return to freedom and more, the restoration of Israel, the G-d given homeland of the Jews. G-d's people survived and even thrived. The dry, dead bones came to life again. Who would have thought during the 1900 years of our exile from the land that Israel would once again become real?

In Ezekiel's account of the Valley of Dry Bones read recently on Shabbat Chol Ha-moed Pesach, we see how it is possible that the bones can be brought back to life, but only through the power and authority of the King of the Universe. If G-d is not a partner in the planning for the future, there will be no future. G-d's promises ring true throughout history. This revival and resurrection of the Jewish people is evidenced in the freedoms and securities that Jews experience today, throughout the world we see the evidence in our day and time that the dry, dead bones have come to life again.

There will always be those who will say that there is no hope, there is no future. The bones are dead. **There is, in fact no death.** Science teaches that if we can take just one microscopic cell from a dry dead bone, we can resurrect, we can create anew. In the creation story, what do we make of the statement that woman was created from a bone?

Even as G-d can, does and will resurrect the dead, we too can bring renewed life to many things in life. With the Almighty, all things are possible. A marriage believed to be over often can be resurrected. An individual suffering from severe physical or mental illness can be restored - dead bones can live again. This is an important lesson we learn from this Haftarah. It's a law of the universe. What has died can live again, and does. But even if we are being attacked and persecuted, or facing personal hardships, even if it looks like the end and there is no hope, Ezekiel said that there is a future for us and we will continue to live and even thrive.

Many people today need to know that their economic prospects can be restored, that they will find jobs, that the housing market will be revived - that new life can be breathed into the market places, into Wall Street and Main Street. The world economy can be resurrected if we want it to be - if we do the right things. Life and everything in it is cyclical, as Solomon testifies in Ecclesiastes: That which was will be again and that which was done will be done again (Eccl. 1:9)

As Ezekiel in the 6th century B,C,E, emphasized the certainty of revival for the Jewish People; Isaiah much earlier emphasized the means by which that survival would come about. Addressing the discouraged Jews of his time and prophesying into the future, (Isaiah 40:27), Isaiah says: "Those who hope in the Lord will renew their strength. They will soar on wings like eagles; they will run and not grow weary, they will walk and not be faint" (40:31). By the gift of faith G-d's people will be transferred from the Valley of Dry Bones to the land that flows with milk and honey because G-d's ways are wondrous even as we learn in retelling the Passover story. Enslavement is followed by freedom, exile is followed by restoration. The darkness is always followed by the dawn, death is but a transformation to renewed life, bad times are followed by good times, tears are followed by joy, punishment is followed by reward. Purging of the soul is followed by Heaven. The dead bones can, do and will live again.

With all good wishes,
Rabbi G.M. Solomon

RABBI'S DISCRETIONARY FUND

This fund allows for the rabbi, at his discretion, to contribute to institutions or to give to individuals in need.

Contributions may be made to "Rabbinical Discretionary Fund" or to Flushing-Fresh Meadows Jewish Center with a notation on the check: Rabbinical Discretionary Fund

YOM HAZIKARON

Every country has its day of remembrance, and Israel - whose creation and survival as a state has been marked by so many losses - decided to designate the day preceding Yom Ha'atzmaut, Independence Day, as its day of commemoration for the fallen. On this day, we recall and mark the pain of our recent and not so recent losses in public and in private.

The term "Yom Ha'zikaron" originates in another name for Yom Kippur, the Day of Atonement, the holiest day of the Jewish year marked by repentance, fasting and prayer. As each individual reviews his or her own deeds, the community is engaged in an act of collective remembrance, hoping also to be inscribed for a good year in the year to come.

The Jewish people is a people of collective memory: "Remember the Act of Creation", "Remember the Exodus from Egypt". In each generation, we retain the memories and the link to those alive who carry them. Today, we are coming to the end of one era, when the generation who survived the Shoah (Holocaust) and saw the establishment of the Jewish state is disappearing. With them, will go the personal memory and these crucial events will become part of the collective memory, whose meaning will continue to be interpreted in the context of the continuity of Jewish life and community.

In Jewish thought, each life is a world of its own and considered to be of inestimable value: in modern Israel, the untimely death of one loved person is a tragedy which marks the entire community. Indeed, there is hardly a family or friendship unmarked by loss as the population is so small that the seemingly modest numbers for each war assume tremendous proportions. As much as an individual act, this is also a collective act, rather than a formal gathering.

The ceremonies are simple on the eve of Yom Ha'zikaron and are not forgotten as we conclude the day the following night and merge into the festivities of Yom Ha'atzmaut.

Originally and essentially designated to commemorate the loss of those men and women who fought and were killed in the IDF, Israel's armed forces, the day has now also been accepted as the appropriate

moment to bring together families and friends and official recognition of all those who lost their lives under any form of attack, including acts of terror.

As we are thankful for our 50 years of independence, we carry with us the memory of those who helped make it possible and those who fell in their innocence because this was their dream.

ISRAEL INDEPENDENCE DAY

Every year on the fifth of Iyar, Israel celebrates Israeli Independence Day to commemorate the founding of the state of Israel in 1948. All over Israel there are parties and parades, and in the United States celebrations have included concerts, fairs, and film showings. Yom Ha'atzmaut comes after the close of Yom Ha'zikaron, which is a day of remembrance and mourning for those who died fighting for the state. After the somber candle-lightings, psalm recitations, and gravesite visits of Yom Ha'zikaron, the mood changes from sorrow to celebration with the onset of Yom Ha'atzmaut.

The religious establishment has developed and introduced liturgical rituals in recognition of Yom Ha'atzmaut. These include readings of Psalms 98 and 100 or Psalms 107, 97, and 98 and the chanting of Maariv in the evening. Some congregations recite Hallel at night, and Shir Ha-ma'alot (Psalm 126) is sung to the melody of Hatikvah. A festive meal with singing and lighting of candles follows. The next day, some congregations read three aliyot from Deuteronomy 7:12-8:18, followed by a Haftarah of Isaiah 10:32-12:6. The prayer for the state is then recited. The traditional greeting of the day is *Moadim le-simhah* ("Have a happy festival") with a response of *Le-geulah sheleimah* ("Toward a complete redemption"). Yom Ha'atzmaut offers a rich opportunity for creating individualized services, particularly by drawing upon the Book of Psalms and the prophets, and general readings or meditations on the themes of Zion and Israel. Modern Israeli poets have also provided a great deal of wonderful material on the subject of Israel.

Yom Ha'atzmaut also offers ample opportunity to reflect on the meaning of the state of Israel and the concept of the return of the Jewish people to their homeland. The holiday raises important issues

concerning the Diaspora and its relation to Israel; the significance of nationalism and how it should be practiced so that it does not represent a form of idolatry, as some critics have cautioned; and the kinds of symbolism that are meaningful and appropriate in acknowledgment and celebration of the state.



SEFIRAH

What are the Sefirah days?

During the Temple days, the Israelites brought an Omer (name of a measure) of barley to the Temple on the 2nd Day of Passover. The Jews celebrated the barley harvest with this offering of thanks. The Torah commands that we count the days beginning with the 2nd day of Passover until the 50th day (seven full weeks) when we celebrate the holiday of "Shavuot" (Pentecost, which means the 50th). These days are called Sefirah (counting of the Omer).

Why are the Sefirah days considered sad days?

During the Roman War with the Jews in Israel and during the Crusades of the 11th century in Europe, these days were especially troublesome and full of sorrow. Thousands of Jews were killed by the enemy. Another reason for mourning is said to be the sorrowful period in which many of Rabbi Akiva's pupils died as a result of an epidemic. We commemorate these days by refraining from joyous celebrations, such as weddings, concerts, etc.



LAG B'OMER

Lag B'OMER means "the 33rd day of the (counting of the) Omer. This day is observed as a day of rejoicing because on this day, the students of Rabbi Akiva did not die. We therefore are permitted to take haircuts, listen to music, hold weddings, etc., because the signs of mourning which we have been observing are not necessary on this day of great happiness.

Lag B'OMER, the 18th day of Iyar, also corresponds to the date of the death of Rabbi Shimon bar Yochai,

one of the great sages from the era of the Mishna. Although the death of a great sage is usually not marked with rejoicing, but rather with sadness, we treat Rabbi Shimon bar Yochai differently. The Zohar in Parshas Ha'azinu tells us that on the day Rabbi Shimon passed away, a great light of endless joy filled the day because of the secret wisdom he revealed to his students. That secret wisdom was written down and recorded in the holy Zohar. The happiness on that day was to him and his students like that of a groom while standing under the canopy at his wedding.

On that day, the sun did not set until Rabbi Shimon had revealed all that he was permitted to. As soon as he was done, the sun set, and his soul returned to its Maker. Because of the happiness back then, we celebrate with happiness now, as well.

In Israel, people flock to the grave of Rabbi Shimon bar Yochai in the city of Meron. There is dancing, singing, and bonfires are lit. Many people wait until their son is three before cutting his hair, and on the Lag B'Omer of his third year, they cut the boy's hair. There is also a custom that children play with bows ("keshet" in Hebrew) on Lag B'Omer. A reason given for this is that in all the days of Rabbi Shimon bar Yochai's life, a rainbow was never seen. A rainbow is a sign that the world was due for a flood of the proportion of that in Noach's time. In the merit of Rabbi Shimon, the world was never deserving of such punishment in his generation, and the appearance of a rainbow was never necessary. Therefore, children play with bows, which in Hebrew share the same word as rainbow.



Jewish National Fund:

They Destroy, We Build

March 29, 2011 -- New York, NY -- Jewish National Fund (JNF), like many other Jewish and Zionist organizations, has withstood its share of attacks by anti-Israel organizations and individuals. The attacks are vicious and slanted, especially when an entire day is designated to the attempted destruction of our

(Continued on page 6)

(Continued from page 5)

109-year-old organization together with the land and people of Israel.

We will not hide inside our Blue Boxes or under our trees. We are proud of Israel and proud of our work. We will not stay silent. We will use this day of attack to make clear the stark comparison between them and us. Simply put: **They Destroy, We Build.**

They destroy by promoting divestment.

We build by investing in the land of Israel and enhancing the quality of life for all its people – Jews, Arab, Bedouin and Druze alike – through building parks and recreational facilities, preserving historical sites, planting 250 million trees, and developing the Negev Desert for generations to come. We invest in technologies like drip irrigation which has brought significant changes to arid countries, put food on tables and helped nations feed their people.

They destroy by creating divisions between Israeli Jews, Arabs, Bedouin and Druze with their falsehoods and innuendos.

We build by funding organizations like the Arava Institute for Environmental Studies which epitomizes international cooperation, partnership and coexistence; attracts Israeli, Palestinian, Jordanian, American, and European students; and encourages regional collaboration to deal with environmental challenges that know no borders. We fund projects that will improve the lives of tens of thousands of Bedouin men, women, and children because to us every Israeli resident is important.

They destroy the principles of democracy by claiming that legal disputes in Israel (which are then settled in courts of law) are tantamount to the uprisings now taking place in the Arab world.

We build by creating youth leadership programs with Green Horizons which empower the next generation and emphasize the importance of social participation, tolerance, and personal responsibility, using group dynamics to help adolescents acquire essential values and skills.

They destroy the college campuses with their Anti-Israel Apartheid week (now a two-week long event) which foments hatred and intolerance in a place that should be sacrosanct to respecting diversity.

We build by bringing speakers who represent a wide spectrum of political, philosophical and cultural thought from Israel to college campuses throughout the United States. This initiative drives campus dialogue on the Middle East and discusses the shared values of freedom and democracy that connect Israel and the United States, as well as the challenges Israel faces as the only democracy in the Middle East.

They called for March 30, 2011 to be a BDS (Boycott, Divest, Sanction) day against Israel and against Jewish National Fund. They destroy.

We build by adding 9.5 million gallons of new water a day into Israel's water economy, planting millions of trees that create a green lung in the region, making parks inclusive for people with disabilities, and bringing quality of life to all of Israel's residents.

Visit www.jnf.org. Help us build now.

Jewish National Fund (JNF) began in 1901 collecting coins in blue boxes to purchase land and return the Jewish people to their homeland. In 110 years, JNF has evolved into a global environmental leader and become the central address for partnering with the land and people of Israel. JNF has planted 250 million trees; built over 1,000 parks and recreational areas; constructed security roads; educated students around the world about Israel; created new communities so that Jews from around the world would have a place to call home; discovered new means of growing plants under arid conditions, bringing green to the desert; and built over 200 reservoirs and water recycling centers, increasing Israel's water supply by 10%. Today, JNF is supporting Israel's newest generation of pioneers by bringing life to the Negev Desert, Israel's last frontier.

Israel's' Indivisible Legacy

Caroline B. Gluck

Jerusalem Post. March 18, 2011

Over the past several years, a growing number of patriotic Israelis have begun to despair. We can't stand up to the whole world, they say. At the end of the day, we will have to give in and surrender most of the land or all of the land we took control over in the 1967 Six Day War. The world won't accept anything less.... [However], the notion that Israel has no choice but to surrender Judea, Samaria and Jerusalem to the Palestinians is wrong and dangerous....

The first problem with this view is that it confuses the focus of Palestinian and international attacks on Israel with the rationale behind those attacks. This is a mistake Israelis have made repeatedly since the establishment of the Fatah-led PA in 1994.

Immediately after the PA was set up and IDF forces transferred security control over Palestinian cities and towns in Judea and Samaria to Yasser Arafat's armies, Palestinian terrorists began attacking Israeli motorists driving through PA-controlled areas with rocks, pipe bombs and bullets.

Then-prime minister and defense minister Yitzhak Rabin blamed the attacks on "friction." If the Palestinians didn't have contact with Israeli motorists, then they wouldn't attack them. So Israel built the bypass roads around the Palestinian towns and cities to prevent friction.

For its efforts, the Palestinians and the international community accused Israel of building "Jews-only, apartheid roads." Moreover, Palestinian terrorists left their towns and cities and stoned, bombed and shot at Israeli motorists on the bypass roads.

Then there was Gaza. When in 2001 Palestinians first began shelling the Israeli communities in Gaza and the Western Negev with mortars and rockets, we were told they were attacking because of Israel's presence in Gaza. When the IDF took action to defend the country from mortar and rocket attacks, Israel was accused of committing war crimes.

[Many] said then that if Israel left Gaza, the Palestinian attacks would stop. They said that if they didn't stop and the IDF was forced to take action, the world would support Israel.... After Israel expelled every last so-called settler and removed every last soldier from Gaza in August 2005, Palestinian rocket attacks increased tenfold. The first Katyusha was fired at Ashkelon seven months after Israel withdrew. Hamas won the elections and Gaza

became an Iranian proxy. Now it has missiles capable of reaching Tel Aviv.

As for the international community, not only did it continue blaming Israel for Palestinian terrorism, it refused to accept that Israel had ended its so-called occupation of Gaza. It has condemned every step Israel has taken to defend itself from Palestinian aggression since the withdrawal....

The lesson of these experiences is that Israeli towns and villages in Judea and Samaria are not castigated as "illegitimate" because there is anything inherently illegitimate about them. Like the bypass roads and the Israeli presence in Gaza, they are singled out because those interested in attacking Israel militarily or politically [consider them] an easy target.

The Arabs, the UN, the Obama administration, the EU, anti-Israel American and Israeli Jews, university professors and the legions of self-proclaimed human rights organizations in Israel and throughout the world allege these Israeli communities are illegitimate because by doing so they weaken Israel as a whole. [And even if] Israel...bow[ed] to these people's demands, they will not be appeased. They will simply move on to the next easy target. Israeli Jewish communities in the Galilee and the Negev, Jaffa and Lod will be deemed illegitimate....

So what can Israel do?

The first thing we must do is recognize that legitimacy is indivisible. In the eyes of Israel's enemies there is no difference between Itamar and Ma'aleh Adumim on the one hand and Ramle and Tel Aviv on the other hand. And so we must make no distinction between them. Just as law abiding citizens are permitted to build homes in Ramle and Tel Aviv, so they must be permitted to build in Itamar and Ma'aleh Adumim. If Israel's assertion of its sovereignty is legitimate in Tel Aviv, then it is legitimate in Judea and Samaria. We cannot accept that one has a different status from the other....

Once we understand that Israel's legitimacy is indivisible, we need to take actions that will put the Palestinians and their international supporters on the defensive.... It is hard to stand up to the massive pressure being brought to bear against Israel every day. But it is possible. And whether defying our foes is hard or easy, it is our only chance at survival. Either all of Israel is legitimate, or none of it is.



THE LEGACY OF A TEETERING PEACE

Caroline B. Glick

Jerusalem Post, March 14, 2011

One of the first casualties of the Egyptian revolution may very well be Egypt's peace treaty with Israel. The Egyptian public's overwhelming animus towards Jews renders it politically impossible for any Egyptian leader to come out in support of the treaty. Over the weekend, the junta now ruling Egypt refused to explicitly commit itself to maintaining the treaty....

Ayman Nour, the head of the oppositionist Ghad Party and the man heralded as the liberal democratic alternative to Mubarak by Washington neo-conservatives has called for the peace treaty to be abrogated. In an interview with an Egyptian radio station he said, "The Camp David Accords are finished. Egypt has to at least conduct negotiations over conditions of the agreement."

The Muslim Brotherhood has been outspoken in its call to end the treaty since it was signed 32 years ago.

Whatever ends up happening, it is clear that Israel is entering a new era in its relations with Egypt. And before we can begin contending with its challenges, we must first consider the legacy of the peace treaty that then prime minister Menachem Begin signed with then Egyptian president Anwar Sadat on March 26, 1979....

The peace treaty contains an entire annex devoted to specific commitments to cultivate every sort of cultural, social and economic tie imaginable. But both Sadat and his successor Mubarak breached every one of them. As the intervening 32 years since the treaty was signed have shown, in essence, the deal was nothing more than a ceasefire. Israel surrendered the entire Sinai Peninsula to Egypt and in exchange, Egypt has not staged a military attack against Israel from its territory.

The peace treaty's critics maintain that the price Israel paid was too high and so the treaty was unjustified. They also argue that Israel set a horrible precedent for future negotiations with its neighbors by ceding the entire Sinai in exchange for the treaty. Moreover, the Palestinian autonomy agreement in

the treaty was a terrible deal. And it set the framework for the disastrous Oslo peace process with the Palestinian Authority 15 years later....

Since Israel withdrew from the Sinai in 1981, it has been the state's consistent policy to ignore Egypt's bad faith. This 30- year refusal of Israel's leadership to contend with the true nature of the deal this country achieved with Egypt has had a debilitating impact both on Israel's internal strategic discourse as well as on its international behavior.

As the US-backed demonstrators in Tahrir Square gained momentum, and the prospect that Mubarak's regime would indeed be overthrown became increasingly likely, IDF sources began noting that the IDF and the Mossad will need to build intelligence gathering capabilities towards Egypt after 30 years of neglect. These statements make clear the debilitating impact of Israel's self-induced strategic blindness to our neighbor in the south....

On the international stage, our leadership's refusal to acknowledge that Egypt had not abandoned its belligerent attitude against Israel was translated into an abject refusal to admit or deal with the fact that Egypt leads the international political war against Israel. Rather than fight back when Egyptian diplomats at the UN initiate anti-Israel resolution after anti-Israel resolution, Israeli diplomats have pretended that there is no reason for concern....

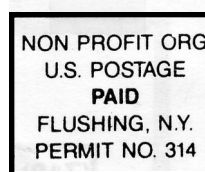
Israel failed to consider the implications of signing a deal with a military dictator on the prospects for the deal's longevity. In an interview with Der Spiegel last week, the Muslim Brotherhood's puppet Mohamed ElBaradei explained those implications. As he put it, Israel has "a peace treaty with Mubarak, but not one with the Egyptian people...."

MAY, 2011

NISAN/IYAR, 5771

Sun	Mon	Tue	Wed	Thu	Fri	Sat
1 Yom Hashoah	2 Program Committee Meeting 8:00 PM	3	4 28 Nisan Rosh Chodesh Rabbi's Class "How Global Events Affect Jewish Life in Israel" 10:30-Noon	5 1 Iyar Rosh Chodesh	6  7:38	7 3 Iyar Emor <i>Ends 8:48</i>
8 Mother's Day	9 Yom HaZikaron	10 Yom HaAtzmaut	11 Rabbi's Class 10:30-Noon	12	13  7:45	14 10 Iyar Behar <i>Ends 8:55</i>
15 Breakfast Club 9:45 Lecturer: Professor Mark Rosenblum	16	17	18 Rabbi's Class 10:30-Noon	19 Sisterhood Board meeting 10:30 Lunch & Program at Noon	20  7:52	21 17 Iyar Be chukotai <i>Ends 9:01</i>
22 Lag Ba'Omer	23	24	25 Rabbi's Class 10:30-Noon	26 Book Club 10:30 AM "Day After Night"-Diamant	27  7:58	28 24 Iyar Bamidbar <i>Ends 9:07</i>
29	30	31		On going Discussion Group Thursdays 11:00 to 1:00		

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