

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

THE BULLETIN

Nov-Dec. 2016
Vol: 15 No. 3

Cheshvan-Kislev 5777
Rabbi Gerald M. Solomon



Coming Events

Thursday, November 10, 2016
Sisterhood Luncheon & Card Party
Lunch 12:00 Noon
Fun & Games From 1:00pm-4:00pm
Cost for Lunch & Games \$10 per person

Sunday, November 13, 2016
Dr. Hadassah Guttman
Luncheon at 1:00pm
Concert at 2:00pm
Cost per person \$10

Saturday, November 19, 2016
Shabbat Service sponsored by
Queens County Mental Health Society
Sunday Brunch, November 20, 2016
Theme: Suicide Prevention

Thursday, December 1, 2016
Book Club Meeting
at 10:30am

Thursday, December 8, 2016
Pre-Chanukah Luncheon
with sumptuous Chinese Food
and featuring the musical
talent of Doug LeBlang
Total Cost \$30 per person

Thursday, December 29, 2016
Book Club Meeting
at 10:30am

SCHEDULE OF SERVICES FOR NOVEMBER AND DECEMBER 2016

Friday, Nov. 4

Mincha/Maariv.....5:15P.M.
Candle Lighting Time.....5:29P.M.

Saturday, Nov. 5

Parashat Noach
Shabbat Services.....9:00A.M.
Kristallnacht Commemoration.....11:00A.M.
Shabbat Ends.....6:37P.M.

Friday, Nov.11

Mincha/Maariv.....4:15P.M.
Candle Lighting Time.....4:22P.M.

Saturday, Nov.12

Parashat Lech-Lecha
Shabbat Services.....9:00A.M.
Shabbat Ends.....5:30P.M.

Friday, Nov.18

Mincha/Maariv.....4:15P.M.
Candle Lighting Time.....4:16P.M.

Saturday, Nov.19

Parashat Vayeira
Shabbat Services.....9:00A.M.
Shabbat Ends.....5:24P.M.

Friday, Nov.25

Mincha/Maariv.....4:00P.M.
Candle Lighting Time.....4:12P.M.

Saturday, Nov.26

Parashat Chayei Sarah
Shabbat Mevarchim Services.....9:00A.M.
Shabbat Ends.....5:21P.M.

Friday, Dec.2

Mincha/Maariv.....4:00P.M.
Candle Lighting Time.....4:10P.M.

Saturday, Dec.3

Parashat Toldot
Shabbat Services.....9:00A.M.
Shabbat Ends.....5:18P.M.

Friday, Dec.9

Mincha/Maariv.....4:00 P.M.
Candle Lighting Time.....4:09 P.M.

Saturday, Dec.10

Parashat Vayeitze
Shabbat Services.....9:00 A.M.
Shabbat Ends.....5:18 P.M.

Friday, Dec. 16

Mincha/Maariv.....4:00 P.M.
Candle Lighting Time.....4:11 P.M.

Saturday, Dec. 17

Parashat Vayishlach
Shabbat Services.....9:00 A.M.
Shabbat Ends.....5:20 P.M.

Friday, Dec. 23

Mincha/Maariv.....4:00 P.M.
Candle Lighting Time.....4:14 P.M.

Saturday, Dec. 24

Parashat Vayeishev
Shabbat Mevarchim Services.....9:00 A.M.
Shabbat Ends.....5:23 P.M.

CHANUKAH– First Evening of Chanukah
Light First Candle at Home After Havdalah

Friday, Dec. 30**Seventh Eve of Chanukah**

Rosh Chodesh Tevet -
Mincha.....3:45 P.M.
Chanukah Candle Lighting Time.....4:00 P.M.
Shabbat Candle Lighting Time.....4:19 P.M.

Saturday, Dec. 31**Shabbat Chanukah Services**

Seventh Day.....9:00 A.M.
Shabbat Ends.....5:29 P.M.

CHANUKAH - Eighth Evening of Chanukah
Light Eight Candles at Home After Havdalah

Z'MAN SIMHATAYNU –THE SEASON OF OUR REJOICING

The beautiful holiday of Succoth was observed in the Synagogue with all the rituals that are part of the holiday. How nice it is to see the *Hakafot* or *procession of walking around the Synagogue with everyone holding their Lulavim and Esrogim*.

Then on the two days of *Hol HaMoed* our Sisterhood sponsored two well attended luncheons in the Synagogue *Succah*. The *Succah* decorations were colorful and plentiful. Delicious food and lively singing made each afternoon a joy. Even the weather cooperated with warm temperatures and no rain, in spite of the forecast.

We were honored to rejoice with Rabbi Solomon and Cantor Katz who entertained us with guitar and song. We even danced around the tables. Thank you to them both.

A great big thank you to Matilda Cohen for ordering the food and preparing the delicious salads.

We also wish to thank our two custodians, Vincent and Howard who work so hard bringing out tables and chairs and seeing that everything is in order.

If you did not come this year, remember that you are missing out on a beautiful tradition of Judaism, because Succoth is our Jewish Thanksgiving and it so good to rejoice together with our Synagogue family.



Mazal Tov

- To: Katherine Marcus who celebrated her 12th birthday on Sept. 22, 2016
- To: Joyce Warshowsky on the occasion, of her granddaughter Kyla's Bat Mitzvah on Nov. 5, 2016.
- To: Inge Berger on the birth of her great grandson, the son of Michael Pollack and Jessica Pollack.

Thank You

- To: Maxine Marcus who sponsored a grand Kiddush on Sept. 24, 2016 for her granddaughter Katherine's 12th birthday.
- To: Michael and Judy Krutoy who sponsored a Shana Tovah Kiddush for our Temple Members on Oct. 1, 2016. We wish them a Happy New Year.

Welcome to our New Members

Judith Bloom, Gloria Isman, Enid Krell, Carl Mautner, Judith Weinstein and Janet & Jay Berkowitz. Jay had his Bar Mitzvah at Fresh Meadows Jewish Center.

New Year Greetings

The Kimmelsteil Family wishes all their Flushing-Fresh Meadows family a Very, Happy, Healthy & Good Year.

A Thank You Message

Cantor Katz & Judy Kohn Katz wish to thank Flushing- Fresh Meadows Jewish Center for the gift of the beautiful candlesticks on the occasion of their wedding.

A Special Thank You to:

Marilyn Brown who sponsors a Kiddush every First Shabbat of the month in memory of her dearly beloved husband Leo Brown who was an outstanding member of our synagogue. May his soul rest in peace.

Condolences

- To: Dorothy Lubitz, a longtime member of Fresh Meadows Jewish Center, on the passing of her dear son Allan.
- To: Karen and Nina daughters, of Dr. Lucille Friedman who was a longtime member of the Fresh Meadows Jewish Center.

Editor's Notice

With this issue of The Bulletin I am pleased to introduce my Co-editor, Matilda Cohen. She brings her experience in the Graphic Arts and her boundless energy into making this publication more interesting and relevant.

As always, your help in keeping us informed of what you would like to read and see here would be greatly appreciated

An important public service announcement: As a New York City resident, you may apply for a NYID card. Having this card entitles you to many benefits, ie: free membership in 40 cultural institutions, and many other discounts throughout the city. Call 311 to make an appointment to get information about enrollment centers and what documents you need as proof.



THE BULLETIN

Nov-Dec 2016

Sisterhood Newsletter

So much has happened since the last Bulletin. Those who attended the get together lunch at Annie Chan's Restaurant in August had a good time with our friends as well as a good meal. Thank you to Matilda Cohen and Marilyn Brown for making the arrangements and making sure that everything went smoothly.

In September we had a walk down memory lane, as we heard Elaine Fried Lindenblatt tell us about growing up as the daughter of the owner of the Red Apple Rest.

After enjoying Rosh Hashanah and Yom Kippur services, our Sisterhood again planned two days of luncheons in the beautiful Synagogue "Succah in the Round". Thank you to Rabbi Solomon and to Cantor Katz in leading us in song to enhance our enjoyment of the holiday.

Looking ahead, plan to come on November 10th, to a fun afternoon of lunch and games. Yiddish bingo, Bridge, scrabble or whatever other games you would like to play. It is always an enjoyable afternoon.

The next meeting of the book club will be on Thursday, December 1st at 10:30 A.M. The book to be reviewed is "God Help the Child" by Toni Morrison. The following book club meeting is on December 29th when we will discuss "Our Souls at Night" by Kent Haruf. Books will be available at the Fresh Meadows library.

A "Pre-Hannukah" party is planned for Thursday, December 8th. Watch for the flyer and respond promptly.

The Tuesday morning exercise class continues at 11 A.M. Give it a try!

To the Snowbirds that are leaving soon we hope you have a good winter. You will be missed.

Joan and Marilyn, Sisterhood Co-Presidents

"The Simcha Cake Project"

Sisterhood has created a way of announcing special Simchas and other events in order 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

We thank everyone who contributed to the Simcha Fund at the September 15th meeting. We wish the best to all, for the Simchas, Birthdays, Anniversaries and wishes for a good and healthy year.

In Honor of Harry Franks: 1924-2016

By Michael Greene

Few people realize that a hero of the Jewish people and the State of Israel sat in the last row of our sanctuary at Flushing Fresh Meadows Jewish Center. He would struggle to come forward for an Aliyah in great contrast to the extraordinary young man whose second life began at around age 22. Many of his family were murdered in the Hungarian Holocaust and he was alone. "Go back?" he asked. "Why go back to Europe? There was nothing left there for me." Harry Franks' second life started as a refugee in Italy. He joined a well-known Jewish freedom fighting group there.

Harry did not arrive in Israel by luxury liner, but by his own effort; aboard a ship of illegal immigrants to pre-state Israel. About to be intercepted by the British blockade, he immigrated to the Land by jumping ship. This incredible man swam for eight miles to shores of Eretz Yisrael, and shortly thereafter became a soldier in the National Military Organization, Irgun Zvai Leumi, or as he called it, by its Hebrew acronym: Etzel. He was always proud to be "a soldier of Etzel."

The soldiers of Etzel undertook the liberation of the Land from the British occupiers, blowing up their convoys, attacking them mercilessly, and were so successful that the British were forced out of Eretz Yisrael. Harry was one of the several thousand heroes of the Irgun under the leadership of Menachem Begin. As I said, he was immensely proud of "being a soldier of Etzel."

As we approach the 69th anniversary of the founding of the State, let us remember that what we may take for granted today would not have been possible, had it not been for heroes like Harry who fought for the rebirth of our State. Harry did not die childless. Harry's children are all the millions of kids who have been growing up in a free Jewish state thanks to his efforts.

We were privileged to know Harry. Let his illustrious life be an example for future everyday heroes, be they soldiers of Israel or young people striving to excel despite great hardship, as did Harry.

Harry stepped out from tragedy, escaping twice to start a new life, inspiring all who had the honor of knowing him. May his name Harry Franks and his great deeds be for a blessing.

RABBI'S MESSAGE**ECHOES OF THE HOLY DAYS - SERMON EXCERPTS
ROSH HASHANAH - DAY 1**

Have we loved others as we love ourselves or have we stopped at just loving ourselves? Have we been courteous, kind and thoughtful in our interactions or have we been discourteous, rude and disrespectful? Have we been honest and truthful in dealing with the people in our lives? Are we perhaps haunted by the fear of discovery? Would our mothers be proud of our actions? We stand in judgement not only as individuals but as a society. Have we considered ourselves as members of a society who have obligations to the other members or have we chosen to go solo, unaccompanied and separated from the community and society of which G-d says we are a definite part, choosing instead to live on the fringe despite the teachings and pleadings of our sages, scholars and teachers that we must not separate ourselves from the larger community but rather become intimately concerned and involved with it?

Have we as individuals, as a society, as a people and a world been good custodians of the earth which G-d has given us to manage and take care of responsibly, a job which G-d gave to our first father and mother Adam and Eve or have we simply sought to exploit the earth for its treasures and plunder it for maximum personal gain? Have we sought to restore in any way that which we have taken and have we at least thanked G-d for His blessings or have we simply felt a strong sense of entitlement to everything that is available for the taking, that isn't nailed down?

Have we strived to repair what is broken in the fractious and fractured world or have we allowed it to languish in a state of disrepair claiming that we have no responsibility to fix it using the tired and worn out excuse that we have enough to do just trying to fix the disrepair in our own lives? And while there are certainly times in life when we truly are preoccupied with keeping our own heads above water, lives on course and effectively dealing with our individual problems, the Ten Days of Penitence, which begins today reminds us that time is fleeting, waiting for none of us and we should perhaps reconsider our method of managing our time on earth and doing that which we know we should be doing for ourselves, our families, our society, our people, the People Israel and the world. An important corollary question to ask ourselves was asked by Hillel the Elder 2000 years ago. "Im Lo Achshav, Aymatai?" "If not now, when?"

Yes, G-d has given us a multitude of obligations as human beings and even more as Jews. Was it not Rabbi Chananiah ben Akashya whose words appear at the end of every chapter of Pirkei Avot which we just completed this past Shabbat who reminds us as follows: "(Hebrew) 'The Holy One, Blessed be He desired to purify Israel; hence He gave them a Torah, rich in rules of conduct as it is said: 'The Lord was pleased, for the sake of righteousness to render the Torah great and glorious.'" This quote is repeated at the end of each of the six chapters of Pirkei Avot to emphasize the thought that the Torah was given as a mark of G-d's love and was designed to train Israel in holiness - to cause Israel to be that righteous nation among nations enabling Israel to come closer to G-d than any other nation on earth. And so, how do we accept this and see this? Too many of our people see the multitude of mitzvot given by G-d to purify and sanctify the nation of Israel as a great burden rather than as a privilege and an honor to have been chosen by G-d to receive and occupy themselves with the mitzvot and thereby become holy and merit G-d's praise, love and reward both in the here and in the hereafter. As the entire world stands in judgement on this day, it is evident that, as individuals, as a society, as a people and as a world we have much explaining to do, much to answer for. My friends, I express my conviction to you today that the more we can settle, correct and get right down here the less we will have to answer for up there. While we are here, I believe we're better off doing as much as we can of the right things, than to come up short up there. The choice is always ours. But Rosh Hashanah is not a time for despair and throwing our hands up in a fit of exasperated remorse and hopelessness. During the Days of Awe, Rosh Hashanah and Yom Kippur, we are given the gift of —repentance. Our tradition believes in the profound power of making amends and repair - something which we all can work on. And while we may not get all the results that we hoped for, G-d will be impressed with our serious efforts.

We learn the ethic: "Lo Alecha Ha-melacha Ligmor, V'lo Atta Ben Chorin L'hebatel Me-mehnah." "It is not up to you to complete the task, but you are not free to abstain from it." Yes, we may not see the fruits of our labors but that possibility should not deter us from making the efforts toward the realization of the desired results. Yes, we are bidden to try, try, try. Never give up the struggle to work towards those things that we know to be right. Simply complaining about the sorry state of affairs in the community or in the world is insufficient. We need to roll up our sleeves and join the efforts rather than to merely complain and give orders to others. And, of course making efforts is not a guarantee of success. But success doesn't have a chance without making the effort.

Did not King Solomon say in Proverbs: "Though the righteous one may fall seven times, he will arise." (Proverbs 24:16)

In Jewish thinking, a great person isn't one who never fails; it's one who fails and keeps trying. You can only become a

truly great person through the crucible of failure and perseverance.

Was it not Albert Einstein who said: "It's not that I'm so smart, it's just that I stay with problems longer."

Success is determined in great part by our ability to keep trying. Even when the task is difficult, persevering can help us succeed in the end.

We can see in retrospect the individuals, societies and nations who have repented, who have sought change for the better, who have also tried and failed and tried again and again and finally succeeded, who have sought to repair their broken lives and solve their difficulties and succeeded most admirably. People, societies and nations have sinned but there is hope for Israel and for all, as is paraphrased in the liturgy on these holy days the passage taken from Ezek. 33:11: "(Say unto them:) As I live, saith the Lord GOD, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live; turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?"

ROSH HASHANAH - DAY 2

. . . However, there is a big difference between us and the so called lower animals. Created in God's image, with a G-d-given soul, we are not the products of Darwin's Evolutionary theories because we read in Genesis, Chapter 2:7: "And Hashem formed man from the dust of the ground, and He blew into His nostrils the soul of life; and man became a living being." Our commentators state that "the life that is unique to man and which only G-d could breathe into him is the rational soul that includes the power of intelligent speech. This is what elevates humans above animal life, the ability and therefore the responsibility to use his intelligence in the service of G-d which includes the service of other people as well as all of G-d's creations. ."

. . . I am becoming more and more convinced that the great plight of 21st century man is that he has stopped using his G-d given intelligence sufficiently and also has stopped blushing. If people are no longer regretful, remorseful, embarrassed, humbled or ashamed - if they have lost their consciences, and if they have lost their sense of right and wrong - if they have lost their so called Freudian superego and if they no longer think and speak intelligently, then it's no wonder that they think they are sinless, impeccable - without sin, without regrets - ergo having no need for the Holy Days of Repentance - no need for prayer - no need for the House of Worship.

. . . God doesn't need us to be perfect. God needs us to be human. Fully, profoundly, flawed, and human which is why He gave us the gift of Rosh Hashanah and Yom Kippur to confess to Him our humanity - our human shortcomings, our failings and our sins that He may weep along with us as we beseech Him with the words on these Holy Days: "Avinu Malkenu, Chatanu L'Fanecha." "Our Father, Our King, We Have Sinned Before You." "Selach Lanu, M'Chal Lanu, Kaper Lanu." - "Pardon us, Forgive us. Grant us Atonement."

YOM KIPPUR EVE

The question may be asked: Why must we consider Israel at this time of penitence, of forgiveness of return and of atonement - of getting right with G-d, our fellow men and women and getting back on the right path. What does Israel have to do with the themes of these Holy Days?

In our day with Israel as a reality, a fact of life, is it possible to pay it no heed? Have we not learned that, Israel, the Torah and G-d are an inseparable unity? Would G-d be pleased with us if we chose to ignore the realization of our people's 2000 year goal of return to our G-d given homeland? Should we ignore Israel and think that we will be forgiven for our sins without a heartfelt pledge of commitment to the land of our fathers and mothers whose memories we invoke on these days as we seek pardon and absolution for our violations of divine law?

Prior to its becoming a reality, rabbis, of course didn't speak all that much about Israel except to make reference to Israel's establishment as a distant dream which would not be realized in their time. The more liberal ideological groups of Jews up until the early and even latter part of the nineteenth century gave up on the reestablishment of a third commonwealth claiming that Germany was the new Zion or that America was the new Jerusalem. Well the time finally came for the Zionist idea and movement which proved to make the dream a reality and which proved the truth that G-d helps those who help themselves. It proved that the Jewish People can accomplish any goal. They just have to want it badly enough and be willing to work towards its realization.

specifically to the great proliferation of profanity. Profanity is not just words - it is spiritual pollution and is a highly destructive force in the world. The use of profanity pollutes the spiritual environment. It poisons our minds, it has a dehumanizing effect on us whether we realize it or not. It poisons the atmosphere and the very air we breathe. And yet, profanity runs rampant in our lives. There is hardly a T.V. show that doesn't have profanity in it. There is hardly a movie that doesn't have it. It is not ok to use profanity for only adult audiences either. It exists in the entertainment world because people like it. They pay for it. Are there any people left who are outraged by the use of profanity? Or are we so used to hearing it, that many of us simply now accept it as a given, as a societal norm. Profanity is not merely meaningless words. It is a destructive contaminant that accomplishes no good - in fact, it fosters and facilitates evil behavior. I cannot go along with the view that restricting profanity is an infringement on one's right to free speech. Just because something is permitted by law does not make it right. Look around - there are many things that are permitted by law. That doesn't make them good, healthy or right. Cleaning up our lives and society - making our lives great and our country great, I believe finds its beginning in watching what comes out of our mouths and not listening to the profanity which comes out of the mouths of others. We ought to demand an end to it or at least its delegitimization. In our communal prayer, the Great Confessional, let us focus on the words: "For the sin we have committed before You by impurity of the lips." (Tumat S'fatayim.) The free use of profanity is symptomatic of serious moral decline.

. . . Remember the time when we didn't need surveillance cameras because it was enough to know that G-d was watching. It was that belief that kept a lot of people in line and still does. They often see surveillance cameras as an insult to their integrity but they acquiesce for the sake of the greater good.

Indeed, the Talmud states that one of the questions that will be posed to each person on his or her day of ultimate judgment is, "Did you look forward to salvation?" (Or did you succumb to despair?) While the question refers to anticipating the ultimate Redemption, it also refers to the salvation experiences of the individual. Looking forward to Divine salvation is one such positive attitude. The Talmud states that even when the blade of an enemy's sword is at our throat, we have no right to abandon hope of salvation.

On this Holy Day Of Atonement, let us mean the words found in these three verses that we utter throughout the Penitential Season: "...V'tein chelkeinu b'Toratecha" "...Grant us our portion in Your Torah." "...Hachazereinu B'teshuvah Sh'leyima L'fanecha" "...Cause us to return in perfect repentance to You" and "Hashivenu Adoshem Eylecha V'nashuvah - Chadash Yameinu K'kedem." Return us unto you O' Lord and we will return - Renew our days as of old. Shanah Tovah!

—Rabbi Gerald M. Solomon

TODAH RABBAH

Thank you to all those members who helped make our High Holy Day Services the dignified and meaningful experiences they were. Thank you to Anita Bernstein and Stuart Cohen for their work in distributing the honors and Aliyot. Thank you to our Gabbaim David End and David Nagan for overseeing the reading of the Torah and offering the appropriate "Mi Sh'berech" prayers. Thank you to David End for his rendition of Pesukei D'zimra at the Services. Yasher Ko-ach!!

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.

Lighting the Chanukah Candles

On the first night of Chanukah, 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 chanukah. Blessed are You, L-rd our G-d, King of the Universe, Who has sanctified us through His commandments, and commanded us to kindle the Chanukah light.

2. Barukh atah adonai, elohenu melekh ha'olam, she'asah nisim la'avotenu bayamim hahem 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.



BREAK-FAST NEWS

Our First Annual Break-Fast

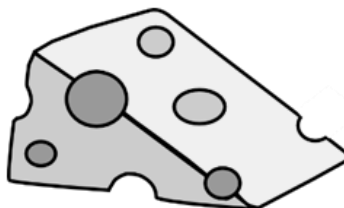
It was a sight to behold! Food, food, wonderful food everywhere set out for our first Break-Fast event.

On Wednesday night, October 12, 2016 after Nielah, 68 people adjourned to the Smorgasbord Room to break the fast together. Delicious food was provided through the efforts of our members Sue, Paul and Steven Dunaisky. Many thanks to them for their hard work.

We would also like to thank the following companies and stores for their generous donations that helped to defray the cost of our first annual Break-Fast.



A to Z Glatt Supermarket
Bromley Tea
Fairway Markets
G. I. Bakery
Greenfield Shoprite
Miller's Cheese
Queens Pita
Starbucks NHP
Target (College Point)
Tofayan Pita
Turkey Hill

Bagels & Company
Costco Northeast Region
Franny Lew Liquors
Good Life Cheese Company
Iavarone Bros. (NHP)
Oh Nuts
Seasons Supermarket
Starbucks Westbury Gallery
Tribe Hummus
Trader Joe's Westbury



NOVEMBER, 2016

TISHREI-CHESHVAN, 5777

SUN	MON	TUE	WED	THU	FRI	SAT
<div><div>Low-impact chair Exercise</div><div>Tuesdays 11-noon</div></div>		1 Rosh Chodesh	2 Rosh Chodesh Rabbi's Class "Anti-Semitism" 10:30-noon	3	4  5:29	5 Noach Kristallnacht Commemoration Ends: 6:37
6 DAYLIGHT SAVINGS TIME ENDS	7 Program Committee Meeting 7:00 P.M.	8	9 Rabbi's Class "Anti-Semitism" 10:30-noon	10 Sisterhood Lunch and Card Party Noon to 4:00	11  4:22	12 Lech-Lecha Ends: 5:30
13 Luncheon 1:00 P.M. Concert 2:00 P.M.	14	15	16 Rabbi's Class "Anti-Semitism" 10:30-noon	17	18  4:16	19 Vayeira Ends: 5:24
20	21	22	23 Rabbi's Class "Anti-Semitism" 10:30-noon	24 Thanksgiving	25  4:12	26 Chayei Sarah Ends: 5:21
27	28	29	30 Rabbi's Class "Anti-Semitism" 10:30-noon			

DECEMBER, 2016

KISLEV-TEVET, 5777

SUN	MON	TUE	WED	THU	FRI	SAT
				1 Book Club G-d Help the Child” 10:30 A.M.	2 Rosh Chodesh  4:10	3 Toldot Ends: 5:18
4	5	6	7	8 Pre-Chanukah Luncheon 12 Noon	9  4:09	10 Vayeitze Ends: 5:18
11	12	13	14	15	16  4:11	17 Vayishlach Ends: 5:20
18	19	20	21	22	23  4:14	24 Vayeishev Ends: 5:23 Erev Chaukah 1 Candle After Havdalah
25 2 Candles	26 3 Candles	27 4 Candles	28 5 Candles	29 Book Club “Our Souls at Night” 10:30 A.M.	30 7 Candles 4:00 P.M.  4:19	31 7th Day of Chanukah Light 8 Candles after Havdalah Ends: 5:29