

Let's come together to experience  
Shabbat as something

musical  
relatable  
inspirational

that will stir your soul.

Join us to celebrate Kabbalat Shabbat and rejuvenate your spirit with guest Rabbi Adina Lewittes, members of Sha'ar Communities, live music, and a warm, inviting, innovative approach to Jewish worship.

~~~~~

Enjoy time with friends at our  
wine bar and small bites buffet.

Friday, February 9th at 7 pm

JCC OF FORT LEE ✦ 1449 ANDERSON AVENUE

For more information: 201.947.1735 visit us at [geshershalom.org](http://geshershalom.org)



Welcomes



**Rabbi Adina Lewittes** is a leading teacher, speaker, writer, and creative voice in the reimagination and revitalization of Jewish life, and founder of Sha'ar Communities.

Communities

# Our Torah Members

*These generous individuals have voluntarily chosen to support our Synagogue at a higher level of dues than is required, in order to help other Jews who are less fortunate and in need of assistance.*

## ETERNAL LIGHT MEMBERS

*These members provide financial assistance and synagogue membership for families who are enduring financial hardship, as well as a full religious education for their children.*

Anonymous  
David Korn  
Stephen & Merilee Obstbaum  
Joseph & Tikva Ofeck

### “Offerings of the Heart”

*The names of our  
Torah Members  
are inscribed on the  
sculpture in our  
Community Room.*

Joni Rosen  
Steven Schwalbe &  
Annmarie Krim  
Myrna Weissman

## CHAI MEMBERS

*These members provide financial assistance and membership for families who are enduring financial hardship.*

Gertrud Buchler  
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# 2016 *President's Council* 2017

The President's Council was established to recognize and honor our "Leadership Donors" who contribute \$1,250 or more to our *Kol Nidre Annual Fund*. These generous individuals are the "Financial Guardians" of our synagogue.

## **GUARDIAN LEADERS** *Gifts of \$25,000 or more*

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Jerry Goldfischer & Lilah Mordoh      \* Terry Plawker      Ellen Yuder  
\* Leo & Mary Rettig

(\* Indicates a Charter Member since 1995)

## O JERUSALEM



The op-ed below is one more reason - perhaps the *best* reason - for you to join me at AIPAC, March 4-6.

It seems that American support for Israel is losing ground among Democrats, and the danger is that Israel may no longer be a bipartisan “given”.

Year after year, Congressmen Steny Hoyer and Kevin McCarthy (one the House Democratic leader, the other the House Republican leader) tell AIPAC’s delegates that no matter how divided the Congress is, they all come together when it comes to Israel. Israel is the only common ground. Israel proves that the two parties can work together, and their hope is that their harmony when it comes to Israel, can lead to a better a working relationship on other issues. There hasn’t been much evidence for that, but I’m glad they’re still so hopeful!

But if Democratic support for Israel is eroding, and if, as the op-ed below claims, Israel is becoming a Republican issue, and thus a partisan cause, that spells danger on the horizon. If Israel becomes just another agenda item in the Republican culture war, we all know what the knee-jerk Democratic response will be. Democrats may not exactly support the Palestinians, but they will no longer be passionate supporters of Israel. All you have to do is look in our own backyard: how sure are you of Sen. Cory Booker’s support for Israel? Sen. Kristen Gillibrand’s?

And if you look further afield, Rep. Keith Ellison, the first Muslim elected to Congress, nearly defeated Tom Perez in the battle for Chairmanship of the Democratic National Party. It was a real nail-biter. Ellison was supported in his bid by Sen. Bernie Sanders, whose support for Israel is tepid.

This is part of what is motivating me to go to AIPAC this year. In my admittedly limited way, I want to do my small part, to try and stem this tide.

Here’s how I am going to do it:

No matter what the legislative agenda is that AIPAC asks us to raise with my Congressman, Bill Pascrell, I intend to go off-message.

First I’m going to thank Congressman Pascrell for his past support. I am going to acknowledge the courage that it takes for him to support Israel, given the significant number of Muslims and Palestinians in our congressional district, which includes Paterson. I want to ask him what motivates his support for Israel; I want to talk to him emotionally about why I support Israel. And then I’m going to ask him whether he might share the reasons for his support for Israel with the newer and younger members of the Democratic congressional delegation -- if he would consider mentoring them in this regard, so to speak.

KAS

I know that this op-ed is lengthy, but it is a very important read. I hope you will read it; take it to heart. Please join me at AIPAC – join me in supporting AIPAC.

### Trump’s Hard-Line Israel Position Exports U.S. Culture War Abroad

By Max Fisher Jan. 21, 2018  
The New York Times

Within a foreign policy otherwise characterized by its haphazardness, the Trump administration has pursued one issue with single-minded intentionality: the Israeli-Palestinian conflict.

President Trump’s actions have consistently expressed a particularly American notion of being “pro-Israel.” But it is one rooted less in the conflict itself than in the United States’ own culture wars.

Bitter debates over terrorism and tolerance, polarized along demographic and partisan lines, have primed a faction of Americans to express their identity in part through solidarity with Israelis and opposition to Palestinians.

Politicians have long catered to this view, but Mr. Trump is first to make it official policy. Recognizing Jerusalem as Israel’s capital and threatening to close the Palestine Liberation Organization office in Washington, though never quite explained in foreign policy terms, resonate domestically.

“We pay the Palestinians HUNDRED OF MILLIONS OF DOLLARS a year and get no appreciation or respect,” Mr. Trump tweeted this month, presaging a decision to withhold \$65 million in funding from a United Nations agency that provides relief to Palestinian refugees.

Vice President Mike Pence, an evangelical Christian, visits Israel this week, the culmination of his years of support for the country on religious grounds. But the Trump administration’s policies, while lauded by American evangelical groups, are opposed by Palestinian Christians and have been questioned by Pope Francis.

Those policies, in other words, align poorly with either the religious solidarity or foreign policy realism that supposedly animated them, but align perfectly with American identity politics.

Mr. Trump, with his penchant for indulging his nationalist impulses and disregarding foreign policy doctrine, is a perfect vessel for carrying that culture war abroad, with potentially far-reaching consequences.

### **How a Mideast Conflict Divided Americans**

Americans, more polarized than at perhaps any other point in their modern history, tend to be less divided on foreign policy. But they split on Israel as if it were a domestic issue, suggesting that, whether they realize it or not, they experience it as such.

Asked whether they sympathize more with Israelis or Palestinians, Republicans answer the former nearly seven to one, according to a Pew survey. Democrats sympathize with the groups about equally. Within the parties, conservatives tilt more pro-Israeli.

That partisan gap is at its widest since Pew began asking the question in 1978. And it applies to nearly any policy question related to Israelis and Palestinians, suggesting that Americans derive their views by identifying with one side over the other.

Picking sides has long been taboo in American policy, with presidents asserting that the United States must remain neutral in order to negotiate peace. Mr. Trump,

breaking with this practice, answers a major conservative demand.

But this demand is relatively new. Its origins go a long way to explaining Mr. Trump’s actions on Israel — and how they fit within his instincts for stoking American divisions.

When evangelical Christians organized as a political bloc in the 1980s, they made Israel a priority. Some interpreted the Bible as asserting Israel’s right to control the Palestinian territories. In the 1990s, as Democrats pushed for social changes, evangelicals sorted into the Republican Party.

“Israel isn’t an ‘issue’ for evangelicals in the same way that deregulation and a better tax policy are issues,” Robert Nicholson, who leads a Christian advocacy group, said in an email. “It is a matter of identity.”

While this bolstered Republicans’ pro-Israel attitudes, the parties did not polarize on the issue. Many evangelicals expressed their support as a matter of spiritual kinship rather than prevailing over Palestinians. After all, a number of Palestinians are Christian themselves. And Mr. Trump, though popular with evangelicals, is hardly one himself.

Research by Amnon Cavari, an Israeli political scientist, found that hard-line views on Israel had spread among conservatives only recently, and largely because of partisan polarization over domestic issues. Though conventional wisdom often suggests that evangelical and Jewish groups energized conservative views on Israel, in fact it was the other way around.

That began with the attacks of Sept. 11, 2001, which divided Americans over issues of terrorism, torture and inclusion, particularly of Muslims.

This became the basis of a culture war that, largely by chance, aligned almost perfectly with a real conflict just then unfolding between Israelis and Palestinians.

A period of terrible violence known as the second intifada — in which Palestinian militants staged shocking terrorist attacks and Israeli military actions

## FROM THE RABBI'S STUDY (CONTINUED)

killed scores of civilians — resonated with Americans. Israeli leaders, seeking Washington's support, encouraged Americans to see their conflicts as one and the same.

Being tough on terrorism became a core conservative value that was expressed, in part, as support for Israel — specifically, as support for harsh Israeli policies toward the conflict. This also aligned with increasingly negative attitudes toward Muslims. And an atmosphere of us-versus-them politics equated supporting Israelis with opposing Palestinians.

Though George W. Bush, then the president, encouraged both inclusion of Muslims and neutrality on Israel, polarization pulled some conservatives toward a zero-sum view of the conflict, in which maximally opposing Palestinians became a matter of identity.

This opened a gap between the identity politics of the Republican base and the policies of its leaders — precisely the sort of gap that Mr. Trump would exploit in his presidential primary bid. As he rose by saying what others would not, he supercharged the Israeli-Palestinian conflict's salience to identity issues among what would become his base.

Mr. Trump advocated severe restrictions on legal and illegal immigration, particularly from Muslim-majority countries whose citizens he said posed a threat. In doing so, the president aligned fear of demographic change with fear of terrorism.

There is no reason that those positions must necessarily line up with support for Israel, but Mr. Trump leveraged culture war passions to try to bring them together.

“Horrible killing of a 13 year old American girl at her home in Israel by a Palestinian terrorist.” Mr. Trump tweeted in 2016, adding, in a line that became his slogan for a travel ban on people from several majority-Muslim countries, “We must get tough.”

Mr. Trump also exploited polarization over Israel to rally supporters against Barack Obama, whom he

repeatedly suggested was foreign-born, Muslim and suspiciously hostile toward Israel.

“Is President Obama trying to destroy Israel with all his bad moves?” Mr. Trump asked on Twitter, also in 2016. “Think about it and let me know!”

In office, this is one of a handful of issues, along with sharply curtailing legal immigration, on which Mr. Trump has taken concerted, unilateral action. He is now pressing to move the United States Embassy from Tel Aviv to Jerusalem as early as next year.

These policies meet rising conservative demands that the United States abandon its traditional neutrality on the Israeli-Palestinian conflict, and instead side overtly with Israel.

While some say pro-Israel groups are responsible for this shift, Mr. Trump, who has had an icy relationship with those groups, in fact appears to be following the Republican base. In 2014, 51 percent of Republicans said the United States should lean toward Israel in peace talks. That number has since grown to 58 percent.

Mr. Trump represents the culmination of a trend that pro-Israel groups resisted for years: the loss of Jewish support. Even as Jews grew more liberal, many supported strongly pro-Israel policies. But as “pro-Israel” becomes synonymous with “conservative Republican,” Jews are drifting away. They oppose moving the embassy by almost 3-to-1.

Party politics started this process. In 2015, Republicans invited Benjamin Netanyahu, Israel's right-wing prime minister, to address Congress in opposition to Mr. Obama's policies on Iran. Though intended to turn American Jews and others against Mr. Obama, it had the opposite effect, polarizing them against Mr. Netanyahu.

Mr. Trump has taken it drastically further. He has indulged hard-core conservative instincts to a degree that, deliberately or not, attracted support from a white nationalist fringe that also tends to be hostile to Jews.

He is moving the idea of being “pro-Israel” even further right, separating it even from the Jewish support that is ostensibly critical to Israel’s long-term survival.

Revoking aid from refugees to punish Palestinian leaders, for instance, aligns with Mr. Trump’s nationalist tendencies to treat foreign populations as monolithic blocs. This, too, has its roots in American culture wars over immigration.

Like his immigration restrictions, Mr. Trump’s Israel policies can be unpopular outside his base. A December poll by the Brookings Institution found

that only 31 percent of Americans support moving the embassy. But the base has shown itself often able to overwhelm party leadership.

Mr. Pence’s religiosity may embody the old mode of American support for Israel, driven by groups with strong views on the conflict itself. That still exists, but is increasingly subsumed by a broader, blunter worldview that treats the Israeli-Palestinian issue as an extension of another conflict that can seem just as intractable: American partisanship.

## ONCE-A-MONTH

We were frozen out of January’s once-a-month, which was supposed to be the first in an ongoing series. The impetus for it came when I was asked to speak at last November’s Board of Trustees’ meeting on the topic of how to pay a shiva call (and how to overcome your own sense of awkwardness and discomfort).

Based on that presentation, at the last Ritual Committee meeting, it was suggested that I do a monthly “How to \_\_\_\_\_” practicum instead of a sermon.

So, we will try again on Shabbat morning, **February 24**, when I will talk about and show the proper way to:

- ◆ Have an Aliyah
- ◆ Carry the Torah
- ◆ Do Hagbahah (lift the Torah)
- ◆ Do Gelilah (wrap the Torah)

I am also soliciting suggestions for topics for subsequent months; I’d love to hear from you! (And I guess I’ll also take suggestions for sermon topics, but don’t be surprised if I turn the tables on you, and ask you to make the presentation!).

The JCC of Fort Lee & CSI Scholar Fund Presents

# VISITING SCHOLAR JANET DINARDO WHITE

## Thursdays, February 1, 8, 15

### Lecture Series Topic - *“Slavery in America”*

(refreshments at 12:30 pm followed by speaker at 1:00 pm)

Slavery has often been called America’s original sin, and its legacy can still be seen in our society and politics. These discussions will aim at exploring aspects of American slavery that are little known to most modern day Americans. Our aim will be to better understand how slavery shaped America – then and now.



**February 1st**

#### Slavery comes to America

What was the system of labor that preceded slavery? How and why was slavery established in England’s American colonies?



**February 8th**

#### Slavery Evolves

Why is slavery exclusively associated with the South? What was the North’s involvement in the slave system? What was it like to be a slave? How did enslaved people resist their enslavement?



**February 15th**

#### The Abolitionist Movement & Southern Response

When did the first abolitionist groups form? What did most Americans see as the solution to the “problem” of slavery? How did southerners justify their “peculiar institution?”



*Janet DiNardo White spent over 20 years teaching high school history, with an emphasis on early American history; the period when our basic “personality” as a country was being formed. Since her retirement, she has taught several continuing education classes at Bergen Community College.*

**There is no charge for this lecture series; all are welcome to attend; RSVP not required.**







THE MAGIC OF PRAYER AND SONG



Ever since I can remember, I always began my day (and still do) with a prayer ritual whispering a short sentence known as “**Modeh Ani.**” It’s beautiful, touching and simple. “I thank you Eternal God for having returned my soul within me with compassion and saying that God, your faithfulness is abundant!”

Thanking God each and every day for returning my soul and giving the gift of life has always been a reminder that waking up each morning is a miracle, and a gift that I truly appreciate.

We can create our own stories, our own reality. We know that ancestors always gave God credit for different events in the lives of our people, and in many cases, chose to experience them as “miracles.” It’s like bringing God’s presence into our lives, and into our world.

From time immemorial, prayer is something that has always brought us together, in good times and in bad times. We arrive in our synagogue sometimes by ourselves, sometimes as family, and participate in our religious services as we seek our own meaning from the words and melodies. The **Siddur** and **Torah** enhance our prayer services in a special, spiritual, meaningful and creative way.

Song and prayer have always played an important role in Jewish culture. Musical instruments are frequently mentioned in the **Bible** and especially in the **Psalms**.

Those of us who come on any given Friday evening know that one of the **Psalms** that we usually chant describes the overwhelming joy that the Psalmist feels, secure in God’s presence. In **Psalm 98** for instance some of the phrases say: “**Make a joyful noise, sing a new**

**song, rejoice and sing praise...**” Yes, that’s what scripture says, but is that joyful noise for God’s benefit or for the one making it?

How does the singing and the music affect one’s spirit? I believe that through music, each individual connects with God in a very personal way. In the well known **150th Psalm - Halleluyah**, in describing the various musical instruments, the end of that Psalm

says “**Let all living things praise God, Halleluyah.**” It gives us instructions on how we each can praise God with music and song. There are so many different ways and possibilities music and singing awaken emotions and thoughts that the spoken word may not. **Music, Prayer and Torah give us hope and comfort, and draw us closer to God.**

In these times of stress and turmoil in so many lives, wouldn't it be good to strengthen our spirits? May we continue the tradition of singing and praising God in shul, at the Torah Shulchan (table) and at our Shabbat table. Halleluyah! **So let’s sing together!**




**JOIN THE MINIONS!**

**SUPPORT CONGREGATION GESHER SHALOM’S DAILY MINYAN**

**Morning:** Monday - Friday at 7:00 am

**Evening:** Monday - Friday at 7:45 pm

# Celebrate Purim!

Wednesday, February 28th ~ 6:30 pm



**6:30 pm** Megillah Reading by Dinie Lowenstein, slide show, & Costume Parade in the Gym!

**Followed by** Purim celebration featuring refreshments & fun!

***Thursday March 1st service starts at 6:30 am  
Megillah reading by Dr. Avi Yacobi***

**For more information call the office:  
201-947-1735**

***MISHLO'ACH MANOT 2018***



The clock is ticking,  
the days are flying by,



Did you return your gift list?

We are hoping for 100% membership participation  
for this 100% charity project.

This year's gift package will be delivered on  
Sunday, February 25th.

Once again I must remind you that our Mishlo'ach Manot project can only be successful if we all pitch in and work together. It takes many days of preparation before the packages are delivered to your front door. It's not difficult to be a part of our volunteer team. So call me, Ethel Chesen 201-224-7215 or Debbie 201-947-1735 ext 312 and we'll find a job for you. Thank you.

**REMEMBER . . .**  
**YOU + ME + VOLUNTEERING =**  
**SUCCESSFUL PROJECTS**

*Let's start with*  
*Mishlo'ach Manot!!*

\*\*\*\*\*

On Monday, March 12th, Dr. Diane Cypkin will return to give a musical lecture titled: The story of the Yiddish theatre. This event is a CSI Scholar Fund, Sisterhood, and ORT event. Refreshments will begin at 12:30 pm.

\*\*\*\*\*

**REMINDER**

As always Sisterhood goes on hiatus during January and February. There will be no general membership meetings or Book Group meetings.

**Our next general membership meeting is Tuesday, March 13th at 1:00pm. The next Book club meeting is Tuesday, March 20th at 1:00 pm.**

***Sisterhood Book Group***

**Tuesday, March 20th - 1:00 pm**

***"The Other Einstein"***  
*By Marie Benedict*

*Refreshments will be served.*

*Chairpersons*  
*Kathy Grazian 201-592-0463*  
*Naomi Altschul 201-568-9274*

## UPCOMING SCHOLAR FUND EVENTS

THREE JEWISH THEMED PROGRAMS  
Refreshments at 12:30 pm ~ Musical Lectures 1:00 pm

**Kosher Jazz III** featuring The Matt Chertkoff Group  
**Monday, March 5th**

**In Words and Music: The Story of the Yiddish Theatre**  
featuring Dr. Diane Cypkin  
A CSI Scholar Fund, Sisterhood, and ORT event  
**Monday, March 12th**



**Jewish American Composers**  
featuring Lois Bruno  
**Thursday, March 22nd**

**VISITNG SCHOLAR: DICK BURNON**  
Refreshments at 12:30 pm  
Video/Lecture 1:00 pm

**Mickey Marcus: American Hero During the  
1948 Israeli War for Independence**

**Wednesday, April 4th**



## QUEEN ESTHER: OUR WONDER WOMAN

The movie theaters are still buzzing with the image of Gal Gadot, the Israeli actress, saving the world as Wonder Woman. As we look toward Purim, a holiday full of merriment for adults and children alike, we need to take a moment to look at the life of Esther, our very own Wonder Woman, for inspiration and guidance on how to move forward in a time of uncertainty and change. How did she remain strong? How did she forge ahead when faced with the stress of the life she was thrust into as the Queen of Shushan?

Sara Debbie Gutfreund, a frequent contributor to Aish.com, provides us with 5 lessons of personal transformation that we can learn from Esther's life:

**1. The obstacle is the way.** Esther had lived a lonely life before becoming the Queen. Through her strength of character, she maintained a positive attitude, and a strong faith. It seems as though, no matter what is placed before her, she finds a way to make everything work. Embrace the challenges before you and learn that they are preparing you for better days.

**2. Live for something greater than yourself.** Esther grew up in Mordechai's house. She was raised to embrace her faith and her community. She knew when Mordechai told her that she was to represent her people, that her moment had arrived. Being part of a community is the glue that holds the Jewish people together. Attend services with your children and reach out for community service opportunities.

**3. Reach out to others for help.** In our society today, being strong and independent is viewed as the "way to be". Esther knew she could not go to the king, reveal herself, and tell him about the evil Haman without the prayers and support of her community. We all could use a helping hand once in a while. Asking for help doesn't make you weak, it will make you stronger and more confident.

**4. Faith is persistence.** When Esther risked her life and walked towards the king to beg for her nation, she felt the divine presence begin to leave her. She knew, however, that if she did not do what she had to

do, all would be lost. She kept going until the king got the message and her life along with the others were spared. Faith is not a momentary feeling, it is continuing to have your eyes on your goal consistently.

**5. Fight evil by inviting it to the party.** Esther was smart. She knew that Haman had to be invited to the party so that he could be tricked and finally defeated. Life is never all or nothing. It is often filled with twists and turns that can only be dealt with head on. Choose this time to face your challenges head on with determination.

Purim is an opportunity to us to change our everyday pleasures into times of worship. We can become a part of a community or bring together one that has broken apart. We can change our sadness and loneliness into joy. What has stayed the same for months can turn into a period of tremendous growth. Let's follow Queen Esther's path as we overcome our obstacles and move forward. Wonder Woman the movie, has no battles that can truly compare with the example that has been set for us by Queen Esther.

***Don't miss our Purim Celebration!***

**Wednesday, February 28th ~ 6:30 pm**  
Megillah Reading & Costume Parade



Followed by Purim celebration  
featuring refreshments & fun!

# MARCH MEGA FOOD DRIVE



Drop off items by,

**FRIDAY, MARCH 23**

Jewish Federation of Northern New Jersey  
or at participating synagogues and agencies.\*

**Pack and Sort Food Donations**  
to benefit area food pantries

**Bag snack packs for kids**  
at risk of weekend hunger

**SUNDAY, MARCH 25**  
**1-3PM**

Jewish Federation of Northern New Jersey  
50 Eisenhower Drive, Paramus

\*For **drop off locations** and to **sign up**, visit

[www.jfnnj.org/fooddrive](http://www.jfnnj.org/fooddrive)

Please check expiration dates.  
No glass or soda.

[bethf@jfnnj.org](mailto:bethf@jfnnj.org) | 201-820-3947



**Jewish Federation**  
OF NORTHERN NEW JERSEY

*Transforming  
Lives Together*

# FEBRUARY BIRTHDAYS & ANNIVERSARIES

|    |                            |    |                          |    |                       |
|----|----------------------------|----|--------------------------|----|-----------------------|
| 2  | <i>Michelle Reisner</i>    | 16 | <i>Robert Mohl</i>       | 25 | <i>Suzanne Fasman</i> |
| 2  | <i>Bernard Wasserman</i>   | 17 | <i>Audrey Altschul</i>   | 25 | <i>Murray Feit</i>    |
| 4  | <i>Leo Rettig</i>          | 17 | <i>Milton Breit</i>      | 25 | <i>Rebecca Herzig</i> |
| 5  | <i>Irving Spielman</i>     | 19 | <i>Harrison Millner</i>  | 25 | <i>Rhonda Huegel</i>  |
| 7  | <i>Sydney Josif</i>        | 19 | <i>Jackson Millner</i>   | 25 | <i>Rose Jakoby</i>    |
| 8  | <i>Florence Silverberg</i> | 20 | <i>Alan Fromkin</i>      | 26 | <i>Arnold Insler</i>  |
| 12 | <i>Myra London</i>         | 20 | <i>Justine Laufer</i>    | 26 | <i>Gloria Singer</i>  |
| 12 | <i>Hannah Rak</i>          | 21 | <i>Richard Rosenberg</i> | 27 | <i>Jack Rosenthal</i> |
| 12 | <i>Loren Wasserman</i>     | 21 | <i>Laurie Singer</i>     | 27 | <i>Nancy Schiff</i>   |
| 14 | <i>Karen Brady</i>         | 21 | <i>Lily Ciardiello</i>   | 27 | <i>Diane Sudakoff</i> |
| 16 | <i>Irith Insler</i>        | 23 | <i>Elsie Zeilberger</i>  | 28 | <i>Craig Barnett</i>  |

2 *Ethel & David Chesen*  
 15 *Lisa & Gary Maier*  
 28 *Selma & Rabbi Irving Spielman*

*Happy  
 Birthday!*

*Happy  
 Anniversary*

## ***Celebration Services***

*Birthdays and anniversaries will be celebrated on  
 Saturday, February 24th at the 9:30am service.*

***If your birthday/anniversary is not listed, please call the  
 Synagogue office and we will  
 update our records. 201-947-1735***

# CHOOSE TO ACT

MEET YOUR ELECTED OFFICIALS  
ON CAPITOL HILL, AND ENGAGE  
THEM ON CRITICAL ISSUES.



# CHOOSE TO ENGAGE

HEAR COMPELLING STORIES  
THAT WILL INSPIRE YOUR  
DEVOTION TO ISRAEL'S RICH  
HISTORY AND CULTURE.



CHOOSE  
TO LEAD

AIPAC **POLICY CONFERENCE** 2018  
MARCH 4-6, 2018 • WASHINGTON, D.C.

[www.AIPACPolicyConference.org](http://www.AIPACPolicyConference.org)

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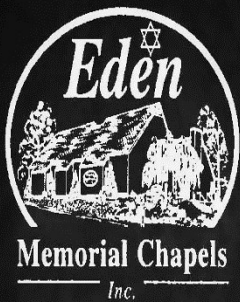
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# FEBRUARY 2018

Shvat/Adar - 5778

## Daily Service Times

Mon -Thur 7:00am & 7:45pm  
 Friday 7:00am & 7:00pm  
 Saturday 9:30am & Minchah  
 Sunday 9:00am & 7:45pm

| SUNDAY                                                        | MONDAY                                       | TUESDAY                                                      | WEDNESDAY                                                                                          | THURSDAY                                                                              | FRIDAY                                                                                                                                                                                                                                 | SATURDAY                                                                                                          |
|---------------------------------------------------------------|----------------------------------------------|--------------------------------------------------------------|----------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------|
|                                                               |                                              |                                                              |                                                                                                    | <b>1</b> 16 Shvat<br>Rabbi's Class<br>10:30 am<br><br>CSI Lecture<br>Series 12:30 pm  | <b>2</b> 17 Shvat<br>Bible Study<br>11:30 am<br><br> <b>4:57PM</b>                                                                                  | <b>3</b> 18 Shvat<br><br><br><br><br>MINCHAH 4:45PM<br>YITRO                                                      |
| <b>4</b> 19 Shvat                                             | <b>5</b> 20 Shvat                            | <b>6</b> 21 Shvat<br><br>Sisterhood Board<br>Meeting 1:00 pm | <b>7</b> 22 Shvat                                                                                  | <b>8</b> 23 Shvat<br>Rabbi's Class<br>10:30 am<br><br>CSI Lecture<br>Series 12:30 pm  | <b>9</b> 24 Shvat<br>Bible Study<br>11:30 am<br><br>Special Friday<br>Night Service with<br>Rabbi Adina<br>Lewittes 7:00 pm<br><br> <b>5:05PM</b> | <b>10</b> 25 Shvat<br><br><br><br><br>MINCHAH 4:45PM<br>MISHPATIM/SHEKALIM                                        |
| <b>11</b> 26 Shvat                                            | <b>12</b> 27 Shvat                           | <b>13</b> 28 Shvat                                           | <b>14</b> 29 Shvat                                                                                 | <b>15</b> 30 Shvat<br>Rabbi's Class<br>10:30 am<br><br>CSI Lecture<br>Series 12:30 pm | <b>16</b> 1 Adar<br><br><br><br><br> <b>5:14PM</b>                                                                                                | <b>17</b> 2 Adar<br><br><br><br><br>MINCHAH 5:00PM<br>TERUMAH                                                     |
| <b>18</b> 3 Adar<br><br><u>HEBREW SCHOOL</u><br><u>CLOSED</u> | <b>19</b> 4 Adar<br><br><u>OFFICE CLOSED</u> | <b>20</b> 5 Adar                                             | <b>21</b> 6 Adar                                                                                   | <b>22</b> 7 Adar<br>Rabbi's Class<br>10:30 am                                         | <b>23</b> 8 Adar<br><br><br><br><br> <b>5:22PM</b>                                                                                                | <b>24</b> 9 Adar<br><br>Birthday &<br>Anniversary Service<br>9:30 am<br><br><br>MINCHAH 5:00PM<br>TETZAVEH/ZACHOR |
| <b>25</b> 10 Adar                                             | <b>26</b> 11 Adar                            | <b>27</b> 12 Adar                                            | <b>28</b> 13 Adar<br><br><u>HEBREW SCHOOL</u><br><u>CLOSED</u><br><br>Purim Celebration<br>6:30 pm |                                                                                       |                                                                                                                                                                                                                                        |                                                                                                                   |

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