

The Jewish Association of the Philippines

Lyyar/Sivan 5769

May 2009

Volume 1 / Number 5

Parashat

May 2	<i>Acharei Mot /Kedoshim</i>
May 9	<i>Emor</i>
May 16	<i>BeHar/BeChuko-thai</i>
May 23	<i>Barnidbar</i>
May 30	<i>Shavuot 2</i>

SHABBAT CANDLE LIGHTING

May 1	5:54PM
May 8	5:56PM
May 15	5:58PM
May 22	6:00PM
May 29	6:02PM

ROSH CHODESH

May 24

WEEKLY

Sunday: 8:00 am Minian/ 9:30 am Hebrew School

Monday: 7:15 am Minian Shacharit

Tuesday: 11:00 am class with Rabbanit

Thursday: 7:15 am Minian Shacharit

Friday: 6:30 pm Kabbalat Shabbat



Lag Ba'Omer is the 33rd day of Omer, the somber period between Passover and Shavuot. Because it is the date associated with the end of a plague that hit Rabbi Akiva's students, it is a happy day, interrupting the mourning for 24 hours, and celebrated with bonfires and music.

This year, due to the inclement weather we will celebrate it at the Synagogue on May 11. See attached

WE ARE WIFI

That's right, the whole Synagogue building is WIFI. Stop in, check your mail, have coffee. Relax, get out of the heat and spend some time. We will be setting up work stations. Through donations we are getting CD's of Jewish games for the children and Hebrew learning for all. If you have any CD's we can use, please see John Kater or Claire.

NEW EMAIL CONTACTS

Rabbi Azaria rabbi@jewishphilippines.net
Paul Rosenberg president@jewishphilippines.net
John Kater admin@jewishphilippines.net

OUR WEBSITE

jewishphilippines.org

Why is a minyan 10?

QUESTION

LAST MONTH'S QUESTION AND ANSWER

Why do we dip bread in salt?

Answered correctly by Belinda Fragman, to symbolize the koshering of meat.

Yom Ha-Atsmaut Israeli Independence Day



These pictures speak for themselves about what a wonderful day we all had. The food was great, the music was great, the dancing was great. The children loved painting the shirts.

We need to give a special thanks to Barak, who organized the day. He even flew to Israel a week before to get more decorations.

Barak would like to thank everyone who helped to organize the party. He would specially like to thank the following:

- Eti Levy Gedacht for invitations and graphics.
- Orly Pabmo for the children's activities.
- Nissim Palomo and Shelly Moscovich for the song and dances.
- Tatoo for the Shaw ama machine.
- The Rabbi and Rabbanit for all their support and help.
- John Kater for orchestrating and coordinating with the board.
- Daday, Nonoy and Bonie for the food and grill.
- Clair for the administration.

Israel: A Tiny Nation, A Great Destiny

A tiny nation, often misunderstood and maligned, changed the course of history for the good. This tiny nation produced the Bible and its prophets; sages and mystics; poets and dreamers. This tiny nation, generation after generation, in many ways has been the conscience of humanity, the litmus test of human civilization.

This tiny nation lived in a tiny land in antiquity. Its King David established Jerusalem as its capitol city a thousand years before the dawn of Christianity and more than 1600 years before Mohammed. It was seldom allowed to live in peace: other nations threatened, attacked, made war. It saw its capitol city razed by vicious enemies, its Temples destroyed by Babylonians and Romans, its citizens ravaged and exiled.

This tiny nation, scattered throughout the world, faced persecutions and humiliations. Its men and women and children were confined to ghettos, deprived of elementary human rights, subjected to pogroms and pillage. Millions of them were murdered during the Holocaust.

Exiled from its land for nearly 2000 years, it always dreamed of returning to its ancestral soil and re-establishing its sovereignty. It prayed daily for the return. Many of its members made pilgrimages, and some remained living in the land throughout the generations, in conditions of poverty and oppression.

In spite of the persecutions it suffered and in spite of the callousness of so many nations of the world, this tiny nation maintained faith in One God and in the mission He assigned it to bring the lofty teachings of Torah to humanity. In spite of all its sufferings, this tiny nation maintained faith in humanity: it strove to make the world a better place for all human beings, with an eternal optimism that is truly a wonder.

This tiny nation, born 3500 years ago, wove its way through history and refused to be destroyed or silenced. This tiny nation, scattered throughout the lands of the world, found the will and the courage to return to its historic homeland after nearly 2000 years of exile. The return home has been difficult. It has had to fight wars, withstand terrorism, overcome economic boycotts, endure political isolation, and combat hateful propaganda.

Yet, this tiny and ancient nation, against all reasonable odds, has re-established its sovereignty in its historic homeland; it has created a vibrant, dynamic, idealistic society, dedicated to the ideals of freedom and democracy. With its memory spanning the millennia, it has created a modern, progressive state.

My wife Gilda and I first visited this historic land in the summer of 1968, a year after our marriage. When we glimpsed the shoreline from the airplane window, we both found ourselves with tears in our eyes. We were not born in this land; we had never been there before; and yet we were returning—we and all the generations of our families were returning through us. “When the Lord turned back the captivity of Zion, we were as in a dream (Psalm 126:1).”

This tiny people is Israel. This tiny land is Israel. This nation of dreamers and visionaries, builders and farmers, sages and scientists, warriors and peace makers—this nation is Israel. This tiny nation is a great nation. This tiny land is a holy land. “The tiny shall become a thousand, and the least a mighty nation (Isaiah 60:22).”

Israel is a bastion of hope in a world filled with despair. It is a wellspring of human dignity in a world filled with shameless hatred and strife.

To stand with Israel is to stand for the redemption of the people of Israel and humanity. To stand with Israel is to recognize the sheer wonder of the survival and contributions of the people of Israel. It is to affirm the preciousness of life over a culture of death; righteousness over hypocrisy; idealism over despair. This tiny nation in its tiny land is a testament to the greatness of the human spirit. It is a testimony to God's providence.

It is a privilege, beyond words, to dream with Israel and share its destiny.

“For Zion's sake I shall not be silent, and for Jerusalem's sake I shall not rest, until her righteousness go forth as brightness and her salvation as a flaming torch (Isaiah 62:1).”

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Daniel Karseboom's Celebration



Congratulations goes to Daniel for his wonderful celebration. He read beautifully and his speech was very inspiring and well thought

YOU ARE INVITED TO OUR COMMUNITY



LAG B'OMER CELEBRATION

WHEN: 5:30 PM ON MONDAY, MAY 11, 2009

WHERE: SYNAGOGUE SOCIAL HALL

COME ENJOY A FAMILY STYLE BBQ WITH LOTS OF FUN FOR EVERYONE!!

*BONFIRE *MARSHMELLOWS
*LOTS OF FOOD

PRICE MEMBERS: ADULTS 400
KIDS 250

PRICE NON MEMBERS:
ADULTS: 500
KIDS: 350



FOR MORE INFORMATION OR HELP WITH DIRECTIONS,
PLEASE CONTACT US AT 819-3268.

Daniel's Celebration and the Celebration of Israel



Daniel Karseboom made an inspiring speech. It made me want to learn more Hebrew. They gave out Kipa's with his name and date.

The 61'st Anniversary of Israel was exciting. We had music, we danced, we sang, we decorated shirts, We made a map of Israel, drew Mogen David and other activities.



I hope all of you enjoyed the Celebration!!!

-Belinda Fragman-

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Shavuot, the day on which we accepted the Torah. Shavuot is always the 50th day following the beginning of Passover. This year the holiday of Shavuot begins on the eve of May 28. The name means “weeks,” demonstrating how the holiday marks the culmination of seven weeks since Passover.

The key to understanding Shavuot lies within the process that leads up to it. We start counting the days from our exodus from Egypt, our birth as a people, and continue to count until Shavuot, the 50th day. That count marks a period of national metamorphosis. The Jewish people had been so entrenched in Egypt that the Torah described the Exodus as the extraction of one nation from amidst another. As a child just born, we were in our spiritual infancy and in just 50 days we achieved the lofty stature that enabled us to receive the Torah.

The progression from a fledgling people to a mature nation is also reflected in the story of Ruth which we read on Shavuot. Ruth was a Moabite princess who married a Jew. When her husband died, Ruth, still young, could have easily returned to her people and been a celebrity in the royal set. Instead, she tenaciously clung to Naomi, her Jewish mother-in-law, and was determined to convert and embrace Judaism despite attempts to dissuade her. She joined the Jewish nation penniless with only her mother-in-law as a friend. Yet her self sacrifice and quality was noticed by a wealthy landowner and prominent judge named Boaz from whose field she would collect leftover grain for herself and Naomi. He eventually married her, and that relationship gave rise to the scion of the Jewish monarchy and King David ultimately descended from her. Our tradition teaches that the Mashiach, the future king of the Jewish people, will come from that line as well. Since David was born on Shavuot, we read the story of his ancestry on that day.

The irony of the Jewish royal family's origin is remarkable. Moab was the lowliest of nations, known for its cruelty, especially to the Jews, and overt promiscuity. Moab's own ancestry itself was of questionable nature. Not only did it stem from an incestuous relationship between Lot and his daughter who got her father drunk with a specific purpose in mind, but the nation's very name announced the act. That daughter called her offspring "Moab" which literally means "from my father." Yet David nonetheless came from the family of that Moabite princess who, at least in title, represented everything that Moab stood for.

Ruth, her re-birth as a Jew, and the transformation which made King David, born on Shavuot, parallels our national march from Passover to Shavuot. We begin on the lowest of levels just as Ruth did, but work our way up to the point at which we can receive Torah.

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