# **MEN'S CLUB FUNDRAISER**



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Below Except From: https://www.juf.org

Rosh Hashanah is...the anniversary of creation, the birthday of the world.

BY ANITA SILVERT ON JULY 30, 2013

Rosh Hashanah is a holiday of ReNewal. This means you're not starting from scratch. ReNew is coming back around to what's already been. Rosh Hashanah—the head of the New year, is the beginning of a new cycle- it is a reCycle, going back again to where we left off last year. We're not beginning from a nothing place, however. We start with a something place. We start with who we are and who we've been all year long. When we recycle, we find new uses for the things that have been used before. It's the same with Rosh Hashanah's reCycling. Last year's actions have been used up, emptied, holding nothing for us. But they can be made into something wonderful. We reenergize, re-engage, re-new.



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And have a Happy Healthy New Year

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Below Except From: hhttps://www.cjnews.com/living-jewish/recycling

RECYCLING SUKKOT: DON'T WAVE GOODBYE TO YOUR LULAV!

BY Mark Mietkiewicz - September 27, 2018

The most crucial part of a sukkah is its schach, the natural covering made from evergreen boughs to bullrushes to certain types of bamboo and wooden slats. While bamboo and wood are reusable, the other coverings are not and can often find their way into landfill. Two years ago, 12 congregations on New York's Upper West Side found a better way. Working with the New York City Department of Sanitation and Hazon, the Jewish Lab for Sustainability, they composted their schach, lulavs, and etrogs thereby diverting tons of organic material from the landfill.

Rabbi Joel Padowitz says don't throw away your lulav. Recycle it with a Jewish twist. Although a used lulav no longer retains any intrinsic holiness, it should be treated with respect and not be discarded in a filthy place like a garbage bin. Better to consider what he calls "Mitzvah recycling", a kabbalistic idea where an item used for one mitzvah is then used for another. "For example, many save their lulav sets and extra willows until the eve of Passover, to use them for kindling a fire for the mitzvah of burning chametz."

As for your fragrant etrog, you can transform it into a besamim (spice) pomander for havdalah. Right after the holiday (and before your etrog begins to shrink) poke dozens of holes into it using an upholstery needle, sharpened pencil or similar tool of puncture. Plug the holes with cloves. As the etrog dries, it will lock in those cloves making for an aromatic creation you can enjoy to mark the departure of Shabbat year round.



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Below Except From: http://greenconnectionsradio.com/

Be a Macabee with Hadassah: This Hanukkah, Take Action for the Environment!

from Hadassah.org - courtesy of Thelma Michelson

In the story of Hanukkah, a small amount of oil, which should have lasted for only one day, miraculously sustained a flame for eight days. When it comes to the consumption of the world's natural resources we are, unfortunately, unable to make them stretch as far as the oil in the story. Hanukkah reminds us of the importance of conserving our natural resources so that we, much like the flame in the story, will continue to thrive. This commitment is derived from Judaism's traditional view of humans' stewardship of the earth. The Jewish principles of bal tashchit – "do not destroy" – and tikkun olam – "repairing the world" – oblige us to conserve our natural resources and take action to alleviate environmental degradation.



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HAPPY HANUKKAH

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Below Except From: http://wlcj.org

Women's League for Conservative Judaism-Environment (1992)

The Jewish community's mandate to cultivate, protect and nurture the environment derives from the halakhah, and is informed by traditional Jewish sources. The biblical and Talmudic principle of Bal Tashhit, "Do not destroy," is a principle that has been expanded in the halakhic tradition to proscribe all forms of environmental waste and damage. Man must consider the consequences of his creative activities in the world, and avoid acts of wanton destruction in order to maintain a proper balance in the environment. The environment, like man, has certain unalienable rights, and these rights are endowed to it by the Creator. It is the obligation of society to respect and protect these rights.



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Below Except From: http://www.rejews.org

"Beit Hillel says that the 'new year for the trees' is the 15th of Shevat – Tu B'Shvat." In contemporary Israel, Tu B'Shvat is a sort of Jewish Arbor Day – a day of environmental awareness where trees are planted in celebration.

Tu BiShvat is also a good time to think about the special relationship between human beings and trees. In the book of Deuteronomy (20:19) it is written that "man is like a tree of the field": The righteous shall flourish like the palm-tree; grow mighty like a cedar in Lebanon.

(Psalms 92:13)



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