

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

THE BULLETIN

Jan-Feb, 2017
 Vol: 15 No. 4

Tevet/Shevat 5777
 Rabbi Gerald M. Solomon



“New Year for the Trees”

*Wishing all our members
 Happy Tu B'Shvat*

Coming Events

Tuesday, January 3, 2017

Low-Impact Chair Exercise will continue every Tuesday from 11:00am to 12:00noon
 Admission Fee: \$5:00 per person.

Wednesday, January 4, 2017

Rabbi Solomon's classes will begin
Subject: God, Jews and History
 Ninth Installment 6 Wednesdays
 January 4, 11, 18, & 25 February 1 & 8.
 Followed by a light collation.

Saturday, February 4, 2017

Rabbi Solomon will present a memorial lecture and sponsor a Kiddush in loving memory of his mother Sarah.

Saturday, February 11, 2017

Shabbat Shirah Services

Celebrate Tu B'Shvat .
 Cantor Katz will lead us with song as we celebrate the festival of the trees.
 Kiddush will be served and we will eat the fruits of the Holy Land.

SCHEDULE OF SERVICES FOR JANUARY AND FEBRUARY 2017

Friday, Jan. 6

Mincha/Maariv.....4:15P.M

Candle Lighting Time.....4:25PM

Saturday, Jan. 7

Parashat Vayigash

Shabbat Services.....9:00AM

Shabbat Ends.....5:35PM

Friday, Jan. 13

Mincha/Maariv.....4:30P.M

Candle Lighting Time.....4:32P.M

Saturday, Jan.14

Parashat Vaychi

Shabbat Services.....9:00AM

Shabbat Ends.....5:42P.M

Friday, Jan.20

Mincha/Maariv.....4:30P.M

Candle Lighting Time.....4:40P.M

Saturday, Jan.21

Parashat Sh'mot

Shabbat Mevarchim Services.....9:00A.M

Shabbat Ends.....5:50P.M

Friday, Jan.27

Mincha/Maariv.....4:45P.M

Candle Lighting Time.....4:49P.M

Saturday, Jan, 28

Parashat Vaeira

Shabbat Rosh Chodesh Services.....9:00A.M

Friday, Feb. 3

Mincha/Maariv.....4:45P.M

Candle Lighting Time.....4:57P.M

Saturday, Feb. 4

Parashat Bo

Shabbat Services.....9:00A.M

Shabbat Ends.....6:07P.M

Friday, Feb. 10

Mincha/Maariv.....5:00P.M

Candle Lighting Time.....5:06P.M

Saturday, Feb. 11

Tu B'Shevat

Parashat B'shalach

Shabbat Shirah Services.....9:00A.M

Shabbat Ends6:16P.M

Friday, Feb. 17

Mincha/Maariv.....5:00P.M

Candle Lighting Time.....5:14P.M

Saturday, Feb. 18

Parashat Yitro

Shabbat Services.....9:00A.M

Shabbat Ends.....6:25P.M

Friday, Feb. 24

Mincha/Maariv.....5:15P.M

Candle Lighting Time.....5:23P.M

Saturday, Feb, 25

Parashat Mishpatim/Sh'kalim



Cards for all occasions (Get well, Condolence, Mazel Tov) are available from the Center Office. Proceeds benefit the Jewish Theological Seminary. Cards are at \$5.00 each. Call Marcia at: 718-357-5100 and she will send the card for you.

MUSIC!!!!
MUSIC!!!!



On Sunday, November 13, FFMJC sponsored a musical program which included the renowned and award-winning pianist Hadassah Gutman, accompanied by a charming and acclaimed flutist, Lauren Ausbel. The music was beautiful and well received.

Lunch was served prior to the musical and the entire program lasted from 1:00pm to 3:30pm. Everyone enjoyed.



Mazal Tov

To: Zachary and Joan Levine on the marriage of their grandson Shabsai Palley to Gali Friedman on Tuesday, December 20, 2016. We wish them a long & happy married life.

To: Jacqueline Kimmelstiel on the birth of her first great grandson Judah Zeke Avichai. Judah is the son of Jaqueline's grand-daughter Rebecca and her husband Adam.

To: Shari Zuber on the birth of her first granddaughter Eliyana Tzipporah, daughter of Rabbi William Adam Friedman and Sarah Mulhern Friedman .

Thank You

To: Queens County Mental Health Society for sponsoring a Kiddush on November 19, 2016.

WHAT A CONGREGATION CAN DO TO PREVENT SUICIDE

By Pauline Lorvan Kuyler, MD

On the weekend of November 19/20, the Flushing/ Fresh Meadows Jewish Center and the Queens County Mental Health Society jointly sponsored a weekend of programming to educate people on Suicide Prevention. During the Saturday morning service, members of the Society led prayers in which we asked for strength and understanding, to help us give emotional support to people who may have doubts about the value of their lives. Rabbi Gerald Solomon gave a sermon on a spiritual way of understanding why some people become so despondent that they think that suicide is the only way out of their suffering. He explained that a person who feels that way needs people around him who understand what he is going through, who do whatever they can to give emotional support and direct the person to professional help. Following the service, there was a Kiddush, where members of the congregation discussed these important issues.

On Sunday morning, Dr. Pauline Kuyler and other members of the Queens County Mental Health Society continued the discussion of mental illness and why it is important for everyone to be aware of the possibility that someone who is sad or withdrawn may need special attention and understanding. Often, we avoid asking about thoughts of wanting to die, because we feel that this may cause a person with suicidal thoughts to become more disturbed. In fact, it is helpful for a person to be asked about these thoughts and given an opportunity to talk. Having a sense of belonging and a feeling of usefulness are very important in helping a person to feel good about their life. The discussion at the Sunday morning meeting included many questions about what family and close friends can do to help people who are struggling with these feelings.

Many people of all ages have thoughts of hurting themselves. Like a fever, these thoughts indicate that something is wrong and something needs to be done. If you ever feel this way, it is important to turn to someone for help, a family member, a friend, or a professional person. If you do not know of anyone who you think will understand, call a telephone hotline such as 1-888NYCWell and 1-800-273-TALK.

It is important to remember that everyone has a spark within them that tells them that there is something good about life. Sometimes the person needs a gentle reminder of what they already know. Sometimes, they need to be encouraged to make changes in their life. Certainly, they need emotional support to make changes which will help them to see that they do have a life worth living, and that there are people they can count on to be there for them when they need somebody.



Sisterhood Newsletter

With dreidels on the table and latkes to eat, we started the celebration of Hanukkah early. The party on December 8th was well attended. We enjoyed the sumptuous buffet of Chinese dishes followed by the music of Doug Leblang who entertained us with Klezmer, as well as freilach Yiddish music and a few sing alongs for Hanukkah. Thank you to Shari Zuber for her competent catering and to Bette Glasser who orchestrated the party. Thank you to, Rabbi Solomon and to Cantor Katz for their lively dancing which made the afternoon even more fun. Latkes and applesauce followed to top off the day.

Although the Sisterhood does not have any events during the winter, we are thinking about the Spring and will be bringing some great programs for us to enjoy.

The next book club meeting is scheduled for March 23rd, when we will be discussing "The Nightingale", by Kristin Hannah. The book will be available at the Fresh Meadows library in January. The Tuesday morning low impact chair exercise class continues each week at 11AM. All are welcome.

Have a good and healthy winter from your co-presidents, Marilyn Brown (in Florida) and Joan Levine (in New York)

Sisterhood

"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.

The following was announced at the November 10, 2016 Sisterhood Meeting

Anita Bernstein
Inge Berger
Sandy Godnick
Bette Glasser
Marilyn Brown
Matilda Cohen
Lois Shenker
Joyce Warshowsky
Lynne Kirby
Rochelle Mendelow
Lucy Gutman
Flora Margolin

Good Health to all
Good wishes to everybody
Have a good healthy winter
Have a good healthy winter
I hope you have an easy winter. I will miss you
Wishing all members a happy and healthy 2017
Hope you had a happy Thanksgiving
Mazel Tov to granddaughter, Kyla, on her Bat Mitzvah
All the best on Thanksgiving
God Save America
For a great-grandchild
Congratulations to my son Gary, on running the New York marathon
- his best speed ever
For my grandchildren
Mazel Tov to grandson Shabsai on his marriage to Gali

Rita Kurz
Joan Levine



Rabbi's Message

COMMENTARY FROM THE RABBI

Ayatollah Khamenei: Israel Won't Exist in 25 Years - December 15, 2016

*The Zionist regime will not exist in 25 years provided that Palestinians and other Muslims continue their struggle against the Zionists, Leader of the Islamic Revolution Ayatollah Khamenei told a delegation from Palestinian Islamic Jihad in Tehran on Wednesday. "The only way to save the Holy Quds [Jerusalem] is to fight and resist and other ways are doomed to (failure)," he added. "The holy land will be liberated thanks to the resistance and striving of Palestinian groups." (Tasnim-Iran)

Dershowitz: "When the Palestinians Want a State More than They Want Israel to Cease to Exist, They Will Get a State" - Yonatan Kitain - December 15, 2016

Prof. Alan Dershowitz told the Globes Israel Business Conference in Tel Aviv, "I don't agree with John Kerry that the settlements annihilate the prospect of peace. If you look at the map - 99% of the settlements are so close to the borders of Israel that it only requires a few bypass roads, a few superhighways, to solve this. In my opinion, when the Palestinians want a state more than they want Israel to cease to exist, they will get a state." Asked about a UN Security Council resolution giving Israel an ultimatum on negotiations with the Palestinians, Dershowitz said, "What most concerns me about UN resolutions is that they encourage the Palestinians to think that they can attain a reality of two states without making painful decisions around the negotiating table." (Globes)

READING BETWEEN THE LINES OF RECENT BIBLICAL AND CURRENT HISTORY

***October 26, 2016 --** New York -- AJC deplored the UNESCO World Heritage Committee adoption today of a resolution seeking to erase the age-old Jewish connection to the Old City of Jerusalem. The measure passed by a vote of 10 to 2, with 8 abstentions. The resolution, "The Old City of Jerusalem and its Walls," follows the UNESCO Executive Board resolution of October 13 that deleted Jewish references from holy sites in Jerusalem.

***October 17, 2015 --** We cannot help but be distressed by the news from Israel this week. With the provocation of Palestinian political and religious leaders, Arabs have taken up arms, shooting and stabbing innocent Israelis. We are deeply concerned about the situation in Israel. Following incitement from their political and religious leaders, Palestinians in some areas have taken to the streets with random acts of violence: shooting parents in a car in front of their children, stabbing innocent Jews in malls, in the streets, on busses, even a child on his bicycle. Meanwhile, much of the "civilized" world stands silent, or even blames the victims.

***October 24, 2015 -- Ten Deadly Lies about Israel**

Israeli Ambassador to the U.S. Ron Dermer

1. Israel is trying to change the status quo on the Temple Mount.
2. Israel seeks to destroy al-Aqsa mosque.
3. A recent surge in settlement construction has caused the current wave of violence.
4. President Abbas says that Israel "executed" the innocent Palestinian Ahmed Manasra.
5. Israel uses excessive force in dealing with terrorist attacks.
6. The current violence is the result of stagnation in the peace process.
7. President Abbas is a voice of moderation.
8. International action is required to enforce the status quo on the Temple Mount.
9. The reason the conflict and the violence persist is because the Palestinians don't have a state.
10. Palestinian terrorism is the consequence of Palestinian frustration.

(Continued on page 6)

(Continued from page 5)

October 31, 2015 – Throughout Jewish and World History, those who spoke out against evil and injustice have often paid a high price, including the highest price for doing so. But they have survived and garnered G-d's support in their efforts which led to great successes because G-d is the Helper of righteous causes. This was the faith of the Maccabees, who were victorious though the odds were stacked against them. This was the faith of Israel who was victorious on so many occasions despite being outnumbered and some of those times, poorly prepared.

Nov. 14, 2015 – SIX MONTH INDEX OF MYTHS: ISRAEL AND THE PALESTINIANS

- "Israel is framing Palestinians for murder to justify shooting them and then leaving the wounded to die." (November 10)
- "Prime Minister Netanyahu has backtracked on Prime Minister Rabin's positions regarding peace with the Palestinians." (November 2)
- "Israel boycotts Palestinian academics." (October 27)
- "The Western Wall is a part of Al-Aqsa Mosque." (October 20)
- "Iran's missile research does not violate UN sanctions or the nuclear agreement." (October 14)
- "Muslims revere the Al-Aqsa Mosque and treat it with the respect it deserves." (October 7)
- "Israel remains the only Middle East country with a separation fence." (September 9)
- "Summer is a time for Palestinian children to enjoy camp like Israelis and Americans." (September 2)
- "There are no terrorist attacks on Israel originating from the West Bank anymore." (August 26)
- "The Israeli government wants to destroy the al-Asqa mosque." (August 19)
- "Israel praises terrorists who attack Palestinians." (August 11)
- "The Palestinians' top priority is peace with Israel." (August 5)
- "The United States, the West and America's regional allies were the big winners in the Iran deal." (July 29)
- "Israel is exaggerating the threat of a radical Islamic takeover of the West Bank to avoid territorial compromise." (July 7)
- "The Iran deal reported in the media is the best the West can get." (July 1)
- "Israel was guilty of war crimes during the 2014 Gaza War." (June 24)
- "The IDF commits atrocities because former soldiers from 'Breaking the Silence' say so." (June 17)
- "Jerusalem is not Israel's capital." (June 10)
- "Abbas is finally prepared to negotiate with Israel." (May 26)

The truth simply is: Esau hates Jacob. As indicated in the recent report: "...the very presence of Jews in these territories is an affront to the Palestinians," and the quote: "To this day Palestinians (the descendants of Esau) deny the Jewish people's ties to the Land of Israel; they refuse to see the Jews as a distinct people that has a right to its own state. Such is the hatred of Esau for Jacob." Will Esau and Jacob ever reconcile? We want to believe, and we will continue to believe, hope and pray that there will come a day that they will.

El Maleh Rachamim -- Compassionate God,

We pray not to wipe out haters but to banish hatred.

Not to destroy sinners but to lessen sin.

Our prayers are not for a perfect world but a better one

Where parents are not bereaved by the savagery of sudden attacks

Or children orphaned by blades glinting in a noontime sun.

Help us dear God, to have the courage to remain strong, to stand fast.

Spread your light on the dark hearts of the slayers

And your comfort to the bereaved hearts of families of the slain.

Let calm return to Your city Jerusalem, and to Israel, Your blessed land.

We grieve with those wounded in body and spirit,

We pray for the fortitude of our sisters and brothers,

And ask You to awaken the world to our struggle and help us bring peace. Amen. -

TU B'SH'VAT 5777



Tu B'Sh'vat, the "new year of trees," begins this year on Friday night, February 10th and ends at the conclusion of Shabbat on February 11th. The name Tu B'Sh'vat corresponds to the holiday's date, Tu being an acronym of the Hebrew letters tet and vav, whose numeric values add up to fifteen, and occurs on the fifteenth day of the month of Sh'vat.

Tu B'Shevat is a post-biblical holiday, first mentioned in the Mishnah (the codification, completed around 200 CE). There, it is listed as one of four new years in the Hebrew calendar: (1) Rosh Hodesh Nisan in the spring, the first day of what the Bible specifies is the first month, and the date for counting the number of years a king has reigned; (2) Rosh Hodesh Elul in the late summer, the dividing date for determining which crops are subject to tithing (Maasrot in Hebrew); those harvested before that date belong to one year; those on or during the date to another; (3) Rosh Hodesh Tishrei, in the early fall, which subsequently came to be called Rosh Hashanah and was designated as the beginning of a new Hebrew year, but here was designated as the day on which God judged human beings; (4) Tu B'Sh'vat, on which God "judges" trees according to the Jews' behavior.

MORE ON TU B'SHEVAT

Tu B'Shevat seders first originated among followers of the Jewish mystical practice known as Kabbalah who settled in the Israeli city of Safed in the 16th century. Today, a growing number of Jews have reinstituted the custom. These seders, like the Passover one, sometimes involve four cups of wine (dark red, light red, pink and white), symbolizing the passing of the four seasons. Also included are the seven species of grain and produce mentioned in Deuteronomy, and other fruits and nuts from Israel, along with readings related to Eretz Yisrael, nature and ecology, and social justice.

Tu b'Shevat also is used as the "divider" in determining the age of a tree, and when people may eat its fruit. A tree planted any time (even one day) before Tu B'Shevat is considered one year old on that day. In terms of when one may eat its produce: according to the law of orlah (forbiddenness), as stated in Leviticus 19:23-25, only beginning in the fifth year of a tree's growth may its fruit be eaten. During the first three years, it is forbidden, while in the fourth, it is dedicated to G-d.

While Tu B'Shevat occurs in the middle of winter in North America, in Israel, it marks the very first signs of spring. The fall and winter rainy seasons, which generally begin around the holiday of Sukkot, generally end some time before Tu B'Shevat, and usually the first buds of the almond tree, the first tree to blossom, appear about the time of the holiday.

A minor holiday, on which working and cooking are allowed, and during which the Torah is not read and no special prayers are recited, Tu B'Shevat still is marked as a happy day. Traditionally, no eulogies are delivered on Tu B'Shevat. In addition, Jews everywhere drink wines and foods from Eretz Yisrael (the Land of Israel), particularly the seven types of grain and produce those for which the Land is praised in Deuteronomy 8:8: "a land of wheat and barley, and vines and fig-trees and pomegranates; a land of olive-trees and [date] honey." If, as is customary, a person eats such fruit for the first time that year, he or she says the Shehecheyanu blessing, praising G-d for allowing one to live "until this season." Additionally, in Israel, school-children and other people plant trees on Tu B'Shevat, symbolizing their commitment to the Land. In the Diaspora, Jews have used the holiday to learn more about the Land of Israel, and to make or renew a commitment to safeguarding the environment.

This emphasis flows from the metaphorical use of "tree" - for example, the Torah is called "a tree of life" (aitz hayim). It also derives specifically from some of the instructive allusions to trees in traditional Jewish texts. An example is Adam and Eve's having been forbidden by G-d from eating from the "tree of the knowledge of good and evil" in the Garden of Eden, thus losing their child-like innocence, but gaining a knowledge of the human potential for moral and immoral behavior (Genesis, chapters 2 and 3).

Jewish laws that pertain to nature, and to trees in particular, include one prohibiting soldiers from cutting down fruit-bearing trees to build bulwarks when besieging a city. In a striking expression of concern, even empathy, for the integrity of nature, the Torah asks rhetorically, "For is the tree of the field like man, that it should be besieged of thee?" (Deuteronomy 20:19).

At the beginning of the Zionist movement, Tu B'Shevat again took on new meaning as planting trees became a symbol for the Jewish re-attachment to the land of Israel. The most recent transformation has re-popularized Tu B'Shevat into a holiday of Jewish environmentalism as a sort of Jewish Earth Day because of its association with trees and, by extension, with nature.

TU B'SH'VAT, THIS YEAR FALLS ON THE 11TH OF FEBRUARY

**SHOW YOUR SUPPORT FOR ISRAEL
PLANT TREES WITH JNF FOR TU B'SHEVAT. CALL THE
SYNAGOGUE OFFICE TODAY - 718-357- 5100**

Reversing Pew by Mindy Rubenstein

I served shrimp at my wedding and enjoyed Saturdays at the mall. I didn't know any better. But I do now.

I didn't grow up religious. Like many other American Jewish children, I had a bat mitzvah at age 13. Enjoyed Seders and matzah crackers at Passover. Lit the menorah and got presents during the eight nights of Hanukkah. But I was fully immersed in secular life – attending public schools where I was the only Jewish kid in the class. Sharing occasional church services and Easter egg hunts with friends. Serving shrimp cocktails at my wedding. Enjoying Saturdays at the mall.

I didn't know any better. Neither did my parents. But now I do.

The results of a recent study by the Pew Research Center, called Portrait of Jewish Americans, revealed that 60 percent of Jews intermarry, and one in five Jews considers themselves to have no religion. Most, according to the report, say Judaism is only about culture and ancestry. That was once me and everyone I knew.

Until I discovered that the Judaism I knew wasn't really Judaism at all. It was a watered down version of religion, with all the meat and meaning removed for the sake of being politically, socially and culturally correct.

But it was this lack of meaning and authenticity that left me feeling spiritually empty and searching for something different. My brother married outside our religion, as did my husband's brother and all of our relatives.

Our children are the last remaining Jews on both sides of the family. So I realized that raising them the way we had been raised was pointless. If you're going to be Jewish, I thought, there must be more to it. And then, I had the amazing privilege to share a Shabbat dinner with a Chabad rabbi and his family. And nothing would ever be the same again.

The sounds and smells and spirituality oozed from that holy experience. There were songs and prayers and meaningful stories. They didn't pretend to be anything other than who they are – Torah observant, God-fearing Jews. I literally fell in love with my religion, and realized that what I had been searching for in other religions existed in my own.

My husband and I did not share the same zeal and intensity when it came to diving into a religious Jewish life. I saw how I wanted us to live, and I wanted to make drastic changes overnight. We were encouraged to take it slowly, that every single new mitzvah is an accomplishment and stands completely on its own.

The next Friday, for the first time in my life, I was aware that a special and magical time was approaching – Shabbat. I purchased a challah from the grocery store, and dusted off the prayer book I had received many years earlier for my Bat Mitzvah. From the drawer, I took out an unopened box of white Shabbat candles that had been given to me. Before that night, they didn't seem relevant to my life. I cooked chicken soup and we sat down together for a quiet dinner as a family. And together, my husband and I discovered what Shabbat could be.

It was a great start, but it only made me crave more. Things I felt had been withheld from me – intentionally or unintentionally – it didn't matter. It was my birthright to be part of it – yet I knew almost nothing about it. We learned little by little. And we continue to learn.

I devoured information from the Internet, took on a learning partner, looked to my rebbetzin as the first real mentor and role model I had ever had – as a Jewish woman, wife and mother living a Jewish life devoted to goodness and Godliness.

Over the years, it was a constant back and forth dance, removing something from our lives – like pork and shellfish – and replacing them with new and meaningful mitzvahs. Our children were very young during this transition and didn't really understand. Our parents, on the other hand, looked on in disbelief as we changed the way we lived. The Torah teaches, above all, to treat others well. In hindsight, we should have been more loving and less judgmental in our journey.

Flash forward seven years later, and most people would never know we have not been observant Jews all our lives. It is a natural part of who we are and how we live. We now live in the religious Jewish community of Toco Hills. You may have seen us on Saturdays, walking to synagogue, along with throngs of other observant Jewish families who don't drive, work or use electronics on this holy day.

This life has become completely ingrained into who I am and how I am raising my children. Being Jewish is infused into all they do and they are comfortable and confident in their identity. We teach them to be humble and modest. To do the right thing even when no one is watching. We teach them about the rules of keeping kosher and Shabbat and dressing and acting modestly. That it's never okay to say something negative about other people. Ever.

Some things are simply off limits, and that's a good thing. Children want boundaries. They want a life of meaning and connectedness. So when I heard about the results of the Pew study, and the buzz from people seeming to gloat about how American Jews can blend into their culture and surroundings, I felt a little sad for all the Jews who have never really learned what it means to be Jewish.

It's an unbelievably beautiful and special privilege. And it's an unbelievably important and challenging responsibility. We are meant to serve as a light unto the nations. An example of goodness and Godliness.

There is an important movement in Judaism that went undetected in the recent Pew study – it's not one of the well-known denominations – but I imagine it's growing even faster. It's called the Baal Teshuvah movement. Thousands of Jews each year come back to their Judaism, picking back up again where their great grandparents left off. Here in Toco Hills, I am surrounded by these people. For us, Judaism is a constant source of learning and growth. The religious Jewish schools and synagogues are overflowing. Classes abound for adults, and we constantly strive to be better Jews, and better human beings.

Getting to this point has not been easy; my husband and I literally stepped out of one world and into another. When we leave the house and go out into the world, it is obvious from our clothing and our head coverings that we stand for something. And I hope it is obvious from our behavior as well. I am thankful to have gotten here, but I realize that we have to continue to work at making our lives spiritual and bringing God into our lives.

I have learned that religious practice and rituals should not be shunned – even, or especially, in a modern world. It creates an important spiritual framework for our lives and strengthens our family. I haven't always done things right but each moment I have a chance to start over – to be a better mom, a better wife, and a better Jew. It's a huge privilege and responsibility that I don't take lightly. I'm grateful to have discovered that, and to rediscover it every day.

A New Strategy for Israeli Victory - Daniel Pipes (Commentary)

*Rejection of Israel drives not just Palestinian politics but much of Palestinian life. Palestinian rejection or acceptance of Israel is binary: yes or no, rendering compromise nearly impossible. Either Palestinians give up their century-long rejection of the Jewish state or Zionists give up their 150-year quest for a sovereign homeland.

*Deterrence, that is, convincing Palestinians and the Arab nations to accept Israel's existence by threatening painful retaliation, underlay Israel's strategic vision from 1948 to 1993. Before the Oslo Accords of 1993, residents of the West Bank and Gaza could travel locally without checkpoints and access work sites within Israel. They benefited from the rule of law and an economy that more than quadrupled without depending on foreign aid.

*Oslo led not to the hoped-for end of conflict but to inflamed Palestinian ambitions to eliminate the Jewish state. More Israelis were murdered in the five years after Oslo than in the 15 years preceding it.

*Yitzhak Rabin expected the conflict to be concluded through goodwill, conciliation, mediation, flexibility, restraint, generosity, and compromise, topped off with signatures on official documents. In this spirit, his government and all its successors agreed to a wide array of concessions, even to the point of permitting a Palestinian militia, always hoping the Palestinians would reciprocate by accepting the Jewish state. They never did. Israeli efforts to "make peace" were received as signs of demoralization and weakness.

*The historical pattern suggests that Israel has just one option to win Palestinian acceptance: a return to its old policy of deterrence. Deterrence requires systemic policies that encourage Palestinians to accept Israel and discourage rejectionism. It requires a long-term strategy that promotes a change of heart. When enough Palestinians abandon the dream of eliminating Israel, they will make the concessions needed to end the conflict.

*Palestinians are mired in misery and constitute the most radicalized population in the world. Which other parents celebrate their children becoming suicide bombers? Which other people gives higher priority to harming its neighbor than improving its own lot? A skilled and ambitious people is locked into political repression, failed institutions, and a culture celebrating delusion, extremism, and self-destruction.

*Unleashed from a genocidal obsession with Israel, Palestinians can become a normal people and develop their polity, economy, society, and culture. Negotiations could finally begin in earnest. But Israeli-Palestinian diplomacy is premature until Palestinians accept the Jewish state.

(The writer is president of the Middle East Forum.)



Wishing all our members a Happy, Healthy & Prosperous Secular New Year

PRAYER FOR THE SECULAR NEW YEAR

May this day be a time for reflection

Where have we been this past year and where will we go in the new year?

May we be blessed with physical vitality as we earn a livelihood

May we and our families suffer no misfortune-physical or emotional-as time unfolds.

May our attitude be positive and our lives purposeful.

May we find the time to render the good deed and speak the kind word.

May we be granted the wisdom to pursue life, liberty and happiness,

not only for ourselves but for all



SUPPORT the Queens Jewish Community Council to continue
to Feed
the Poor Homebound in Queens by donating to PROJECT
CHAIM

It will take just \$54 from you to beat Hunger in our Queens
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Please make checks payable to QJCC-Project Chaim and mail
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119-45 Union Turnpike Forest Hill, NY 1137
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LIPSKY-BLUM POST 764
Jewish War Veterans of the United States of America
For their generous donation of \$2,500 to honor the following

Byron Dresner
Stuart H. Cohen
Sandra Schwadron


JANUARY, 2017

TEVET-SH'VAT, 5777

SUN	MON	TUE	WED	THU	FRI	SAT
1 Tevet 3 8th Day of Chanukah	2 4	3 5	4 6 Rabbi's Classes God, Jews and History	5 7	6 8  4:15P.M.	7 9 Parashat Vayigash Ends: 4:25P.M.
8 10	9 11	10 12	11 13 Rabbi's Classes	12 14	13 15  4:32P.M.	14 16 Parashat Vaychi Ends: 5:42P.M.
15 17	16 18	17 19	18 20 Rabbi's Classes	19 21	20 22  4:40P.M.	21 23 Parashat Sh'mot Ends: 5:50P.M.
22 24	23 25	24 26	25 27 Rabbi's Classes	26 28	27 29  4:49P.M.	28 Rosh Chodesh Parashat Vaeira Sh'vat 1 Ends: 5:59P.M.
29 Sh'vat 2	30 3	31 4				

FEBRUARY, 2017

SH'VAT-ADAR, 5777

SUN	MON	TUE	WED	THU	FRI	SAT
			1 Sh'vat 5 Rabbi's Classes	2 6	3 7  4:57PM.	4 8 Parashat Bo
5 9	6 10	7 11	8 12 Rabbi's Classes	9 13	10 14  5:06 P.M.	11 15 Tu B'Shevat Parashat Shirah
12 16	13 17	14 18	15 19	16 20	17 21  5:14 P.M.	18 22 Parashat Yitro
19 23	20 24	21 25	22 26	23 27	24 28  5:23P.M.	25 29 Parashat Mishpatim/ Sh'kalim Ends 6:33P.M.
26 30	27 Adar 1	28 2				