



Flushing-Fresh Meadows Jewish Center
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THE BULLETIN

December, 2010
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Kislev/Tevet 5771
 Rabbi Gerald M. Solomon
 Cantor Mordechai Dier

SCHEDULE OF SERVICES

CHANUKKAH

Friday, Dec. 3

Second Day of Chanukah Mincha.....3:45P.M.
 Light Chanukah Candles/
 Kabbalat Shabbat Maariv.....4:00P.M.
 Shabbat Candle Lighting Time.....4:10P.M.
 Saturday, Dec. 4 - Parashat Miketz
 Shabbat Mevarchim Services.....9:00A.M.
 Shabbat Ends.....5:19 P.M.

Friday, Dec. 10 - Mincha/Maariv.....4:00P.M.
 Candle Lighting Time.....4:10P.M.
 Saturday, Dec. 11 - Parashat Vayigash
 Shabbat Services -9:00A.M.
 Shabbat Ends.....5:19P.M.

Friday, Dec. 17 - Asarah B'Tevet
 Mincha/Maariv.....4:00P.M.
 Candle Lighting Time.....4:11P.M.
 Saturday, Dec. 18 - Parashat Vayechei
 Shabbat Services.....9:00A.M.
 Shabbat Ends.....5:21P.M.

Friday, Dec. 24 - Mincha/Maariv.....4:00P.M.
 Candle Lighting Time.....4:14P.M.
 Saturday, Dec. 25 - Parashat Sh'mot
 Shabbat Services.....9:00A.M.
 Shabbat Ends.....5:25P.M.

Friday, Dec. 31 - Mincha/Maariv.....4:15P.M.
 Candle Lighting
 Time.....4:19P.M.
 Saturday, Jan 1 - Parashat Va-eira
 Shabbat Mevarchim Services.....9:00A.M.
 Shabbat
 Ends.....5:29P.M.

HAPPY CHANUKKAH



**GALA CHANUKKAH CELEBRATION
 THURSDAY, DECEMBER 2
 AT 1:00 PM**

**GET YOUR RESERVATIONS IN
 IMMEDIATELY!**

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 \$25 PER PERSON**

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 FLUSHING FRESH MEADOWS JEWISH
 CENTER
 193-10 PECK AVE.
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RABBI'S MESSAGE

In the history of Israel, both ancient and modern, Chanukah has been and continues to be a celebration of the Jewish spirit. What is the Jewish spirit? The Maccabees spirit, the spirit of G-dliness which inhabits the Jewish soul has been and continues to be identified as the authentic Jewish spirit.

It is that spirit which emboldens and animates the Jewish soul with the power and desire to fight for the truth, even against overwhelming odds. Indeed, it was the spirit of the Maccabees, even as it was the spirit which possessed our biblical ancestors, that moved them to fight battles for truth, justice and the G-dly way. It was that spirit which motivated Abraham to fight for the people of Sodom. It was also that spirit which motivated Moses to break the tablets of the Ten Commandments in righteous indignation and then to do verbal battle with G-d to save the Jewish people from destruction. It was the spirit which inspired and moved the Jewish Warsaw Ghetto fighters to rise up against all odds against the monstrous adversary. It was the spirit which inspired our people in Israel to fight and win the War of Independence to secure Israel's statehood and it was that same spirit which continues to motivate the often vociferous and vocal protectors and defenders of Israel to this very day. It is the spirit which speaks out in defense of our people, our state of Israel and our faith. It is found in the voices of those who defend our Holy Torah, but it is not found in the voices of those who choose to denigrate and/or eliminate those sacred commandments, and laws and teachings which are found therein.

As the historian Marvin Tameanko has opined: “. . . the real miracle of Chanukah was the peoples' choice of an 'activist' policy of resistance to Syrian oppression rather than the 'passivist', policy of accommodation and compromise. Jews of every era, possessed by the authentic Jewish spirit, have faced this same choice and responded courageously, even against impossible odds.”

Chanukah offers us the opportunity to reflect upon and distinguish between the authentic Jew-

ish spirit and the ersatz Jewish spirit. An appropriate analogy could be drawn between that which is authentically kosher and that which is merely imitative and bears the fallacious (and not kosher) description, “kosher style.” The former is kosher by virtue of the fact that it meets all the requirements of kashrut, both internal and external, while the latter is not genuinely kosher but, has some of the external trappings of kashrut.

Chanukah poses to us a similar question. Are we possessed of the Jewish spirit through and through or do we merely maintain the external trappings of authentic Jewishness? Are we Jewish on the outside but non-Jewish on the inside? Do we profess to be Jews in our external lives but in the privacy of our souls have integrated alien beliefs and ideas? Or perhaps the reverse is true. Are we authentically Jewish on the inside but non-Jewish in our behavior on the outside? Are we authentically Jewish or merely Jewish style?

Chanukah reminds us of the truth that whether we are in the Land of Israel or in the Diaspora, the gentile culture in which most of the Jews of the world find themselves is dominant and all pervasive.

Mattityahu and his sons, as history has taught us, rebelled not just against the Syrian-Greeks, but against the Hellenists as well. The Hellenists were the Jews who fell under the spell of the enticing Greek culture and civilization. They benefitted from the Greeks at the expense of their fellow Jews. These Jewish Hellenists were those of our people, at that time, who originally possessed authentic Jewish souls but decided to accept the external trappings of the dominant culture and, tragically, in the process, lost not only their Jewish external practices but also lost their original authentic Jewish souls to alien beliefs.

The Jewish nation was put upon this earth and given a divine task. Part of that task involves the study of the Torah and the observance of its teachings and part of that task mandates an involvement with the world and its varied peoples. Since we can not shut ourselves off from the world and effectively abstain from interaction, we must struggle to maintain what we may refer to as our Jewish equilibrium in our daily lives. How much non-Jewish influence is allowed to integrate within the Jewish soul is a question we have struggled with since the

days of Abraham.

Our Chanukah message seems clear: We must constantly monitor our lives to assure the maintenance of our authentic Jewish being in both the individual person and in the Jewish nation. The struggle to preserve our authentic Jewishness becomes apparent and often magnified at Chanukah, but it is indeed a life-long struggle.

With sincere wishes for a joyous Chanukah,

Rabbi G.M. Solomon

ALL ABOUT CHANUKAH

To celebrate Chanukah, Jews light a Chanukiah (the holiday lamp, often referred to as a Menorah) for eight days -- increasing the light each day. The idea is to light candles, one new one for each night, adding up to eight by the last night of the holiday. The candles are lit with a ninth candle, referred to as a Shammash ("helper"). If you want to be really authentic, you can light little olive oil cups with wicks in them, available at any Judaica store. One lights the newest candle first, which is placed on the left, so the order of lighting (left to right) is opposite to the order of adding (right to left.) Before the candles are lit, the Brachot (blessings) below are recited.

Lighting the Candles

On the first night of Chanukah, put one candle on the right side of your Chanukiah, and say these blessings before lighting it. Light the Chanukiah **BEFORE** lighting Shabbat candles on erev Shabbat.

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.

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

Blessed are You, L-rd our G-d, King of the Universe, Who made miracles for our ancestors, in those days, at this season.

On the first night only, we add:

Barukh atah adonai, elohenu melekh ha'olam, shehekheyanu vekiyemanu, vehigi'anu lazman hazeh.

Blessed are You, L-rd our G-d, King of the Universe, Who has given us life, and sustained us, and enabled us to reach 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 Chanukiah is done at home, after sunset or when the family has gathered. Some people put the Chanukiah 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, "Al Ha-nisim," is added to the Amidah and Birkat HaMazon - the blessings after the meal.

Other Customs

In addition to the beautiful ritual of kindling the Chanukah lights, there are many other customs to help celebrate this fun-filled holiday. Foods such as latkes and doughnuts remind us of the oil of the miracle, games and songs help express our joy and gratitude, and stories help explain the different aspects of the holiday.

Oil

The featured ingredient in all classic Chanukah foods is oil. The oily cuisine remind us of the single small cruse of ritually pure oil that miraculously burned for eight days.

One of the most popular dishes among Ashkenazic Jews is Latkes or Levivot - potato pancakes made from grated potatoes mixed with eggs, onions, and flour, and fried in vegetable oil. Good Latkes are crispy on the outside yet soft inside. They are usually served with applesauce or sour cream.

In Israel, Sufganiyot are the most popular Chanukah treat. Sufganiyot are jelly or custard filled doughnuts. The doughnuts are fried in oil and served hot, sprinkled with powdered sugar. **S'vivon Sov Sov Sov!**

S'vivon is the Hebrew name for dreidel, the popular Chanukah game. What's a dreidel, you say? A

dreidel is a four-sided spinning top with a Hebrew letter on each side - Nun, Gimmel, Heh and Shin. Outside of Israel, the letters stand for Nes Gadol Hayah Sham - "A Great Miracle Happened There." In the Land of Israel, a Pey is in place of the Shin, meaning Nes Gadol Hayah Po - "A Great Miracle Happened Here". The letters also (conveniently) stand for the Yiddish words Nit ("nothing"), Gantz ("all"), Halb ("half") and Shtell ("put"), which tell us how the game is played.

The game begins by each player taking a supply of pennies, nuts or chocolate "gelt" and contributing some into the "pot". Each player in turn spins the dreidel. When the dreidel stops, the latter facing up determines what you need to do. If it lands on Nun, "nothing" happens. If it lands on Gimmel - you "get" everything in the pot (and then each player contributes more). If the dreidel lands on the Heh - then "Half" is taken from the pot. If it lands on Shin or Pey, - you "Put" something into the pot.

How did the dreidel come to be part of Chanukah? Although the four sided spinning top is actually a traditional European toy, legend has it that when Antiochus ruled over Israel and outlawed the study of Torah, many Jews defiantly continued to study, doing so in secret. In order to hide their true activity, they would keep a dreidel at hand. If they were found by Antiochus' troops, they would stop discussing Torah and pretend to play dreidel. With the dreidel as a tool of rebellion, the study of Torah was kept alive.

CHANUKAH: A BRIEF HISTORY

Chanukah, the Jewish festival of rededication, also known as the festival of lights, is an eight day festival beginning on the 25th day of the month of Kislev. In the Western world, Chanukah is probably one of the best known Jewish holidays. Chanukah is actually a simple historical commemoration, celebrating the victory of a small band of Jewish rebels fighting against the imposing might of the Hellenistic Assyrian army. Commemorating this fight against oppression and assimilation, we kindle lights to remember the rededication of the Temple in Jerusalem, and to rededicate ourselves to strengthening our own Jewish identities today.

Talmudic Beginnings

The rabbis of the Talmud ask a strange question: Mai Chanukah? (Shabbat 21b). Loosely translated, this means, "What is Hanukkah?" At this point you may be asking: "you mean the ancient sages of our tradition didn't know the story about the wicked king and the flask of oil that lasted eight days and about latkes and dreidels and little chocolate coins?"

Well, except for the little chocolate coins part, the ancient sages did know that story. In fact, they gave it to us. What they were not sure about was how to properly celebrate the holiday, or how all the different traditions that had developed fit together.

To explain how the ancient rabbis saw Chanukah, first let's take a step back and look at the historical record, as best we understand it. In 167 B.C.E., a king named Antiochus Epiphanes ruled over a chunk of the Middle East that included the land of Israel. He wanted to unify all the peoples under his rule with one culture, the Greek-Roman culture called Hellenism, which had been handed down from the time of Alexander the Great (ca 323 B.C.E.). So Antiochus outlawed the study of Torah and the practice of Judaism, and put Greek gods in Jewish holy places.

Some Jews went along with Antiochus's edicts and assimilated into Hellenism, but other Jews rebelled against these oppressive laws. The most successful rebel was a Hasmonean priest named Mattathias. He and his five sons, including the legendary Judah the Maccabee (Judah the "Hammer") led a successful rebellion to retake Jerusalem and reestablish Jewish sovereignty. When they took over the Temple and cleaned out all the remnants of the idolatrous Greek worship, they rededicated the Temple and then immediately, according to one historical account, held a late observance of the eight day festival of Sukkot, the most important festival of Temple times, and the most recent one to have gone unobserved. The next year, to commemorate their victory and the rededication of the Temple, a "late Sukkot" was held again, thereby giving birth to our eight-day celebration of Chanukah - which means "dedication".

The deeds of the Maccabees were recorded and re

ported to other Jewish communities throughout the Land of Israel and to those communities outside the land that developed during the first exile and who never returned. The oldest sources we have for the story of the Maccabees is the . The First Book of Maccabees is a simple history, telling the story of the revolt and continuing the story of resistance that continued after the revolt when the Hasmoneans took over the monarchy. The Second Book of Maccabees was composed as a letter, written to the Jewish community of Alexandria, explaining the events that took place and encouraging them to commemorate the Hasmonean victory by observing the new holiday of Chanukah.

So what happened to the story of the oil and the miracle of the lights? Well, that's where the rabbis come in. In the rabbinic sources, we find virtual silence on the topic of Chanukah in the Mishnah. It is only in the Gemara (the later rabbinic material which, along with the Mishna makes up the Talmud) that we find the new story about the oil and the miracle of the lights. By the time of the development of the Talmud, the Jews were living under Roman rule in Israel and under Persian rule in Babylon. In these circumstances, celebrating stories about military rebellion might not be viewed in too positive a light by the authorities, and the sages also feared that some Jewish hotheads might stir up trouble and cause all kinds of problems for the Jewish community. So the Talmudic sages chose to emphasize the oil/miracle aspect of the established holiday. G-d wrought a great miracle for the people, enabling the few to triumph over the many, and G-d showed the people another miracle in the oil, when a flask of ritually pure oil sufficient for one day lasted for all eight days (of the late observed Sukkot Festival.)

But there is more. The battle fought by the Maccabees was not only a revolt against religious oppression and colonial domination, but it was a civil war as well, fought between pietistic adherents to a strict traditional observance of Judaism (as practised in those days) and those who were attracted to the might and worldliness of Hellenism and sought to acculturate. Ironically though, after their victory, the Hasmoneans assumed the Monarchy of Israel - which, in of itself was prohibited for a priestly fam

ily, and eventually, after some generations, became advocates of Hellenization and invited the Roman Empire to become protectors of Israel, setting the stage for the eventual Roman conquest. As a priestly family, the Hasmoneans sided with the Sadducees, the priestly advocates of the authority of Temple Sacrifice, against the Pharisees, the fore-runners of the rabbis and the form of rabbinic Judaism we continue to practice today. With the destruction of the Second Temple, the fall of the Sadducees, and the ultimate conquest of the Land of Israel by the Romans, the new rabbinic authorities assume the mantle of religious authority. Unhappy with the Hasmoneans and critical of the eventual outcome of the Maccabean revolt, the Rabbis set out to relegate Chanukah and the Maccabees to a mere footnote in Jewish history. Hence the exclusion of Maccabees from Hebrew Scriptures and the shift in the emphasis of Chanukah from the victory of the Maccabees to G-d's miracle of light. Effectively, the Rabbis sought to write the Maccabees out of Jewish history. Like the exclusion of Moses from the Passover Haggada, the Maccabees were removed from Chanukah, and the spotlight was put on G-d.

So back to our Talmudic question: Mai Chanukah? "What is Chanukah?" Well, the answer depends on your perspective. It could be a holiday of religious freedom, inspired by the people's desire to shake off oppressive laws. It could be commemoration of the human capacity for courage and hopefulness, as we remember the Maccabees' brave revolution. It could be an opportunity to reflect on Jewish distinctiveness and the miracle of Jewish survival in societies that offer so many opportunities to just chuck it all and assimilate. It could be a spur to many Jews to reach out to each other across denominational and ideological boundaries, inasmuch as the Maccabean revolt was also a civil war between Hellenized and non-assimilated Jews. It could be, as the Talmud suggests, a time to thank G-d for the miracles in our lives; a time to think about what is in G-d's hands and not in human hands. It could be a chance to ask ourselves: what seemingly ordinary things can I experience as miracles today?

THE ARTIFICIALITY OF THE HISTORICAL PALESTINIAN IDENTITY

ELI E. HERTZ

The use of the word 'Palestine' was adopted by the Arabs specifically for political gain, to brand Israelis as invaders and to inherit the geographic area called Palestine as exclusively belonging to the Arabs.

The artificiality of a Palestinian identity is reflected in the attitudes and actions of neighboring Arabs who never established a Palestinian state or advocated one prior to the Six-Day War in 1967. What unites Palestinians has been their opposition to Jewish nationalism and the desire to stamp it out, not aspirations for their own state. Local patriotic feelings are generated only when a non-Islamic entity takes charge - such as Israel did in 1967 after the Six-Day War. It dissipates under Arab rule no matter how distant or despotic, as it was under the rule of Jordan prior to 1967.

Culturally, Palestinians are not distinct from other Arabs. The sole contributions Palestinians can take credit for are the invention of skyjacking for political purposes in the 1960s, and lately a special brand of suicidal terrorism that uses their own youth as delivery systems for bombing pizza parlors, discos, and public commuter buses.

Ironically, before local Jews began calling themselves Israelis in 1948 (the name Israel was chosen for the newly established Jewish state), the term 'Palestine' applied almost exclusively to Jews and the institutions founded by new Jewish immigrants in the first half of the 20th century, before independence. Some examples include:

- The Jerusalem Post, founded in 1932, was called the Palestine Post until 1948. [3]
- Bank Leumi L'Israel was called the "Anglo-Palestine Bank, a Jewish Company."
- The Jewish Agency - an arm of the Zionist movement engaged in Jewish settlement since 1929 - was called the Jewish Agency for Palestine.
- The house organ of American Zionism in the 1930s was called New Palestine.
- Today's Israel Philharmonic Orchestra, founded in 1936 by German Jewish refugees who fled Nazi Germany, was called the Palestine Symphony Orchestra, composed of some 70 Palestinian Jews. [4]

● The United Jewish Appeal (UJA) was established in 1939 as a merger of the United Palestine Appeal and the fundraising arm of the Joint Distribution Committee.

Princeton University professor of Semitic literature Philip Hitti (1886-1978) one of the greatest Arabic historians of the ninth century and author of 'The History of the Arabs,' testifying on behalf of the Arab cause, told the Anglo-American Committee of Inquiry on Palestine in 1946: "There is no 'Palestine' in history, absolutely not."

ISRAELI PM BENJAMIN NETANYAHU'S SPEECH AT THE GENERAL ASSEMBLY OF THE JEWISH FEDERATIONS OF NORTH AMERICA

Israeli Prime Minister's Office Website, November 8, 2010

The story of the Jewish people is that of great destruction followed by miraculous redemption

On the eve of the 20th century, Theodore Herzl, the founder of modern Zionism, foresaw the great challenges that stood before the dispersed Jewish people. He charted a clear path to direct the Jewish destiny to the safer shores of a Jewish state. Herzl's vision was guided by three principles: Recognize perils, seize opportunities, forge unity.

These same three principles should guide us at the dawn of the 21st century. We must recognize the dangers facing us and work to thwart them. We must seize the opportunity for prosperity and for peace with those of our neighbors who want peace. And we must forge unity among our people to shoulder these monumental tasks.

The greatest danger facing Israel and the world is the prospect of a nuclear-armed Iran. Iran threatens to annihilate Israel. It denies the Holocaust. It sponsors terror. It confronts America in Afghanistan and Iraq. It dominates Lebanon and Gaza. It establishes beachheads in Arabia and in Africa. It even spreads its influence into this hemisphere, into South America.

Now, this is what Iran is doing without nuclear weapons. Imagine what it would do with them. Imagine the devastation that its terror proxies,

Hezbollah and Hamas and others, would wreak under an Iranian nuclear umbrella.

This is why Israel appreciates President Obama's successful efforts to have the UN Security Council adopt new sanctions against Iran. It values American efforts to successfully mobilize other countries to pass tough sanctions of their own. There is no doubt that these sanctions are putting strong economic pressures on the Iranian regime.

But we have yet to see any signs that the tyrants of Tehran are reconsidering their pursuit of nuclear weapons. The only time that Iran suspended its nuclear program was for a brief period in 2003 when the regime believed it faced a credible threat of military action against it. And the simple paradox is this: if the international community, led by the United States, hopes to stop Iran's nuclear program without resorting to military action, it will have to convince Iran that it is prepared to take such action. Containment will not work against Iran. It won't work with a brazen regime that accuses America of bombing its own cities on 9/11, openly calls for Israel's annihilation, and is the world's leading sponsor of terrorism.

When faced with such a regime, the only responsible policy is to prevent it from developing atomic bombs in the first place. The bottom line is this: Iran's nuclear program must be stopped. Iran's nuclear program is the greatest danger we face. The assault on Israel's legitimacy is another.

We know from our history that attacks on the Jews were often preceded by attempts to dehumanize the Jewish people--to paint them as vile criminals, as the scourge of humanity. This is why the attempts by our enemies and their misguided fellow travelers to delegitimize the Jewish state must be countered. Herzl was right about many things. He was right about the conflagration that would soon engulf He was right about the need for a Jewish state and for a Jewish army to defend that state. Yet Herzl was too optimistic in believing that the rebirth of the Jewish state would gradually put an end to anti-Semitism.

The establishment of Israel did not end the hatred towards the Jews. It merely redirected it. The old hatred against the Jewish people is now focused against the Jewish state. If in the past Jews were demonized, singled out or denied the rights that were automatically granted to others, today in

For too many, Israel is guilty until proven guilty. The greatest success of our detractors is when Jews start believing that too--we've seen that today.

Last year, at the UN General Assembly, I spoke out against the travesty of the Goldstone Report, which falsely accused Israel of war crimes in Gaza two years ago. The United States, led by President Obama, and Canada, led by Prime Minister Stephen Harper, stood by Israel's side against this blood libel. Many countries didn't.

Well, last week, Hamas finally admitted that over 700 of its fighters in Gaza were killed by the IDF during that war. This is precisely what the Israeli army said all along--that roughly 50% of the casualties of the war were Hamas terrorists. Such a high percentage of enemy combatants and such a low percentage of unintended civilian casualties is remarkable in modern urban warfare. It is even more remarkable when fighting an enemy that deliberately and shamelessly embeds itself next to schools and inside mosques and hospitals.

The authors of the Goldstone Report owe the Israeli army an apology. And all those who supported and helped spread this libel owe the State of Israel an apology. The best way to counter lies is with the truth. That is why I commend your decision to establish the Israel Action Network and dedicate resources to fight this battle for truth. We must fight these lies and slanders together to ensure that truth prevails.

The threat from Iran and its proxies, and the continued assault on Israel's legitimacy are great perils we must thwart. Now let me speak about two great opportunities we must seize: peace and prosperity.

The opportunity today to achieve a broader Israeli-Arab peace derives not exclusively but mainly from the perception of a common threat. Today, Arab governments and many throughout the Arab world understand that Iran is a great danger to them as well. This understanding opens up new possibilities for a broader peace that could support our efforts to reach peace with our Palestinian neighbors.

Israelis want to see that the Palestinians are as committed as they are to ending the conflict once and for all. They want to know that just as we are ready to recognize a state for the Palestinian people, the Palestinians are ready to recognize Israel as the state for the Jewish people.

Israel also wants a secure peace. We do not want to vacate more territory only to see Iran walk in and fire thousands of rockets at our cities. That is exactly what happened after we left Lebanon and Gaza. We don't want to see rockets and missiles streaming into a Palestinian state and placed on the hills above Tel Aviv and the hills encircling Jerusalem. If Israel does not maintain a credible security presence in the Jordan Valley for the foreseeable future, this is exactly what will happen.

I will not let that happen.

We do not want security on paper. We want security on the ground. Real security. I am willing to make mutual compromises for a genuine peace with the Palestinians, but I will not gamble with the security of the Jewish state. Palestinian leaders who say they want to live peacefully alongside Israel should sit down and negotiate peace with Israel. They should stop placing preconditions and start negotiating peace. The Palestinians may think they can avoid negotiations. They may think that the world will dictate Palestinian demands to Israel. I firmly believe that will not happen because I am confident that friends of Israel, led by the United States, will not let that happen. There is only one path to peace--that is through a negotiated settlement.

We should spend the next year trying to reach an historic agreement for peace and not waste time arguing about marginal issues that will not affect the final peace map in any way. I am confident that if there is goodwill on the Palestinian side, a formula can be found that will enable peace talks to continue....

But as the last years have shown, Israel has not waited for peace to seize the opportunity to develop a strong economy. As Prime Minister, then as finance minister and now again as Prime Minister, I have spent a great deal of time advancing economic reforms and removing obstacles to Israel's economic growth....

As the world economy becomes more competitive, Israel is well placed to succeed. We are global leaders in high technology. Our scientists win Nobel Prizes. Our innovations in science, medicine, water, energy, communication, agriculture and in many other fields are literally changing the world. Israel is a wellspring of technological, artistic and cultural creativity....

If we hope to thwart and dangers and seize opportunities, we must strengthen our unity. The best way to strengthen Jewish unity is to strengthen Jewish identity. By deepening our connection to our shared past, we fortify our bonds to one another and to our state, and thereby strengthen our common future. That is why this year I decided to initiate a national Heritage Plan that will restore and renovate hundreds of Jewish and Israeli sites throughout the country.

I want young people to visit the place where David Ben Gurion declared our independence just as I want them to visit the place where our patriarchs and matriarchs, the mothers and fathers of the Jewish nation, are buried. Talk about distortions, can you imagine that UNESCO tried to deny the Jewish connection to Rachel's Tomb next to Jerusalem and the Tomb of the Patriarchs in Hebron? This absurdity to try to erase our past will fail as we reconnect a new generation of Jews with their history. Our young people will know that we are not foreign interlopers in our own homeland. They will know something that our enemies and politicized international bodies cannot bring themselves to admit: The Jewish people are not strangers in the Land of Israel. Israel is our home. It has always been our home and it will always be our home.

I have also decided to enhance Israel's support for programs that strengthen Jewish identity in the Diaspora. In my first term as Prime Minister, I decided to invest Israeli government funds in what many then thought was a preposterous idea--that we would pay for young Jews to come on short visits to Israel. Since then, a quarter of a million Jews have come to Israel on Birthright programs, and we will continue. I am committed to working with Birthright, Masa and Lapid to ensure that every young Jew who wants to can come to Israel.

And I am committed to working with Natan Shtronsky and the Jewish Agency to strengthen Jewish identity in the Diaspora. I know that there are controversial issues that threaten to divide us. We need to resolve these issues in a spirit of compromise and tolerance.... Our unity is a critical foundation of our collective strength. The more we speak with one voice, the more that voice will be heard. And in a rapidly changing world, it needs to be heard loud and clear.

At the beginning of the 21st century...the great

danger we face is not from [the rise of Asia, or] the battle between East and West but from the aggressive force wedged between them that is spreading its tentacles far and wide. That force is radical Islam, whose fanaticism and savagery knows no bounds. If I can leave you with one message, it is that we must warn others of this peril.

History shows that the most advanced weapons were usually developed by the most advanced societies. Yet today, primitive and barbaric tyrannies that stone women, hang gays, promote terror worldwide, send bombs to synagogues, and advance the most fanatical doctrines can acquire nuclear weapons. If not stopped, this means that the greatest nightmare of all--nuclear terrorism--can become a reality. The civilized world must not let that happen.

As we continue to build a modern and democratic Israel and as we seek peace with all our neighbors, we must also warn the world about this formidable peril. In standing up for modernity against medievalism, the Jewish people and the Jewish state play a vital role in securing our common civilization. And by helping dispel the shadows of a dark despotism, we can truly fulfill our destiny to be a beacon of light and progress unto all the nations.

WE ARE NOT FOR SALE

Caroline B. Glick

Jerusalem Post, November 5, 2010

Prime Minister Binyamin Netanyahu is playing with fire. And Israel is getting burned. Over the past week, it has been widely reported that the Obama administration and the Netanyahu government are conducting secret negotiations regarding future Israeli land surrenders to the Palestinians in the Jordan Valley and Jerusalem. According to the reports, the Obama administration has presented Netanyahu with a plan whereby Israel will cede its rights to eastern Jerusalem and the Jordan Valley to the Palestinians and then lease the areas from the Palestinians for a limited period.

The reports on the length of the lease vary. Some claim that the White House is offering a seven-

year rental. Others claim the Americans are offering Israel leases for Jerusalem and the Jordan Valley for several decades before it relinquishes them completely. Netanyahu has reportedly accepted Obama's proposal in principle. The only remaining dispute is the length of the lease....

The fact that these discussions are taking place is deeply disturbing both for what they tell us about the Obama administration's view of Israel and for what they tell us about Netanyahu's wisdom and character. By calling for Israel to cede the Jordan Valley to the Palestinians, US President Barack Obama is ignoring the most fundamental reality of the Middle East: Israel is besieged by its neighbors who seek its destruction. Without the Jordan Valley, Israel would become the modern day equivalent of Czechoslovakia stripped of the Sudetenland in 1938. It would be utterly indefensible.

None of Israel's neighbors has accepted Israel's right to exist. The absolute majority of the Arabs in all of the states neighboring Israel wish to see Israel destroyed. By relinquishing the Jordan Valley, Israel would be committing national suicide by inviting an invasion it would be incapable of staving off....

As for Netanyahu, he has no right to gamble away Israel's future. He has no right to commit future generations to strategic suicide on the basis of Obama's strategic myopia. The very notion that Israel ought to ever surrender control over the Jordan Valley is egregious and unacceptable. And by proposing that Israel do so, the Obama administration is destroying the last vestiges of its credibility as an ally to the Jewish state....

The worst aspect of the US proposal is that it calls for Israel to cede Jerusalem and the Jordan Valley to the Palestinians and then lease them from the Palestinians.... Jerusalem is the center of Jewish history, civilization, culture and faith. It is the lifeblood of the Jewish state and the Jewish people. As for the Jordan Valley, Jerusalem cannot be defended without it. When the US asks Israel to lease the areas from the Palestinians, what the US is telling Israel is that it rejects the very notion of Jewish national rights to the State of Israel.... At heart, the US proposal entails an Israeli submission to the Palestinians. It requires Israel's leaders to say that the Palestinians have

all the rights. We just have some minor security and political considerations...of limited duration and once they are settled, we will be out of everybody's way....

In acting as he is, Netanyahu is clearly trying to avert yet another crisis with the Obama administration. No doubt he believes that the Palestinians will save the day again by refusing to make a deal with Israel. Just as the Palestinians refuse to accept Israel's right to exist, just as they refuse to give up on their demand that Israel destroy itself by accepting millions of foreign-born Arabs as full citizens in the framework of a "peace" agreement; and just as they refuse to accept any limitations on the sovereignty of a future Palestinian state, so Netanyahu believes, they will refuse to lease the Jordan Valley and Jerusalem to Israel for 40 or 99 years.

Netanyahu may be right to think this...but he is taking an enormous risk. Yasser Arafat didn't have a problem lying to Yitzhak Rabin in 1993. To get Rabin to set up the Palestinian Authority, arm the PLO, raise billions of dollars in international aid for the PA, and allow it to expand to the outskirts of Israel's major cities, Arafat lied and said that the PLO recognized Israel and would live at peace with the Jewish state. It is easy to imagine Mahmoud Abbas, Arafat's deputy of 40 years, acting in a similar fashion. And then what would Netanyahu do?

By accepting the legitimacy of this proposal, Netanyahu is telling Israel's supporters abroad that the Palestinians are right. Israel belongs to the Arabs more than it belongs to the Jews. With this message, the only thing supporters of Israel can do is encourage the Israeli government to make territorial concessions that are suicidal for the country....

And while moves like Netanyahu's confuse Israel's friends abroad, his willingness to consider a plan that denies Jewish rights to Israel and calls for Israel to make suicidal withdrawals demoralize Israelis at home. For evidence of this demoralization, one need only look to the Kadima Party. As Kadima's leader Tzipi Livni reminds us every time she opens her mouth, Kadima's plan is for Israel to destroy itself by withdrawing to the indefensible 1949 armistice lines as quickly as possible.... [And] despite the idiocy of Livni's arguments and the lunacy of Kadima's policy, consistent opinion polls show Kadima closely trailing Likud. And

Netanyahu deserves a large share of the blame for this state of affairs.

When Netanyahu agrees to negotiate from a position of moral weakness and strategic blindness, the message he sends the public is that we should take the likes of Livni seriously. He tells us that the difference between Kadima and Likud is one of tone, not substance. They are all shoving us off the same cliff, so we might as well go with Blondie....

If Netanyahu wishes to be remembered as something more than another hack, no different from Livni and all the rest, he should end these destructive talks and tell the Obama administration the truth: Israel's survival is nonnegotiable and the rights of the Jewish people are not for sale.

AN OPEN LETTER TO TUTU

Warren Goldstein

Jerusalem Post, November 3, 2010

Dear Archbishop Desmond Tutu, I write to you with a heavy heart. You are a revered leader in South Africa, but recently have added your iconic voice to the campaign for sanctions against Israel.

Archbishop, I believe you are making a terrible mistake. Without truth there can be no justice, and without justice there can be no peace. The Talmud says: "The world stands on three things: justice, truth and peace." These three values are inseparable. Archbishop, I am convinced that the sanctions campaign against Israel is morally repugnant because it is based on horrific and grotesquely false accusations against the Jewish people.

The truth, archbishop, is that Israel is simply not an apartheid state. In the State of Israel all citizens--Jew and Arab--are equal before the law. Israel has no Population Registration Act, no Group Areas Act, no Mixed Marriages and Immorality Act, no Separate Representation of Voters Act, no Separate Amenities Act, no pass laws or any of the myriad apartheid laws.

Israel is a vibrant liberal democracy with a free press and independent judiciary, and accords full political, religious and other human rights to all its people, including its more than 1 million Arab citizens, many of whom hold positions of authority including that of cabinet minister, member of par-

liament and judge at every level, including that of the Supreme Court....

The other untruth is the accusation of illegal occupation of Arab land. Like the apartheid libel, this is outrageously false. There is no nation that has a longer, deeper or more profound connection to its country than the Jewish people have to the land of Israel and the city of Jerusalem.

Archbishop, you and I as religious leaders always turn to the Bible as a source of truth. What does it mean that Israel is the "promised land"? It means, as we both know, that it was promised by God to the Jews--the descendants of Abraham, Isaac and Jacob. This promise was first fulfilled by God more than 3,300 years ago, when Joshua led the Jewish people into the land of Israel. Since then there has been an unbroken Jewish presence in the land, albeit small during the Roman exile. All the books of the Old Testament--Joshua, Judges, Samuel, Kings, Isaiah, Jeremiah, etc.--describe the deep connection between the Jews and the land of Israel, including the West Bank, known in the Bible as Judea and Samaria....

Three thousand years ago, there was no London or Paris, no Washington or Moscow, no Pretoria or Cape Town, but there was a Jerusalem, capital of a Jewish state. "If I forget thee O Jerusalem, let my right hand forget its cunning... if I fail to elevate Jerusalem above my foremost joy...."

Archbishop, the Arab/Israeli conflict is not a struggle against apartheid or occupation. It is a century-long war against the very existence of Jews and a Jewish state in the Middle East. There have already been seven major Arab/Israeli wars since the birth of modern Israel....

Since 1967, one aspect of this century-long conflict has been the demand for a Palestinian state. In spite of the deep historical and religious roots of Jews in all of Israel, generations of Jewish leaders have been prepared, for the sake of peace, to give up ancestral and covenantal land to establish a Palestinian state.

So why has there not been peace?...

In 1948, the Jews accepted the UN resolution establishing a Jewish state and a Palestinian state, but

the Arab world rejected it and five Arab countries invaded Israel to destroy it. After that, the West Bank and Gaza were in Arab hands until 1967. There was an opportunity then--every day for almost 20 years--to establish a Palestinian state. It never happened. And since then there have been numerous opportunities--each rejected by Arab leaders.

Why? Because this war has been more about the destruction of the Jewish state than about the establishment of a Palestinian state. Even today, so-called moderate Palestinian leader Mahmoud Abbas denies Israel's right to exist as a Jewish state. In 2000, the Palestinian leadership launched a massive wave of suicide bombers into Israel, leading to more than 1,300 civilian deaths and 10,000 injuries. Proportionately, such carnage in South Africa would mean more than 10,000 killed and over 80,000 injured!...

Archbishop, do not bestow respectability on an immoral sanctions campaign that is an affront to truth and justice, which prevents peace and prolongs the terrible suffering of people on both sides of this painful conflict. Archbishop, let us pray for an end to all this agony, and for the fulfillment of the verse in Isaiah: "And the Lord God will wipe away the tears from all faces."

THE REASON THERE IS NO PALESTINIAN STATE TODAY: ARAFAT

Barry Rubin

Jerusalem Post, November 14, 2010

On November 11, 2004, Yasser Arafat died. US president Bill Clinton explained why he wouldn't attend Arafat's funeral: "I regret that in 2000 he missed the opportunity to bring [Palestine] into being..." Not Israel, but Arafat did so.

Today, the Arafat era's lessons have been largely swept under the rug: his persistent mendacity, use of terrorism, cynical exploitation of an "underdog" posture to garner sympathy and unflinching devotion to the dream of wiping Israel off the map. The placing of that last priority over creating a Palestinian state is why there is none today. Not Israeli policy, not settlements, but the preference for total victory

over compromise.

At Arafat's funeral, one of his lieutenants, Saeb Erekat, proclaimed: "Give him the honor he deserves!" Let it be so. As the editorial in The Times of London put it, he was the man who "threw away the best chance in a generation for an honorable settlement to the Middle East conflict." In The New Yorker, David Remnick accurately wrote, "Rarely has a leader blundered more and left more ruin in his wake."

Yet too, perhaps, as never before in modern history, have so many relentlessly airbrushed away a leader's career of faults and crimes. What was especially remarkable in so much of the coverage and discussion was the virtual erasure of a career in terrorism which had spanned 40 years. There were no scenes of past carnage shown; no survivors or relatives of his victims interviewed. In political terms, his dedication to the elimination of another state and people, consistent use of terrorism and rejection of peace were thrown down the memory hole of history.

The time lines for Arafat's life prepared by both the BBC and the Associated Press omit any mention of terrorist attacks and skip the fatal year 2000 altogether. In its time line the Associated Press only invokes the word terrorism to claim that Arafat had "renounced" it in 1988, though this had not prevented the PLO from committing scores of attacks--usually with Arafat's blessing--thereafter.

Arabs, who knew him and his history better, were more critical. An article surveying Arab reaction in Cairo's Al-Ahram concluded that most Arab officials' private reaction was one of "relief." They said he had been an obstacle to achieving peace "largely for the sake of his own glory" and called him a man "too self-centered to really care about the misfortunes of his own people." Not a single interviewee expressed a word of sorrow.

At the time of Arafat's death, his people still did not have a state, a functioning economy or the most elementary security after following his leadership for 35 years. Much of that situation remains the same today.... At the time of his death he was more popular in France, where almost half the population saw Arafat as a great national hero, than among his

own people. In a June 2004 poll, only 23.6 percent of Palestinians named him as the leader they most trusted....

Since Arafat's death, most of the leadership of Fatah and the PA has made clear their interpretation of Arafat's legacy was the need to fight on for total victory, no matter how long it took or how much suffering or lives it cost. One Palestinian leader recalled that when, in 1993, he had reproached Arafat for signing the Oslo Accords, Arafat replied that by making the agreement, "I am hammering the first nail in the Zionist coffin." Actually, though, Arafat biggest achievement may have been hammering the last nail into the Palestinian coffin.

CENTER NEWS

Mazel-Tov and Thank you to **Anita Bernstien** for sponsoring the Kiddush Luncheon on November 6, and to **Rochelle Mendelow** for sponsoring the Kiddush Luncheon on Nov.13 in honor of their "Special" Birthdays. They were beautiful affairs for two very special ladies.

Last Month we neglected to mention the Friday night dinner on Oct. 31. Mea culpa, for it was truly a beautiful and meaningful evening. From the Shabbat meal, prepared to perfection by Shari Zuber and her staff to the Rabbi's Dvar Torah to the enthusiastic singing of Zmirot the evening was truly inspiring.

In conjunction with that our kitchen repairs are proceeding nicely and should be completed soon, certainly in time for our annual Pesach Seder.

Due to time restraints (Hanukkah occurring so early in December), the Sisterhood Simcha Cake list will appear in the next issue.

DECEMBER, 2010

KISLEV/TEVET, 5771

			<p><i>1</i> 24 Kislev No Rabbi's Class in Dec. Erev Chanukah 1st Candle</p> 	<p><i>2</i> 1st Day Chanukah Sisterhood Chanukah Party 1:00 PM</p> 	<p><i>3</i></p>  Light Candles 4:00 PM  4:10	<p><i>4</i> 27 Kislev</p> <p>Miketz</p>  <p>Ends 5:19</p>
<p><i>5</i></p> 	<p><i>6</i></p> 	<p><i>7</i> 30 Kislev Rosh Chodesh</p> 	<p><i>8</i> 1 Tevet Rosh Cho- desh</p> 	<p><i>9</i></p>	<p><i>10</i></p>  4:10	<p><i>11</i> 4 Tevet</p> <p>Vayigash</p> <p>Ends 5:19</p>
<p><i>12</i></p>	<p><i>13</i></p>	<p><i>14</i></p>	<p><i>15</i></p>	<p><i>16</i></p>	<p><i>17</i></p>  4:11	<p><i>18</i> 11 Tevet</p> <p>Vayechi</p> <p>Ends 5:21</p>
<p><i>19</i></p>	<p><i>20</i></p>	<p><i>21</i></p>	<p><i>22</i></p>	<p><i>23</i></p> <p>Book Club "North River" 10:30 AM</p>	<p><i>24</i></p>  4:14	<p><i>25</i> 18 Tevet</p> <p>Shmoz</p> <p>Ends 5:25</p>
<p><i>26</i></p>	<p><i>27</i></p>	<p><i>28</i></p>	<p><i>29</i></p>	<p><i>30</i></p>	<p><i>31</i></p>  4:19	