

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

THE BULLETIN

November-December, 2011
 Vol.9, No.3

Cheshvan-Kislev-Tevet, 5772
 Rabbi Gerald M. Solomon
 Cantor Aaron Katz

SCHEDULE OF SERVICES

Friday, Nov. 4 - Mincha/Maariv.....	5:30P.M.
Candle Lighting Time.....	5:31P.M.
Saturday, Nov 5 - Parashat Lech-Lecha - Shabbat Services.....	9:00A.M.
Shabbat Ends.....	6:38P.M.
Friday, Nov.11 - Mincha/Maariv.....	4:15P.M.
Candle Lighting Time.....	4:24P.M.
Saturday, Nov.12- Parashat Vayera - Shabbat Services.....	9:00A.M.
Kristallnacht Commemoration.....	11:00A.M.
Shabbat Ends.....	5:31P.M.
Friday, Nov.18 - Mincha/Maariv.....	4:15P.M.
Candle Lighting Time.....	4:18P.M.
Saturday, Nov.19 - Parashat Chaye Sarah - Shabbat Services.....	9:00A.M.
Shabbat Ends.....	5:25P.M.
Friday, Nov.25 - Mincha/Maariv.....	4:00P.M.
Candle Lighting Time.....	4:13P.M.
Saturday, Nov.26 - Parashat Toldot - Shabbat Mevarchim Services.....	9:00A.M.
Shabbat Ends.....	5:21P.M.
Friday, Dec.2 - Mincha/Maariv.....	4:00P.M.
Candle Lighting Time.....	4:11P.M.
Saturday, Dec.3 - Parashat Vayetze - Shabbat Services.....	9:00A.M.
Shabbat Ends.....	5:19P.M.
Friday, Dec.9 - Mincha/Maariv.....	4:00P.M.
Candle Lighting Time.....	4:10P.M.
Saturday, Dec.10 - Parashat Vayishlach - Shabbat Services.....	9:00A.M.
Shabbat Ends.....	5:19P.M.
Friday, Dec.16 - Mincha/Maariv.....	4:00P.M.
Candle Lighting Time.....	4:11P.M.
Saturday, Dec.17 - Parashat Vayeshev - Shabbat Services.....	9:00A.M.
Shabbat Ends.....	5:20P.M.
Friday, Dec 23 - Fourth Eve of Chanukah - Mincha.....	3:45P.M.
Chanukah Candle Lighting Time	4:00P.M.
Shabbat Candle Lighting Time	4:14P.M.
Saturday, Dec.24- Shabbat Chanukah	
Parashat Miketz - Shabbat Mevarchim Services.....	9:00A.M.
Shabbat Ends.....	5:23P.M.
Friday, Dec.30 - Mincha/Maariv.....	4:15P.M.
Candle Lighting Time.....	4:18P.M.
Saturday, Dec.31 - Parashat Vayigash - Shabbat Services.....	9:00A.M.
Shabbat Ends.....	5:28P.M.

COMING UP

THE SORROW AND THE JOY



Kristallnacht Commemoration Shabbat, November 12



Chanukah Luncheon Tuesday, December 20 Watch for Flyer for details

F.Y.I.

The Yizkor pledge drive on Shemini Atzeres was to benefit the "Meir Panim" Organization. This very worthy organization helps feed Israeli poor. Make check to FFMJC and memo "Yizkor".

Note:

If you are spending the winter in Florida and wish to receive the mail, Bulletin and phone messages, please call the office and leave your Florida Address and phone number with Marcia.

LETTERS

Dear Temple,

Enclosed is a donation for \$400 which is the amount that Sam told me he was planning to give to the temple. He enjoyed the Aliyahs that were given to him almost every Shabbat. A couple of months ago he sponsored a Kiddush and then I made a Birthday Party for Katherine at a subsequent Kiddush. He enjoyed the Kiddush, especially the cake. He felt very much at home at the temple and liked to speak to people. On his last Cruise he bought two bottles of Scotch to be used for the Kiddush on Shabbos and asked me to buy 10 boxes of Pasta and 10 cans of sauce to donate to the poor. He will be missed.

Fondly,
Maxine Marcus
October, 2011

ENDOWMENTS

Yahrzeit Plaque	
In main Sanctuary.....	\$275
In Lasky Chapel.....	\$175
Panel in new stained glass window....	\$500
Endow a Siddur.....	\$50
Endow a Chumash.....	\$75
Sponsor a kiddush.....	\$150
Special kiddush.....	ask
Listing in Book of Life.....	\$25
Rabbi's Discretionary Fund....	

Please contact office (718)357-5100

CENTER NEWS

Condolences

To the family of **Gloria Fox**, an esteemed member and past Sisterhood President of Queensboro Hill Jewish Center, on her recent passing.

To **Lucy Gutman** on the passing of her dear husband **Jack**.

To **Maxine Marcus** on the sudden passing of **Sam Jaffe**. Sam was a valued member of FFMJC. His presence at Shabbat Services and his generosity will be sorely missed.

To **David Kronfeld** and family on the passing of David's father **Morris Kronfeld**. Morris passed away at the age of 97. He was born in New York City, the son of Russian immigrants, and spent his career as an art teacher, and then district supervisor, for the New York City Board of Education. Morris was a talented artist and filled his home with paintings, drawings and all manner of artwork. He was a husband, father, grandfather and was anticipating the upcoming birth of his first great-grandchild. A few months after the death of his wife, Ida, on his 94th birthday he moved to California where he began life anew and was greatly enjoying new friends, pursuing his artwork and impressing everyone with his youthful vigor and appearance, until he suddenly took ill in July.

To **Charlotte Kohn** on the passing of her dear sister, **Esther Sharman**.

To **Morris Litman** on the passing of his beloved wife **Edith Litman**.

To **Harry Packer** on the passing of his beloved wife **Muriel**. Muriel was for many years an active member of Queensboro Hill JC. She so wanted to take an active part on joining FFMJC but was unable to do so for personal reasons. Muriel was the kindest, most generous, giving of herself lady. Truly an Eishes Chayil. She will be missed by us all.

To the family of **Jack Spinner** an esteemed member, formerly from Flushing JC.

RABBI'S MESSAGE
ECHOES OF THE HOLY DAYS
ROSH HASHANAH - FIRST DAY

I personally have heard tell that the key to success in life is determination and hard work. In recent decades, I have noticed a great overwhelming desire on the part of huge segments of our American society who say they want to put in their time, and retire at a young age to "enjoy life?" I also noticed that many who did retire were unhappy in retirement. Others were bored and still others, it is believed could have lived had they worked but chose not to and succumbed. I always thought this thinking about early retirement was skewed because the great satisfaction and fulfillment in life is still going to come, as it always has from a job well done. I hear stories about people who retire early and die younger than if they would have continued to work. Perek teaches us "adam la-amal yevoled." Man was made for the challenge. Without challenge we turn soft. We need to work. There are so many who want to work and can't find jobs and there are even more who have prematurely given up their jobs at too young an age. Yes, there are those who had to retire for various reasons, but retirement does not mean abandoning the responsibility of maintaining a meaningful occupation. I came across the following with regard to retirement.

According to the U.S. Census Bureau, the average retirement age in America is 62, and the average length of retirement is 18 years. The first number has continued to decrease for nearly 100 years, while the second number has gradually increased. Retirement as we understand it today is a creation of the modern world. Whether you are among the idle rich or the idle poor, please remember the old adage: An idle mind is the Devil's playground. "Adam L'amal yevoled," "Man was created to struggle." It's the best thing for him or her. It is essential for character development. Retirement was virtually unknown in the ancient world. No biblical figure was known to cease his/her activity and do nothing. Everyone at every age was occupied with meaningful activity until they left the earth. We are truly bidden to do the same. Every Jew, men, and women were bound to have at least three tasks in life, prayer, study and a worldly occupation. The first item to go, if it had to was the occupation, the second, if it had to go was study and the third which had to remain and which did remain for the rest of the person's life was prayer. But the three provide an important base for all the other myriad activities of life. This, I call the "what of life," but today, on this Day of Judgment, I think we should discuss the "how of life," because as the saying goes, which is most relevant to the theme of this day, "it is not so much what we do here that matters as how we do it." Today and throughout these Ten Days of Repentance we are concerned with human behavior, and the "how of our lives." One highly significant theme in discussing the how of our lives is "honesty." Indeed the first question we will be asked when we come for the ultimate judgment is: "Did you do business honestly?" Or did you compromise your correct values for the sake of greater material gain?

What does business do to us? How many human beings must earn their livelihood at the expense of their own humanity? How much of us must die in order to make a living? Our self-respect? our dignity? our morality? our principles? our ideals? our dreams? When you go out to do battle with the world, don't lose your soul, for life is a battle. Indeed the very word for war, milchamah is rooted in the word "lechem," bread. The primary war we all must wage is to put bread on the table.

One of the most enlightening books I've come across has to be *The Cheating Culture*. The author, David Callahan writes that "while there have always been those who cut corners, cheating has risen in the last several decades in astounding numbers." One only has to examine the culture in which we live in the United States to recognize that in order to get ahead many people are willing to cheat and abandon the truth. He writes: "In one area of American life after another, sports, business, law, education, science and medicine more people seem to be cutting corners."

Today there is rampant cheating in our schools as young people want to get ahead sometimes through the stealing of test answers. Just the other day we heard of a cheating scandal in Great Neck involving the SAT exams. Callahan tells of one student who said: "Grades are the most important things which judge whether you can go to medical school or work as a janitor. No one wants to be on the bottom rung of society." "Academic dishonesty, the author claims, increasingly continues in college and graduate programs. A number of studies suggest that graduate school cheating may be as serious a problem as undergraduate cheating, especially in law, business and medical schools which are all training students to perform critical tasks and are nurturing the future leaders of our society." There is no question that the pressure is on for students to succeed, but at what price? The publicity surrounding the cheating scandals have now ruined the chances of having a great successful career for all too many. Being on the bottom rung of society, for many, now has become attractive.

How many of us can say each and every day. . .that we truly live with integrity? Psalm 15 reminds us of our ongoing responsibilities to live with integrity. "L-rd, who may sojourn in Your tent, who may dwell on Your Holy Mountain? He who lives with integrity, does what is right and in his heart acknowledges the truth; whose tongue is not given to evil; who has never borne harm to his fellow or borne reproach towards his neighbor."

Here is a value by which we are to live and will be judged.

John M. Huntsman of the Huntsman Corporation authored a book entitled *Winners Never Cheat*. In the book he writes: "Financial ends never justify unethical means. Real, lasting success comes to those who possess skill, courage, integrity, decency and generosity. Men and women who maintain their universally shared values tend to achieve their goals, know happiness in home and work, and find greater purpose in their lives than simply accumulating wealth."

Dear friends, we can influence the climate of a faltering America by our own individual behavior for what is a country but the sum total of its interacting citizenry? We have the power to teach our children and our grandchildren what it means to live a life filled with integrity and to gain the crown of a good name here in this world, which is, in truth our only real possession and our good name and good deeds are the only things we take with us when we depart this life. We need to remember that integrity can be defined as doing **right because it is right**, and doing right even when it is inconvenient or even disadvantageous. That ethic will lead us on the path of truth all our days. If one does not have the integrity to do the right thing because it is right, then let him remember that there is an eye that sees all, an ear that hears all, and that all his/her deeds are recorded - and justice will be administered in its time - ultimately, no one gets away with the evil that they do and punishment will be administered whether in this world or the next.

***** Rabbi Shimon ben Gamliel taught that one of the pillars on which the world rested was truth. . . I pray that we shall always strive to live up to that ultimate standard of truth, living lives of integrity and growing to become men and women of integrity whose lives are based on truth and who are willing to do the right thing even when it appears to be disadvantageous. Ultimately we will all have to face the truth. Why not get some practice in it and start now? May we develop into people who have no fear of the truth, thus becoming true servants of G-d who live lives of up front truthfulness. We will then have nothing to fear, no fear of discovery will haunt our sleep. Being truthful with G-d and our fellow travelers on earth will help us to acquire a complete selicha, mechila, and kapparah, forgiveness, pardon and atonement. May it be so for all of us.

ROSH HASHANAH - SECOND DAY

In Pirkei Avot we find the following: "He (Rabbi Elazar HaKappar) used to say, The born will die, the dead will come to life, and the living will be judged -- [so that] they know, make known, and become aware that He is G-d, He is the Fashioner, He is the Creator, He is the One who understands, He is the Judge, He is the Witness, He is the Litigant, and He will eventually judge. Blessed be He, for there is not before Him wrongdoing, forgetfulness, favoritism, or the acceptance of bribes -- for all is His. And know that everything is according to a reckoning. And do not let your evil inclination assure you that the grave is a refuge for you -- for against

your will were you created, against your will were you born, against your will do you live, against your will, will you die, and against your will, will you stand in judgment before the King of kings, the Holy One, blessed be He."

Although the idea of facing our Creator in judgment may seem frightening, it is comforting as well. Knowing that the world and all that occurs in it do not escape divine justice tells us that the world is not devoid of G-d's presence, supervision and interaction. It is not removed from G-d's cognizance or forsaken by Him, even if temporarily evil seems to reign - raising in our minds the eternal question of why the righteous suffer and the wicked prosper. Everything is weighed and measured by G-d. No act, no matter how great or small, escapes His notice. Yes, He is the One Who tallies the fall of every sparrow. All will eventually be brought to justice, and ultimately the world will become a part of the "world of truth." This is in fact a very comforting thought. Indeed when we think of the evil perpetrated by the evil doers throughout Jewish and for that matter all of human history, it is comforting for us to know that the grave is not a refuge. One cannot and does not escape punishment by dying. No, we affirm today amongst many affirmations that the earthly realm is not the sole place where justice is meted out. We affirm today that just as one can create one's Heaven or Hell right here, so can one create one's Heaven or Hell there. Just as there is reward and punishment here, there is reward and punishment there.

The Talmud (Eruvin 13b) quotes the following discussion: "For two and a half years the Schools of Shammai and Hillel debated. One said it would have been better for a person not to have been created than to have been created. The other said it would have been better to have been created than not. They then concluded: It would have been better not to have been created. But now that man was created, let him look well into his deeds."

Perhaps the workings of the world are beyond our capacity to understand, but "everything is according to a reckoning." We are asked to trust in that reckoning and in the Reckoner. We hopefully will always accept that G-d knows what He is doing. It is precisely the incomprehensible nature of the world that assures us that the universe is indeed unfolding as it should and that all will be justified. The world -- as we see it, filled with contradictions and unsolvable difficulties and illogical behaviors does not make sense. Yet we maintain the faith that there is One Who does understand it all. . . We may, with assurance, leave its inner workings to that perfect yet inscrutable Being, while in our own small way, attempt to serve Him, and play the parts we've been given to perform on the world stage with humility, respect, and gratitude, examining our deeds, and slowly helping to bring the world to its ultimate destiny. "It is not our task to finish the job, but neither are we free to desist from it."

KOL NIDRE

. . . Nevertheless, on this holiest of eves, we speak the truth that there is, in fact reason to be very concerned about Israel's future. Essayists, intellectuals, political thinkers and politicians agree that the future of Israel, presently is precarious, at best, it is uncertain. Thomas Friedman recently wrote in his essay entitled *Israel: Adrift at Sea Alone*: "I've never been more worried about Israel's future. The crumbling of key pillars of Israel's security — the peace with Egypt, the stability of Syria and the friendship of Turkey and Jordan. . . have put Israel in a very dangerous situation." In response to the question: "Is Israel isolated?" asked on a recent edition of Meet the Press, Prime Minister Netanyahu responded that Israel was not isolated in America, and has the support of quite a number of nations and citizens throughout the world, such as Greece, Bulgaria, Poland, the Dutch and Italy, to name a few. But, obviously there has been and will continue to be changes in the configuration of nations and their respective alliances in light of the ever changing world in which we live, in light of the ever changing Middle East in which the nation of Israel lives.

*Hanson goes on to tell of all the negative indicators in his prophecy of doom. He reminds that a soon-to-be-nuclear Iran promises to destroy Israel. The Erdogan government in Turkey, bragging about its Ottoman Islamist past, he claims, wants to provoke Israel into a shooting war. "Pakistan is the world's leading host and exporter of jihadists obsessed with destroying Israel. The oil-rich Gulf states use their vast petroleum wealth

and clout to line up oil importers against Israel. The 21st-century United Nations, he writes, is a de facto enemy of Israel." Meanwhile, the U.S. is 15 trillion dollars in debt and tired of three wars and just might not be fully relied upon to come to Israel's aid as the sabre rattling against it intensifies.

Dear friends, as long as the nation of Israel clings to G-d, it will survive, as long as it clings to the teachings of the Torah and its myriad interpretations, we are guaranteed survival. It is the quality of Jewish living that has carried us, not our numerical strength or military prowess. In the words of the Talmud, "The People that is tired out by intensive Torah study will not be delivered into the hands of her oppressor." (Sanhedrin 94b) Israel's security, indeed Israel's very existence is dependent exclusively on G-d. "I will put peace in the land," says G-d. "And you shall dwell securely in the land," is a guarantee from G-d that security is in His hands, a comforting thought as we tend to think that Israel's security can come from making the right deals with America and the Arab states. We've tried that in a number of different ways with various land deals over the last 63 years. It hasn't worked. Israel was, is and always will be a manifestation of G-d's presence in the world. Israel is, was, and always will be a "living miracle." Israel does not survive by the same means by which the rest of the nations survive. Israel is different; it is exclusive. It does not live by the natural order of things the way that other nations live. It lives by the strength of its trust in the Creator, the G-d of Israel, as we read in Psalm 115 in Hallel "Yisrael B'tach Bashem, Ezram U'mageenam Hu, Bet Aharon Bitchu Bashem, Ezram U'Mageenam Hu, Yearay Hashem, Bitchu Bashem, Ezram U'Mageenam Hu." "Israel, trust in G-d, He is your help and shield, House of Aaron, trust in G-d, He is your help and shield, You who revere the L-rd, trust in the L-rd, He is your help and shield." "Oh that My people would listen to Me, that Israel would walk in My ways. I would quickly subdue their enemies And turn My hand against their adversaries."

As I indicated at the beginning of my talk, it is our responsibility to ensure that G-d not be overlooked, whether in periods of crisis, jubilation, or even our normative existence, so that we can merit the final victory, one in which His presence will reign openly to be recognized by all. "And the L-rd shall be king over all the earth; on that day G-d shall be One and His Name One." (Zechariah 14:9). Let us declare the truth which we affirm every time we read the Torah: "V'atem hadvakim Ba- Hashem Elokaychem Chayim Kulchem Hayom." "And you who cling to the L-rd, Your G-d are all alive today." This year, 5772 in the Hebrew characters is TAV, SHIN, AYIN, BET_ which form the initials of the words TAVO SHALOM EEM B'RACHOT - PEACE WILL COME WITH BLESSINGS. May it be so for us, for Israel and for all the peace loving people and peace loving nations of the world. Amen

YOM KIPPUR YIZKOR

Being truthful, being honest can and often is brutal. With very few exceptions, most don't want to hear the truth about themselves and how others truly feel about them. They prefer to live their lives deluding themselves that their good people when upon scrutinizing their behaviors, they would find that they are not so righteous after all. Was it not Harry Truman who said: "I never give them Hell, I just tell the truth and they think it's Hell." Indeed, Hell has been defined as confronting the truth about oneself.

Our tradition teaches that this world is not the world of truth, it is the world of deception. It is where lies abound and worse, it is where one can often get away with those lies, but thanks be to G-d, only temporarily. Our tradition teaches that the world we are all going to is called the "olam shel emet," the World of Truth where each one of us must face the awful, stark, brutal truth about the lives we lived on earth, the good we have done and the sins we had committed but did not atone for. Here, a human being can hide from the realities of his/her life and with a little mental gymnastics, justify their poor quality behavior and rationalize their sins away. There, we are all required to come out of hiding, out of the shadows and stand in the bright light of perfect truth, where we are revealed for all to see. That sounds like Hell to me.

Finally, I came across a quotation of unknown origin which, I believe encapsulates the meaning and directives of the Holy Days

Watch	your	thoughts,	they	become	words.
Watch	your	words,	they	become	actions.

Watch your actions, they become habits.
Watch your habits, they become your character.
Watch your character, it becomes your destiny.

The message is clear. It is not G-d Who randomly decides each person's destiny. It is we who decide our own. It is G-d Who fulfills for us that which we have set into motion. We decide our own individual destinies through our words, our actions, our habits and our character. G-d inscribes us in accord with the writings of our own pen and then seals our destiny, the destiny of our own choosing. Let us begin then right this minute before our destinies are sealed, to resolve to improve our words, improve our actions, improve our habits, improve our character, and thereby improve our destinies. Let truth permeate them all. May the conclusion of Yom Kippur find all of our names sealed in G-d's ledger for a blessed year, a blessed life. Let us say Amen.

Rabbi Gerald Solomon

**ISRAELI PM BINYAMIN NETANYAHU'S REMARKS
FOLLOWING THE RELEASE OF GILAD SHALIT**

Israel Ministry of Foreign Affairs, October 18, 2011

"Citizens of Israel, today we are all united in joy and in pain.

Two-and-a-half years ago, I returned to the Prime Minister's Office. One of the principal and most complicated missions that I found on my desk, and which I set my heart to, was to bring our abducted soldier Gilad Shalit back home, alive and well. Today, that mission has been completed.

It entailed a very difficult decision. I saw the need to return home someone whom the State of Israel had sent to the battlefield. As an IDF soldier and commander, I went out on dangerous missions many times. But I always knew that if I or one of my comrades fell captive, the Government of Israel would do its utmost to return us home, and as Prime Minister, I have now carried this out. As a leader who daily sends out soldiers to defend Israeli citizens, I believe that "mutual responsibility" is no mere slogan--it is a cornerstone of our existence here.

But I also see an additional need, that of minimizing the danger to the security of Israel's citizens. To this end, I enunciated two clear demands. First, that senior Hamas leaders, including arch-murderers, remain in prison. Second, that the overwhelming majority of those designated for release either be expelled or remain outside Judea and Samaria, in order to impede their ability to attack our citizens.

For years, Hamas strongly opposed these demands. But several months ago, we received clear signs that it was prepared to back down from this opposition. Tough negotiations were carried out, night and day, in Cairo, with the mediation of the Egyptian government. We stood our ground, and when our main demands were met--I had to make a decision.

I know very well that the pain of the families of the victims of terrorism is too heavy to bear. It is difficult to see the miscreants who murdered their loved ones being released before serving out their full sentences. But I also knew that in the current diplomatic circumstances, this was the best agreement we could achieve, and there was no guarantee that the conditions which enabled it to be achieved would hold in the future. It could be that Gilad would disappear; to my regret, such things have already happened.

I thought of Gilad and the five years that he spent rotting away in a Hamas cell. I did not want his fate to be that of Ron Arad. Ron fell captive exactly 25 years ago and has yet to return. I remembered the noble Batya Arad. I remembered her concern for her son Ron, right up until her passing. At such moments, a leader finds himself alone and must make a decision. I considered--and I decided. Government ministers supported me by a large majority.

And today, now Gilad has returned home, to his family, his people and his country. This is a very moving moment. A short time ago, I embraced him as he came off the helicopter and escorted him to his parents, Aviva and Noam, and I said, 'I have brought your son back home.' But this is also a hard day; even if the price had been smaller, it would still have been heavy.

I would like to make it clear: We will continue to fight terrorism. Any released terrorist who returns to terrorism--his blood is upon his head. The State of Israel is different from its enemies: Here, we do not celebrate the release of murderers. Here, we do not applaud those who took life. On the contrary, we believe in the sanctity of life. We sanctify life. This is the ancient tradition of the Jewish people.

Citizens of Israel, in recent days, we have all seen national unity such as we have not seen in a long time. Unity is the source of Israel's strength, now and in the future. Today, we all rejoice in Gilad Shalit's return home to our free country, the State of Israel. Tomorrow evening, we will celebrate Simchat Torah. This coming Sabbath, we will read in synagogues, as the weekly portion from the prophets, the words of the prophet Isaiah (42:7): 'To bring out the prisoners from the dungeon, and them that sit in darkness out of the prison-house.' Today, I can say, on behalf of all Israelis, in the spirit of the eternal values of the Jewish people: 'Your children shall return to their own border [Jeremiah 31:17].'

Am Yisrael Chai! [The People of Israel live!]."

SHOULD ISRAEL EXCHANGE TERRORISTS FOR A KIDNAPED SOLDIER?

Alan M. Dershowitz

Jerusalem Magazine, October 16, 2011

The Israeli government has agreed to release hundreds of properly convicted Palestinian terrorists in exchange for one illegally kidnapped Israeli soldier. This decision, understandable as it is emotionally, dramatically illustrates why terrorism works. By agreeing to this exchange, Israel has once again shown its commitment to saving the life of even one kidnapped soldier, regardless of the cost. And the cost here is extremely high, because some of the released terrorists will almost certainly try to kill again.

Leaders of terrorist groups, such as Hamas and Hezbollah, fully understand this cruel arithmetic of death. As Hassan Nasrallah, the head of Hezbollah, put it: "We are going to win because they love life and we love death." Democratic societies that value the life of each citizen are more vulnerable to emotional blackmail than societies that are steeped in the culture of death. Terrorists understand what history has shown: that democratic societies, regardless of what they say about not negotiating with terrorists, will, in the end, submit to emotional blackmail. They will release their terrorist prisoners in order to obtain the release of their own kidnapped or hijacked citizens. Accordingly, the threat of deterrence against terrorists is weak, because every terrorist knows that regardless of the prison sentence he receives, there is a high likelihood that he will be released well before he has served it. This not only encourages more terrorism, but it also incentivizes kidnappings and hijackings that provide the terrorist with hostages to exchange for captured terrorists.

Accordingly, from a pure cost-benefit perspective, it may well be wrong to agree to such disproportionate exchanges. But democracies do not operate solely on a cost-benefit basis because the families of kidnapped or hijacked citizens have a right to present their emotional case in the court of public opinion, as Gilad Shalit's family, especially his mother, so effectively did. They can influence policy against a simple cost-benefit calculation and in favor of a more humanistic approach. Israelis know Gilad Shalit. He is everyone's son. They do not know those who may someday be killed by the released terrorists. They are faceless and nameless statistics--at least for now. The pleas of the Shalit family resonate with every Israeli who loves their children.

Contrast the pleas of the Shalit family with the plea of Zahra Maladan. Maladan is an educated woman who edits a women's magazine in Lebanon. She is also a mother, who undoubtedly loves her son. She has ambitions for him, but they are different from those of most mothers in the West. She wants her son to become a suicide bomber. At the funeral for the assassinated Hezbollah terrorist Imad Mugniyah--the mass murderer responsible for killing 241 [US] marines in 1983 and more than 100 women, children, and men in Buenos Aires in 1992 and 1994--Ms. Maladan was quoted in the *New York Times* offering the following admonition to her son: "If you're not going to follow the steps of the Islamic resistance martyrs, then I don't want you."

Nor is Ms. Maladan alone in urging her children to become suicide murderers. Umm Nidal, who ran for the Palestinian Legislative Council, "prepared all of her sons" for martyrdom. She has ten sons, one of whom already engaged in a suicide operation, which she considered "a blessing, not a tragedy." She is now preparing

to “sacrifice them all.”

It is impossible, of course, to generalize about cultures. There was genuine joy among many in Gaza when the deal was announced and when it became evident that their loved ones, despite their terrorist activities, would be returned. All decent people love their children and want them to live good lives. It is their leaders who prefer death (though not their own) over life and who make their followers feel guilty for not acting on that perverse preference. Democratic leaders, on the other hand, urge their citizens to act in the interests of life and who see death as a necessary evil in fighting against even greater evils.

While the preference for life over death may appear to be a weakness in the ability of democracies to fight against terrorism, in the end it is a strength. It is a strength because it signals a democracy’s commitment to value the life of every single one of its citizens. Israeli and American soldiers go into battle knowing that their countries will do everything in their power to rescue them, even if it means taking extraordinary risks. Nations that are committed to such humanistic values tend to have superior armies, as the United States and Israel do.

An important goal of terrorists is to force democracies to surrender their humanistic values. Israel’s values include never leaving a soldier behind, whether he is alive, as Shalit is, or dead, as have been other soldiers whose bodies have been exchanged for prisoners. Israel, by agreeing to exchange hundreds of terrorists for one soldier, has shown the world that it will not compromise on its value system which proclaims that “he who saves one human being, it is as if he has saved the world.”

Israel's Difficult Decision

The Weekly Standard

Elliott Abrams

October 17, 2011 6:01 PM

There is no way around the contradictions and dangers inherent in Israel's decision to free over 1,000 prisoners in order to liberate Gilad Shalit. The only effect of a hard try to square the circle and make every contradiction disappear is a bad headache.

This is because objection and complaint is in its way correct. Yes, this is a victory for Hamas, in that it demonstrates to Palestinians that Hamas is able to free their prisoners when Fatah and the PLO are not. Yes, this gives Hamas an incentive to kidnap another soldier and get back more terrorists in exchange for him. Yes, this is a danger to all Israelis because past recidivism rates among freed terrorists have been very high. Yes, the deal is extremely painful for survivors of Israelis killed by some of the Palestinian terrorists who will now enjoy freedom.

So why do the vast majority of Israelis support the decision? It is not that they, or the Israeli government, overlooked any of these issues. There was an open public debate. On some issues, such as the increased danger of more terrorism, there were powerful counterarguments raised: The head of Israel's FBI equivalent, the Shin Bet, **said this week that** "there are 20,000 Ezzedine al-Qassam [the Hamas military organization] fighters in Gaza, another 200 terrorists joining them won't make all the difference."

Israeli prime minister Benjamin Netanyahu did not gloss over nor did he deny the difficulty of this thousand-to-one swap. At the opening of the special cabinet meeting called to consider the issue, **he said this:**

“There is an inbuilt tension between the desire to bring back an abducted soldier, or citizen, and the need to maintain the security of the citizens of Israel. This is my dual responsibility as prime minister.

“The deal I am bringing to the government expresses the right balance between all of these considerations. I do not wish to hide the truth from you—it is a very difficult decision. I feel for the families of victims of terror, I appreciate their suffering and distress, I am one of them. But leadership must be examined at moments such as this, being able to make difficult, but right, decisions.

“I believe that we have reached the best deal we could have at this time, when storms are sweeping the Middle East. I do not know if in the near future we would have been able to reach a better deal or any deal at all. It is very possible that this window of opportunity, that opened because of the circumstances, would close indefinitely and we would never have been able to bring Gilad home at all.”

THE BULLETIN

SISTERHOOD

The luncheons in the beautiful Flushing-Fresh Meadows Jewish Center Succah were, as usual, a great success. Even the weather cooperated. Thank you to Rabbi Solomon who enabled all of us to do the Mitzvah of the *Lulav*. Thank you to Cantor Katz for making the afternoon most enjoyable as we joined him in song.

Now that the High Holiday season is over and we prepare for the cold winter months ahead we continue to plan the Sisterhood activities for the coming season. On November 10th the Sisterhood luncheon will feature Dale Rubin speaking about her experiences helping the victims of terror in Israel.

The Hanukah Luncheon is planned for December 20th. Watch for the flyer.

Save the dates; March 8, 2012 Purim Seudah

April 26th Sisterhood Luncheon and program

Book Club: Please note: The "November" book discussion will take place on December 1st. The book has been changed to "Cutting for Stone" by Abraham Verghese. The book is available at the Fresh Meadows library for book club members. The December 29th book is "Jerusalem Maiden" by Julie Orringer. Come join in on the discussion.

We wish all the Snowbirds a safe trip and a good winter and to come back well and ready to be at the Sisterhood programs. Our wishes go to all our members for a good and healthy winter.

Joan and Marilyn

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 Simchas were announced at the September meeting.

Judy Levy	For daughter Emily's October Birthday
Rochelle Mendelow	Happy and Healthy New Year to all
Marilyn Brown	Good wishes to everyone
Susan Gastman	Happy New Year to all
Inge Lewkowitz	Good health to all my children
Sylvia Udasin	Healthy, Happy New Year to all
Joan Corn	Mazel Tov on my granddaughter Tara's wedding and grandson Ryan Bichoupan's Bar Mitzvah
Joyce Warshowsky	In honor of son Davids Birthday
Anita Bernstein	L'Shana Tova to all
Bette Glasser	Happy Healthy New Year to all
Edith Dressler	Happy Birthday to both sons
Sandra Schwadron	Happy New Year to all
Gerda Rubin	Happy New Year to all
Ruby Asher	Happy New Year to all
Maxine Marcus	Happy New Year to all
Ray and Len Mishler	Peace in Israel
Ruth Lasky	Good health to everyone
Adrienne Shurak	Good health to all, especially Carl Rosenthal
Leona Goodman	Good Health to all
Helen Plotzker	Good healthy winter to all
Luisa Cvern	Happy Healthy New Year to all
Florence Cvern	Good New Year to all
Gloria Goldsmith	Happy New Year to all
Joan Levine	Mazel Tov to Joan and Larry Corn on the wedding of granddaughter Bar Mitzvah of grandson
Meryl Roschwalb	Happy Healthy New Year to all
Rosalie Weiner	Mazel Tov to Joan and Larry Corn on marriage of granddaughter And Bar Mitzvah of grandson. Good Health to all

Tuesday, September 11, 2001

This is my story

-Lisa Woliner

The day was Primary Day in New York, and my usual way to travel to the American Stock Exchange where I worked was on the Express Bus to Wall Street. It was also my private time with my husband Jay, as he worked and still does at 1 Liberty Plaza directly across the street from the towers. That morning, I wanted to go vote and he said he was going after work. So we parted at our door and said we see each other later.

I went to vote, and later got on my Express Bus to Wall Street. The driver and I were talking and when we got to Water Street, I had just remembered that I left my eyeglasses in the car and I had been wearing my prescription sunglasses. The driver said to me "stay on the bus, I'll take you back to your car", but I said no, I hate being late, I'll just wear these glasses.

He dropped me off at my building at 86 Trinity Place (a block away from tower 1); it was 8:30am, I went up to my office on the 10th floor, starting to change into my shoes from my sneakers and all of a sudden some of the women on my floor started yelling about burned paper flying by the windows. My first thought was "there isn't a ticker parade today); and within a second, our fire warden got on the loudspeaker..He said everyone out of the building (which is something I never heard before; I've been working there 15 years). The stairwell luckily was right next to my office; I headed there with one sneaker on and one shoe on. We ran down 10 flights and came to the lobby – I went out the back of the building on Greenwich Street with a friend, she was going to get her son from the school at the Trade Center. I stood outside and looked up at Tower 1 and saw the tail end of a plane, but I thought that's weird, this is either a small plane accident or a movie is being filmed and the stunt is unbelievable. The guards in our building told us to go back in the building, and as I started to go, I looked back and saw a body coming out of the window, but it still didn't seem real to me.

I went back into my building and up the elevator to my office. When I got there I decided to put the other sneaker back on just in case we had to leave the building again. Just then my phone rang, it was my niece Renee yelling at me to get out of my building, I told her I was ok and that it was small plane accident. She said no it was a terrorist attack. I hung up with her and decided to call my father (who at the time was 89 at the time) while speaking to him, the second plane hit the Tower 2 and all the windows on my floor blew out. The lights went out and I hit the floor. I moved on my hands and knees to the stairwell and remember telling the guy behind me get me out of

this building even if you have to throw me down the stairs, my knees were wobbly and felt like jello. I was frozen in fear.

We got down to the lobby we 1000 people from the front portion of the stock exchange worked. I went to the trading floor to look for my boss. Together we watched as the first tower came falling down. I looked at my boss and said "my father said you have to take care of me". The lights went out and the smoke started billowing in. We covered our mouths and moved to the front of the lobby, we now 1500 people stood. We had a doctor on the floor and she instructed us to go to the bathrooms and get wet towels and put them around our faces. She also started giving out Valium and little oxygen tanks to who ever needed or wanted it. I told my boss I wanted to be coherent when I die.

What felt like hours passing, a policeman came in and started putting everyone in pairs. He instructed me to be with a woman who was 8 months pregnant. He then told everyone to go out the back of the building, if you lived in New Jersey or Staten Island go to the ferry, if you lived in Manhattan, Queens, and Bronx go towards the Brooklyn Bridge there would be buses waiting for you.

The woman who was assigned to me was put in a wheelchair and I started pushing her outside. When we got outside it looked like Beirut. There was ash, building pieces, and dust and body parts everywhere. We walked about 15 feet when we felt the ground start shaking and all of a sudden the second tower was coming down. (that cloud you saw – I was running in it); I lifted the woman with my right palm to her elbow and we ran. To this date I know I had two angels in my pocket, my mother and my mother-in-law. I felt lifted off the ground and miraculously not hit by anything.

We ran three blocks to the entrance of the Holland tunnel and rounded the corner of the Syms building where people were shouting at us to come in their direction. There was a bar "the blarney stone" where people were running into. We ran there also. When we got inside my friend said to me she has pains in her stomach, I thought I don't know what to do for her I had 2 C sections. She said no, she needed to use the bathroom. I handed her to two men and they took her, I was frozen in place. I looked over to find my boss but he was nowhere in sight. I found a pay phone and called my best friend, I told her to call my boys, one was in Michigan State and the other was in High School. I told her to tell them both that Dad and I were ok and together. (even though I had no idea where my husband was)

My boss finally showed up and I asked him where he was, he replied by telling me he ran back into the building

to get my colleague. After another hour or so, another police officer came into the bar and asked if there were any injuries or did anyone need medical help, we answered no but the pregnant women went with him. He then reiterated the buses and boats were waiting for people. The bartender gave out bottles of water to everyone and we got wet paper towels and started walking. My boss and I stayed together, as we walked we realized we were really sliding down the street, from the ashes. We walked from Wall street to 42nd Street without stopping for water, bathroom or any food. When we got to 42nd Street he asked if I wanted to go to his house in the city, but the trains started running and I wanted to go home to see my younger son and my husband. He put me on the R train to Queens. There I am sitting on the train with a pink suit that is totally full of ashes, I have no money, no phone, no keys and I'm crying and no one even offered a tissue to me.

When the train pulled into 50th street a man got on with a hospital gown, he sat down next to me and asked what happened, I told him I just came from Wall Street and he told me he was thrown out of the hospital because they need beds.

The tears were coming down my face and he offered me his gown to wipe my face. The train pulled into 74th Street Roosevelt Avenue, by then the schools had let out and the train was crowded. I got off and in a daze. I started walking under the underpass of the 7 train. A police car spotted me and stopped. A officer got out saw my condition and walked very gently over to me, he asked if I would like to get into the car and they would drive me home, but I kept saying I have to go home now my children are waiting for me. I must have repeated that several times, when the officer said he will walk with me and the other officer followed in his car.

When I got home my landlady at the time Paulette Wegh was waiting for me, and so was my younger son Justin and some of his friends. Paulette suggested I take a shower and eat something, but I said no not until I hear from Jay. Justin came out of his room and said I thought you and dad were together, that's the message I got. I told him that I'm sure dad is ok, he's a boy-scout.

At 5pm, something told me to call my office. I received three messages. The first message was from my husband and it said...he's ok, I'm sure you are too, I will see you soon. The second call, its 11:30, I'm ok, I love you and will see you soon. The Third call was at 5:00 that said I'm on my way home.

My harrowing experience ended that day, but first began the change to my life. I spent the first two weeks sleeping huddled near a corner of a wall in my house, we went to a sukkos dinner at ICHM and it was windy, I had a melt-down and had to leave, and my fear of flying and high places intensified. Today, I'm still terrified of loud noises, such as thunder, strong winds and high floors. I won't get in a elevator alone and pray everyday that I get through the tunnel without an incident.

Although I am grateful that I survived that day.....I'm never going to that person I was before 9/11. Thank you so much for allowing me to share my experience with you. My therapist said it was important to speak about it as much as possible, and although I do, I will never forget.





God Bless all of you and God Bless America.

One Perspective on 9/11 by Mel Woliner

It was our generation's equivalent of Pearl Harbor
On that day, our country witnessed horror
It shattered our collective sense of well being
Thousands of people perished
and in the chaos of that day, people of all races,
creeds and colors stood together
They helped one another and in so doing
Some made the ultimate sacrifice
It was a day, amid all of the rubble and smoke
That the character of people shone through
People acting collectively to get through the crisis
of the day and the days
Weeks and months to follow
People with an indomitable spirit who know the
difference between right and wrong
People who believe in the future and the belief
that good eventually triumphs over evil
We give thanks that we are survivors but at the
same time pray for the souls of our brethren that
perished on that day














NOVEMBER, 2011

CHESHVAN/TISHRI, 5772

Sun	Mon	Tue	Wed	Thu	Fri	Sat
		1	2 Rabbi's Class "Current Jewish Events" 10:30-Noon	3	4  5:30	5 8 Cheshvan Lech-Lecha Ends 6:38
6 Daylight Saving time ends Kristallnacht Comemoration. Queensboro Community College 1:00PM	7 Program Committee 8:00 PM	8	9 Rabbi's Class "Current Jewish Events" 10:30-Noon	10 Sisterhood Meeting and Luncheon 12 Noon	11  4:24	12 15 Cheshvan Vayera Kristallnacht Commemoration Ends 5:31
13	14	15	16 Rabbi's Class "Current Jewish Events" 10:30-Noon	17	18  4:18	19 22 Cheshvan Chayei Sara Ends 5:25
20 Kristallnacht Commemoration. Queens College 2:00PM	21	22	23	24 Thanksgiving	25  4:13	26 29 Cheshvan Toldos Ends 5:21
27 1 Kislev Rosh Chodesh	28	29	30	Discussion Group Thursdays 11-1		

DECEMBER, 2011

KISLEV/TEVET, 5722

Sun	Mon	Tue	Wed	Thu	Fri	Sat
				1 Book Club 10:30AM "Cutting for Stone"	2  4:10	3 7 Kislev Vayetzei Ends 5:19
4	5	6	7	8	9  4:11	10 14 Kislev Vayishlach Ends 5:19
11	12	13	14	15	16  4:11	17 21 Kislev Vayeshev Ends 5:20
18	19	20 Chanukah Luncheon  Erev Chanukah	21 First Day Chanukah  Second Night	22  Third Night	23  Chanukah Candles 4:00  4:14	24 28 Kislev Miketz  Fourth Night Ends 5:23
25  Sixth Night	26 30 Kislev Rosh Chodesh  Seventh Night	27 1 Tevet Rosh Chodesh  Eighth Night	28 Eight Day Chanukah	29 Book Club 10:30 AM "Jerusalem Maiden"	30  4:18	31 5 Tevet Vayigash Ends 5:28

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