

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

THE BULLETIN

July, 2010
Vol 8, No.1

Tamuz/Av 5770
Rabbi Gerald M. Solomon
Cantor Mordechai Dier

SCHEDULE OF SERVICES

Friday, July 2
Mincha/Maariv.....7:00P.M.
Candle Lighting Time.....8:12P.M.
Saturday, July 3 - Parashat Pinchas-
Shabbat Services.....9:00A.M.
Shabbat
Ends.....9:21P.M.

Friday, July 9
Mincha/Maariv.....7:00P.M.
Candle Lighting Time.....8:11P.M.
Saturday, July 10 - Parshiot Matot/Masei
Shabbat Mevarchim Services.....9:00A.M.
Shabbat
Ends.....9:18P.M.

Friday, July 16 - Mincha/Maariv.....7:00P.M.
Candle Lighting Time.....8:07P.M.
Saturday, July 17 - Parashat D'varim
Shabbat Services.....9:00A.M.
Shabbat Ends.....9:15P.M.

TISHA B'AV

Monday, July 19
Mincha/Maariv/Eicha.....8:00P.M.
Tuesday, July 20 -
Tisha B'Av Services.....T.B.A
Fast ends.....9:12 PM

Friday, July 23
Mincha/Maariv.....7:00P.M.
Candle Lighting Time.....8:02P.M.
Saturday, July 24 - Parashat Va-etchanan
Shabbat Nachamu Services.....9:00A.M.
Shabbat Ends.....9:10P.M.

Tisha B'av

The ninth of Av is the saddest day in the Jewish calendar. The rabbis held that it was pre-ordained to be a day of tragedy for the Jewish people. According to the Talmud, God marked the ninth of Av as a day of calamity because of an incident, recounted in Numbers 13-14, which took place on that day during the period of the sojourn in the wilderness. The spies () sent to Canaan brought back a discouraging report, and the people, displaying ingratitude and a complete lack of faith in God's promises to them, tearfully bemoaned their lot. As a result, God declared: "You wept without cause; I will therefore make this an eternal day of mourning for you []." It was then decreed that on the ninth of Av the

(Continued on page 2)

Friday, July 30
Mincha/Maariv.....7:00P.M.
Candle Lighting7:55P.M.
Saturday, July 31 - Parashat Ekev
Shabbat Services.....9:00A.M.
Shabbat
Ends.....9:03P.M.

Check out our Web Site

WWW.FFMJC.COM

(Continued from page 1)

Temple would be destroyed and the children of Israel would go into exile.

The destruction of Jerusalem and the loss of the Jewish state are not the only sad events that have occurred on the ninth of Av. The Mishnah enumerates the following: On the ninth of Av it was decreed against our fathers that they should not enter the Land of Israel (Num. 14:29), the Temple was destroyed both the first and the second times, Bethar was captured, and Jerusalem was ploughed up.

It is a tragic coincidence that since the time of the Mishnah, many other calamitous events in Jewish history have occurred on the ninth of Av. On Tish'ah B'av in 1290, King Edward I signed the edict compelling his Jewish subjects to leave in England. The expulsion from Spain occurred on the same day in 1492. Tish'ah B'av also marked the outbreak of World War I, beginning a long period of suffering for the Jewish people. Not only did this period witness the pogroms and massacres perpetrated against the Jews of Russia, Poland, and other countries of Eastern Europe, but it was also the prelude to World War II and the savage destruction of six million Jews.

Since the reestablishment of the Jewish state, it has been maintained in some quarters that Tisha B'av and the other fasts connected with the destruction of Jerusalem have lost their meaning and should be discontinued. Some even claim that with the establishment of the Jewish state the prophecy of Zechariah has been realized, and therefore we should fulfill the second part of the prophecy, observing the fast days as festivals. (A sad precedent for this is Shabbetai Zvi's proclaiming Tish'ah B'av a festival of joy.)

The opponents of this view insist that the fasts must still be observed since the redemption of Israel is not yet complete. For many years they supported their arguments by pointing out that even the city of Jerusalem was not wholly in Jewish hands, while much of the ancient land of Israel also remained under enemy domination.

Tisha B'av is subject to the same limitations as Yom Kippur: abstention not only from food but

also from bathing, anointing oneself, wearing leather shoes, and conjugal relations (554:1). In addition, because of the joy it affords, the Sages forbade all study of sacred literature, with the exception of books that fit the mood of the day, such as the Book of Job, the parts of the Talmud and Midrash that tell of the destruction of Jerusalem, and parts of the Book of Jeremiah (554:1, 2).

More on Tisha B'av

The ninth of the Hebrew month of Av is a major fast day in the Jewish calendar, when the people lament the date of the destruction of both the First and Second Temples, with the subsequent loss of national sovereignty and exile from the Holy Land.

Tisha B'av is the culmination of a three week period of mourning, the last nine days of which are particularly intense, with observance of many customs similar to those practised after a bereavement in the close family. The "Three Weeks", as they are known, begin on the seventeenth of the month of Tammuz, the date on which the outer walls of the city of Jerusalem were breached during the siege. This is also the date on which Moses broke the first tablets of the Law when he came down from Mt. Sinai after 40 days - to find the people worshipping the Golden Calf.

The Ninth of Av is the date on which the Betar stronghold fell, the date of the Jewish expulsion from Spain in 1492, the beginning of Nazi deportations of Jews from the Warsaw Ghetto.

The day is marked publicly in the State of Israel by the closure of restaurants, places of entertainment etc. from the previous evening, with food shops opening only for morning hours. The day is interpreted through its religious significance and/or its importance in connection with nationhood and national sovereignty - whether or not individuals choose to fast.

Traditional observance includes the reading of the Book of Lamentations, the Kinot [see below], a 25 hour fast, deprivation of comfort and physical contact. In Jerusalem, thousands of people stream towards the Kotel, the Western and only remaining Wall of the Second Temple to commemorate the destruction and pray for redemption.

COMING EVENTS

SUNDAY, JULY 11 at 9:45 AM
BREAKFAST CLUB
LEARN WITH
BUNIE VEEDER
“BIBLICAL WOMEN RETRIEVED
FROM THE MARGINS”

MONDAY, JULY 19 at 8:00 PM
EREV TISHA B'AV
LISTEN TO THE HAUNTING MELODY AS
EICHA (LAMENTATIONS) IS CHANTED

THURSDAY, JULY 22 at 12 NOON
SISTERHOOD MEETING,
LUNCHEON and PROGRAM

MONDAY, JULY 26 at 9:00 AM
DEFENSIVE DRIVER COURSE
RESERVATIONS REQUIRED

THURSDAY, JULY 29
BOOK CLUB
10:30 AM

HATZOLAH

If, G-D forbid, an emergency requires calling an ambulance, call for Hatzolah. Their response is amazing.

Hatzolah telephone numbers:

718-230-1000

718- 387-1750

SHABBAT KIDDUSH

Celebrating a Simcha?

Having a birthday?

Recovering from an illness?

Observing a Yahrzeit?

For no reason at all?

Why not sponsor a Shabbat Kiddush. It is not expensive and can even be shared. Call the Center Office for details. (718) 4357-5100

CENTER NEWS

SHALOM

Muriel and Arthur Silverstien, who are moving to California to be near their children. Their long and devoted service to Queensboro Hill Jewish Center and to FFMJC is much appreciated and they will be missed.

MAZEL TOV

Betty and Irving Feit on the engagement of their granddaughter Stephanie.

David Nagan and family on the Bar-Mitzvah of his son Joseph.

SHABBAT KIDDUSH FUND

Thank you Matilda Cohen, sister-in law of Ezra Cohen, for sponsoring the Kiddush on June 26 in memory of her father, Charles Moses,z”l

LOST

A gold bracelet was lost during Shabbat on June 5. If found please return to Center Office.



SISTERHOOD

The BQLI Region of the Women's League for Conservative Judaism held its Torah Fund Dinner on June 9th at the East Meadow Jewish Center. Each of the Sisterhoods was asked to choose an honoree. Our Sisterhood chose Susan Gastman for her devoted work for our Sisterhood over the years. Susan is the person who shops for and prepares all our luncheons. We appreciate her dedication and hard work. There were 400 people at this dinner and it was necessary for them to turn away 100 people for lack of space. Susan was one of 35 honorees from the sisterhoods of Queens, Long Island and Brooklyn. Seven of our members attended.

Please put the following dates on your calendar:

July 22; Sisterhood Board and Lunch (Grandmothers Pride Day); July 29; Book Club, Olive Kitteridge; August 19; Lunch at Annie Chan's; August 26; Book Club, A Thread of Grace;

September 26, 27; Lunch in the Succah.

Watch for further information of all our activities.

Joan Levine and Marilyn Brown, co-presidents



RABBI'S MESSAGE

ISRAEL, WARFARE AND A CODE OF ETHICS

The Spirit of the IDF draws its values and basic principles from three traditions:

- a. The tradition of the Jewish People throughout its history.**
- b. The tradition of the State of Israel, its democratic principles, laws and institutions.**
- c. The tradition of the IDF and its military heritage as the Israel Defense Forces.**

Moshe Halbertal is a professor of philosophy at the Hebrew University and the Gruss Professor at New York University School of Law. The author of a number of scholarly articles on Jewish Thought and Philosophy, he wrote a lengthy and comprehensive analysis of The Goldstone Report entitled "The Goldstone Illusion," which appeared in The New Republic in November of 2009. In 2000, Halbertal was asked by the IDF to serve on a committee to help draft the army's code of ethics.

In his article, among many interesting disclosures about the Israel Defense Forces conduct during the recent Gaza incursion, Halbertal enumerates three principles clearly articulated in the IDF code pertaining to appropriate moral conduct in warfare.

The first is called **the principle of necessity**. Force is used strictly for the purpose(s) of fulfilling the mission. Nonessential force defined as unrelated to the mission is unacceptable. Halbertal points out, however that the implementation of the principle may become complicated if the mission is not sufficiently explained or if there are serious differences of opinion regarding the type of force required to accomplish the mission. Often, he states, the mission does not quite end but shifts, thereby making it difficult to apply the necessity principle.

The second principle in the IDF code is called **the**

principle of distinction. This principle prohibits the targeting of "noncombatants." As Halbertal points out "the intentional killing of innocent civilians is prohibited even in cases where such a policy might be effective in stopping terrorism." An Israeli soldier is thus prohibited from intentionally targeting noncombatants, and should he be given such an order, he must refuse it. He is obligated to engage in combat only with those who threaten his fellow soldiers and civilians.

The implementation of this principle is also very difficult, Halbertal maintains, due to the fact that the enemy does not present itself in uniform. This makes distinguishing between combatants and noncombatants extremely difficult. Also since there is no specified zone that can be called the battlefield, the question of who is a combatant becomes one of grave import. Halbertal elaborates: "In the process of identifying combatants, a whole causal chain must be established and marked as a legitimate target. This 'food chain' of terrorism is made up of people whose intentional actions, one after the other, will end up threatening Israeli civilians or soldiers. This chain includes the one who plans the attack, the one who recruits the bomber, the one who prepares the bomb, the driver of the car that transports the bomber to his or her target, and so on. It is clear that such an attempt gives rise to difficult cases, and even the most scrupulous effort will leave some room for doubt. What about the financier of the bombing, for example?"

The third principle, the most difficult (complicated) one, is **the principle of proportionality**, or **the principle of avoidance**. It involves the situation in which, as Halbertal explains, while targeting combatants, it is foreseeable that noncombatants will be killed collaterally. In such a case, a proportionality assessment has to be made, according to which the foreseeable collateral death of civilians needs be proportionate to the military advantage that will be achieved by eliminating the target. He explains: "If an enemy sniper is situated on a roof, and 60 civilians live under the roof, and the only way to kill the sniper is to bomb the roof, which is to say, bomb the house, such bombing is prohibited. The military advantage in eliminating the sniper is disproportionate to the probable cost of civilian life."

The IDF code further states that soldiers have to do

(Continued on page 2)

their utmost to avoid harming of civilians. It is insufficient not to intend to kill civilians while attacking legitimate targets. A serious, well intentioned effort has to be made not to harm them. If such an effort to avoid civilian harm is not made, how can the claim be made that the death or deaths were unintended? . . . Civilians have to be warned in advance to move out of the area of operation, "and units have to be well aware that they must operate with caution, even after warning has been given, since not all civilians are quick to move. A leaflet dropped from the sky warning of an attack does not matter to the people--the sick, the old, the poor--who are not immediately mobile."

The above is but a sampling of the guidelines Halbertal discusses and which he helped author for the IDF.- I believe his article "The Goldstone Illusion" is well worth reading. It will help us gain an understanding of not only what the IDF does, but how and why.

Am Yisrael Chai!

Best wishes for an enjoyable and productive summer!

Rabbi G.M. Solomon

NEWS YOU DON'T GET IN THE LOCAL PRESS

JERUSALEM THROUGH TIME

Abraham was sent to sacrifice his son, Isaac, on a hill in the land of "Moriah", the place known today as the Temple Mount. The binding and redemption of Isaac are inextricably linked with the holiness of this site.

The physical connection of the entire Jewish people to Jerusalem first comes to the fore, obviously, when King David conquered it from the Jebusites, paid for the holy site on the Temple Mount and made the city his capital.

After the destruction of the First Temple, the majority of the Jewish population was swept into exile in Babylon, by whose rivers they swore to weep for Zion, "If I forget thee, O Jerusalem, may my right hand forget its cunning. May my tongue cleave to the roof of my mouth, if I do not remember you, if I do not place Jerusalem above all my joy."

In the Maccabean era, the very essence of the fight for Jerusalem was to establish the Jewish nature of the city and drive out pagan practices from Temple ritual and Hellenism from public life. Under other circumstances, there would have been no national uprising against Jewish subordination to the Greeks.

The importance of Jerusalem as a national symbol grew with subsequent periods of foreign domination: during the Great Rebellion and the Bar Kokhba Rebellion, coins were minted in memory of Jerusalem.

It is, however, only after the destruction of the Second Temple that the significance of Jerusalem is transformed into that which we know today - a focal point, around which Jewish life turns and towards which the entire Jewish people's national aspirations and messianic hopes are directed.

Thus, we find that not only is this a spiritual connection, but also a physical one: all synagogue interiors around the world are built facing Jerusalem. Indeed, the daily and festival prayers abound in references to Jerusalem in terms referring to the city and in lengthier text the liturgy contains five major blessings relating to Jerusalem, while many other community and home rituals also describe and commemorate the Holy City.

Jerusalem is the major topic of pre-modern Hebrew poetry, and the Kinot - the medieval and subsequent

שמע דברינו, ירושלים! HEAR OUR WORDS, O JERUSALEM!

IT'S A GOLDEN DAWN; IT'S THE BREAK OF DAY.
JERUSALEM, YOU'VE COME A LONG WAY...
YOUR COUNTRY, ISRAEL, HAS BECOME A STATE,
AND ITS 62ND BIRTHDAY WE NOW CELEBRATE.

YOU WERE MADE CAPITAL BY DAVID, THE KING;
AND WITH BIBLICAL MEMORIES, ABOUT YOU WE SING.
YOU ARE THE HOLY CITY, OLD AND NEW,
FOR EVERY FAITH: CHRISTIAN, MUSLIN AND JEW.

JERUSALEM, FOR YOU THE ETERNAL FLAME BURNS;
YERUSHALAYIM...FOR YOU EVERY JEWISH HEART YEARNS.
AS WRITTEN IN OUR HISTORY'S SCROLL,
FOR OUR PEOPLE, YOU ARE THE VERY SOUL.

YOUR FRAGRANT FLOWERS, YOUR STATELY TREES,
THE EARTH'S PHILHARMONIC MELODIES;
YOUR COBBLESTONE STREETS, YOUR ARCHEOLOGICAL SITES...
JERUSALEM, YOU GLOW WITH YOUR LUMINOUS NIGHTS.

THROUGH HOSPITALS OF HEALING BEGUN BY HENRIETTA SZOLD,
HADASSAH HAS ACHIEVED MIRACLES OF GOLD.
JERUSALEM, OVERWHELMED YOU MUST BE,
PROUD OF EACH HADASSAH FACILITY.

LET'S RAISE OUR VOICES AND LET EVERYONE HEAR IT;
JERUSALEM, YOU HAVE "RUACH," REAL TRUE SPIRIT!
MAY VIOLENCE END AND MAY ALL WARS CEASE.
O, JERUSALEM, MAY YOU BE AT PEACE.

MAY HARMONY PREVAIL AND MAY THERE SOON BE SHALOM.
JERUSALEM, FOR OUR PEOPLE YOU ARE OUR HOME.
YOU WERE SACRED TO OUR FATHERS AND TO US TODAY.
MAY YOUR TEMPLES WELCOME OUR CHILDREN'S CHILDREN, WE PRAY.

AS SHABBAT APPROACHES WITH THE SETTING OF THE SUN,
WE FEEL AS THOUGH WITH OUR PEOPLE WE ARE ONE.
WE PRAY AT THE KOTEL, YOUR WESTERN WALL;
MAY G-D HEAR OUR PRAYERS AND ANSWER US ALL.

again on Jerusalem as they lament the trials of the Jewish people throughout its history of exile.

As the inevitable cycle of life continues and repeats, traditions connected with Jerusalem have been enshrined to remind us that even joy is not complete without Jerusalem: a plate is broken at the signing of an engagement contract; a groom breaks a glass under the bridal canopy after the ceremony; one small section of the wall in every new house is left unplastered or unpainted - incomplete.

For generations, it was impossible for most Jews to dream of living in Jerusalem themselves, but they participated by supporting those communities which resided there, hosting guests who had travelled from Jerusalem to raise funds. This was more than a form of charity: it brought Jerusalem to everyone and everyone to Jerusalem - a way of life.

Diaspora Jewish life would be incomplete without Jerusalem: the hope for redemption and for the return of the people to Eretz Yisrael has always focused on Jerusalem. It is a longing and a hope which are most poignantly felt and expressed on Tisha B'Av.

A NATION AT WAR AND STATE SECRETS

Moshe Arens Ha'aretz, April 22, 2010

Israel is a nation at war, surrounded by enemies, some threatening to wipe it off the map, a nation in constant danger. Most Israelis are mobilized in one way or another in the defense of the country-some full-time, some most of the time and some part-time. That is Israel's secret weapon, the motivation and devotion of its people dedicated to its defense, which helps the country overcome unprecedented odds. Much of our security depends on keeping secret the information we receive connected to military strategy and tactics, weapon systems and operational plans. One of the prices of security is keeping this information from the enemy. This we have learned in the 62 years since May 15, 1948.

Most Israelis are privy to some state secrets because of their military service, their work in the defense industry or contact in some other way with matters that are best kept from our enemies. And they are prepared to protect these secrets. Some have even protected such secrets with their lives. The young soldier Uri Ilan, who had been taken prisoner by the Syrians in 1954, fearing that under torture he might reveal secrets, committed suicide. When his body was returned to Israel a note was found on it on which he had written: "I did not betray, I committed sui-

cide."

Most of us, fortunately, do not face such stark choices and don't find it overly difficult to keep secrets entrusted to us. As parents whose children serve in the Israel Defense Forces know only too well, their children will not reveal to them secrets that are entrusted to them during their service. Don't mothers and fathers have a right to know what their sons and daughters are doing while away from home? But Israeli mothers and fathers understand that their children protect secrets, in the knowledge that the safety of their country, families and comrades depends on it.

An Israeli who has decided to reveal secret information can do it easily nowadays. He does not have to travel to London and approach an Arab embassy. Just put the information on the Internet and before you know it Israel's enemies will know about it. Not only disseminating information has become easy, but obtaining it as well. Just about everything is now stored on computer hard drives, and a push of a button will download many megabytes of information. While great progress has been made to safeguard secret information stored on computers, in the end a great deal depends on the personnel who have access to the computers.

With good reason do we trust our young people serving in the army, but as has been shown recently, a rotten apple appears every now and then, one that can endanger the safety of many. In the case of Anat Kamm, the danger might have been contained if the journalist to whom she transferred the vast store of information she had stolen from an IDF computer, realizing that he now held the keys to something that could endanger his country, had simply reported Kamm to the authorities and returned the information to the IDF where it belonged.

But the *Ha'aretz* reporter, Uri Blau, did no such thing. Keeping the information to himself, he began publishing some of it in *Ha'aretz*. This seems to have met with the approval of the newspaper and a number of journalists, who insist that it is the duty of journalists to stand up for the right of the public to know and bring to the public's attention information that comes their way even if it could harm the country's security. They surely must know that the vast majority of the Israeli public does not want to know information that is secret and whose disclosure might endanger the state, so the claim that they are serving the public interest is a fraud. They hide behind the claim that they rely on the censor to pass on the information they have submitted for publication, while complaining about the very existence of censorship in Israel.

Is it just possible that these "defenders of the public interest" are actually looking for ways to attack the Israeli government, even if by doing so they provide information to Israel's enemies? Is it possible that sometimes their sympathies are with enemies of Israel, and they are just looking for ways to give Israel a bloody nose?

THE MIDDLE EAST THAT COULD HAVE BEEN

Efraim Karsh

National Post, May 14, 2010

On Nov. 29, 1947, the United Nations General Assembly passed a resolution calling for the partition of Palestine into two independent states—one Jewish, the other Arab—linked in an economic union. The city of Jerusalem was to be placed under an international regime, with its residents given the right to citizenship in either the Jewish or the Arab state. For Jews all over the world, this was the fulfillment of a millenarian yearning for national rebirth in their ancestral homeland. For Arab political and intellectual elites, it was a shameful surrender of (a however minute) part of the perceived pan-Arab patrimony to a foreign invader. In Jewish localities throughout Palestine, crowds danced in the streets. In the Arab capitals there were violent demonstrations.

“We are happy and ready for what lies ahead,” the prominent Zionist official and future Israeli prime minister Golda Meyerson (Meir) told thousands of revellers in Jerusalem. “Our hands are extended in peace to our neighbours. Both States can live in peace with one another and co-operate for the welfare of their inhabitants.”

To this, however, the response of the Arab Higher Committee (AHC), the effective “government” of the Palestinian Arabs, headed by the militant ex-mufti of Jerusalem, Hajj Amin Husseini, was an all-out war. In the five-and-a-half months between the passing of the UN resolution and the end of the British mandate, the former mufti’s forces, assisted by a sizeable pan-Arab irregular army, carried out thousands of attacks on their Jewish neighbours in an attempt to prevent them from establishing their state. This failed, and by the time the last British high commissioner for Palestine, General Sir Alan Cunningham, left the country and the state of Israel was proclaimed on May 14, 1948, Palestinian Arab society had all but disintegrated, with 300,000-340,000 of its members fleeing their homes to other parts of Palestine and to the neighbouring Arab states.

A concerted attack by the regular Arab armies on the nascent Jewish state within hours of its proclamation proved equally counterproductive. Rather than drive the Jews into the sea, as promised by the Arab

League’s secretary-general, Abdel Rahman Azzam, the assault served to confirm Israel’s independence within wider boundaries than those assigned by the partition resolution, albeit at the exorbitant human cost of 1% of its population, and raised the number of refugees to about 600,000—nearly half the country’s Arab population.

Yet nowhere at the time was the collapse and dispersion of Palestinian Arab society—al-Nakba, “the catastrophe,” as it would come to be known in Palestinian and Arab discourse—described as a systematic dispossession of Arabs by Jews. To the contrary: With the partition resolution widely viewed by Arab leaders throughout the region as “Zionist in inspiration, Zionist in principle, Zionist in substance and Zionist in most details” (in the words of the Palestinian academic Walid Khalidi), and with those leaders being brutally candid about their determination to subvert it by force of arms, there was no doubt whatsoever as to which side had instigated the blood-letting and the attendant defeat and exodus.

As Sir John Troutbeck, head of the British Middle East Office in Cairo and no friend of Israel or the Jews, discovered to his surprise during a fact-finding mission to Gaza in June 1949: “While [the refugees] express no bitterness against the Jews (or for that matter against the Americans or ourselves) they speak with the utmost bitterness of the Egyptians and other Arab states. ‘We know who our enemies are,’ they will say, and they are referring to their Arab brothers who, they declare, persuaded them unnecessarily to leave their homes.... I even heard it said that many of the refugees would give a welcome to the Israelis if they were to come in and take the district over.”

In his influential 1948 pamphlet *The Meaning of the Catastrophe* (Ma’na al-Nakba), which introduced the term into the Palestinian and Arab historical vocabulary, the Syrian historian Qustantin Zuraiq spoke of the flight—not the expulsion—of some 400,000 Arabs. So did the prominent Palestinian Arab leader Musa Alami. “If ultimately the Palestinians evacuated their country, it was not out of cowardice, but because they had lost all confidence in the existing system of defense,” he wrote in October 1949. “They had perceived its weakness, and realized the disequilibrium between their resources and organization, and those of the Jews. They were told that the Arab armies were coming, that the matter would be settled

and everything return to normal, and they placed their confidence and hopes in that.”

It was only from the early 1950s onward, as the Palestinians and their Western supporters gradually rewrote their national narrative, that Israel, rather than the Arab states, became the Nakba’s main, if not sole, culprit. The ex-mufti led the way by casting his countrymen as the hapless victims of a Jewish grand design to dispossess them of their patrimony, as a stepping stone to regional domination, and this fantastic claim was quickly picked up by many of his contemporaries.

Some ascribed these supposed designs to , a virulent anti-Semitic tract fabricated by the Russian secret police at the turn of the 20th century, from which the Jewish leadership allegedly drew inspiration and operational guidelines; others attributed them to religious and historical sentiments. All viewed Zionism as omnipotent, with tentacles that reached the world’s most powerful spots. In the words of the prominent Islamist leader in mandatory Palestine, Muhammad Nimr Khatib: “We are fighting an organized, educated, cunning, devious and evil people that has concentrated the world’s wealth and power in its hands.... We are fighting the forces that have prevailed over the entire world, we are fighting the power that buried Hitler and defeated Japan, we are fighting World Zionism that has Truman in its pay, enslaves Churchill and Attlee, and colonizes London, New York, and Washington.”

Echoing this obsession with the demonic power of “World Zionism” some four decades later, Walid Khalidi attributed the Nakba to “the vast chasm in the balance of power between, on the one hand, the resources of the World Zionist Organization and its sponsors in London and Washington, and, on the other hand, those of the pre-industrial Palestinian community”; while Edward Said put the supposed Jewish machinations in similarly stark terms, claiming that “from the beginning of serious Zionist planning for Palestine (that is, roughly, from the period during and after World War I), one can note the increasing prevalence of the idea that Israel was to be built on the ruins of...Arab Palestine.”

If it is understandable for leaders and politicians, culpable for their nation’s greatest ever disaster, to revert to hyperbole and lies in their quest for personal and collective exoneration, it is inexcusable for future generations of scholars and intellectuals to substitute propaganda for incontrovertible facts. Yet such is the state of Palestinian and Arab historiography that the foremost, indeed the only comprehensive, study of the Nakba was written in the 1950s, without the necessary detachment and introspection, let alone access to the minefield of archival source material that has subsequently come to light, by the mandatory official, politician, journalist and historian Arif Arif. Younger generations of Palestinian scholars and intellectuals have avoided the Nakba. They have, of course, evoked, lamented and apportioned blame for this tragedy at every possible turn, yet none has attempted to explore what actually transpired: why and how it happened.

It is a historical irony that, since the late 1980s, much of the Palestinian historiography has been written by Israeli “new historians”—younger, politically engaged academics and journalists who claim to have discovered archival evidence substantiating the anti-Israel case. These politicized historians have turned the saga of Israel’s birth upside down, with aggressors transformed into hapless victims and vice versa. Rarely mentioned in these revisionist accounts are the Arabs’ outspoken commitment to the destruction of the Jewish national cause; the sustained and repeated Arab efforts to achieve that end from the early 1920s onward; and the no less sustained efforts of the Jews at peaceful coexistence.

Rather than unearth new facts or offer novel interpretations, the “new historians” have recycled the standard Palestinian Arab narrative of the conflict. The recent declassification of millions of documents from the period of the British mandate and Israel’s early days, documents untapped by earlier generations of writers and ignored or distorted by the “new historians,” paint a much more definitive picture of the historical record, and one that is completely at odds with the anti-Israel caricature that is so often the order of the day.

They reveal that there was nothing inevitable about the Palestinian-Jewish confrontation, let alone the Arab-Israeli conflict, corollaries, on the one hand, of the total rejection of the Jewish right to national self-determination, and, on the other, of the desire to annex Palestine, or parts of it, to the neighboring Arab

states, or to a prospective regional empire; that the claim of premeditated dispossession is not only baseless but the inverse of the truth; and that far from being the hapless victims of a predatory Zionist assault, it was Palestinian Arab leaders who, from the early 1920s onward, and very much against the wishes of their own constituents, launched a relentless campaign to obliterate the Jewish national revival which culminated in the violent attempt to abort the UN partition resolution.

Had these leaders, and their counterparts in the neighboring Arab states, accepted the resolution, there would have been no war and no dislocation in the first place, for the simple reason that the Zionist movement was amenable both to the existence of a substantial non-Jewish minority in the prospective Jewish state on an equal footing, and to the two-state solution, raised for the first time in 1937 by a British commission of inquiry and reiterated by the partition resolution. That they chose to reject this solution and to wage a war of annihilation against Palestine's Jewish community amounted to nothing short of a betrayal of their constituents, who would rather have co-existed with their Jewish neighbors yet instead had to pay the ultimate price of this folly: homelessness and statelessness.

A JEWISH NATIONAL HOME IN ALL OF PALESTINE

Before the Zionist movement assumed concrete form, among the first to express approval of the return of the Jews to Palestine was **John Adams**, the second President of the United States (1797-1801) who wrote to Major Mordecai Manuel Noah,^[1] the first American Zionist, as follows:

"I really wish the Jews again in Judea, an independent nation; as I believe, the most enlightened men of it have participated in the amelioration of the philosophy of the ages; once restored to an independent government, and no longer persecuted, they would soon wear a way some of the asperities and peculiarities of their character. I wish your nation may be admitted to all the privileges of citizens in every part of the world. This country (America) has done much; I wish it may do more and annul every narrow idea in religion, government, and commerce." (1819).

President Woodrow Wilson (the twenty-eighth President, 1913-1921) was the first American presi-

dent to support modern Zionism and Britain's efforts for the creation of a National Home for the Jewish people in Palestine (the text of the Balfour Declaration had been submitted to President Wilson and had been approved by him before its publication).

President Wilson expressed his deep belief in the eventuality of the creation of a Jewish State:

"I welcome an opportunity to express the satisfaction I have felt in the progress of the Zionist movement in the United States, and in the allied countries, since the declaration of Mr. Balfour" (August 31, 1918).

"I am persuaded that the Allied nations, with the fullest concurrence of our own government and people, are agreed that in Palestine shall be laid the foundation of a Jewish Commonwealth." (March 3, 1919).

President Warren G. Harding (the twenty-ninth President, 1921-1923) expressed support for a Jewish home in Palestine:

"It is impossible for one who has studied at all the service of the Hebrew people to avoid the faith that they will one day be restored to their historic national home and there enter on a new and yet greater phase of their contribution to the advance of humanity." (June 1, 1921).

"I am very glad to express my approval and hearty sympathy for the effort of the Palestine Foundation fund in behalf of the restoration of Palestine as a homeland for the Jewish people. I have always viewed with an interest, which I think is quite as much practical as sentimental, the proposal for the rehabilitation of Palestine and the restoration of a real Jewish nationality, and I hope the efforts now being carried on in this and other countries in this behalf may meet the fullest measure of success." (May 11, 1922).

On June 30, 1922, a joint resolution of both Houses of Congress of the United States unanimously endorsed the "establishment in Palestine of a national home for the Jewish people," confirming the irrevocable right of Jews to settle in the area of Palestine – anywhere between the Jordan River and the Mediterranean Sea:

"Favoring the establishment in Palestine of a national home for the Jewish people.

Resolved by the Senate and House of Representatives of the United States of America in Congress assembled. That the United States of America favors

the establishment in Palestine of a national home for the Jewish people, it being clearly understood that nothing shall be done which should prejudice the civil and religious rights of Christian and all other non-Jewish communities in Palestine, and that the holy places and religious buildings and sites in Palestine shall be adequately protected.”

President Warren G. Harding signed the Lodge-Fish joint resolution of approval to establish a Jewish homeland in Palestine (September 21, 1922). Writing to the Zionist Organization of America Harding stated:

“A long-time interest, both sentimental and practical, in the Zionist movement causes me to wish that I might meet the members of the organization and express the esteem which I feel in behalf of the great movement.” (June 25, 1922).

President Herbert Hoover (the thirty-first President, 1929-1933 stated:

“On the occasion of your celebration of the 15th Anniversary of the Balfour Declaration, which received the unanimous approval of both Houses of Congress by the adoption of the Lodge-Fish Resolution in 1922, I wish to express the hope that the ideal of the establishment of the National Jewish Home in Palestine, as embodied in that Declaration, will continue to prosper for the good of all the people inhabiting the Holy Land.” (October 29, 1932).

A Convention between the United States and Great Britain:

The U.S. (Not a member of the League of Nations) Government maintained that her participation in WWI and her contribution to the defeat of Germany and the defeat of her Allies, entitled the United States to be consulted as to the terms of the “Mandate for Palestine.”[2]

The outcome of this request was a Convention [Treaty] between the United States of America and Great Britain with respect to the rights of the two governments and their nationals in Palestine. The Convention which contains the entire text of the “Mandate for Palestine” including the preamble – “word for word”[3] was concluded and signed by their respective plenipotentiaries in London on December 3, 1924; Ratification advised by the Senate, February 20, 1925; Ratified by **President Calvin Coolidge**, March 2, 1925; Ratified by Great Britain, March 18, 1925; Ratifications exchanged at London,

December 3, 1925; Proclaimed, December 5, 1925.

The United States of America upon ratifying the said Convention formally recognized the historical connection of the Jewish people with Palestine and to the grounds for reconstituting their national home in that country.

[1] *Noah (1785-1851), a former army major, playwright, New York City politician and newspaper editor, persuaded a wealthy benefactor to purchase a large portion of Grand Island as a temporary homeland for the Jews.*

[2] See “Mandate for Palestine” at: www.mythsandfacts.com (English and Hebrew versions).

[3] See Proclamation (Library of Congress). The Convention includes the entire “Mandate for Palestine” text.

RECOGNISING A STROKE

A neurologist says that if he can get to a stroke victim within 3 hours he can totally reverse the effects of a stroke...totally. He said the trick was getting a stroke recognized, diagnosed, and then getting the patient medically cared for within 3 hours, which is tough.

Sometimes symptoms of a stroke are difficult to identify. Unfortunately, the lack of awareness spells disaster. The stroke victim may suffer severe brain damage when people nearby fail to recognize the symptoms of a stroke.

Now doctors say a bystander can recognize a stroke by asking three simple questions:

S *Ask the individual to **SMILE**.

T *Ask the person to **TALK** and **SPEAK A SIMPLE SENTENCE** (Coherently)
(i.e. It is sunny out today.)

R *Ask him or her to **RAISE BOTH ARMS**.

If he or she has trouble with ANY ONE of these tasks, call emergency number immediately and describe the symptoms to the dispatcher.

NOTE: Another 'sign' of a stroke is this: Ask the person to 'stick' out his tongue... If the tongue is 'crooked', if it goes to one side or the other, that is also an indication of a stroke.

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.



Larry & Bess Fyman
South Korea
Marilyn Brown
Rochelle Mendelow
Susan Gastman
Sylvia Udasin
Betty Feit
Joan Corn

For safe return of Shelly, Macal and Nisim from

In honor of Susan Gastman
In honor of Susan Gastman
Many thanks for the honor
Have a wonderful summer
In honor of Granddaughter Stephanie's engagement
In honor of granddaughter Cara's engagement

Bette Glasser
Joan Levine
Sandra Schwadron
Judy Levy
Penny Froman
Gloria Goldsmith
Inge Berger
Charlotte Kohn

In honor of Susan Gastman
For Zach's July birthday
In honor of the Silverstein's moving to new home
Have a happy and healthy summer
Good health to all
For my granddaughter's birthday
For Michael receiving an MA from NYU
Happy Father's Day to Walter Beckhardt and a healthy wish for everyone
A good summer for the grandkids
For grandson's graduation
For grandniece Rachael's birthday
Len's special birthday
Happy birthday to granddaughter
In honor of grandsons Joseph and Mathew's graduations
Happy summer to all.

Eva Beckhardt
Gerda Rubin
Edith Dressler
Ray Mishler
Miriam Nadler
Elaine Rubin
Anita Berntein

Aaron Braun




There is a tumult in heaven today
And Aaron knew he had to go.
An announcement was being made
But we wish it weren't so.
I'm sure there will be a class
Sitting there, waiting for the teacher to show
An angel will be there to direct
And on time he'll be and all will glow
How, on earth, he'll be remembered
I'm sure it will be in a special way
A man of love, truth and honesty
Aaron, we'll see you again one day
Will it be in Bible class

Or will we challenge you on the golf course?
Will you remind everyone of your golf score?
That won't be such a bore
Your handicap almost all of us knew
Those who didn't are just a few
No farewell words can we say,
That will embody all that we feel
No words of depth can be expressed
Such words have not been invented yet.
So, Aaron, search our thought
And know of our affection, our pain, our loss.
Be at peace and know our love,
It's with you as you look from far above.

Rabbi Philip Rabinowitz

JULY, 2010

TAMUZ/AV 5770

Sun	Mon	Tue	Wed	Thu	Fri	Sat
				<i>1</i> <div>Discussion Group meets every Thursday 11:00 to 1:00</div>	<i>2</i>  8:12	<i>3</i> ²¹ Tamuz Pinchas Ends 9:18
<i>4</i>	<i>5</i>	<i>6</i>	<i>7</i>	<i>8</i>	<i>9</i>  8:11	<i>10</i> ²⁸ Tamuz Matot/Masei Ends 9:12
<i>11</i> Breakfast Club 9:45 AM “Women in The Bible” Lecturer: Bunie Veeder	<i>12</i> ¹ Av Rosh Chodesh	<i>13</i>	<i>14</i>	<i>15</i>	<i>16</i>  8:07	<i>17</i> ⁶ Av D’varim Ends 9:18
<i>18</i>	<i>19</i> Erev Tisha B’Av	<i>20</i> ⁹ Av Tisha B’Av Fast ends 9:12	<i>21</i>	<i>22</i> Sisterhood Meeting And Luncheon 12 Noon	<i>23</i>  8:02	<i>24</i> ¹³ Av Va Etchanan Ends 9:10
<i>25</i>	<i>26</i> Driver’s Education Course	<i>27</i>	<i>28</i>	<i>29</i> Book club 10:30 AM	<i>30</i>  7:55	<i>31</i> ²⁰ Av Eikev Ends 9:03