

5TOWNS Jewish Times



Join Rabbi
Amnon Yitzhak,
September 21!
See Page 17

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פְּרֶשֶׁת רֵאָה

AUGUST 29, 2008

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FROM THE EDITOR'S DESK

BY LARRY GORDON

Unconventional Wisdom

Just as the Olympics came to an end, the US Open national tennis championships began, the Mets hung on to first place, the Yankees expressed determination to execute a comeback, and the Jets beat the Giants in the preseason football classic, there was concern that perhaps for an instant our attention spans might wane for a momentary lack of titillation. Just in case, the U.S. was still

trying to extricate the Russians from Georgia and trying to get Israel and the Arabs to only declare that they have arrived at a peace agreement with the details to be worked out by the next president or two.

Oh yes, there are also the issues of high fuel prices, an unstable economy, and a loss of jobs, which contribute to

Continued on Page 4

Letters to the Editor

A Separate Peace Dear Editor,

Nice article ("Israel Squeeze Play," August 22). I agree with all of your points, except the part about "getting it right," regarding the peace treaty between the Israelis and Palestinians. You point out that many U.S. presidents have failed in this attempt, and I think it's important for people to wonder, and do some research, as to why that is. I would also recommend

that people do some reading about the British Mandate of Palestine, and its many failings, back when there was no such thing as a UN-recognized country called Israel.

My opinion: Palestinians don't want peace. I'm sure many (maybe even millions?) of Palestinians want a greater quality of life (easily illustrated by the number of Arabs that choose to live in Israel

Continued on Page 20

HAFTR Groundbreaking



The groundbreaking ceremony for the new Torah and Athletic Center of the Hebrew Academy of the Five Towns and Rockaway, depicted in the rendering above, is scheduled to take place on Sunday, September 7. See Page 44

... Education Supplement Begins On Page 35 ...

HaRav Kook And The Kids At The Kotel



HaRav Simcha Kook, Chief Rabbi of Rehovot, visited the Kotel last week with the children who participated in the special summer camp of Ezer Mizion in Israel. Hundreds of children with disabilities from throughout Israel participate annually in these activities. Above: Rav Kook reciting Tehillim with the boys.

HEARD IN THE BAGEL STORE

A Good Jewish Heart

BY LARRY GORDON

Last week turned out to be the week for my semiannual visit to my cardiologist here on Long Island. I'm not sure why I go twice a year, but I figure that he suggests it so I go. He doesn't do much on these second visits each year, but I figure he's a nice guy, so I'll go once a year for myself and once a year for him. Last week was his visit.

All I had to do was pull myself away from the office in the middle of a busy day and drive deeper into Long Island, find his office amidst a maze of similar-looking offices, give some blood, sit around for 15 minutes to chat with him, and then make an appointment for the next visit. It's the least I can do for the medical profession.

Continued on Page 8

Journalistic Ethics And The Jewish Media

BY BEN NATHAN

The issue of journalistic ethics—and rabbinic ethics—came into the public eye recently, subsequent to the visit to the Rubashkin/Agriprocessors plant in Iowa this past month, which was organized by Rabbi Pesach Lerner, executive-vice president

Continued on Page 17

PICKING UP THE PIECES

**Avigdor's Helping Hand:
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BY ROCHELLE
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Continued on Page 58

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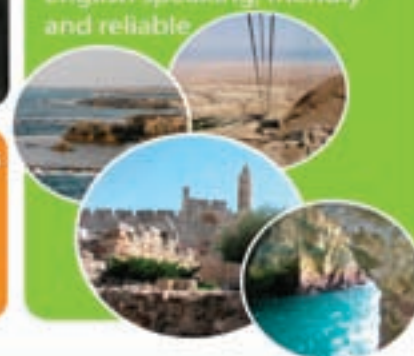
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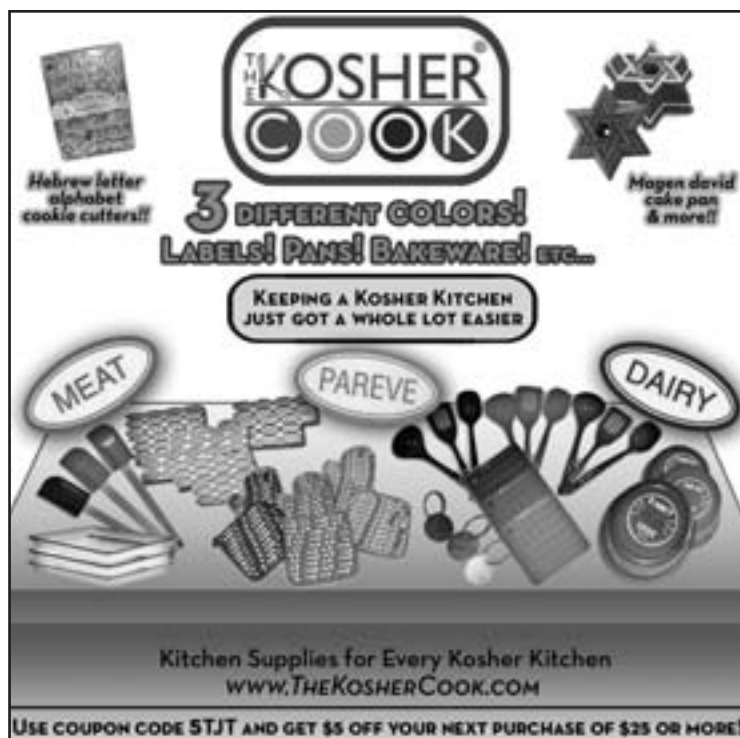
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FROM THE EDITOR

Continued from Front Cover

additional crises in families across America along with a profound uncertainty that seems to abound.

Then there is the small matter of summer vacation season coming to an end, children getting ready for school, meetings, shopping, and—oh, yes—our jobs, where we toil to make a living for our families. As if that would not be enough for us, those who plan our world schedules so that we do not have to deal with too many conflicts—especially on prime-time TV—are serving us with two star-studded political conventions over these next two weeks.

There's something about the tandem of Barack Obama and Joe Biden that just does not allow me to view their candidacy for the White House with too much seriousness. Something about the two of them together projects an image of an already packaged and scripted piece on Saturday Night Live or some other comedy. I don't believe that a leader of a country like the United States can be a bigger draw than the country or the people itself. This is what Mr. Obama has evolved into—a figure that projects an even larger and more difficult-to-reconcile image than that of the ideals and priorities of the country in its own right. And that's just not good.

The ideas presented so far by featured speakers at the Democratic convention by people like Michelle Obama, Senator Ted Kennedy, and Senator Hillary Clinton are good ones. Their words conjure images that are filled to the brim with an idealism that can lead us in the direction of a world where everything is good, perfect, and right. They paint visions of dreams on the American landscape and, most importantly, depict images of hope for so many looking for a better day and a brighter future.

At the same time, I cringe a bit every time I hear a reporter or news anchor at the convention talk about how historic it is that we might be on the threshold of electing the first black president in the history of our country. I don't see that it makes an iota of a difference what color or ethnicity the President of the United States is. In parts of this country, people may think somewhat backward and are old-fashioned in many areas, but I don't believe the color of



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Continued from Front Cover

Of course I dislike in its totality (from childhood, probably) the idea of going to a doctor—almost any doctor for any reason. Certainly there are insignificant visits for the little things, which don't trouble me too much; and then there are the big events, like the visit to the cardio guy.

Earlier this summer, for example, a mosquito apparently feasted somewhat voraciously on the back of my hand. I thought nothing of it and just scratched it as it itched and pumped some Benadryl spray on it over the course of a few days. We were heading into Shabbos and I was getting a little annoyed at all the incessant scratching, so I decided that since my insurance premium is so large every month anyway, I might as well pop into the doctor to get his opinion about what to do. The redness had increased somewhat over the previous day or two, and it hurt a little, so I figured it would be best to show it to a medical professional.

I was sitting in the waiting room with just a couple of other people there, but nothing seemed to be happening. I debated with myself: should I leave or should I stay? It was back and forth. I even walked out to my car, thinking I'd come back on Sunday if it didn't look better, but then I thought "better safe than sorry," so I made an about-face and headed back to my seat

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September 2008/Elul 5768

Sunday	Monday	Tuesday	Wednesday	Thursday	Fri/Sat
<p>August 31/30 Av - ROSH CHODESH 10:15 a.m. About-Face: Seeking Renewal In Our Relationship With Hashem By: Rav Moshe Weinberger</p> <p>11:15 a.m. Coffee Break 11:30 a.m. Deepening Our Understanding Of The 13 Middos Of Hashem By: Mrs. Yaffa Moskowitz</p>	<p>September 1/1 Elul 8:30 p.m. Time To Unwind: Kickboxing / Aerobics By: Mrs. Shaina David</p>	<p>September 2/2 Elul 9:00 p.m. Bilvovi Mishkan Evneh By: Rav Moshe Weinberger* (upstairs in the small Bais Medrash)</p>	<p>September 3/3 Elul 8:30 p.m. The Beauty Of Tehillim By: Mrs. Linda Nathan</p> <p>9:30 p.m. It's All About Change By Rav Zechariah Wallerstein**</p>	<p>September 4/4 Elul 8:00 p.m. Halachos Of Everyday Life By: Rav Shmuel Kramer</p>	<p>Sept. 5-6/ 5-6 Elul Parshas Shoftim 7:00 p.m. Candlelighting</p>
<p>September 7/7 Elul 10:15 a.m. From Central Park To Sinai: How We Found Our Jewish Souls By: Mrs. And Mrs. Ray and Leah Neuberger Renowned Authors</p> <p>11:15 a.m. Coffee Break 11:30 a.m. Deepening Our Understanding Of The 13 Middos Of Hashem By: Mrs. Yaffa Moskowitz</p>	<p>September 8/8 Elul 8:30 p.m. Time To Unwind: Kickboxing / Aerobics By: Mrs. Shaina David</p>	<p>September 9/9 Elul 8:30 p.m. The Path To Menuchas Hanefesh By: Mrs. Esti Steinfeld*</p>	<p>September 10/10 Elul 8:30 p.m. The Beauty Of Tehillim By: Mrs. Linda Nathan</p> <p>9:30 p.m. It's All About Change By Rav Zechariah Wallerstein**</p>	<p>September 11/11 Elul 8:00 p.m. Hilchos Shabbos By: Rav Pinchas Birnback</p>	<p>Sept. 12-13/ 12-13 Elul Parshas Ki Seitze 6:50 p.m. Candlelighting</p>
<p>September 14/14 Elul 10:15 a.m. The Inner Simcha Of Aseres Yemei Teshuva By: Rav Neftali Joeger</p> <p>11:15 a.m. Coffee Break 11:30 a.m. Deepening Our Understanding Of The 13 Middos Of Hashem By: Mrs. Yaffa Moskowitz</p>	<p>September 15/15 Elul 8:30 p.m. Time To Unwind: Kickboxing / Aerobics By: Mrs. Shaina David</p>	<p>September 16/16 Elul 9:00 p.m. Bilvovi Mishkan Evneh By: Rav Moshe Weinberger* (upstairs in the small Bais Medrash)</p>	<p>September 17/17 Elul 8:30 p.m. The Beauty Of Tehillim By: Mrs. Linda Nathan</p> <p>9:30 p.m. It's All About Change By Rav Zechariah Wallerstein**</p>	<p>September 18/18 Elul 8:00 p.m. Halachos Of Everyday Life By: Rav Shmuel Kramer</p>	<p>Sept. 19-20/ 19-20 Elul Parshas Ki Savo 6:58 p.m. Candlelighting</p>
<p>September 21/21 Elul 10:15 a.m. Halachos Of Rosh Hashona And Yom Kippur Pertaining To Women By: Rav Shaul Chail</p> <p>11:15 a.m. Coffee Break 11:30 a.m. Deepening Our Understanding Of The 13 Middos Of Hashem By: Mrs. Yaffa Moskowitz</p>	<p>September 22/22 Elul 8:30 p.m. Time To Unwind: Kickboxing / Aerobics By: Mrs. Shaina David</p>	<p>September 23/23 Elul 8:30 p.m. The Path To Menuchas Hanefesh By: Mrs. Esti Steinfeld*</p>	<p>September 24/24 Elul 8:30 p.m. The Beauty Of Tehillim By: Mrs. Linda Nathan</p> <p>9:30 p.m. It's All About Change By Rav Zechariah Wallerstein**</p>	<p>September 25/25 Elul 8:00 p.m. Hilchos Shabbos By: Rav Pinchas Birnback</p>	<p>Sept. 26-27/ 26-27 Elul Parshas Nitzavim 6:27 p.m. Candlelighting</p>
<p>September 28/28 Elul NO SHIURIM</p>	<p>September 29/29 Elul Kesiva V'chasima Tova!</p>	<p>NO NEED TO PREREGISTER! Cost per class is \$5. Pay for 10 shiurim in advance and attend one shiur for free! * Tuesday evening shiurim are free of charge!</p>			

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Continued from Page 8

in the waiting room. "What am I sitting here for?" I thought. "It's only a mosquito bite. Am I turning into a hypochondriac?"

I finally heard my name called and showed my hand to the doctor. He took his pen out and drew a line on my arm. He said it looked infected, that it might in fact be cellulitis, and that if the redness progressed beyond the pen line he drew, I would have to go on intravenous antibiotics. "Wow," I was thinking to myself, "what am I playing around with here?" I had met a man a few weeks prior who ended up in the hospital for a few days because of a rapidly spreading cellulitis infection. The doctor put me on oral antibiotics, and a day later I could see the redness begin to retreat and lessen.

But that's just a story that has nothing to do with my visits to the one who has become "my" cardiologist. We all have accountants and lawyers; some have caterers and of course dentists and other assorted medical professionals who we turn to when their services are required. I guess there comes a time in a man or a woman's life to also have to retain the services of a cardiologist.

My cardiology experience to date, *baruch Hashem*, is all preventive care. I don't want to, if I can help it, be in the position I watched my father in almost two decades ago as he shopped around for a cardiologist. He had suffered a mild heart attack while driving

to work one December morning. I tell that to my cardiologist every time I see him. I relate to him what I saw and what I experienced and that I am sitting there with him, I say, because I don't want that to happen.

Yes, it was a long time ago, but I recall sitting in a cardiologist's office with my dad and having the doctor tell him with a broad smile, "Rabbi Gordon, you have the heart of an 18-year-old." Everyone was beaming, everyone was pleased, but my father passed away six months later from what was apparently a long battle with undiagnosed heart disease. I think my dad liked going to doctors who were friends and who either wanted to give him a positive spin on everything or simply just did not know what they were doing. For example, my father was taking some stuff for asthma. My mother told me later on that he always had trouble breathing after walking up any kind of incline. Guess what—he probably never had asthma; it was heart disease all along.

Anyway, so there I was sitting in a cardiologist's office—not with my dad and not with my grandparents, as I once did. It's strange and even difficult to come to grips with the fact that I'm here not to chaperone or drive someone else, but for me. I don't know why, but I can't just sit there and read a magazine or watch the TV hanging from the ceiling. I have to look around the waiting room to see who is there and try to wonder and speculate why they are there.

To my immediate left was a man

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HEARD IN THE BAGEL STORE

Continued from Page 10

with a black hat and a gray beard. He looked like he was there for the first time, and he did not look too happy to be there. Down the way to my right were two women; looked to me like a mother and daughter, the mother being accompanied by her child to the doctor's office. I know lots of people from within as well as outside of my family whose focus and concentration is visiting doctor's offices. I think it's important to go and it's also important to stay away, if you can.

It's also important to do your best to stay out of hospitals and similar facilities. I've seen too many people go into a hospital for one ailment and exit with an assortment of additional ailments, such as uncontrollable infections and other diseases not related to what they went in to have tended to in the first place. Come to think of it, I've seen people come out of lawyers' and accountants' offices with similar results. So be cautious.

I like my cardio doctor—though not enough to see him more than two times a year. A few visits ago he took my blood pressure and announced to me that he thought it was a little high. I told him that I had been on the phone with a particularly demanding client just before he entered the room. I asked him to take it again; he did and said it was good. Last week I stayed off my phone while waiting for him; the pressure was good (even a little low)

on the first try.

My doctor asked me how business is, where I'm going on vacation, and where I'm planning to be for Sukkos. I'm not sure if he just wants to know or whether these are pertinent health-related inquiries. I haven't seen any of these questions on any of the forms we are forced to fill out when we go to see a particular doctor for the first time. (Then again, you really can't answer

these queries by checking boxes marked *yes* or *no*.) So I guess he was just making small talk.

After our quick meeting and the few questions, I walked to the receptionist to make my next appointment, which will be, G-d willing, in February 2009. It's at that time that I will be put through my endurance test, hooked up to all kinds of machines made to look like I'm

being prepared for a walk in space. It's all routine and all necessary in order to make certain that everything is working properly on the inside.

Sure, I have a good Jewish heart. My doctor and I are just making sure that it stays that way. ♦

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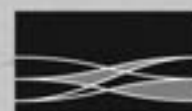
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FROM THE EDITOR

Continued from Page 4

a president's skin is one of those areas.

Still, it is Mr. Obama's skin color and background that is the strident and constant theme of our national media. Why is it that our leading media outlets cannot give up reporting that Obama is the first black man in the history of the United States to receive a major political party's nomination for president? It's the constant reiterating of this fact that brings to the fore the old, deeply ingrained questioning of whether a minority member can be our president.

I don't like Mr. Obama's politics, though he and his surrogates do indeed draw an attractive picture of what they would like us all to believe will happen if he becomes president of our country. And that's part of the problem I have with the Democratic presentation—its just not doable or believable; they want to be elected based on promises they cannot fulfill. The Clintons tried to bring a form of universal health coverage to this country in Bill Clinton's first administration. They were unable to accomplish it, for a number of reasons. Chief amongst those reasons is the pharmaceutical industry—the great number of dollars they generate and their deep involvement in lobbying Congress and contributing to political reelection campaigns. The effort is being made to make us believe that the

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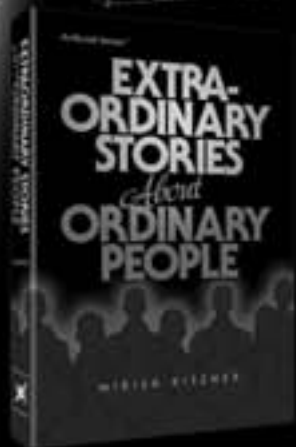
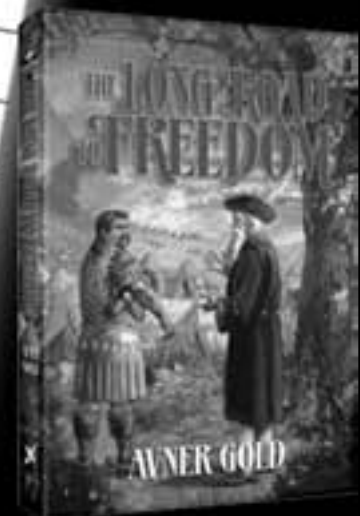
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FROM THE EDITOR

Continued from Page 14

Democrats, and specifically Mr. Obama, will end the war in Iraq sooner and bring the troops home. All Americans want to see that war end and the men and women back home. It's disingenuous for anyone to try to make us feel differently.

In our community, when you speak about Obama you often hear that there is an element of distrust about how he will handle U.S. policy regarding Israel if he is elected. There is concern that Israel will cease to be the beneficiary of the long-held traditional allegiance and solid bond that exists between the two countries. Obama said early on in his campaign that being a supporter of Israel does not mean that you have to be a supporter of Likud-style politics. What he was saying at the time was essentially that you can be in favor of dividing Jerusalem, of evacuating Israelis from the West Bank and the Jordan Valley—creating an awful vulnerability that will hit Israelis hard—and still be considered a staunch supporter of Israel.

President Bush has been coaxed and cajoled in this direction but has resisted supporting this redefined support for the State of Israel. Curiously enough, it was first the government of Ariel Sharon, toward its end, and now that of Ehud Olmert, that have encouraged this policy that the best thing for Israel and peace is for the country to shrink itself and, wherever possible, to just get out of the way. While Bush tried

to go along with the new thinking—pulled along by Secretary Rice and others—he was obviously not comfortable with this idea of Israel's deferring to its enemies' wishes and desires and calling it "peace."

The fear is that, amongst other foreign-policy inadequacies, Barack Obama would wholeheartedly embrace this way of thinking about the Middle East—and that's dangerous for both Israel and the U.S.

Aside from Obama's foreign-policy weaknesses, there is much else that is problematic about his candidacy, including his need to raise our taxes dramatically and his ability to effectuate a better or improved lifestyle for those in need. Will the U.S. in 2008 elect a new president because we fall prey to slick slogans calling for "change" or rallying behind a battle cry of "Yes we can!"? Hopefully we've learned our lesson and know better than to fall for words that excite the news media but mean nothing close to the dictionary definition of those words. Let's enjoy the show but not be fooled. ♦

Comments for Larry Gordon are welcome at editor@5tjt.com.

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Journalistic Ethics

Continued from Front Cover

of the National Council of Young Israel.

Rabbis representing synagogues and Jewish organizations, as well as representatives of four Orthodox Jewish papers, went on a fact-finding mission to the middle of Iowa to see for themselves what the current conditions were in the largest kosher meat plant in the country. The newspapers by and large reported that the plant seemed to be in good shape and seemed to be in compliance in most of the areas of concern brought up in the media. The newspapers represented were the *Yated*, *Hamodia*, the *Five Towns Jewish Times*, and the *Jewish Press*.

Who paid for the trip? If Rubashkin had indeed paid for the trip, how can there not be a bias in the reporting? This question was raised in some doubting circles. Accusations against the rabbis were forthcoming rather quickly in some of the more left-leaning papers. The *Forward* had an editorial decrying the breach of journalistic ethics, and a local Jewish newspaper also editorialized against Rabbi Lerner's trip. (Although there may have been a bias there, too, in that they may have been miffed that they were not asked to send reporters on the trip.)

There was never any secrecy to how the trip was paid for. Even before the trip began, Rabbi Lerner was fully transparent. "Yes, Lubicom is picking up the price and Rubashkin is paying Lubicom for this very grueling trip to the middle of Iowa." No one was paid to go on this arduous trip, during which the visitors encountered delays and inclement weather conditions. It seems that it did not even dawn on Rabbi Lerner that people might question the propriety of Rubashkin's picking up the travel tab.

There was also the issue of the video of what the visitors saw. The discerning reader did not need to take the rabbis' word for it—they could have seen for themselves. (It is still online at *YouTube* and at *video.google.com*—just type in "Rubashkin Plant Revisited.")

Let's analyze the current state of affairs in journalistic ethics. Most periodicals, of course, do have ethics rules that prohibit reporters from accepting travel fare or gifts above a nominal value. However, every dinner or party in Washington DC regularly features open bars stocked with a wide variety of highly expensive liquors. Johnny Walker Blue is regularly available at every political event or shindig, and reporters are generally not in the habit of refusing to partake or of offering to split the cost of the open bar with its sponsor. Although many Jews are not necessarily aware of this, alcoholic drinks at an open bar, including the standard tip for the bartender, can often be in excess of \$100.

The issue of travel expenses is of relatively recent vintage. Older readers will surely recall the era of "the boys in the bus" traveling along with politicians on the campaign trail, and, until the late '70s, the newspapers never reimbursed the politicians for bus travel expenses. Since then, most media companies have implemented

policies, but most of them do have some exceptions. For example, National Public Radio espouses the following guidelines:

accept gifts of token value (hats, mugs, T-shirts, etc.). Unsolicited items of significant value will be returned with a letter thanking the sender but stating

in accordance with NPR's travel policy. There are certain instances—such as conferences and conventions—where food is provided as a convenience for the press as a whole, and in such instances it is acceptable to take advantage of this.

So let's see what the rabbis and religious Jewish newspapers did wrong, exactly. There were two meals that were served, but the food, like in the NPR exception, was served during a conference. Why should the rabbis and religious Jewish papers be judged by a stricter standard than the media at large? Also, the Rubashkins did not exactly have an open bar. (They did not even serve *fleishig*, believe it or not.)

But what about the travel expenses? The *New York Times* has guidelines as well in regard to travel expenses, which

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our policy on gifts. NPR journalists pick up the check when they can (i.e., they are not wined and dined by sources); NPR journalists pay for our own travel

Continued on Page 18

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Journalistic Ethics

Continued from Page 17

state that “where alternative arrangements would be impractical,” a *New York Times* reporter can accept transportation from the subject being covered. There is a distinction that must be kept in mind, as well. This is not a trip to Hong Kong or Iceland. With due deference to the Iowa Division of Tourism, this was a grueling trip through wheat fields and cow pastures for hundreds of miles. These were not first-class tickets, either. And there was no downtime. Everyone turned around and left immediately. No one’s wife was happy for her husband that he got to travel on a “getaway.”

The *Shulchan Aruch* discusses the notion of something called a “*davar mu’at*,” a negligible amount. While the cost of the ticket is not negligible, the benefit involved here is surely negligible. Also, one must ask another question: Does it really matter to the journalist if his boss, the editor, paid for the ticket or not? And perhaps another issue may be relevant, as well. When journalists travel on Air Force One to cover presidential news, they do pay; the payment, however, is a token amount compared to the actual cost of travel.

One could argue that the Rubashkin visit may be somewhat analogous to a situation where it is highly impractical to arrive at the location by oneself. Regardless, as one journalist recently put it, “One journalist’s ethics is another journalist’s graft.” ♦



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LETTERS TO THE EDITOR

Continued from Front Cover

over neighboring Arab countries), but radical Islamists, as well as the Palestinians' own leadership, are not helping the cause one iota.

Israel has already removed its own settlements from the Gaza strip and given it over for Palestinian elections. What happened? Hamas engaged in street warfare and violently drove the Fatah leadership out (they even threw one off the tallest building in Gaza). And they unexpectedly won the elections and proceeded to fire rockets directly into Israel, sometimes as many as 30-plus per day.

What would America do if rockets were fired into it by Mexico? I assure you the response would not be to open American hospitals up to the Mexican injured, nor would it be to supply the electricity and water to the city from which the rockets were being fired.

I'm not going to play the whole "Israel is the helpless victim" card, but I just don't see why Israel is expected to play nice when its women and children are brutally blown up, attacked, and kidnapped, as its neighboring countries' leaders publicly make remarks referring to Israel as a "germ" that will be "removed soon."

*Posted at 5tjt.com by
"IntoIntrigue,"
New Jersey*

Finding The Facts At Agri

Dear Editor,

It seems that the media has already addressed such issues as an allegedly corrupt union, unsuccessful in organizing the plant workers, pressuring the federal government to investigate the Agriprocessors company, a shocking list of incarcerated members of the Rubashkin family, the impressive philanthropy of the Rubashkin family, the "why pick on me when others are doing it" as a justification, the Dreyfus Affair in France, and some other irrelevant issues.

We now have another spin with the entrance of the fact-finding committee composed of some 30 Jewish male leaders (not a woman).

We suggest that the reader consider the following seven points in evaluating the committee's findings:

1. The committee was fully sponsored—i.e., paid for—by the meatpacking company, thereby consciously or otherwise becoming beholden to the plant. Before the illustrious committee take umbrage with our questioning their neutrality, we respectfully suggest that they reread the Biblical story of the daughters of Tzlofchod. The daughters asked Moses to rule that the land destined to be assigned to their late father be given to them. Moses, reluctant to adjudicate the case, referred it to G-d. Our scholars, in explaining Moses' reluctance, stated that the moment the daughters said to Moses, "Our deceased father was not one of those who rebelled against you," they automatically compromised Moses with bribery. Travel expenses, hotel stays, meals, a VIP treatment, the meeting with the mayor of Postville—

Continued on Page 51

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Kadima MK Backs Jewish Settlement In Hebron

BY ZE'EV BEN-YECHIEL

MK Yoel Hasson, from the Kadima party and head of the coalition caucus, said that he supports the expansion of the Jewish community of Hebron. The statement came on the 79th anniversary of the 1929 Hebron massacre, when local Arab residents attacked and slaughtered 69 of their Jewish neighbors.

Hasson, together with other Knesset faction leaders from a wide range of parties, signed a statement written by Hebron's Jewish community calling for the return of Jewish property confiscated by Arabs after the Jews' expulsion by the British, following another riot, in 1936.

The statement demanded that the Israeli government recognize the legal right to the property of those Jews,

The statement demanded that the Israeli government recognize the legal right to the property of those Jews.

including houses that are now occupied by Arabs. The paper, endorsed by leaders from both the coalition and opposition parties, included MKs Gideon Sa'ar (Likud), Uri Ariel (NU-NRP), Moshe Sharoni (Social Justice Party), and Ya'acov Margi (Shas) among its signatories.

Hebron's current Jewish community is not descended from the Jews living there in 1929; however, Jews from today's community have long insisted, against normally stiff government opposition, that they have every historical and moral right to return to the pre-1929 Jewish areas.

Orit Strook, a spokesperson for the Jewish community of Hebron, noted that Jews have been allowed to return to only one third of that property, and that in addition to the homes now in Arab hands, much of the rest has been abandoned. There are numerous houses, once belonging to Jews, that the government continues to refuse to allow Jews to move into, despite the fact that they remain abandoned.

Based on the signatures of the recent paper, Strook said she believed that some 65 MKs support the expansion of the Jewish community's pres-

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Dear Esther,

I'm feeling so overwhelmed lately, I don't even know where to begin. It feels like my life is crushing down on me. I am surrounded by illness and tragedy.

First of all, my mother has been suffering with Alzheimer's for a while now, and I finally had to put her into a home. This was a heart-wrenching decision for me, and I still feel very guilty about it, though I really didn't see any other options for her. I visit her often, and each and every time I go there it breaks my heart.

My son recently separated from his wife. Whatever terrible things were going on in their marriage, they were very good at covering it up, so I was totally surprised by this news. He has three children, and my heart breaks for my grandchildren. I still haven't gotten over the shock and I feel very sad about the whole thing.

One of my grandchildren was recently diagnosed with diabetes, and seeing what my husband has gone through all these years with this disease, I am extremely worried about what his future holds for him. He is so young and so sweet, it makes me sick to think about it.

Believe it or not, I can go on. My

plate is just so full of problems that I often feel as though I don't want to face another day. I'm not saying, G-d forbid, that I'm ready to commit suicide, but what I am saying is that I've lost any joy in my life. From the moment I wake up in the morning

It's a matter of deciding that no one wins if you "go down with the ship."

until I close my eyes at night, I feel terrified all the time. If I'm not worrying about one person, I'm worrying about another. It's non-stop.

I am in my sixties, and I always thought that by the time I reached this age my life would get simpler. I stupidly believed that by the time my children left home, I would be able to relax and enjoy life. Money wouldn't be as tight, the daily issues would be gone, and I'd be able to return to a simpler time and

maybe even have some fun. But that couldn't be further from the truth. I've never felt this pressured or bewildered.

I'm also feeling very helpless, that there isn't anything I can do to fix any of the various problems that exist among my family. The problems are all so much bigger than me. I sometimes just feel like running away from it all, just "checking out"—but I know that I'll never do that. It's just a fantasy that I have.

With all the horrible stuff going on in my life, is there any way for me to laugh again? Is there any way for me to be

sounds like you are feeling pretty hopeless as well. Believe it or not, you are not alone. There are many people out there who can match problems with you, item for item. Now, my point is not to assume that other people's suffering should make your suffering feel any less crushing. The point I would like to make is that there are some people who, despite a multitude of challenges, manage to figure out a way to make their lives worth living. And for some, they even manage to find great joy and satisfaction from their lives, despite the turmoil around them.

"How is this possible?" one might ask. Would an individual have to be totally selfish, callous, and unfeeling to be able to enjoy their own life while those closest to them are suffering? The answer is a resounding "no." In fact, when a person finds their own inner strength and ability to carry on in an upbeat fashion, despite a greater picture of doom and gloom, it is often helpful and uplifting for all who come in contact with them. Such a person can serve as the port in the storm, the safe haven for others to turn to for inspiration and encouragement.

The next question might be, "OK, that sounds nice; but where does this inner strength come from?" That then becomes your mission, creating for yourself a life experience that is fulfilling and therapeutic. Find people, places, and things that make you smile again. I can list many, many things that I know work for others. For instance, I know women who reach great levels of joy and calm from exercise, yoga, walk-

happy, despite feeling as though everything is falling apart? I think I've become a very depressing person to be around, which I find very pathetic. But that's where I'm at. Is there any hope for me?

Hopeless

Dear Hopeless,

That's quite a long list of challenges that you and your family are presently dealing with. And they sound quite serious and extremely upsetting. Of course you feel overwhelmed, and it

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ing, swimming, joining support groups, taking art classes, gardening, doing volunteer work, meeting friends for lunch, or journaling. A friend of mine lives for her canasta and mah-jongg games and wouldn't miss them for the world. Some people gain enormous empowerment and comfort from a weekly session with a psychotherapist, or from the soothing hands of a masseuse.

Perhaps sitting on a beach speaks to your soul and clears your mind. You will have to figure out what enables you to soothe yourself and find peace. The options are limitless, and most of them are free. It's a matter of deciding that no one wins if you "go down with the ship." Decide that not only is it your right to be happy, but it is your responsibility to bring the joy back into your life—and, by doing so, into the lives of those around you.

Regarding your thoughts of just running away from it all, I think that most women, if they are being honest, would admit to occasionally fantasizing about running away. However, don't feel frightened by these thoughts or take them too seriously. They are almost always fleeting thoughts, never to be seriously entertained or acted upon. As women, we do seem to be the vessels that ultimately hold all of our family's ills. And as women, we usually feel the collective family problems much more deeply than our male counterparts; we work harder on finding solutions and can often get overwhelmed by the intensity of it all. And if that weren't enough, we are usually the ones to whom family members

turn for direction and some sort of signal for appropriate reactions. Which is all the more reason for you to stay strong and feel anchored.


Before visiting with your mother, despite what you believe she can or cannot comprehend, prepare yourself emotionally so that you present a persona that is calm, happy, and upbeat—for your sake and for her sake. And when you visit with your grandchildren whose parents are getting divorced, try not to show up looking as though their world is coming to an end. Arrive happy and supportive, and model for them the attitude and reality that life can be good despite their scary challenges.

First you have to feel hopeful within yourself, and then you can spread that feeling around to those who need it most.

The world is a chaotic place—much more for some than for others. As our families grow and our circle of friends increases, we are much more likely to experience difficult scenarios playing out all around us. It is our goal, then, to find inner peace despite all the difficulty. Ultimately, we can control only our own hearts and minds. If we can work toward and attain that level of enlightenment, we then have every reason to believe we can get through whatever challenges life throws our way, with a smile on our face and optimism within our spirit.

Esther

Esther Mann, LMSW, has a private practice in Lawrence. Esther is a psychotherapist and life coach and can be reached at 516-314-2295 or mindbiz44@aol.com. She works with individuals, couples, premarital couples, and families.



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BY HANNAH REICH BERMAN

Missing Insects And Lost Pride

It's late August and some of us are already cooking for the holidays. When people ask why in the world I cook so far in advance, I give the typical early-bird answer: "Oh, stuffed cabbage tastes much better after it's frozen than it does when it's fresh." Never having eaten it fresh, I have no idea if this is so. But it sounds good. And in any case, there have never been any complaints. The food prepared so lovingly in August tastes terrific when we eat it in September or October.

While there's a whole lot of cooking and baking going on at my place right now, I do acknowledge that it's especially early to be doing that, since this year the holidays don't begin until the last day of September. But old habits die hard, and I've become accustomed to making myself kitchen-bound in the middle of August. It's something akin to a *chazakah* (the *halachic* status of permanence that is established when an event repeats itself three times). And at this point, it's way more than three times.

A late holiday season is both bad news and good news. The good news is that we probably won't be *shvitzing* in

our dark-colored wool clothes on Rosh Hashanah. The bad news is more obvious: if Rosh Hashanah is late, so is everything else. And what could be less fun than Sukkos in late October? I'm shivering already!

Maybe the Queen Bee appoints a committee to scout out the various homes to determine who has the best fixin's.

This timing presents housewives with the golden opportunity to figure out how to keep hot dishes hot in what might possibly be 50-degree nighttime temperatures. Did I say keeping food hot? Forget that. I'll settle for minimally warm! But there's more to it. Not only is cool chicken soup totally unappealing, but we will probably be sipping it while shivering our brains out, even as we sit around the *sukkah*

table dressed in winter jackets.

As they say, however, in every cloud there's a silver lining. The silver lining in this (very late Sukkos) cloud is that cool weather could mean that the bees will hold their annual convention elsewhere this year. Of course one never knows. Bees are unpredictable. Even in years when Sukkos arrives weeks earlier, in significantly warmer weather, nobody knows for sure which *sukkahs* the bees will target and which they will skip.

Do bees have a meeting before

to the Queen Bee, who then sits down with queens from neighboring hives so they can decide who goes where. The positive side to this flight of fancy is that it puts females in charge for a change! It may not seem like much, but it's a comforting thought—even if the females in question are of the insect variety.

However, due to the lateness of Sukkos, it's doubtful we'll be plagued with bees this year. But if it should happen, most people will be so bundled up in heavy clothes in mid-October that the only exposed areas will be hands and faces. Come to think of it, what's so comforting about that? A sting is a sting!


In fairness to the bees who buzz around a *sukkah* like dive bombers, they aren't as much of a problem as are the diners. At a typical Sukkos meal there's always one genius who traps a bee under a cup, and ten minutes later forgets that the bee is there. Then the schnook (the trapper) or a *schlemazel* (an unsuspecting soul who had nothing to do with trapping the bee) goes to set the cup upright and *wham!*—the black-and-yellow whirly-bird heads right for his hand, or sometimes his kisser. It happens every year in those select *sukkahs* that bees have chosen to zero in on. And it has been duly noted that bees are rarely outsmarted by honey-filled bee traps.

Whatever *yom tov* cooking or baking a housewife is into, she is almost certainly making stuffed cabbage, the dish being a Sukkos staple. For many years, *balabustas* would boil the cabbage in huge pots of water in order to soften the leaves. Then

yom tov to help them decide where to go? There might be some type of summer summit for insects. Anything is possible. Maybe the Queen Bee appoints a committee to scout out the various homes to determine who has the best fixin's. Even a bee is smart enough to know that there's no point in zeroing in on a table with lousy food. It could be that the committee members report back

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the piping-hot cabbage heads had to be carefully removed and rinsed under cold water until they were cool enough to handle. That's the way it was until some creative soul came up with an alternate plan: put the cabbages in the freezer for a day or two, then remove them from the cold storage, let them defrost, and *voilà*—softened, easy-to-peel leaves. My thought was, it doesn't get much easier than this. But it did!

Tradition has been taking a new path lately. A few years ago some of us wised up. We grew tired of rolling up meat-filled cabbage leaves only to have grandchildren unroll them right in front of our eyes. One of my grandchildren gave a practical explanation. "Savta, I love the stuffing; I just don't like the skin." That was when I decided to change my personal game plan. Now I just make the stuffing.

The leaves don't need to be softened—not the messy way, by boiling water and then cooling off the cabbage, and not even the easier way, by freezing and defrosting the heads. I simply rinse the cabbage, chop it into small pieces, and dump the pieces into the bottom of a baking pan. Then I make meatballs (or *stuffing*, as my grandchildren think of it) and place them in on top of the cabbage, just as I once did with the meat-filled cabbage leaves. Following the same recipe I've used for years, I then add the sauces and seasonings, cover the pan, and turn the oven on. The aroma is exquisite and the dish tastes exactly the same as traditional stuffed cabbage. The best part of the deal is not watching all my hard work torn asunder. Those who like the skin eat the cabbage pieces, and those who don't brush away the pieces of cabbage and dig into the meat.

Still, it's not quite the same. Gone is the sense of satisfaction I once felt when my beautiful stuffed cabbage was brought out on a platter. Meatballs and cabbage may taste terrific, but the dish will never evoke any *oohs* and *ahhs*. That's the way it is. ❖

Hannah Berman lives in Woodmere and is a licensed real-estate broker associated with Marjorie Hausman Realty. She can be reached at Savtahannah@aol.com or 516-902-3733.

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Settlement In Hebron

Continued from Page 21

ence in Hebron, assuming those who signed the statement did so on behalf of all the MKs in their respective parties. This would mean that a majority of the Knesset supports the Jewish community and its efforts to reestablish its presence, at least to the extent of the pre-1929 settlement.

It is uncertain whether all Kadima MKs would support Hasson's signature on the statement, but the Hebron spokeswoman believes that the measure enjoys enough support in Kadima to ensure a Knesset majority supporting the move.

Hasson himself was cautious in describing his intent in signing the document: "We are working in a period following an international agreement that divides the city into Jewish and Arab areas." Hasson pointed out that he originally opposed the internationally-backed decision in 1997 to divide the city into Jewish and Arab zones.

"In signing the petition, I did not seek to change the status quo of the international agreements, but rather to make sure that those agreements were being honored," said the Kadima legislator. "Currently Jewish building and development is being restricted even in those areas that are internationally recognized as Jewish." (Arutz Sheva) ♦

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These are the [land] animals which you shall eat... These you may eat from all that are in the waters... All pure (i.e. kosher) birds may be eaten... (Devarim 14:4, 9, 11)

Land animals, which were created from the soil, are rendered fit to eat by the severing of both vital passages (the windpipe and the gullet). Fish, which were created from the water, do not require any shechitah to render them fit to eat. Birds, which were created from a mixture of soil and water, are rendered fit to eat with the severing of either one of the two vital passages.

(Talmud, Chulin 27b)



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**Real Estate And
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BY ANESSA V. COHEN

**What's The Scoop With The New
\$7,500 Tax Credit?**

A number of people have called me recently, asking for further clarification on the tax credit of \$7,500 that was recently passed as part of the Housing and Economic Recovery Act of 2008 and signed into law in July.

I thought I would review some of the

or by homeowners selling their present home and buying a new home. To qualify for the full \$7,500, individuals must earn less than \$75,000 annually, while couples may earn up to \$150,000. Individual buyers with income of up to \$95,000 and couples with income up to \$170,000 are eligible for a partial credit.

It must be repaid, which really means it is in effect an interest-free loan that must be refunded.

individual aspects of this credit and how it may and may not be utilized. Because it is not a cut-and-dried "tax credit," it is important that specifics of this credit be understood thoroughly before consideration is given towards using it.

The \$7,500 credit is solely for people buying their first home or buyers who have not owned a home in the last three years,^[1] and it cannot be utilized by purchasers buying a second home

The credit is good for homes closed on or after April 9, 2008 and before July 1, 2009, and can be taken on taxes filed during 2008 or 2009. (Buyers who bought a home before the bill passed, but after April 9, 2008, can claim the credit.)

Unlike tax deductions, which only offset taxes by lowering taxable

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Around The Five Towns

Island Shul To Welcome Rabbi And Rebbetzin Ralbag

Congregation Bais Ephraim Yitzchok, a.k.a. CBEY or the "Island Shul," has once again succeeded in hiring a remarkable combination of *rav* and *rebbetzin* to lead its growing *kehillah*.

Located in Woodmere, the Island Shul is eagerly anticipating the arrival of Rabbi Zvi Ralbag, who will assume his position as *mara d'asra* the first week in September. Rabbi Ralbag succeeds Rabbi Sholom Rosner, who recently realized his family's dream of making *aliyah*. Both Rabbi and Rebbetzin Ralbag are enthusiastic about joining Bais Ephraim's family and ready to lead the CBEY *kehillah* as it continues to expand at an unprecedented rate.

The Island Shul was established in 1999 and, in a remarkably short time, was able to expand its membership and purchase property on the corner of Peninsula Boulevard and Island Avenue—hence its name. The shul was founded by a small number of families who were committed to a lifestyle of Torah and dedicated to a quiet and serious *davening*. These values remain at the very core of Bais Ephraim's philosophy.

The Island membership is unique in its diversity and therefore all the more impressive with its mutual personal and family goals of spiritual growth and Torah development. One needs only to visit the shul for a Friday night or Shabbos *davening* to witness the warmth and camaraderie between its members. In the absence of a rabbi during the summer months, many individuals have literally been stepping up—to the podium, that is—to share words of Torah and inspiration with the rest of the congregation.

"The shul is energized by the prospect of having Rabbi and Rebbetzin Ralbag lead our *kehillah*," said Moshe Reich, one of the board members. "We all expect an extremely smooth transition. And we feel honored that Rabbi Ralbag agreed to accept the position as our *rav*."

Rabbi Ralbag promises to be an asset not only to CBEY and Woodmere, but to the Five Towns community as a whole. Rabbi Ralbag has been the assistant Rabbi of the Young Israel of Staten Island for the last six years and has earned the reputation as a dedicated and caring *rav* who is adept at delivering inspiring and thought-provoking *d'rashos* and *shiurim*.

Rabbi Ralbag learned in Lakewood, Brisk, and Chevron Yeshiva in Eretz Yisrael. He received *semichah* from Rav Simcha Zissel Broide, *zt'l*, one of the great *mussar* educators of our generation. He also trained as a *dayan* with two of the most respected *gedolim* in Eretz Yisrael, Rav Zalman Nechemia Goldberg and Rav Shlomo Fisher.

During his career in Staten Island, Rabbi Ralbag lectured on an array of fascinating subjects, from *mussar* and ethics to Gemara and *halachah*, and he will undoubtedly offer the same caliber of

lectures at Island. Rabbi Ralbag's weekly *shiurim* in Woodmere will include topics in *halachah*, overviews of Jewish history, and Gemara *b'iyun shiurim* focused on *Rishonim* and *Acharonim*.

According to member David Galler, the shul "has been overly impressed with Rabbi Ralbag's wide-ranging knowledge and his ability to capture us with his stimulating *d'rashos*, *halachah shiurim*, and Jewish History lectures. We are privileged to have such a *talmid chacham* lead us."

Rabbi Ralbag is also optimistic about offering regular *shiurim* for women. "The women of our shul are truly excited about the *shiurim* Rabbi Ralbag will share with us over the coming months and for years to come," said Ahuva Silver, the shul's sisterhood co-president. "We trust that what we

have experienced so far is only a prelude of what Rabbi Ralbag has to offer."

Both Rabbi and Rebbetzin Ralbag were recognized and beloved in Staten Island for their devotion to their *kehillah*, and CBEY is convinced that they will bring the same commitment and dedication to Woodmere. The Ralbags plan for their home to be open to all the *mispallelim*, and they aspire to act as both mentors and friends.

"What we are looking forward to is not just the dynamic *shiurim* but the Ralbags' warmth and friendship," says Howie Goldscheim, a longtime member of Bais Ephraim. "They are a team that will be there for any shul member—no matter the issue and no matter the time of day or night. They were that way in Staten Island, and they will be that way for us as well. It's who they are." ♦

Woodmere Rehabilitation And Health Care Center COPD Support Group

People with respiratory disease (chronic obstructive pulmonary disease), as well as their friends and family, are welcome to come to a support

group on Tuesday, September 16, 4:00-5:00 p.m. The group takes place at 121 Franklin Place in Woodmere. There is no fee and it is open to all to join in an evening of educational materials, free giveaways, and light refreshments. For more information or to request local transportation call 516-374-9300 ext. 223. ♦

Long Beach Community Undertakes Initiative To Enhance Tefillah, August 30

This coming Shabbos, *Shabbos Parashas Re'eh*, *Shabbos Mevorchim Chodesh Elul*, the Long Beach community will host Rabbi Heshy Kleinman, the author of *Praying with Fire* in conjunction with the V'ani Tefilah Foundation. Rabbi Kleinman will deliver the Shabbos morning *drashah* at the Young Israel of Long Beach and present a lecture to a communitywide gathering of men and women at the YILB during Shabbos afternoon. Each one of the participat-

Continued on Page 59

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From The Chassidic Masters The Translation Of Evil

See, I give you today the blessing and the curse.

—Devarim 11:26

"The blessing and the curse." All phenomena, and all human activity, seem subject to categorization by these two most basic definers of reality. A development is either positive or negative, an occurrence either fortunate or tragic, an act either virtuous or iniquitous.

Indeed, the principle of "free choice"—that man has been granted the absolute autonomy to choose between good and evil—lies at the heart of the Torah's most basic premise: that human life is purposeful, that our deeds are not predetermined by our nature or any universal law but are the product of our independent volition, making us true "partners with G-d in creation" whose choices and actions effect the continuing development of the world as envisioned by its Creator.

Philosophers and theologians of all

ages have asked: From where does this dichotomy stem? Does evil come from G-d? If G-d is the exclusive source of all and is the essence of good, can there be evil in His work? If He is the

Because of the free choice granted us,
it is in our power to distort these
Heavenly blessings into curses, to
subvert these positive energies into
negative forces.

ultimate unity and singularity, can there exist such duality within His potential?

In the words of the prophet Yirmiyah, "From the Supernal One's word there cannot emerge both evil and good" (*Eichah* 3:38). Yet the Torah

unequivocally states, "See, I am giving you today the blessing and the curse"—I, and no other, am the exclusive source and grantor of both.

Transmutation

One approach to understanding the Torah's conception of "the blessing and the curse" is to see how this verse is rendered by the great translators of Torah.

Aramaic, which was widely spoken by the Jewish people for 15 centuries, is the "second language" of the Torah. It is the language of the Talmud, and even of several Biblical chapters. There are also a number of important Aramaic translations of the Torah, including one compiled at the end of the first century CE by Onkelos, a

quoted verse is translated literally as "curse" (*lotin* in the Aramaic). But in Rabbi Yonasan's translation, the verse appears thus: "See, I give you today the blessing and its transmutation." The author is not merely avoiding the unsavory term "curse"—he himself uses that term but three verses later in *Devarim* 11:29, and in a number of other places in the Torah where the word *kelalah* appears. Also, if Rabbi Yonasan just wanted to avoid using a negative expression, he would have written "the blessing and its opposite" or some similar euphemism. The Aramaic word he uses, *chilufa*, means "exchange" and "transmutation," implying that "the curse" is something which devolves from the blessing and is thus an alternate form of the same essence.

In the words of our Sages, "No evil descends from Heaven"—only two types of good. The first is a blatant and obvious good—a good which can only be experienced as such in our lives. The other is also good, for nothing but good can "emerge from the Supernal One"; but it is a "concealed good," a good that is subject to how we choose to receive and experience it. Because of the free choice granted us, it is in our power to distort these Heavenly blessings into curses, to subvert these positive energies into negative forces.

Onkelos provides the more "literal" of the two translations. Its purpose is

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Mishnas Chayim On The Parashah

Rumination Revisited

One of the tenets of faith which a Jew is obligated to believe in is that of *techiyas ha'meisim*, the future resurrection of the dead. The Mishnah reveals that the obligation is even more encompassing:

"The following people forfeit their share in the World to Come: One who denies that *techiyas ha'meisim* has a Biblical source..." (*Sanhedrin* 11:1). Apparently, in addition to believing in the truth of the eventual resurrection, one must also acknowledge that it is recorded in the Torah.

Where exactly does the Torah speak of *techiyas ha'meisim*? The Gemara in *Sanhedrin* 90b infers it from the section in *Parashas Korach* which deals with laws associated with tithing produce and the like. The verse (*Bamidbar* 18:28) states that the *terumah* is to be given to Aharon HaKohein.

But wait just a second, says the Gemara; these *mitzvos* don't begin to

become obligatory until the Jews enter into Eretz Yisrael. Aharon passed away in the Wilderness, prior to the Jews' entry into the Promised Land. So how are they supposed to give the *terumah* to Aharon?

The Gemara then completes the logical deduction. "This is the Biblical source that, in the future, the dead will arise." At that point—when Aharon will be resurrected—the Jewish people will give their *terumah* directly to him.

This informative passage is significant for another reason, as it appears to shed light on another fundamental issue: the status of *mitzvah* observance in the future era. Indeed, the fact that Jews will have to give their *terumah* to Aharon during the resurrection era seems to be a clear indication that the obligation to fulfill the *mitzvos* of the Torah will be in full force at that time. This, in fact, is the stated opinion of the Rashba (*Niddah* 61b).

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FROM THE CHASSIDIC MASTERS

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to provide the student with the most rudimentary meaning of the verse. The verse, in the Hebrew, says “the blessing and the curse,” and Onkelos renders it as such in the Aramaic. Anyone searching for the deeper significance of the negative in our world must refer to those Torah texts which address such issues.

On the other hand, the translation of Rabbi Yonasan *ben* Uziel provides a more esoteric interpretation of the Torah, incorporating many Midrashic and Talmudic insights. So instead of simply calling “the curse” a curse, it alludes to the true significance of what we experience as evil in our lives. In essence, Rabbi Yonasan is telling us, what G-d gives is good; but G-d has granted us the ability to experience both “the blessing and its transmutation”—to divert His goodness to destructive ends, G-d forbid.

This also explains why Rabbi Yonasan translates “*kelalah*” as “transmutation” in the above-cited verse (verse 26) and in a later verse (verse 28), yet in verse 29 he renders it literally as “curse,” in the manner of Onkelos. In light of the above, the reason for the differentiation is clear: the first two verses speak of G-d’s giving us both a blessing and a “curse”; but G-d does not give curses—only the option and capability to “transmute” His blessings. On the other hand, the third verse (“And it shall come to pass, when the L-rd your G-d

has brought you into the land ... you shall declare the blessing on Mount Gerizim and the curse on Mount Eval”) speaks of *our* articulation of the two pathways of life, where the “concealed good” can be received and perceived as an actual “curse.”

Galus

On a deeper level, the different perspectives on the nature of evil expressed by these two Aramaic translations of the Torah reflect the spiritual-historical circumstances under which they were compiled.

Galus, the state of physical and spiritual displacement in which we have found ourselves since the destruction of the Holy Temple and our exile from our land nearly 2,000 years ago, is a primary cause for the distortion of G-d’s blessing into “its transmutation.” When the people of Israel inhabited the Holy Land and experienced G-d’s manifest presence in the Holy Temple in Jerusalem, they experienced the Divine truth as a tactual reality. The intrinsic goodness and perfection of all that comes from G-d was openly perceivable and accessible.

Galus, on the other hand, is a state of being which veils and distorts our soul’s inner vision, making it far more difficult to relate to the Divine essence in every event and experience of our lives. *Galus* is an environment in which the “concealed good” that is granted us is all too readily transmuted into negativity and evil.

The translation by Rabbi Yonasan

ben Uziel, also called the “Jerusalem Translation,” was compiled in the Holy Land in the generation before the Temple’s destruction. (Certain editions of the *Chumash* include both a “Translation of Yonasan *ben* Uziel” as well as a “Jerusalem Translation.” According to most commentaries, these are two versions of the same work.) The very fact that its authorship was necessary—that for many Jews the language of the Torah was no longer their mother tongue, and the word of G-d was accessible only through the medium of a vernacular—bespeaks the encroaching *galus*. The “concealed good” was already being experienced as something other than an expression of G-d’s loving relationship with us.

Still, in Rabbi Yonasan’s day, the Holy Temple stood in Jerusalem. The descending veil of *galus* was translucent still, allowing the recognition, if not the experience, of the true nature of reality. One was aware that what one perceived as negative in one’s life was a distortion of the Divine goodness.

The Onkelos translation was compiled a generation later, by the nephew of the Roman emperor who destroyed the Holy Temple and drove the people of Israel into exile. In Onkelos’s day, the *galus* had intensified to the point that the prevalent reality was that of a world dichotomized by good and evil, a world in which the “concealed good” is regarded as simply “the curse.”

But it is precisely such a world that

offers the ultimate in freedom of choice, which, in turn, lends true import and significance to the deeds of man. It is precisely such a world that poses the greater—and more rewarding—challenge to reveal the underlying goodness, unity, and perfection of G-d’s creation. ♦

Based on the teachings of the Lubavitcher Rebbe. Courtesy of MeaningfulLife.com.

These are the animals which you may eat...

(Devarim 14:4)

The birds and many of the mammals forbidden by the Torah are predators, while the permitted animals are not. We are commanded not to eat those animals possessive of a cruel nature, so that we should not absorb these qualities into ourselves.

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Daf Yomi Insights

BY RABBI
AVROHOM SEBROW

The Kiddush Club

The following article, dated August 18, appeared on the European Jewish Press website:

“The Rabbinical Center of Europe (RCE), which assists more than 600 rabbis across Europe on issues of daily life, was confronted last week with this very unusual *halachic* question after a member of a Jewish community in Germany passed away.

“The man’s last will was to be buried with his best friend, a bottle of vodka, with which he had never parted during his lifetime.

“After hearing the weird request, the Jewish community’s rabbi immediately contacted the RCE’s *halachic* experts in order to determine if it is permissible to place a bottle of vodka in the grave of the man...

“The issue actually raises a serious *halachic* dilemma. On the one hand, it is extremely important to fulfill the last wish of a Jew, but on the other hand it is unacceptable to bury

The man’s last will
was to be buried
with his best
friend, a bottle of
vodka.

any object together with the body of a deceased person. The difficult question was then forwarded to Rabbi Yaacov Rozhe, who serves as chairman of the Zaka Rabbinical Council and as representative of Israel’s chief rabbinate in the Medical Institute of Abu Kabir.

“He replied that there is no *halachic* prohibition of placing the bottle near the coffin but under no circumstances may it be placed in the coffin itself or beneath it, so that no object interposes between the coffin and the ground. With the implementation of this ruling the man and the bottle were interred side by side...”

One comment posted online stated, “This takes Kiddush Club to a whole new level.”

For the uninitiated, Kiddush Club is defined on Wikipedia as “a slang term applied wherever an informal group of people leave a synagogue’s sanctuary during Jewish services on Shabbat (Saturday) morning to congregate, make *Kiddush* (frequently over liquor) and socialize. Participants often leave services during the *Haftarah* reading and the sermon.”

The OU has taken a strong stand against the practice. Rabbi Tzvi Hersh

Weinreb, the executive vice-president of the Orthodox Union, wrote, “This phenomenon destroys *kevod ha’tefillah* (the dignity of the service). And it is ironic that the timing of the Kiddush Club exodus usually coincides with the reading from the *Haftarah*, which is a unique opportunity for most of us to encounter the prophetic message.”

However, I would like to add an ominous warning that may hit closer to home for some people: It may be hazardous to your wealth.

The Gemara in *Gittin* 38b states three reasons why Hashem would cause a person to lose his wealth. The second reason listed is as a punishment for conducting property inspections on Shabbos in order to know what to fix up after Shabbos. The third reason listed is as a punishment for conducting a Shabbos meal during “*bei medrasha*.” Rashi



Some standard kiddush paraphernalia.

defines that as “when the sage delivers public *derashos* on Shabbos.” It is considered a particularly egregious offense to dine while the rabbi is teaching Torah.

A participant in my *daf yomi chaburah* commented that this

Gemara could apply to Kiddush Clubs as well. If someone leaves shul to make *Kiddush* during the *Haftarah* and the rabbi’s sermon, he is violating this very Gemara and opening up

Continued on Page 53

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CALENDAR LUACH

Aug. 29 – Sept. 6 ZIP Code: 11516

28 Av

Friday, August 29
Daf yomi: Gittin 49
Z'manim*:

Earliest tallis/tefillin:	5:24 am
Sunrise:	6:20 am
Latest Shema:	
M. Av.	9:01 am
G'a	9:37 am
Candle Lighting:	7:13 pm

29 Av – Shabbos

Saturday, August 30
Shabbos Parashas Re'eih
Blessing of Chodesh Elul
Avos: Ch. 5
Shabbos ends**:

	8:12 pm
72 min.	8:42 pm

30 Av

Sunday, August 31
1st Day Rosh Chodesh Elul

1 Elul

Monday, September 1
2nd Day Rosh Chodesh Elul
Begin shofar-blowing, reciting L'Dovid H' Ori

5 Elul

Friday, September 5
Daf yomi: Gittin 56

Earliest tallis/tefillin:	5:31 am
Sunrise:	6:27 am
Latest Shema:	
M. Av.	9:03 am
G'a	9:39 am
Candle Lighting:	7:01 pm

6 Elul – Shabbos

Saturday, September 6
Shabbos Parashas Shof'tim
Avos: Ch. 6
Shabbos ends**:

	8:00 pm
72 min.	8:31 pm

* from MyZmanim.com
** add a few minutes for tosefos Shabbos according to your minhag

Municipal Calendar For 5 Towns and NYC

Friday, August 29

LIRR holiday eve service: extra Far Rockaway train from Penn Station at 3:48 pm.

Monday, September 1

Labor Day. NYS banking holiday; local post offices closed; no garbage collection; NYC parking regulations suspended (except where in effect 7 days a week). Transit: Sunday/weekend service.

Tuesday, September 2

NYC public schools begin.

Wednesday, September 3

Lawrence/Hewlett-Woodmere public schools begin.

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Another Mother's Musings

School's In!

BY PHYLLIS J. LUBIN

Here we are. My eldest daughter begins her first college classes today, my eldest son begins his third year on Wednesday, and the rest of the crew begins their school year soon after Labor Day. There is so much excitement that comes those first few days: sparkling clean new outfits, brand-new pencils, crisp new notebooks. The kids are excited to return to school—and this is coupled with similar thrills for the parents! No more daily “Mommy entertainment” that has gone on since the last day of camp; no more “nothing to do” time as an excuse to sit in front of the television; and no more sleeping late in the morning “because I can.”

But soon enough we ponder: Is this the right class for my little genius? Are these the right classmates for my too sensitive child? Is this teacher giving too much homework—or not enough? Does this school's ideology represent our own? Are our children being nurtured the way they should be?

The “right education” is very important to my family. I happen to be a product of a household where both parents were (and still are) educators, and that has probably made me even more sensitive to the goings on in the various schools. I remem-

ber my mom telling me that the parents who show up for parent-teacher night are usually the parents of children who will succeed in school. Concerned parents usually create more interested students. And so we attend parent-teacher conferences and try to tune in to our children's concerns about various teachers. But how much can we do as parents? When are we doing too much or too little?

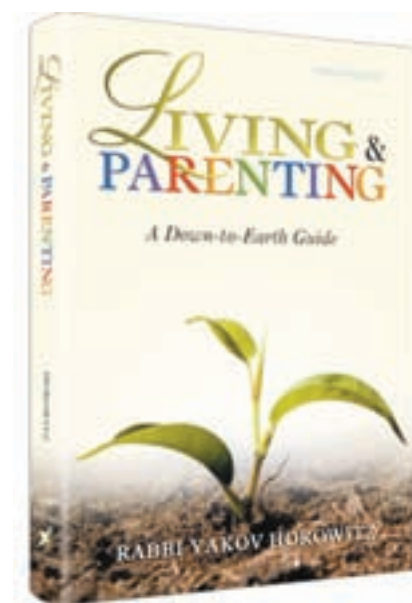
Case in point: My daughter just registered for her first college courses. One of the courses she has to take at this point in her career is chemistry. The only chemistry class that was available to freshmen was a class that will meet Monday, Wednesday, and Friday from 3:30 to 4:30 p.m. The Friday class hours are much too late for those few short winter days after the clocks are changed in November. I so much wanted to march over to the Chemistry Department to complain for my daughter. My daughter said that she could handle the problem, but I felt that they would “listen” to me more. But my husband held me back; he explained that our daughter is in college now and that he trusts her to handle the situation correctly. Lo and behold, she connected with someone over the weekend that had the same professor and the same time slot when he was a freshman, and he told my daughter that the

teacher was very understanding when it came to the few Fridays that he had to leave class more than a half hour early. And so when she comes to class this afternoon, we are confident that she will be able to handle the situation on her own.

As parents, educating our children involves a lot of concern—and yet restraint—on our parts. We can only try to give them a sound foundation and pray that with Hashem's help they will succeed in life. We must balance near that fine line as parents with a lot of faith that they will succeed.

I recently came across a book written by Rabbi Yakov Horowitz entitled *Living and Parenting: A Down-to-Earth Guide* (ArtScroll/Mesorah, March 2008, 261 pp.). When I first began reading the book, I felt that it had nothing to do with me and my children. However, as I continued through the book I found that although the author's direct intention was how to deal with “at risk” children who may leave the fold of Orthodox Jewry, it really is a helpful source for every parent. In fact, Rabbi Horowitz points out in his book that no matter how “balanced” a home we think we have, every child is “at risk” of failure today, and we must be careful to prepare them early on and try to deal with the warning signs of danger as they come up.

A few chapters in the book are entitled “Different Strokes.” As I read these chapters, I realized that not only can we better teach our children Gemara using various approaches, we



can open up the world for all our children in the same manner. My youngest son, Yosef, learns best with many modalities utilized: visual, aural, and with his sense of touch, as well. We need all these tools for every facet of education.

In fact, Rabbi Horowitz further reminds parents that all children must have “life skills” in order to succeed in life in general, and in learning Torah specifically. We must all learn the basics of reading, writing, and arithmetic to succeed in life. A cute conversation comes to mind that I had recently with Yussie: “Mommy, I drive car home today,” Yussie informed me as we left the North Woodmere pool.

“No, Yussie. I will drive the car home.



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You can't drive!" I tried to explain.

"No, Mommy! I drive car home today," Yussie insisted with a smile on his face.

"Can you read, Yussie?" I asked.

"No, Mommy, no! No read, drive!" he explained to me.

"You need to learn to read before you learn to drive, Yussie," I rationalized.

"You drive, Mommy." Somehow he understood.

You need to walk before you run. Every child must have foundations to succeed in life, and we as parents, along with their teachers, must give them those foundations.

Interestingly enough, Rabbi Horowitz looks to the remedial classes as a model for how to create a successful Torah learner. We seem to "know" how to teach our slower children—or at least a lot of effort goes into having special-ed teachers and remedial teaching. But when it comes to our "typical children," many seem to fall off track because not enough time has been put into making sure they understand the basics.

I read a chapter on the use of "training wheels" to teach a young child how to ride a bike. "Training wheels are a remarkable invention," Rabbi Horowitz points out. We can ease our child into the art of balancing on two wheels when we slowly ease them off the training wheels. It seems so obvious. And yet, I realized, I never properly utilized training wheels. Seriously! I had my children learn to ride a bike through the silly method of trial and error. How

much literal pain we could have avoided if only we knew how to properly utilize the training wheels. How much more so, we should be utilizing the "training wheel" concept to teach our children to learn. With the knowledge I have now being a parent in the special-education world, many methods that are utilized are helpful when trying to

Computers and the Internet, fancy calculators, cable television (a vast amount of educational television, not just *Sesame Street* and *Mister Rogers' Neighborhood*), cell phones and text messaging...it's all out there! All out there for our children to keep them educated and in constant contact with their family. And yet there are many disadvantages to

button at all hours of the day. And with cell phones and text messaging, there is the ability to connect with inappropriate people at all hours of the day and night!

Rabbi Horowitz points out that we should try to try to move "from intervention to prevention." He states that "we will need the wisdom and guidance of our *gedolim* when considering how to adapt to the changing landscape of parenting children in these challenging times." We will need to apply the "sunblock," so to speak, before we go out in the "sun."

And so, in the wake of this new school year, I recommend that, if you have "extra" time, you peruse Rabbi Horowitz's book to help prepare your children for this new school year and for life in general. Good luck with school to all of you—parents and students! ♦

Phyllis Joy Lubin is an attorney with Rosenfeld & Maidenbaum, LLP, who resides in Cedarhurst with her husband Leonard and six children: Naftali, Shoshana, Rivka, Rochel, Yosef, and Lea. She welcomes your questions and comments at MothersMusings@gmail.com.

We can ease our child into the art of balancing on two wheels when we slowly ease them off the training wheels.

assist my "typical children"!

Rabbi Horowitz points out many seemingly obvious reminders, but seeing them in print puts it in the forefront and I will try to utilize many of his suggestions when trying to mold my children in general. He has a series of chapters focusing on "constructive criticism." How difficult it is to guide our children properly! How dangerous is the power of the spoken word!

Today's children have so many advantages that we didn't have growing up (now I sound really old).

everything out there that we did not have growing up.

Without the "advantage" of the Internet, we actually researched topics with books in libraries. Without electronic calculators for everyone, we actually had to learn how to add and subtract ourselves. We were never allowed to bring calculators to exams; now sometimes it is a requirement. And on television (particularly on cable TV), there is much inappropriate material out there, available with the click of a

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Open House Sunday, November 16, 2008

Teaching The Teachers: 'Schools Attuned' Training From PTACH

BY VIVIENNE CHAYA FRANK, M.A.

In some ways it was a typical classroom, but in other ways it was anything but. The setting was PTACH's main office in Brooklyn, and the teacher was PTACH's educational director, Dr. Judah Weller. The students were 30 *rebbeim* and teachers from Chassidish and Litvish New York City area *yeshivos* who had come to learn about Schools Attuned®. The goal: changing the typical yeshiva classroom into one that accommodates all kinds of minds.

As a participant, I was fascinated by the possibilities for two reasons. I've been on both sides of the desk at PTA—as a secular-studies teacher in yeshiva elementary schools for the past 17 years, and as the mother of four yeshiva students who have four unique learning styles. As a teacher I knew all about diversity in the classroom and how most of us are trained to handle it—we're usually told to teach to the middle third. As a mother, I knew the frustration of students who don't fit that "middle third" profile and who feel like the teacher isn't reaching them at all.

Schools Attuned was a new way to approach the problem, and that's why

I signed on to learn all about it. Developed by Dr. Mel Levine, a professor of pediatrics who graduated from Harvard Medical School and author of bestselling books about learning styles, Schools Attuned focuses on nine principles and how they can be applied to the individual student, the classroom, and the

Schools Attuned celebrates neurodevelopmental diversity. In plain English, this means that every child has different strengths and weaknesses when it comes to the neurological components necessary for learning. Rather than ignoring these differences and expecting all the children in the classroom to fit the mold,

One aspect is explaining to the student that some learning styles that may not be ideal for the classroom may prove to be very beneficial in adult life.

school environment as a whole.

PTACH modified Dr. Levine's program to address the specific needs of Jewish schools, with their dual curricula and multiple languages, and has presented this "Jewish Day Schools Attuned" program to 20 groups of educators over the past four years. Over 600 educators have been trained and have gone back to revolutionize their schools.

"attuned" teachers are being trained by this program to look for and recognize the differences. Then the teacher adjusts the lesson to take advantage of the strengths of the students and to compensate for and remediate the weaknesses.

An example of this would be a history lesson in which some of the material has to be remembered in chronological order. The teacher might use a

timeline as a visual representation, which would help students who struggle with time-based ordering systems and are stronger at spatial ordering.

The participants were motivated to learn, but many of us were skeptical at first. After all, part of being a yeshiva day school educator is that we are very pressured for time. How would we fit new lesson-plan ideas into our already crammed schedules? Surprisingly, many of the techniques we learned didn't really add any stress or pressure from the teacher's point of view, although they made a huge difference in the students' ability to master the material. In fact, many of the methods made our job easier, because students who are learning are much easier to handle in the classroom than students who aren't.

Another big difference in this approach to learning differences is the emphasis on "demystification," which is a process of teaching the student about his or her learning in a way that builds self-esteem and allows for growth, rather than labeling the student, which limits growth and hurts the student's self-image. One aspect of this is explaining to the student that some learning styles that may not be ideal for the classroom may prove to be very beneficial in adult life. This is called an infusion of optimism, and I certainly find it very compatible with ideas in our religious *mesorah* such as "Everything Hashem does is good" and "*dan l'kaf z'chus*."

Continued on Page 46



OUR 9TH YEAR

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Rifky Wants To Read!

BY MRS. LEAH DAVID, M.S.
FOUNDER AND EXECUTIVE DIRECTOR,
OHR HALIMUD

Rifky is a bright, creative seven-year-old. She loves to cook and bake. She helps in the kitchen. She is clever and loves to laugh. She wants to be a nurse or a doctor when she grows up. She is now in the second grade.

It is the night of the PTA, and her parents go to school and get a report that Rifky is really not learning to read. Her teachers are baffled. She is so bright. They have tried everything. They tell her parents that she is not on grade level and is falling behind. The teacher hopes that more time in the Resource Room will help. She also suggests maybe a special reading tutor.

Her parents have noticed a change in Rifky. She doesn't seem interested in doing her homework. Every night is a struggle. She had some trouble in the first grade; the school said maybe it would "click" later on. But so far it hasn't clicked! Her parents are confused and concerned. Rifky must read!

Let's take a look at Rifky's daily routine. At 2:00 p.m. she leaves her class for 45 minutes to go to the Resource Room for reading, where she learns in a small group. The girls snicker and giggle as Rifky walks up to the front of the class. Rifky feels bad! Every day

Rifky is out of her class for 45 minutes. Did she miss gym, library, or math? Will that work ever get made up? It is not the teacher's fault—she probably has 25 other students who need her attention. She can't stop to help poor Rifky.

Rifky gets home from school at 5:00 p.m. The second half of her day now begins! As soon as she gets home she has to rush to get to her reading

report due next Tuesday? Did we forget about dinner and a bath?

How about a little time to play?...

It is now six months later. Every morning Rifky has a bellyache. She doesn't want to go to school. She cries a lot. Rifky has advanced some, but she is still way behind her class. In class she doesn't raise her hand. Her self-esteem is very low. She doesn't laugh much. She doesn't talk about being a nurse or doctor anymore. What will happen to Rifky?



There are many bright, intelligent

What about her *Chumash* test on Thursday? What about the book report due next Tuesday? Did we forget about dinner and a bath?

tutor. She has a reading tutor twice a week at 5:30 for an hour. She even has a Hebrew tutor twice a week for 45 minutes. Wait! She also has regular English and Hebrew homework to do. And what about her Resource Room homework? What about the spelling test to study for? Oh, yes—she also has homework to do for her tutors. What about her *Chumash* test on Thursday? What about the book

children like Rifky in classrooms everywhere. These children are not "stupid," "lazy," or "dumb." They can and will learn to read! They can become successful learners. They just need a different approach to learning. Children like Rifky have one thing in common: they have a learning difficulty known as dyslexia. It is a common condition, and it goes undiagnosed all the time.



Dyslexia refers to a difficulty in learning to read, and it persists even in a person who has good intelligence and strong motivation and who has received appropriate teaching. Logic says that such a child should have learned to read—yet she or he has not. And so dyslexia represents a contradiction, particularly in our society, where reading ability is often taken as a sign of intelligence and it is assumed that if you are a good reader you are also highly intelligent, and that if you struggle to read you must not be so smart. Dyslexia violates that assumption, because people who are dyslexic can both be highly intelligent *and* struggle to read. It is exciting that scientists now understand exactly why otherwise smart children can have trouble reading and know how to help them. There are now highly effective methods for diagnosing and treating children with dyslexia at all levels and all ages.

To have dyslexia, a cluster of symptoms—not just one symptom—must be evident. No two people with dyslexia are alike; no one will have every single symptom, and these symptoms range from mild to severe.

Non-dyslexics can experience some of these symptoms, but not at the same degree or frequency. Although dyslexia is lifelong, individuals with dyslexia frequently respond successfully to timely and appropriate intervention—the earlier the better!

Continued on Page 40

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(I like Ben Bag Bag) the volume should be 7-9, and then read.

Keep saying over and over-"I love Hashem every day".

I want to serve You Tati, b'simcha.

Then, get up jump up and down, smile, forget
everything except serving Hashem B'simcha.

Start dancing as you are listening and cry out to Hashem,
ask Him for Help. Then while you are

in the mood of simcha, pray

for all of Klal Yisrael for a refua shlema, for parnasa,
for bracha & hatzlacha to all. Say to Hashem,

"Please Tati take us out of this Golus.

" If this is done correctly then you will know Hashem
is there holding you leading you guiding you with love.

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Be His Great and Holy Name. We will say t'felot together,
and have such chizuk that will affect us all.

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Rifky Wants To Read!

Continued from Page 39

Some say that dyslexia affects one in ten children; others say it is closer to one in five. The numbers really don't matter; what matters is that traditional education will not work for children with dyslexia. It is our obligation as parents and as educators to take action if we suspect that a child is suffering from dyslexia.

Rifky's parents realized that they had to take different action. The first step they took was to have a professional educational evaluation done in order to learn how to help Rifky learn. The second step was to get the proper help.

What is the proper help for a child with dyslexia? You can find many programs and professionals who claim to teach children with dyslexia. I am a little biased; I am a teacher and a dedicated instructor of the Orton-Gillingham approach. The Orton-Gillingham approach is language-based, multi-sensory, structured, sequential, cumulative, cognitive, and flexible. Its breadth, perspective, and flexibility prompt use of the term "approach" instead of method.

Language-based. The Orton-Gillingham approach is based on a technique of studying and teaching language, understanding the nature of human language, the mechanisms involved in learning, and the language-learning processes in individuals.

Multi-sensory. Orton-Gillingham teaching sessions are action-oriented, with auditory, visual, and kinesthetic elements reinforcing each other for optimal learning. The student learns spelling simultaneously with reading.

Structured, Sequential, Cumulative. The Orton-Gillingham teacher introduces the elements of the language systematically. Students begin by reading and writing sounds in isolation. Then they blend the sounds into syllables and words. Students learn the elements of language—consonants, vowels, digraphs, blends, and diphthongs—in an orderly fashion. They then proceed to advanced structural elements, such as syllable types, roots, and affixes. As students learn new material, they continue to review old material to the level of automaticity. The teacher addresses vocabulary, sentence structure, composition, and reading comprehension in a similar structured, sequential, and cumulative manner.

Cognitive. Students learn about the history of the English language and study the many generalizations and rules that govern its structure. They also learn how they can best learn and apply the language knowledge necessary for achieving reading and writing competencies.

Flexible. At its best, Orton-Gillingham teaching is diagnostic-prescriptive in nature. The teacher always seeks to understand how an individual learns and to devise appropriate teaching strategies.

Emotionally Sound. In every lesson, the student experiences a high degree of success and gains confidence as well as skill. Learning becomes a

rewarding and happy experience.

It is this writer's belief that if a child needs the Orton-Gillingham approach, and if it is done correctly with a trained professional, it works like magic.

What If I Suspect My Child Has Dyslexia?

1. Prepare to talk with your child's teacher about the problems you've observed at home and learn how your child is doing in the classroom. Ask what programs they have available to help your child.

2. If you feel your child's problems are significant and she or he may need a specialized program to learn to read, ask the teacher if she thinks your child might have a learning disability (remember, that's the term most schools use instead of *dyslexia*). Listen carefully to what the school has to say.

3. Having evaluations done is the next step. They are done two ways, and it is my opinion that both need to happen. The local Board of Education should be sent a letter stating that your child needs an evaluation because he or she is below grade level and needs special-education services. Then the parent should find out which organizations or private psychologists do educational evaluations. A good evaluation will pinpoint your child's strengths and weaknesses. It is an invaluable tool to get your child on the road to reading.

4. Check to see if your child's school has a special-education consultant on staff. If not, many community agencies can direct you. You can also get help from an education lawyer or an education advocate.

5. Once you have all your paperwork in order, you need to make a decision on the best approach to get your child the help he or she needs to learn.

What Can I Do To Help My Child?

Depending on your child's age and language skills, speak with her about the difficulties you've observed.

1. Ask her how she feels about school and what she feels she needs help with.

2. Tell her you know she tries hard, and that you and her teachers are going to help her find ways to succeed.

3. Work in collaboration with school staff; let your child see you functioning as a team.

4. Look into private tutoring or, if necessary, a special school for children who have dyslexia. Encourage her to use her strengths and talents.

5. Be patient with her and support her efforts.

Rifky and all children like her want to read. They want to be successful. It is up to us to make sure that happens. Be proactive. Don't wait for the school to call you. The sooner you get your child the help he or she needs, the sooner the child will be on the road to educational success.

All children must read... Don't you agree? ♦

For more information about dyslexia, reading, and evaluations and services in your area, please feel free to contact Ohr HaLimud—The Multi-Sensory Learning Center at 718-972-0170 or visit them on the web at www.ohrhalimud.org.

Yeshivat Har Etzion: This Is Just The Beginning

BY RAV AMNON BAZAK

R'M AT YESHIVAT HAR ETZION

Yeshivat Har Etzion, the *hesder yeshiva* in Alon Shevut, is now marking the 40th anniversary since its establishment. From the perspective of 40 years' time, it is possible to take a break and assess the enormous contribution of the "Gush" to the religious Zionist world in particular and to the Jewish world in general. What is the yeshiva's secret, with thousands of alumni in Israel and around the world who are continuing in its path and carrying its banner? What is behind the unique phenomenon of Yeshivat Har Etzion, which has produced a large number of *rashei yeshiva* of different types of yeshivas, rabbis of cities, and teachers and educators throughout Israel, as well as leaders in the realm of economy and law, settlement and media, science and technology, who integrate Torah and their professions in their daily lives?

The strength of the yeshiva's influence begins, in my opinion, with the high level of learning and the intensity that exists there. Without tests or grades, the students know that the personal responsibility incumbent upon them is extremely high. The level of the lectures in the various disciplines of study is influenced by the path and personality of Rav Aharon Lichtenstein, one of the *rashei yeshiva*, who is considered, even in the ultra-Orthodox world, as one of the outstanding Torah scholars and thinkers of our generation. The yeshiva's computerized library, which contains approximately 70,000 titles, is one of the largest Torah libraries in the world, and it enables every student access to almost every possible educational source. One of the ways in which the Torah of Yeshivat Har Etzion manifests itself is in the many books and journal articles, in all disciplines of Torah, written by the yeshiva's rabbis, students, and alumni.

Alongside all of the above, the belief in diversity and intellectual openness is one of the yeshiva's unique banners. Rav Yehuda Amital, *rosh yeshiva* and founder, developed his spiritual world in light of Rav Avraham Yitzhak HaKohen Kook's philosophy. Eventually, after Rav Amital enlisted Rav Aharon Lichtenstein as his co-*rosh yeshiva*, the philosophy of Rav Lichtenstein's father-in-law and mentor, Rabbi Yosef Dov Soloveitchik, *zt'l*, was added to the yeshiva. The yeshiva's educational message is that every person has his own unique personality makeup and therefore it is specifically the confrontation with different personalities with diverse philosophical worlds that will allow each student to choose the path appropriate for him. Not only is the multiplicity of opinions not considered negative, but on the contrary, in that way each student learns to respect different opinions, and those with different, radically distant philosophies can reside together in the same *beis midrash*.

Thus, in contrast to the situation in

other yeshivas, in Yeshivat Har Etzion there has never been internal "politics," conflicts, or fights. In a step that was rare in its integrity, Rav Amital, upon reaching his 80th birthday, established a committee that would

Yaakov Medan, one of the heads of the Judea, Samaria, and Gaza Council, to that position—despite the tremendous philosophical differences that exist between him and Rav Amital—was received quite naturally, and it was

The strength of the yeshiva's influence begins with the high level of learning and the intensity that exists there.

recommend his successor. The committee recommended two of the yeshiva's rabbis, Rav Yaakov Medan and Rav Baruch Gigi. The appointment of Rav

only outside the yeshiva that some eyebrows were raised, by people far removed from the yeshiva's philosophy.

An additional area in which the

yeshiva has left its mark on the public in Israel is in the study of Tanach. The "Tanach revolution" that was created in the yeshiva and in its affiliate, Herzog College for Teacher Training, led by Rav Mordechai Breuer, of blessed memory, and Rav Yoel Bin-Nun, may he live and be well, restored the intensive study of the Book of Books to the Jewish people. The recognition of the significance of the study of the plain meaning of the text, together with the historical and archaeological background that became possible with the return of the Jewish people to its land, led to new, fascinating insights in the study of Tanach. The greatest teachers of Tanach of our generation have emerged from the yeshiva and Herzog College, and thousands participate in the Tanach Study Days that are held

Continued on Page 48

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Teach Your Children Well

Nutrition Counts!

BY MIRIAM HOROWITZ,
RD, CDE

Children today are more sophisticated than ever. Even at preschool age they master concepts and skills that are very complex. Educationally, they are introduced to “word wall” as young as four years of age. Socially, they have play dates, even sleepovers. Their play skills are advanced, mastering the intricacies of the Wii, Webkinz, and even Pokémon. Little girls may know all the lyrics of their favorite songs. The boys may know all the stats of their sports icons. So why are our children so ignorant about proper nutrition? Why is childhood obesity an epidemic?

There are many theories about why our children are gaining weight at such a rapid and seemingly uncontrollable rate. They include: excessive TV time, videogames, inadequate physical education, soft drinks, fast food, and refined sugars, to name a few. The above are probably all contributors. Recommended solutions are to decrease the intake of simple sugar, processed food, and fat, and increase fruit, vegetable, whole grains, lean protein, and fiber intake. Basically, improve the diet of our children and increase their physical activity.

The best way to accomplish this goal is through education, teaching our

children about the benefits of proper diet and physical activity at a really young age. This may seem like a difficult task. Truthfully, it is. However, it is a necessity. The chronic diseases of today—cardiovascular disease, cancer, and diabetes—are truly pediatric concerns. We need to intervene before these diseases attack our children.

include www.eatright.org and www.webmd.com.

Start talking to your children about proper eating habits. Do not bombard them with lectures. Introduce concepts to them in a casual fashion. Explain the basics, like protein, fat, carbohydrates, and sugar. Tips of the day or week work nicely with children.

Help your children categorize foods into “sometimes” or “always” foods.

Prevention is the best approach.

Though it seems that this task is a burden, it is really a parental responsibility. Sure, our schools play a part, but they have so many concepts to teach, nutrition cannot be a daily focus. In our homes, it can be. So break down this responsibility into small steps, and over time the message will come across.

Learn the basic concepts. (If you are reading this article you are off to a great start!) There is an abundance of sound information readily available to parents. Some excellent websites

Even very young children can grasp these concepts.

Help your children categorize foods into “sometimes” or “always” foods. This is an excellent way to help children critically think before they eat. As they grow, more of their food experiences will take place outside the home. They must be given the tools to make proper choices.

Ask your children about their intake. Try to get them to realize what they should be including in their daily intake. For example, at dinner, review their intake at school (lunch especial-

ly). Ask, “Did you eat a fruit today?” Surprisingly the answer will often be “no.” Then offer a choice of fruit (regardless of the answer). Over time, they will start expecting the fruit to be an automatic part of the meal. This can be applied to many nutrition principles, one at a time.

Establish some exercise activities. Ideally, family-centered activities are the best, so all can participate. This is a great way to spend quality time together as well as to teach children the importance of exercise. If this is not possible, try to find specific activities tailored to each individual. Remember that as parents we are the role models for our children.

This brings up the final and most important concept: modeling. In order to successfully teach our children proper lifelong eating habits, parents must adopt them as well. It is unrealistic to expect your children to make proper choices as they grow, if you do not model such behavior. Every effort to improve your diet will pay off. Adopting healthier eating habits will teach by example. This will impact your children greatly. Your actions speak louder than words alone. Furthermore, it will provide you with an additional benefit—a healthier you and a healthier family. ♦

Miriam Horowitz is a registered dietitian (American Dietetic Association) and a certified diabetes educator (National Certification Board for Diabetes Educators) with a private practice for adults, adolescents, and children focusing on weight loss, health management, and preventative care. She can be reached at healthyfutures@gmail.com or 917-774-3253.

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New Science Institute At YU High School For Girls

This fall, the brightest sophomores at the Samuel H. Wang Yeshiva University High School for Girls (YUHSG) will participate in a new Science Institute, an in-house curriculum that will advance students' scientific knowledge, science literacy, and research methodology skills.

Beyond their regular course load of Jewish and general studies during the school year, the ten students who have been invited to join the Science Institute will take part in a weeklong summer seminar at the Dolan DNA Learning Center, the world's first science center devoted entirely to genetics education.

"We wanted to accommodate these students' academic needs," said teacher Ruth Fried, science department chairperson at YUHSG and creator of the Science Institute. "But we also wanted to keep them integrated within the broader class."

For this reason, students in the institute will have self-contained lessons in the sciences, but will be fully integrated with their classmates for the remainder of the day.

YUHSG's new \$1 million state-of-the-art science laboratory prompted consideration for the formation of the Science Institute, the first program of its kind among Jewish high schools in the metropolitan area. The lab will house experiments for Regents, SAT II, and Advanced Placement courses in

biology, chemistry, and physics, as well as forensic science, human physiology, and research methodology.

Twice a week, the students will join Jason J. Williams of Stony Brook University and the Dolan DNA Learning Center's Cold Springs Harbor Laboratory for after-school classes in research methodology. Williams will help the students cultivate a sophisticated and creative approach to scientific inquiry and prepare them for the prestigious Siemens Westinghouse Science and Technology Competition and the Intel Science Talent Search.

In addition, before their junior year, students will be placed in the Albert Einstein College of Medicine-YUHSG Summer Research Program, where they will work with world-renowned scientists including Dr. Nir Barzilai, Ph.D., director of the Institute for Aging Research at Einstein and originator of the Longevity Genes Project.

Rochelle Brand, head of school at YUHSG, sees the new program as a good example of YU's Torah Umadda mission of combining secular studies with Torah values. "I truly believe that as we gain a greater knowledge and appreciation for the wonders of science, so too do we gain a greater appreciation for our Creator," Brand said. ♦

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HAFTR Groundbreaking Ceremony For New Center

The Hebrew Academy of the Five Towns and Rockaway proudly announced that it will be holding a groundbreaking ceremony for its new Torah and Athletic Center on Sunday, **September 7** at 9:30 a.m. HAFTR is building a new multi-use facility on the Lawrence campus on what was previously the *Nassau Herald* property.

The new complex will be connected to the existing campus. It will house a regulation-size state-of-the-art gymnasium with a seating capacity of over 500 spectators. A warm and welcoming lobby on the first floor will serve as the entrance to the gymnasium. The second floor of the building, which will face Central Avenue, will be home to a magnificent new *beit midrash*, which will have a seating capacity of over 300. The top floor will consist of a practice gymnasium. “This modern new building will enrich the lives of the entire HAFTR community by pro-

viding the students with significantly more space for academic, spiritual, and physical growth,” said Michael Schreiber, co-president of HAFTR.

HAFTR and the Machon HaTorah divisions are growing and recognize the need for a new *beit midrash* and gymnasium to accommodate their students. Rabbi David Leibtag, head of school, N-8 said, “The new *beit midrash* will enhance the *kavod haTorah* that is so evident in the Middle School. Our existing *beit midrash*, which was built in 1998, is not large enough to accommodate the growing numbers in our division. We will also use the new facility for *chavruta* learning, weekly *mishmar* programs, and special parent/child Torah learning activities.” It will also serve as the Torah center for all the divisions of the Machon HaTorah.

With currently more than 20 sports teams between their Middle and



Rendering of the planned Torah and Athletic Center at HAFTR.

Upper School divisions, a larger athletic facility is necessary. At full usage, the new sports center will have the ability to hold multiple practice sessions of three teams at once. Students will utilize the gymnasium during the school hours for physical education. The gym will also function as an auditorium for schoolwide assemblies and special programs. The gymnasium complex will also serve as the home court for all high-school divisions, as well as a practice facility for sports teams. The facility will be the showplace sports center for the league, where many tournaments will be conducted.

Rabbi Zev Meir Friedman, *rosh yeshiva* of Machon HaTorah said, “The new Torah and Athletic Center provides us with the wonderful opportunity to expand our learning and extracurricular programs for all three divisions of the Machon—HAFTR, Rambam, and Shalhavet. It will be a centerpiece for Torah in the Five Towns area.” ❖



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You are children of the L-rd your G-d (Devarim 14:1)

The soul...of the Jew is literally “a part of G-d above” (Iyov 31:2)... As it is written: “My firstborn child, Israel” and “You are children of the L-rd your G-d.” Just as the child derives from the brain of the father, so, too, as it were, the soul of every Jewish person derives from the “mind” and “wisdom” of G-d...

(Tanya, ch. 2)

An Elul Opportunity With Project Inspire: A Revolution In The Making

BY EILEEN FINE

B'siyata d'Shmaya (with Heavenly assistance), we will look back at these days and say that a quiet revolution began in the Far Rockaway/Five Towns community and beyond. It is a new frontier of *avodas ha'kodesh*, a vast and relatively untapped opportunity to increase our individual and collective merit as we approach the *Yom HaDin*. It is a revolution for the honor of *HaKadosh Baruch Hu* that has the potential to change the face of *K'lal Yisrael* and accelerate the redemption for which Jews have prayed for and sacrificed for over the millennia.

Many precious *mitzvos* are embedded in this *avodah*:

- *V'ahavta l'reiacha kamocho*—Love your brother as yourself

- *Areivus*—all Jews are responsible for each other

- *Lo sa'amod al dam rei'acha*—we are forbidden to stand idly by while our brother's life is at risk, physically or spiritually

- *Tochachah*—we are obligated to help other Jews correct their ways (come closer to Torah) because we care

- *Hashavas aveidah*—we must return a lost object to its owner, whether physical or spiritual

- Or *l'goyim*—our covenant with *HaKadosh Baruch Hu* at *Har Sinai* committed us to become a *mamleches kohanim* (a priestly nation), and thereby a light to the nations of the world.

Many, if not most, religious Jews are not particularly interested in, are not inclined to be directly involved with, and do not feel equipped to undertake

than any fault of their own—and we must try to reach them with warmth and respect, so they can experience the beauty and strength of a Torah life.

It is a *mitzvah* that calls on us to take to heart the terrifying *churban* in *ruchniyus* that has laid spiritual waste to 90 percent of *K'lal Yisrael*. The vast majority of the Jewish People lack

We must genuinely care about fellow Jews who are far away from Torah.

this *avodah*. However, it is an *avodah* that religious Jews *can* undertake and *must* undertake, according to sources that range from our contemporary time all the way back to the Gemara. (See *Shabbos* 55a for a sobering depiction of our responsibility.)

The *mitzvah* is straightforward: we must genuinely care about fellow Jews who are far away from Torah—in most cases as a result of ignorance, rather

awareness and understanding of life's purpose and meaning, of the *neshamah* and its needs for nourishment and expression, of an all-knowing and all-loving G-d and of His Manual for Living, the *Torah HaKedoshah*.

The statistics may be familiar, but our sensitivity has been dulled. We must quiet ourselves and absorb them into our minds and hearts. The vast

majority of American Jewry has been assimilated: about 4.5 million of *us*—not “them.” About 1.5 million Jews are practicing other religions. If, *chas v'shalom*, we would bear witness to 90 percent of our brethren being physically demolished, we would rend our garments. We would run frantically (we would, wouldn't we?) to save as many as possible. We would work tirelessly, unable to rest until we knew that every possible life had been saved.

Perhaps some of us feel that we are doing this by lending our financial support to *kiruv* organizations. This is a *chesed* of inestimable value, since every *neshamah* is a world, and a potential bridge to worlds. But let us not fool ourselves. The hour is late, and we are losing the war. A small number of *kiruv* professionals—about 1,500 in North America—their tireless devotion notwithstanding, cannot possibly make more than a dent in the sea of millions who are lost to Torah.

What is the answer to this *churban*? How will we make an accounting for *our* lives after 120, if we stand idly by and allow this to happen at our doorsteps?

There is an answer. No less than some of *K'lal Yisrael's* greatest sages have cried out this answer for a long time—the Rambam, the Chofetz Chaim, the Steipler Gaon, Rav Chaim Shmulevitz, Rav Moshe Feinstein, Rav Elazar Menachem Man Shach, and Rav Shmuel Berenbaum, *zichronam tzaddikim livrachah*, among others.

Continued on Page 50

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Training From PTACH

Continued from Page 38

The five-day course was spread out over five weeks, giving the participants a chance to absorb the material that had been presented, prepare homework exercises, and try out what we had learned in our own classrooms. The material of the course explored eight constructs of neurological development, and within each construct there were several functions. We learned that children don't just have "trouble paying attention." There are specific components that go into attention, language, memory, etc. Understanding how to break down the constructs gave us a way to evaluate students that is much more productive than labeling. By noticing observable behaviors and identifying very specific neurological strengths and weaknesses, we learned to give very practical advice on how each student could succeed with classwork, homework, and exams.

In the Schools Attuned model, every construct that the teachers learn is then applied to the individual student, the classroom, and to the school environment as a whole. As I looked around the room at the various participants from different communities and schools, I thought about how each of them would go back and influence a whole school to change for the better.

Dr. Weller's teaching method was especially beneficial, because he kept showing us how we were learning the material, so we were constantly "learning about learning." As we sat in the "student chairs" we were able to experience the teaching methods for ourselves, evaluate our own learning strengths and weaknesses, and find the methods that worked best for us. Now we can go into the classroom and do the same for our students.

This article can't possibly list everything I learned in a 40-hour course, but I'd like to share a few of the main points:

- Language is the messenger for all learning.
- Help one, help many—what we do to help one student succeed usually benefits the rest of the class as well.
- The most important job of a teacher is to protect his or her students from humiliation.
- Demystifying a student can change the student's whole career in school.

I think all parents in *yeshivos* should be very excited about getting Schools Attuned into their children's schools. Bringing these ideas into our yeshiva system will benefit the next generation of K'lal Yisrael in a significant and lasting way. ❖

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2008-09 At Bnot Shulamith

Fresh on the heels of graduating its second eighth-grade class this past June, the administration of Bnot Shulamith of Long Island has been working diligently throughout the summer, meticulously planning for what promises to be a banner year in 2008-09. "It is impossible *not* to be excited about our future," said Rabbi Nosson N. Schreiber, the Middle School principal. "Our schoolwide enrollment is approaching 500 students, *b'li ayin ha'ra*, and we have hired a superb faculty who will both teach and model for our students what it means to be a well-rounded and well-grounded *bat Yisrael* in today's challenging world."

Bnot Shulamith currently operates as three close-knit divisions. The Pre-School (Mrs. Estee Scher, principal) and Elementary School (Mrs. Joyce Yarmak, principal) are both located on Irving Place in Woodmere. The Middle School is in Lawrence. "Undoubtedly, we hope very soon to merge our divisions onto a single Long Island campus," said Rabbi Moshe Zwick, executive director, "and to add a High School division as well. Until then, we are thrilled that our graduates continue to be accepted into the high schools of their choice, and are distinguishing themselves academically, and through their exemplary *midot*."

The veteran faculty, led by esteemed administrators Mrs. Yarmak and Mrs. Scher, is being joined this year by addi-

tional "star" teachers newly recruited. They will continue to deliver a top-flight, *Ivrit b'Ivrit limudei kodesh* curriculum, as well as a first-rate academic program, all in an atmosphere permeated with *midot tovot* and emphasizing *ahavat Yisrael* and *ahavat Eretz Yisrael*, consistent with the 80-year-old trademark Shulamith experience. "It is what our parents demand and have come to expect," added Rabbi Schreiber. "We look forward to defending our crown as Metropolitan Torah Bowl League champions, as well as implementing our new study skills/time management program and many other curricular initiatives."

For more information about Bnot Shulamith, please contact the school offices at 516-295-1374 (Pre-School), 516-295-2239 (Elementary School), or 516-569-1713 (Middle School). ♦

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Yeshivat Har Etzion

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annually at the yeshiva.

Yeshivat Har Etzion was among the leaders of the movement of intensive Torah study for women in our generation, motivated by recognition of the significance of enhancing the spiritual world of women. The yeshiva established at Kibbutz Migdal Oz—The Stella K. Abraham Beit Midrash for Women, which has had the privilege of educating hundreds of students. The Beit Midrash for Women teaches Gemara in-depth together with intensive study in all Torah disciplines.

One can add to the above the VBM (virtual *beis midrash*), with the thousands of *shiurim* that are sent out each week, the tens of thousands of subscribers and surfers, who turn it into the largest *beis midrash* in the world. It is worth noting the 500 families of the yeshiva's overseas students who have made *aliyah* and established their homes there. It is also worth mentioning the variety of projects in which the yeshiva students and alumni participate in acts of volunteerism, kindness, and community activity and involvement.

Forty years, the yeshiva hopes, represents just the beginning. The many challenges facing the Israeli public spur the yeshiva to continue with its various activities, to deepen, broaden, and expand its impact upon the people more and more over the coming decades. ♦

This article previously appeared in Hebrew in Yediot Achronot online news, November 19, 2007.

**And you shall
slaughter of your
cattle and flocks
which G-d has given
you, as I have com-
manded you
(Devarim 12:21)**

We derive from this verse that there is a commandment regarding slaughtering, how one must slaughter. Since this commandment is not written anywhere in the Torah, we deduce that these are the laws of ritual slaughtering which were given orally to Moshe on Mount Sinai.

(Talmud, Chulin 28a; Sifri)

Here we have explicit proof for the Torah SheBaal Peh ("Oral Torah"), as we see how the "Written Torah" refers to it.

(Rambam)

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Tales Out Of School

BY EMUNA
BRAVERMAN

I once went to a Parent-Teacher meeting right after a lecture by Dr. Mel Levine and was brimming with new insights into my daughter's behavior. Frequently her report cards said, "She needs to try harder," "If she would only put in more effort."

One of Dr. Levine's crucial ideas is that just as children vary in their memory skills and their math abilities and their musical talents, they vary in their ability to put in effort. Some children are natural overachievers. It's hard to stop them. "Relax, you don't need to be first in the class or get the A+," I would tell another child. "Get some sleep." But my remarks fell on deaf ears. She was unable to slow down. It was constitutionally an anathema to her not to excel.

And there are other children for whom sitting still and concentrating is very difficult (I'm not discussing ADHD here, and yes I had her evaluated), for whom "just making more of an effort" is a tremendous chore. And just as words can't diminish the drive of an overachiever, a type A personality, they can't motivate or speed up their opposite. It's not simply a matter of "lighting a fire"; they are hampered in their ability to even try.

So I said to my daughter's teacher that evening, as she trotted out the standard complaints, "You have to appreci-

ate that even making an effort is hard for her." I sat back and waited for the light of recognition to dawn.

"Well, tough for her," responded her teacher.

I still berate myself that I said nothing in return. It was probably the only time in my life I could say I was *dumb-founded* (a word usually reserved for fictional characters). But I was. What could I say to someone who refused to see, refused to care, refused to invest herself in her students?

And more importantly, what about my daughter? My

husband and I decided on a two-pronged strategy. Our daughter needed to get high grades in the non-academic parts of her school life (itself a major challenge when the academic side is so frustrating)—in behavior, socialization, character. That was all we ask of her (in truth, that's all we ask of all our children.)

And at home we would shower her with love and our belief in her ultimate success. It wasn't always easy. Sometimes (many times), our commitment or energy wavered, although we tried not to let it show. And the battle is not over.

But there are little sparks of encouragement along the way that sustain us through the

rougher parts of the journey. A number of years ago at Rosh Hashanah she sent us a card. "I could never say this out loud without crying," she wrote, "but thank you for believing in me." I don't know if that validated all the sleepless nights—but it definitely helped.

These are the kids that the schools are leaving behind, are ignoring (at best) or attacking (at worst). And the irony is that they may need the attention, love, and support most of all. (Aish.com) ♦

Emuna Braverman has a law degree from the University of Toronto and a master's in psychology from Pepperdine University. She lives with her husband and nine children in Los Angeles, where they both work for Aish HaTorah.

Only to the place which the L-rd your G-d shall choose (Devarim 12:5)

The location of the Altar [in the Holy Temple] is very exactly defined... It is a commonly held tradition that the place where David and Shlomo built the Altar on the threshing floor of Arona, is the very place where Avraham built an altar and bound Isaac upon it; this is where Noach built [an altar] when he came out from the Ark; this is where Kayin and Hevel brought their offerings; this is where Adam HaRishon offered a korban when he was created—and it is from [the earth of] this place that he was created...

(Mishneh Torah, Laws of the Holy Temple 2:1-2)



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An Elul Opportunity

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Yibadel l'chaim, Rav Yosef Shalom Elyashiv, Rav Chaim Kanievsky, Rav Aharon Leib Shteinman, Rav Aharon Moshe Schechter, Rav Yaakov Perlow, and Rav Mattisyahu Salomon, et al., have continued the cry of *gedolei Yisrael* who came before them. The Lubavitcher Rebbe, *zt'l*, devoted his life to this *hatzalah*, long before *kiruv* was on the map.

The answer is that each and every Jew has a sacred obligation to reach out and draw his alienated brethren near in friendship.

Perhaps you are not sure you *want* to do this, or you are not sure *how* to do this. You may be afraid to start, worried about bungling and causing more harm than good. You anticipate tough questions that you won't be able to answer. Or you feel that there is no way you can or should relate to someone so different than yourself in background, beliefs, and lifestyle. Maybe you think you'll be resented as

intrusive and are apprehensive of receiving an unwelcoming or even nasty response.

There is hope for this conundrum. It is called Project Inspire.

The brainchild of Rabbi Chaim Sampson, Project Inspire is an arm of Aish HaTorah. The goal is to "awaken the sleeping giant," rousing *K'lal Yisrael* to the tremendous *hatzalas nefashos* that can only be accomplished if each of us shares in the responsibility of outreach.

To reach this goal, Project Inspire has developed a powerful and empowering program—the Kiruv Training Seminar (KTS)—that equips individuals to become committed, confident, and competent to engage in individual outreach. The seminar encompasses, but is not limited to:

- *Mekoros* for the individual's obligation, *min haTorah*, to reach out to assimilated Jews.
- The many *mitzvos* involved in outreach.
- The many reasons why

religious Jews hesitate or object to individual outreach, and the knowledge and perspective that will dispel these reservations.

- Some of the common questions that assimilated Jews ask about Torah and Jewish beliefs, and constructive, informative responses.

- Misconceptions that assimilated Jews have about religious Jews and a Torah life, their fears of initiating contact with us, and how to address these concerns.

- Ideas for how to approach a non-religious Jew in different kinds of settings.

- What is needed to reach the heart of a Jew who is far from Torah.

- Misconceptions that religious Jews have about assimilated Jews, and how to dispel them.

- Crucial limits on judging another Jew.

- The interest that the vast majority of assimilated Jews have in interacting with religious Jews, and in learning about and experiencing something of Jewish life.

- What you can and should

do, and how.

- How to avoid an excessive sense of responsibility to "make" the individual *frum*.

- How to dispel the idea that taking interest in learning anything about Judaism entails an implicit commitment to take on all the *mitzvos*.

- The "Do's and Don'ts" of outreach.

Momentum for individual outreach is building through the offering of the Kiruv Training Seminar in locations in the New York Metropolitan area and beyond. In Monsey, about 200 people attended the second KTS, and similar results were seen at the second KTS offering in Toronto. The seminar has been offered to increasingly large turnouts in Brooklyn and Queens, as well. More recently, upwards of 400 people in Monsey came to hear Rabbi Dovid Orlofsky speak about individual outreach, sponsored by Project Inspire.

Many individuals who were absolutely convinced that they have no opportunities to interact with non-religious Jews have repeatedly reported exciting and inspiring outreach experiences only a week after attending the first session of a Kiruv Training Seminar. The lesson that is learned over and over again is that when we really care and tune in, our eyes and ears open to the many opportunities *HaKadosh Baruch Hu* places in our path. We just have to want it.

As we enter Elul, our community has an exciting opportunity to take up the call for individual *kiruv*. On Monday evenings, September 8, 15, and 22, Project Inspire will be offering a community-wide Kiruv Training Seminar at Sh'or Yeshuv Institute, One Cedar Lawn Avenue, in Lawrence. The keynote speaker for the launch of this series will be Rabbi Yisroel Reisman, *shlita*, the prominent *rav* of Brooklyn's Agudath Israel Zichron Chaim Tzvi of Madison and a *maggid shiur* at Yeshiva Torah Vodaath.

The fee for the Kiruv Training Seminar is a nominal \$25 in advance, or \$36 at the door. The seminar is open to men and women. Separate seating will be provided. To sign up, call 646-291-6191, ext. 201; visit kiruv.com, Project Inspire's website; or e-mail seminars@projectinspire.com. As the *Yamim Nora'im* approach, become involved in this new and vital frontier of *chesed* on behalf of *K'lal Yisrael*.

If you are unable to attend the community-wide Kiruv Training Seminar beginning

on September 8, please be advised that Project Inspire will be conducting a second three-week KTS in Elul, for women only, at the Ohel Sara Amen Group, beginning **Sunday morning, September 14**, at 9:30 a.m. This initiative will be launched by Rabbi Yaakov Salomon, at a special *Yom Iyun*, commemorating the first *yahrzeit* of Rebbetzin Judy Young, *a'h*, on September 10–11. Rebbetzin Young was a towering *baalas aliyah*, whose inspiring life was devoted to *kiddush Hashem*. *Kiruv* was not only close to her heart, but pervaded her service of *HaKadosh Baruch Hu*. Over many decades, wherever she lived, Rebbetzin Young helped draw many hundreds near to their Creator and His Torah. During the last 10 years of her life, Rebbetzin Young taught in Machon Academy—now Machon Yehudis Academy—the Bukharian High School she established in Queens with, *yibadel l'chayim*, her husband, Rabbi Yitzchak Young.

The *yahrzeit Yom Iyun*, sponsored by the Ohel Sara Amen Group, will begin on the evening of **September 10** at Congregation Shaaray Tefila, and continue on **September 11**, at the Ohel Sara Amen Group (enter from Broadway, at the back of 2 Forest Lane), where Project Inspire's Rabbi Yaakov Salomon will speak at 9:45 a.m. Further details about the *Yom Iyun* program will be available in next week's issue of the *Five Towns Jewish Times*. ♦

See, I give you today a blessing and a curse (Devarim 11:26)

Freedom of choice has been granted to every man: if he desires to turn toward a good path and be righteous, the ability to do so is in his hands; and if he desires to turn toward an evil path and be wicked, the ability to do so is in his hands...

(Mishneh Torah, Laws of Repentance 5:1-3)

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LETTERS TO THE EDITOR

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and, above all, the opportunity for taking pictures which will show some of the committee members in hard hats which will appear in their organizational publication and the Anglo-Jewish press—does more than hint to a loss of neutrality in seeking the facts.

2. It took trained federal investigators months of fact-finding before they arrested some 399 illegal immigrants, most of whom pleaded guilty and may be deported. Yet the 30-man committee spent only “over an hour” at the plant. A committee of 30 people given a tour of the plant in less than two hours could hardly be called a fact-finding group, whose job is to find means to seek information—and not to be given information by the very group under investigation.

3. The committee reported on the cleanliness and safety of the facilities and the water system installed. None of these issues were on the federal agenda. The committee did not report on the labor issues nor having seen the written plant records of hours worked and wages. The committee spent considerable time with the mayor, who underscored the need for the plant to continue functioning in this one-industry city. Sadly, this may be so. The city probably does need this gigantic employment plan; however in the 1860s the Southern plantation owners claimed that the cotton industry would be negatively affected by the elimination of slave labor. Our wise President

Abraham Lincoln called slavery an immoral act which had to be rectified.

4. Fact-finding mandates that both sides of the issue be equally investigated. Did the committee meet with the worker who complained about verbal abuse and a 17-hour workday? Did the committee seek the names of the alleged minors and interview them? Did the committee interview the incarcerated illegal immigrants? All of these and many more questions about labor and human rights should have been asked.

5. With such issues as the violation of human rights, child labor, dangerous work conditions, and the possible violation of the minimum-wage law, did the chairman subdivide his 30-man committee into groups assigning them to various areas of fact-finding? If there were subcommittees, were there written reports given to the entire committee to evaluate?

6. Did the committee seek the reason for two public-relations companies sacrificing a considerable fee by removing themselves from the case?

7. Did the committee discuss and arrive at an internal decision about the role of morality or its negative name of violation of human rights having any impact on the *kashrus* of the plant? Did the committee consider the 1971 case of the lettuce owner's violation of the right of the migrant workers? Did the committee remember Rabbi Herschel Lookstein's courageously informing his constituency that he doesn't consider the lettuce harvested under these conditions as kosher? Did

the committee recall that over 200 years ago the Chassidic Rebbe Bunim, seeing the harassment, abuse, and intolerable working conditions of the women baking Passover, proclaimed that *matzos* baked with the blood and tears of the poor workers were not acceptable for Passover use?

In summation, the fact-finding committee was violently flawed by either well-meaning but untrained fact-finders or by a predetermined plan to whitewash the Rubashkin plant.

Max Weintraub

More About Teens And Judaism

Dear Editor,

I would like to respond to the letters recently written by Harry Esen regarding the proper approach to teaching our children how to deal with the surrounding culture. Harry expressed the idea that completely insulating our children from American culture is of utmost significance and is crucial to avoid producing at-risk children. He effectively defines the actions of those who involve their children in certain aspects of American culture as encouraging “lower rung” activities on the drug and alcohol spectrum. I respectfully disagree with his approach.

In his writing, Harry dismissed both his label as being “flipped out” and his age (19) as being inconsequential to the development and accuracy of his *hashkafah*. I would like to begin there. I believe both the age and “flipping out” issues to be directly related to both the substance of the ideas and the manner in which he related them.

I believe his thoughts to be symptomatic of a problem plaguing many of our post-high-school yeshiva attendees.

The phrase “flipped out” is generally used, as the writer laments, to trivialize many young men's and women's experiences during their year or two (or ten) in Israel. However, there is more than a kernel of truth to the aforementioned idiom. When something flips, it goes from one side to another, top to bottom, bad to good, etc. Regarding this term, as with many yeshiva/seminary students, *extremes* is the operative word. I believe that Harry's sentiments essentially have their objective place in Judaism, but not necessarily to such a degree. Yes, Jews must always view themselves as being somewhat culturally different than the foreign country in which they reside. And yes, American culture contains many values and influences contrary to those of our religion. Furthermore, it is important for parents to transmit consistent messages to their children. I also agree with Harry that much of today's Modern Orthodox Jewish community has been excessively influenced by American culture. But I take issue with both the degree to which Harry applies these ideas, and the apparent exclusivity he assigns to his point of view.

The prospects of interacting with a less moral surrounding culture has troubled Jewish thinkers and laymen (including myself) alike for years. One

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LETTERS TO THE EDITOR

Continued from Page 51

approach, as expressed by Harry, is insulation, removing oneself from all cultural influences. There is validity to such an approach, which has been adopted by many intelligent (based on Harry's writing, I include him in this category) and significant Jews over the years. However, all too often, those practicing the "off limits" approach are intolerant of alternative ways of thinking. And unfortunately, some of the most intolerant ones are often our young men and women, "fresh back" from their year(s) in Israel. I would like to suggest where this attitude comes from.

I believe this intolerance stems from an inability to appreciate that Judaism does not supply a clear-cut answer for every situation in life. For instance, if I understand that there is no definitive answer about the proper way for a yeshiva boy to dress, I also understand that it is difficult to come to a personal decision about what to do. Once I appreciate the complexities of the

issue, and maybe struggle myself to come to a solution, I can then appreciate how others may themselves strain over a similar decision and come to a different conclusion. However, in my experience, many yeshiva and seminary students (my former self included) do not always appreciate the complexities of certain situations, and are therefore insensitive to the opinions and feelings of others. This insensitivity is a direct result of taking religion to an extreme (I will explain later what I mean by "extreme"), leaving little or no room for gray areas. The derisive language used in Harry's letters implies a similar lack of sensitivity.

Now, I come to the age factor (full disclosure: I am only 26). Is it significant that this attitude is cultivated around the ages of 17–20? I believe the answer is yes, for the following two reasons: From a psychological standpoint, the teenage years are defined by the search for identity. Teens are constantly attempting to figure out who they are and to what group they belong. Very often, a year in Israel helps a teenager identify a group to

which they belong: The World of the Yeshiva. Once this search for identification is quenched, they have no desire to reenter the world of "the search" by admitting that many questions have no definitive answer. Additionally, they benefit in rejecting the opinions of others, thereby creating an exclusive group. This provides them with a world in which they identify with all the members.

The second age-related effect is best introduced with an all-encompassing phrase utilized by yeshivas and seminaries to define what our focus as Jews is: "*avodas Hashem*." Not to say I am against serving G-d. In fact I am a big fan. However, I am opposed to how it is interpreted. Many assume that to serve G-d, one must constantly be involved in pursuits that are inherently of a holy nature. Even actions that are for "enjoyment" must be consciously directed towards "coming close to G-d." Hence, there are yeshiva guys who will go through calculations to figure out exactly how many minutes they need to sleep at night or during a nap so as not to sleep one

minute extra. Some will stop eating dessert after meals, and others will stop playing ball (except maybe during *bein ha'zemanim*—but while wearing pants and Shabbos socks) and, of course, stop listening to *goyish* music.

At first glance, these decisions are completely logical: if one has decided to focus on being holy, then shouldn't they give up anything that isn't? However this is only if you assume that *holiness* is all that G-d ever wants us to pursue. I, for one, disagree with that assumption.

I believe that many erroneously ignore the human element within their religious mindset. G-d created us as human beings who think and, more importantly, *feel*. We are complicated beings with complicated emotions, and we can't always be overwhelmed with the pressure of serving G-d every second. Even a servant deserves a break. I believe that Hashem wants us to enjoy our lives because we need to enjoy our lives (but never at the expense of *halachah*, of course). Once this element is introduced, it becomes a whole new ball game, literally.

Take Harry's case of bringing a child to Shea Stadium where he will hear the fans curse. Does listening to profanity help a child or adult come closer to G-d? Does it make them *holier*? No. So if your only focus is holiness, the game (which is a neutral event) becomes a negative one. However, won't your child love the baseball game? Won't he or she be able to proudly say, "My daddy took me to a baseball game," as opposed to wondering why they never went? Won't it be a fun experience that the parent and child can share forever? This is a beautiful thing. Now the question is what to do about the profanity. If the parents feel that the negative impact will outweigh the positive experience, he should not take the child. But maybe it can be explained to the son or daughter that there are certain words that people use that aren't okay. Maybe they can appreciate that. Maybe the children will learn from their parents' example despite what they hear elsewhere. Maybe a rabbi's son can go see a *geshmack* movie (as Harry put it) at a friend's house and be a happier version of the same child.

Admittedly, once the human element is introduced, decisions become more difficult. It's not only about *Is it holy or is it not?*—it's also about *What will make my daughter happy? How can I improve my relationship with my son? How can I use this situation to improve my marriage?* (Hint: The answer isn't always "Go out and learn.") Sometimes the response is at the expense of spirituality, but in the best interests of the individual as a whole. What seems like a contradiction may just be a decision made in context. Taking the entire person into account is what truly great *poskim* know how to do.

To reject this premise, as many like Harry do, is convenient. It removes the responsibility of making decisions and eliminates the burden of having to reconsider one's own values.



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Daf Yomi Insights

Continued from Page 33

the possibility of the forfeiture of his wealth. In fact, I believe that the Kiddush Club is a much worse violation than the one mentioned in the Gemara. At least in the Gemara's example, the individual was eating at home and didn't make it back to shul for the *derasha*. In the Kiddush Club scenario, the individual is present in shul, but exits and returns right after the *rav's derashah*, thereby demonstrating that he considers the *rav's* words insignificant and not worthy of his time. He would rather eat his herring and *kichel* than listen to the *rav*. That is a terrible violation of *kavod haTorah*. I'm not sure how anyone who respects his *rav* would allow this terrible affront to his *rav* to occur in his shul.

The *meforshim* offer various explanations as to why the three offenses listed in the Gemara are particularly punished with loss of money. One interesting explanation is offered by the *Ben Ish Chai*. He states that Eisav and Yaakov made a pact: Eisav would take this world and Yaakov would take the World to Come. When a Jew has riches, Eisav lodges a complaint: "He is stealing from me!" Our response is that Torah is one of the pillars the world stands on. Without Torah the world could not survive. We are entitled to earthly possessions not because it is our portion, but because the Torah we learn causes even Eisav to have his share. (He mentions the concept

"*matzil m'zuda shel yam*—something saved from a raging river. We will *be*"H understand this concept more in *Seder Nizikin*.) When someone disgraces the Torah, by eating herring instead of learning, he loses his right to have abundant material possessions. Without the merit of Torah, this world belongs to Eisav, and by every right a Yid should be poor.

I never had a *yetzer ha'ra* to join a Kiddush Club, since in my shul it is impractical: The *rav* speaks before *leining*! However, I cannot imagine how anyone would want his children to see his blatant disrespect for Torah and *minhagim* (*Haftarah*). Why should someone expect his children to follow Torah and *minhagim* if he shows his blatant disrespect for both?

Hashem should give us the fortitude to bring about the end of this terrible practice. ♦

Rabbi Sebrov leads a daf yomi chaburah at Eitz Chayim of Dogwood Park in West Hempstead and is a rebbi at Machon HaTorah-Rambam. He can be contacted at ASebrov@gmail.com.

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MISHNAS CHAYIM

Continued from Page 31

However, this notion seems to be contradicted by another statement of Chazal concerning a much different subject: pigs. The problem arises when the Midrash explains the meaning of "chazir," the word for "pig" in *Lashon HaKodesh*. As the Midrash (quoted by the Ritva to *Kiddushin* 49b) states, "Why is this animal called 'chazir'?" (The root of *chazir* is *ch,z,r*, to return.) Because, in the future, Hashem will 'return' it to Yisrael (i.e., they will be permitted to eat it)."

If all *mitzvos* will remain in effect at

ered fit to be eaten. He reveals that among the underlying reasons for this law are actual health considerations. Apparently, the manner in which a particular animal digests its food is an indication of the overall wholesomeness of its flesh.

(It should be noted that this particular commentary of the Chasam Sofer raises many intriguing issues touching on numerous topics, ranging from physiology to ideology. It is well beyond the scope of this forum to properly address them. For the purposes of this piece, suffice it to say that, given the towering stature of the Chasam Sofer, he was well aware of

What goes on in the belly is a good indicator of the density of its owner.

that time, how are we to understand the claim of the Midrash that pork will no longer be forbidden? To clarify this point, it is necessary to reexamine the whole notion of kosher animals.

The inside story of digestion. Our *parashah* lists the criteria (*Devarim* 14:3-8) of kosher animals, one of which is rumination (cud-chewing). In a most enlightening piece, the Chasam Sofer (*Toras Moshe* on *Devarim* 14:8) attempts to explain why animals lacking this characteristic are not consid-

these issues; the fact that he did not desist from promulgating these *divrei Torah* testifies that he was also aware of their resolution.)

Why do certain animals need to chew their cud while others do not? Evidently, when it comes to digesting your food, bulkiness is the key. Animals that are dense and bulky (take a hippo, for instance) possess the necessary brawn to process their food all in one shot. Creatures that are more "dainty" by nature, however,

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lack sufficient mass to work through their entire supper intake on the first try. They have to give it another couple of whirls, digesting their meal in a graduated manner.

In short, what goes on in the belly is a good indicator of the density of its owner. Non-ruminators are generally obese; hence, their flesh is too massive to be considered healthy. Those that chew their cud, on the other hand, are weaker by nature, and so their flesh is lean enough to be compatible with the consumption habits and processes of human beings.

The pig of the future. Armed with this eye-opening insight, we can now return to the seemingly contradictory statements of Chazal. It is apparent that *mitzvos* will be obligatory in the post-redemption era as they are today. If so, how will it be possible for the kosher restaurants of the future to incorporate ham onto the menu?

The Chasam Sofer explains that, indeed, there is no contradiction, and no *mitzvah* will be uprooted in the future. The intent of the Midrash that says that pig will be cleared for consumption is to say that Hashem will simply 'kasher' the pig: not by changing the prohibition, but by changing the pig. Today's swine don't chew their cud because—frankly—they are big, grubby *beheimas*. As such, they don't need to chew their cud. In the glorious futuristic era, Hashem will purify the pig's nature, granting it a more "refined" makeup. In order to be able to properly digest its food then, it will have to resort to rumination.

In other words, the happy end of the story will be that non-ruminators will of course remain off-limits. Only, the reformed pig will become a cud-chewer itself. ♦

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6:40 am @ Y.L. of Woodmere - Magid Shiur: Rabbi Aron Glatt
 @ Congregation Beth Shalom - Maggid Shiur: Rabbi Yechiel Weberman
6:45 am @ Shaaray Tefila - Magid Shiur: Rabbi Kalish
 @ The White Shul - Magidei Shiur: Rabbi Kanner
 @ Agudah of the Five Towns - Magid Shiur: Rabbi Ephraim Edelstein
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REAL ESTATE

Continued from Page 28

income, the tax credit is a straight dollar-for-dollar reduction of your tax bill. So, for example, a buyer who would ordinarily pay \$9,000 in taxes would pay just \$1,500 after claiming the tax credit. It is also "refundable," which means if a buyer's taxes are less than \$7,500, the government will send them a check for the difference. For example, if the government owes you a refund of \$2,000 they will refund you all of that plus \$7,500.

Now that we heard all the good stuff offered by this tax credit, it is time to take a look at the negative side of this so-called "windfall." This credit is just that—credit. It must be repaid, which really means it is in effect an interest-free loan that must be refunded. Yeah, you knew it was too good to be true!

Buyers must start paying back the loan within two years, at a rate of no more than \$500 a year for 15 years. When the home is sold, any outstanding balance still left to be repaid must be repaid from the profit on the sale of the home. If the home is sold at a loss, the outstanding balance remaining will be forgiven.

While this tax credit program might seem a little complicated, it still will have the ability to assist new buyers in qualifying for a mortgage by essentially giving them an extra boost of \$7,500 worth of additional income, which might be beneficial in helping them purchase their first home.

Now, all that is left to be seen is how many new buyers will take advantage of this tax credit and come out and purchase homes. ♦

NOTES:

1. Homeowners who have not owned a home in the past three years can take a tax credit worth 10 percent of a home's sale price, up to \$7,500.

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(Mishneh Torah, Laws of the Holy Temple 1:17)

Son Of Terror Victims Slams Decision To Free His Mother's Killer

BY ROI MANDEL

In 1977 Zinovi Kaplan's mother, Tzila Galili, was killed when a bomb went off at the vegetable market in Petah Tikva while she was standing near a pickle stand.

On Sunday Kaplan was informed that the man who had masterminded that terror attack, Popular Front for the Liberation of Palestine (PFLP) figure Said el-Atba, was on the list of 200 prisoners slated for release by Israel as a gesture to Palestinian President Mahmoud Abbas.

"They should have killed the terrorist who killed mother, not imprison him," said Kaplan, a violinist with the Israel Philharmonic Orchestra. "I had no idea (el-Atba) was about to be released, and even if I had known, what could I have done? Those who elected such a government shouldn't be surprised that terrorists are being freed. If there were no terrorists in our prisons, there would be no kidnappings and prisoner exchange deals. This is the price, and there is nothing we can do about it now," he said.

Kaplan said the terror attack that claimed his mother's life occurred just four years after the family immigrated to Israel from the former Soviet Union. "She went to the market with a friend to buy some sweets for her granddaughter—my daughter—and then there was an explosion," Kaplan recounted.

"I was rehearsing with the Philharmonic when someone phoned me and told me that something had happened. I left for the hospital right away, but unfortunately I didn't even get the chance to say goodbye to my mother, who died of her injuries," he said. "It won't really make a difference if the terrorist stays in prison or is released; either way it won't help my mother. I have moved on with my life. My daughter is now a mother herself, and I have become a grandfather."

Kaplan appears pessimistic regarding Israel's situation. "Unfortunately, the chances of being a victim of a terror attack are greater here than in any other country," he said, "I thought of leaving, but one thing kept me here despite it all—the knowledge that this is the State of Israel, where no one will call me a 'kike'. After all, here I am at home." (YNetNews.com) ♦



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Picking Up The Pieces

Continued from Front Cover

compassionate, and truly extraordinary young man. After studying in Merkaz HaTorah in Eretz Yisrael, he pursued his undergraduate studies at Queens College, and then went on to Fordham Law School, where he graduated at the top of his class. Brilliant and gifted, unassuming and personable, Avigdor was a successful bankruptcy attorney at a prestigious downtown Manhattan firm. Above all else, he was the very essence of a *ben Torah*.

Tragically, Avigdor passed away on September 29, 2005, at the age of 30. Immediately, his family and friends sought to create a charity that would memorialize Avigdor's precious life and fill a unique void in the community.

At that time, there were three other families who were in situations similar to that of Frumi, Avigdor's widow. Each of the families had suffered the loss of their husband and father and was overwhelmed with grief and chaos. Frumi felt that the most fitting legacy to memorialize her beloved husband would be an organization that would offer comfort to grieving families during a time of chaos and intense pain. Thus was Avigdor's Helping Hand founded.

Each and every one of us knows of families that have suffered the tragic loss of the wage-earning husband or wife, leaving the surviving spouse and their children bereft and in unbearable pain. These are people, just like us, who have led normal lives until tragedy struck, wreaking havoc on their lives.

The effects of such a loss are devastating; children without their precious parents, wives without their beloved husbands, and husbands without their cherished wives. Their suffering is too great to bear even before the economic impact begins to engulf them.

Even in cases where benefits, such as insurance or governmental assistance, are available, it may often take weeks or months for those benefits to be processed and made accessible to the

applicant with the utmost degree of confidentiality and sensitivity. We step in immediately with a cash stipend to provide the spouse and children with financial and emotional support. We usually expect to be involved with each case for about six months. After the first month, we issue a second stipend to cover the next two months, followed by a third stipend that will cover the fourth, fifth, and sixth months. While

Avigdor's Helping Hand serves as a beacon of hope amid a sea of despair, as it provides succor and support to families bereft of their loved ones. The money is discretionary and may be used to offset any expense, such as food, housing costs, mortgage payments, child care, utility bills, etc. Non-financial assistance provides for such services as grief and bereavement counseling and making volunteers available to help the families in any way possible, including assisting in organizing finances. This includes guiding the surviving spouse in the basic concepts of how to make payments, balance checkbooks, conversing with banks to restructure debt, and assisting with children's homework. As well, Avigdor's Helping Hand communicates with the myriad community organizations that need to be involved with the families for their needs on a long-term basis. And by educating the public about the importance of purchasing and maintaining life-insurance policies and other instruments that are vital to serving family members, Avigdor's Helping Hand promotes the need for long-term planning.

Avigdor's Helping Hand is a *tzedakah* like no other, operating with no staff and no overhead. For the 25 volunteers who give selflessly of themselves, it is truly a labor of love. "The devotion of these young people, who are starting out in their careers, is immeasurable," Eli tells us.

"They are doctors, lawyers, hedge-

Frumi felt that the most fitting legacy to memorialize her beloved husband would be an organization that would offer comfort to grieving families during a time of chaos and intense pain.

family. Avigdor's Helping Hand seeks to provide immediate, emergency, short-term relief, both financial and non-financial, to the families in our communities who have sustained the recent loss of their primary breadwinner. They are the first call that a family makes when tragedy strikes, *R'l*. Avigdor's Helping Hand is a disaster-relief *chesed*. Part of the essential quality of the organization is to be there immediately, during those first moments.

"Every application involves a very intense due diligence," explains Eli Glaser, Avigdor's father. "We have estab-

lished a committee to evaluate each applicant with the utmost degree of confidentiality and sensitivity. We step in immediately with a cash stipend to provide the spouse and children with financial and emotional support. We usually expect to be involved with each case for about six months. After the first month, we issue a second stipend to cover the next two months, followed by a third stipend that will cover the fourth, fifth, and sixth months. While

we hope that the family can 'stand on their own' after six months, in the event that they cannot, we will coordinate with community organizations which can provide longer-term assistance for these families. For those families who have reestablished themselves financially and wish to use the stipends as a short-term loan, we will recycle the funds and disburse them to other families who are in need."

"We also work with social workers and psychologists, all of whom volunteer their services," says Mr. Glaser.

Unique in its noble mission,

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AROUND THE FIVE TOWNS

Continued from Page 29

ing congregations has designated a chairman to encourage and facilitate optimum participation in this very important effort. The chairmen include Leo Zucker from the Young Israel of Long Beach, Dr. David Bellahsen from the Sephardic Temple, and Menachem David from the Bachurei Congregation.

The initiative was specifically undertaken at this time, when we *bench Rosh Chodesh Elul*, as *tefillah* represents an area which can certainly benefit from improvement. The nature of improvement can be the encouragement of *tefillah b'tzibbur*, not talking during *davening*, praying at a slower pace, and understanding the meaning of what we are *davening*.

Unfortunately, all too many people strive to fulfill only the letter of the law when it comes to praying. In doing so, they do not try to understand or appreciate the power of prayer. Worse, they say their *tefillas* (prayers) more often than not by rote, rather than to offer up vibrant and passionate prayers that not only resonate to the core of their very being, but which also fling the Gates of Heaven open.

In a recent review of Rabbi Kleinman's book, the reviewer stated: "If you truly want to understand the power and the purpose of prayer, and if you want to learn how to pray fervently, you'll want to read and study, *Praying with Fire: Igniting the Power of Your Tefillah* by Rabbi Heshy Kleinman. In this book, Rabbi Kleinman has created a life-changing, five minute a day study program that will help to make you enthusiastic about *tefillah* (prayer), and which will help to discover the unimaginable power of prayer!

As Rabbi Kleinman clearly states in his introduction: "The mission of this *sefer*, presented in a lesson-a-day format, is two-fold: to impart the concepts and underpinnings of *tefillah*—penetrating the external shell of the formal prayer—as well as to provide a solid understanding and appreciation of the practical aspects of *tefillah* and how it affects our lives" (pg. xxiv).

This book explores how to pray and why—the effectiveness of prayer and how you can use prayer to connect more closely with Hashem while you are praying. Rabbi Kleinman also offers guidance on what *kavannah* is, its importance, and how to achieve it during prayer. ♦

Met Council's Annual Builder's Luncheon Raises One Million Dollars

The Metropolitan Council on Jewish Poverty (Met Council) netted more than one million dollars the week after Tishah B'Av, during its annual Builder's Luncheon honoring Bruce Ratner, chairman and CEO of Forest City Ratner Companies.

The nearly 500 guests spanned the real estate, political, and communal spectrum. City Council Speaker Christine Quinn, Congressman Anthony Weiner, and Brooklyn Borough President Marty Markowitz praised Mr. Ratner for his work in developing New

York City. The keynote speaker, Speaker of the Assembly Sheldon Silver, presented Mr. Ratner with a beautifully decorated charity box.

Speaker Silver commented in his address, "Bruce is responsible for much of the development and growth that's gone on in Brooklyn and in Manhattan. He is a major force in New York City for the good." Speaker Silver also praised Met Council for its commitment to helping all New Yorkers lift themselves out of poverty through innovative programs and services.

Drawing on its exceptional reputation as one of the largest and most trusted developers of supportive housing in New York City, Met Council's Builder's Luncheon rallies the top real estate leaders each year to raise money for its supportive housing projects throughout New York City. This year's event was the most successful so far, with one million dollars raised.

The money will finance Met Council's extensive supportive housing projects, which shelter the low-income elderly, formerly homeless, and men-

tally ill throughout New York City. Current projects in development include the Seaview Nurses' Residence in Staten Island, with 104 units, and Council Towers V in the Bronx with 70 units, both for low-income seniors.

Met Council is a leader and innovator in developing and operating supportive housing sites in New York City, providing more than 1,200 units of housing to underserved and sensitive populations like the formerly homeless, low-income elderly, and mentally ill. With its outstanding network of social services agencies and Jewish Community Councils, Met Council additionally provides comprehensive social services to its housing residents, strengthening its reputation as a trusted and compassionate leader in supportive housing development. ♦

AIAC, Young Israel Call For Students Studying Abroad To Vote In Presidential Election

The American Israeli Action Coalition (AIAC), an Israeli non-profit organization founded to encourage the

250,000 U.S. citizens in Israel to speak out on joint American/Israeli concerns, joined the worldwide Young Israel movement in calling on all U.S. students who plan to be in Israel during the upcoming presidential election to register to vote and apply for an absentee ballot.

"Over 7,000 young men and women from the United States will spend this coming academic year in Israel," said Shlomo Z. Mostofsky, president of the National Council of Young Israel. "It is incumbent upon them to exercise their rights as U.S. citizens to play an active role in the U.S. election by registering to vote and receiving an absentee ballot."

Harvey Schwartz, chairman of the Israel-based AIAC, added, "We would like our visiting American students to serve as an example to the more than 100,000 eligible American-Israeli voters to play a significant role in an election that will have a considerable impact on the future of Israel, the United States, and the world."

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"Establishment of Batei Din will herald & hasten the final redemption"
(see Masechet Shabbat 139-a)

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AROUND THE FIVE TOWNS

Continued from Page 59

Young Israel is planning to contact its 150 synagogues in the United States (and other congregations) to ensure that rabbis and lay leaders include the appeal to register to vote in their respective sermons and synagogue communiqués. AIAC has started a recruitment campaign to have American Israelis register online to receive absentee ballots for the November election.

AIAC is devoted to effectively recruiting the more than 250,000 expatriate American citizens in Israel in order to create a united voice that will be heard by the governments and people of the United States and Israel on issues that pertain to the continued safety and security of Israel and the Jewish People worldwide.

The National Council of Young Israel (NCYI), founded in 1912, has grown into an Orthodox movement with over 150 synagogue branches in the United States and Canada and over 60 syna-

gogue branches in Israel. NCYI is a central agency which provides religious, educational, Zionist, social, and communal programming for all Young Israel synagogues and their 25,000 affiliated families. With dynamism and dedication, NCYI continues to concentrate on the needs of its branches, K'lal Yisrael and Eretz Israel. ♦

Negative Events Increase Risk Of Breast Cancer, According To New Study

Happiness and optimism may play a role against breast cancer, while adverse life events can increase the risk of developing the disease, according to a study by Professor Ronit Peled at Ben-Gurion University of the Negev in Israel. An article on the study titled "Breast Cancer, Psychological Distress and Life Events Among Young Women," was just published in the British journal *BMC Cancer* (8:245, August 2008).

In the study, researchers questioned women about their life experiences and evaluated their levels of happi-

ness, optimism, anxiety, and depression prior to diagnosis. Researchers used this information to examine the relationship between life events, psychological distress, and breast cancer among young women.

A total of 622 women between the ages of 25 and 45 were interviewed, 255 breast-cancer patients and 367 healthy women. "The results showed a clear link between outlook and risk of breast cancer, with optimists 25 percent less likely to have developed the disease. Conversely, women who suffered two or more traumatic events had a 62 percent greater risk," Peled said. "Young women who have been exposed to a number of negative life events should be considered an 'at-risk' group for breast cancer and should be treated accordingly."

The researchers indicate that women were interviewed after their diagnosis, which may color their recall of their past emotional state somewhat negatively. However, according to Peled, "We can carefully say that expe-

riencing more than one severe and/or mild to moderate life event is a risk factor for breast cancer among young women. On the other hand, a general feeling of happiness and optimism can play a protective role."

In Israel, breast-cancer rates are among the highest in the world.

"The mechanism in which the central nervous, hormonal, and immune systems interact and how behavior and external events modulate these three systems is not fully understood," Peled stated. "The relationship between happiness and health should be examined in future studies and relevant preventative initiatives should be developed."

Ben-Gurion University of the Negev is a world-renowned institute of research and higher learning with campuses in Beer-Sheva, Sede Boqer, and Eilat in Israel's southern desert. It is a university with a conscience, where the highest academic standards are integrated with community involvement, committed to sustainable development of the Negev. Founded in 1972, this year marks American Associates, Ben-Gurion University of the Negev's 36th year of support, helping BGU develop the bold new vision for the Negev: the focus of the future of Israel. For more information, please visit www.aabgu.org. ♦

Chabad Of The Five Towns September Events

Chabad of the Five Towns invites the community to the following events. Unless otherwise noted, all events take place at 74 Maple Avenue in Cedarhurst. For more information, call 516-295-2478 or visit www.chabad5towns.com.

Club Sign-Up Party. On September 1, 5:00-7:00 p.m., come to Chabad and sign up for new and exciting youth and teen clubs for the new school year. It's an opportunity to provide your children with age-appropriate activities that promote their love for Judaism. You must be preregistered in order to participate in the program.

Hebrew School Begins. September 7, 9:30 a.m.-12:00 p.m. Be a champ! Join Chabad's Hebrew School of Champions, a most innovative Sunday school for girls and boys ages 5-13. Preregistration is required. For more, contact Rabbi Meir (ext. 19) or visit fivetownshebrewschool.com.

Women's Class with Mrs. Chaya Franklin. On September 8 at 8:30 p.m. learn about Elul, Rosh Hashanah, and Chanah.

Sofer-Scribe in Residence. On September 14, 9:30 a.m.-3:00 p.m., bring your *mezuzahs* and *tefillin* to be checked by a reputable *sofer*.

Chesed Night for children in grades 3-6. On September 15, 6:00-7:30 p.m. children in grades 3-6 can prepare for Rosh Hashanah by helping others.

Farbrengen Dinner: The 18th of Elul. On September 17, 8:00 p.m. a *farbrengen* dinner for men and women in honor of the birthdays of the Baal Shem Tov and the Baal HaTanya, with guest speaker Rabbi Yossi Jacobson will take

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AROUND THE FIVE TOWNS

Continued from Page 60

place at the Pewzner home, 23 Waverly Place in Lawrence. RSVP required.

Community Trip to the Ohel. On **September 21**, men, women, and children have the opportunity to go and pray at the resting place of the Lubavitcher Rebbe o.b.m. Preregistration is required. Meet at Chabad at 10:00 a.m.

Connection to the Source with Mrs. Leah Muller. On **September 22** at 2:00 p.m. the weekly women's class will resume session.

Women's Circle: An evening of inspiration. On **September 22**, 8:00 p.m., spend an evening together with your friends and listen to the renowned Rebbetzin Esther Twersky as she inspires you. Recipe exchange—bring along your favorite holiday recipe to share! Call Chabad for location.

High Holiday Basics with Rabbi Wolowik. On **September 24**, 8:00 p.m. learn about "Making the *Machzor* an Open Book." Your High Holidays will become more meaningful as you learn the incredible meaning and order of the prayers.

Food for the Body & Soul with Rebbetzin Rivkah Kotlarsky. On **September 24**, 10:30 a.m.-12:00 p.m. this weekly women's class will resume session. New day, same time, same inspiration. Join the group of devoted women who gather together each week to learn about the weekly Torah portion and time related events with Rebbetzin Kotlarsky.

Birthday Shabbat for children born

in the Hebrew month of Tishrei. On **September 27** after morning services, all children who have their Hebrew birthday in the month of Tishrei join together to celebrate their special day by sharing a birthday cake and receiving a special birthday gift.

Friendship Circle Holiday Program. On **September 28**, the ongoing program will continue as a respite program for children with special needs to get together for some holiday fun. Call Chabad for more information. ♦

Rabbi Marc Schneier Leads DNC Delegates In Prayer

The National Convention of the Democratic Party in Denver, Colorado, kicked off on Sunday with an interfaith gathering. Rabbi Marc Schneier, president of the Foundation of Ethnic Understanding, was among the religious leaders who led delegates in prayer. The interfaith gathering brought delegates, elected officials, local residents, musical guests, and spiritual leaders from many communities of faith together.

A group of religious leaders representing different faiths launched the event with a joint prayer. Representatives of nine different faiths shared the stage at the Denver Convention Center and discussed religion, responsibility, and solidarity. It was the first such forum held at a Democratic convention.

Schneier applauded party members for allowing religion—typically Republican territory in national politics—such a prominent place at their



(L-R): Reverend Dr. Shuan Casey, Dr. Polly Baca, Rabbi Marc Schneier, and Imam Abdur-Rahim Ali lead convention delegates, politicians, and guests in prayer at the first-ever Democratic National Convention interfaith gathering, the official kick-off of the 2008 DNC Convention.

convention. "This is quite extraordinary for the Democratic Convention to blend faith and politics to the extent that they are doing at this year's convention." ♦

Chabad's Club Sign-Up Party, September 1

This Monday, September 1, 5:00–7:00 p.m. Chabad of the Five Towns will open its doors for the Club Sign-up Party. Come and sign up for the club that suits the needs of your child(ren). Chabad of the Five Towns features clubs for toddlers, children, and teens of various backgrounds and interests.

Under the leadership of the youth

directors, Rabbi Meir and Mrs. Hadassah Geisinsky, the Five Towns youth have benefited from a selection of programs aimed at their emotional, social, intellectual, and spiritual development. Chabad of the Five Towns has witnessed exponential growth in the participation, quality, and quantity of these programs and expects that things will only get better for the 2008–2009 year. Registration is required and space is limited, so come learn more and sign up for the club of your choice.

In Chai Five, girls in grades 3-5 meet once a month on a Thursday to

Continued on Page 67

SHAARAY TEFILAH YOUTH DEPARTMENT is excited to announce

**The start up of our Youth Programming
For this year
Including**

**Shabbos Morning youth groups
Yeshiva Teen-Minyan
Beginning Parshas Shoftim September 8**

During the summer months our dedicated and talented youth staff led by our dynamic Youth Director, Rabbi Avrohom Walkin Associate Youth Director, Mrs. Chavy Gros have been hard at work expanding our already fun and torah driven youth activities.

Including

- *Shabbos morning groups for Boys & Girls
- *Shabbos afternoon activities
- *Yeshiva teen Minyan
- *Experienced leaders
- *Special Chol Hamoed Trips
- *Shesha Sidrei Mishnah Siyum
- *Teen hockey league
- *Super Sunday
- *Toddler Time
- *Sunday Night Gym Program
- Nosh Prizes Raffles**
- And much much more!**

Don't miss out - come join the fun!!!

SHAARAY TEFILAH YOUTH PROGRAM GIRLS DIVISION

Excitedly welcomes **Mrs. Devorah Lichtman**, a well known youth leader in our community, to our expanding youth department. Devorah will be leading our oldest girls group.

Many of our exceptional youth leaders will be returning. We are proud that Shaaray's Youth Department has developed a reputation as one of the leading programs in the Five Towns/Far Rockaway Community.

Youth Groups are every Shabbos
Starting Sept 6 - Parshas Shoftim
Bring your friends and join the fun.

Looking forward to greeting each of you personally!

Announcing the return of our highly successful
Super Sunday Program
For Girls

Starting November 2
Program was closed out quickly last year
Please call soon
Don't be left out!

NEW
At Shaaray Tefilah
TODDLER TIME
mom & me / Bubby & me
Certified Yoga Program
Ages 3-8 months
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FOR INFORMATION & REGISTRATION

Call Chavy Gros at
646 515 5845
or
Register directly at the Shaaray office
25 Central Avenue
516 239 2444
or email
ShaaraySuperSunday@yahoo.com

Picking Up The Pieces

Continued from Page 58

fund managers, working long hours, with young families to support. Each volunteer has a unique job to perform, which is done with such dedication. They tell us how their lives have changed and of the tremendous *chizuk* that they are getting. Each and every one of these wonderful young people is our partner. They are the reason, *b'ezras Hashem*, that we are successful.

"We are looking for people to contact us if they know of a relative, friend, or neighbor who is in need of Avigdor's Helping Hand. Everything is done with the utmost discretion and the highest level of *tzeni'us*. We are getting tremendous accolades every day. We've been guided by *da'as Torah* since the very beginning; the names of the esteemed *rabbanim* can be found on our website [Avigdor'sHelpingHand.org]."

The absence of a parent can be felt most during the happiest of occasions. Families who struggle financially often experience that pain even more acutely. The Simcha Division of AHH, established in April 2007, provides financial assistance to orphans soon to be married. To date, AHH has

made 86 weddings, providing financial assistance in the amount of \$430,000 to bring these *simchas* to fruition.

Avigdor's Helping Hand has secured a matching funds commitment, whereby all funds donated to AHH will be matched. For example, your donation of \$500 will allow AHH to provide \$1000 in financial assistance.

Annual Labor Day Barbecue

You are cordially invited to

enjoy an enjoyable evening of fine cuisine and relaxing music at the Third Annual Labor Day Barbecue for Avigdor's Helping Hand. Catered by Michael Schick, the event will *iy'H* take place at 7:00 p.m. on Monday, September 1 at the Muradi residence, 72 Muriel Drive in Lawrence. Please join AHH in their noble mission of "Rebuilding the Future ... Hand in Hand" by showing your support on this very special evening. To support

Avigdor's Helping Hand in any capacity, as well as to make reservations or obtain additional information about

this exceptional *tzedakah*, please call 347-424-4926 or visit www.avigdorshelping-hand.org. *Tizku l'mitzvos!*

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Schedule of Classes

Hip Hop for Fitness Given by Silvia
THURSDAY NIGHT
H5 5:00 - 5:45 p.m. Girls 2nd - 3rd Grade
H6 6:00 - 6:45 p.m. Girls 4th - 5th Grade
H7 7:00 - 7:45 p.m. Girls 6th - 8th Grade
H8 8:00 - 8:45 p.m. Girls High School

Sports Agility Training Program Given by Jason Bernstein
SUNDAY NIGHT
S6 6:00 - 6:45 p.m. Boys 4th - 5th Grade
S7 7:00 - 7:45 p.m. Boys 6th - 8th Grade

Breakdancing MONDAY NIGHT
K6 6:30 - 7:15 p.m. Boys Beginners

Ballet/Creative Movement Given by Hannah Bugayer
WEDNESDAY NIGHT
B4 3:30 - 4:15 p.m. Girls Kindergarten - 1st Grade

Contemporary Dance/Jazz Given by Hannah Bugayer
WEDNESDAY NIGHT
B5 4:45 - 5:30 p.m. Girls 2nd - 4th Grade

Cardio Kickboxing/Aerobics Given by Aviva Mendlowitz
WEDNESDAY NIGHT
C7 7:15 - 8:00 p.m. Girls 6th - 8th Grade "Kosher" Music
C8 8:15 - 9:00 p.m. Girls High School

Jump Rope for Fun TUESDAY NIGHT (non competitive)
J6 5:30 - 6:15 p.m. 2nd - 4th Grade
J7 6:30 - 7:15 p.m. 5th - 7th Grade

Jr Aerobics MONDAY NIGHT
R5 5:00 - 5:30 p.m. 1st - 3rd Grade
R6 5:45 - 6:15 p.m. 4th - 7th Grade

New! Girls Fitness Club Starting Nov. 1st
SATURDAY NIGHT 1hr after Shabbos
Combines Fitness, Circuit, Aerobics, Hip Hop, and lots of fun! 6th - 8th Grade

Mommy & Me Given By Elaine Farber
MONDAY
M10 10:00 - 11:00 a.m. 15 mos. - 2 yrs
WEDNESDAY
W10 10:00 - 11:00 a.m. 15 mos. - 2 yrs
Moms will have time to do the fitness circuit after the class.

Mommy & Baby Yoga Given By Shoshana Lazar
TUESDAY
Y10 10:00 - 11:00 a.m. 6 weeks - crawling

Classes are 10 Sessions beginning week of September 15th ending mid December (there will be no sessions on Thanksgiving and all Jewish holidays). Cost is \$240 or \$210 if payment and registration is received before Aug 29th

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Emergency Contact Name and Phone _____
Class # /Description _____
Parent Name _____ Parent Signature _____

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LETTERS TO THE EDITOR

Continued from Page 52

It is appealing because it requires considering no other facts, and it makes every decision seem like the only logical one. It helps a person identify who they are more easily. But if it causes someone to believe that having a girlfriend is worse than drinking or doing drugs, it must be wrong.

What does this have to do with age? Well, I wasn't always a defender of the human element of religion. When I left yeshiva after two years, my mindset was similar to Harry's and many like him. However, I learned to think differently from my subsequent life experiences. I learned it from speaking to people who have different points of view. I learned it when, as a *madrich* at a "year in Israel" yeshiva, I spoke to

numerous teenagers about their feelings about religion. I learned it from people who are truly passionate about religion, but watch TV. I learned it when I started listening to FM radio in the car because Torah Tapes usually give me a headache. I learned it from friends who feel invalidated because they can't read a Gemara on their own, yet want to be part of something better. I learned it from my students. I learned it when I started spending less time at the yeshiva and more time with my wife and daughters. I learned it from my parents (although I didn't listen)—and I suppose that Harry, and many of his "constituents," could learn it from theirs.

My advice to Harry and others is to consider other people's points of view. Speak to serious Jews who don't subscribe to your *hashkafah*. Maybe then

you won't be so derisive in discussing them. Talk to your parents about how they raised you; you may find that they did the right thing a lot more often than you think. Don't compare Shea Stadium to the Roman Coliseum; it's insulting to religious Jews who like going to baseball games. Think about whether you'd rather find your son with drugs, or with a girlfriend (it shouldn't be such a tough call). And speak to your *rebbeim*; you may be surprised about what they think.

May we all continue to develop a path in life that is appropriate for us, and further our appreciation of the paths chosen by others.

Sincerely,
Yair Daar,
Kew Gardens Hills

Choosing Achdus

Dear Editor,

As my statements of two weeks ago were grossly misinterpreted (see last week's letter by Harry Esen), I feel a need to respond.

While the individual in question may believe that worldly experience is irrelevant in his case, I would beg to differ. Anyone with worldly experience, which is *derech eretz* (since it is literally "ways of the world"), would not twist another's words, nor would ever dare to reference the unfathomable Holocaust to suit their own ends. As a grandchild of survivors, I am horrified that their pain and suffering is used so.

I would also advise him to reread the Rav Feinstein *p'sak* that he refer-

enced, as he erroneously quotes it.

Bechirah is the very basis of our faith. Every person should know their own limits. While the position of "at risk" children is most definitely lamentable, they made a choice. Albeit a bad one, but a choice nonetheless. He can't hide behind "The TV made me do it." The writer by his own admission once dabbled in drugs and alcohol. Yet many of us never indulged in self-destructive behavior. Do we all have to become "at risk" to discover his revelations?

As an individual from what would be considered a "black hat" upbringing, I was raised to believe that any form of Orthodox Jew is, of course, keeping all the *mitzvos*. Amongst Ashkenazi Jews, whether they be Modern to Chassidish, as well as the Sephardi community, they are all observant. I would like to repeat his invocation of the coming of Mashiach, but add that the *geulah* will only come through *achdus*, and *achdus* alone.

Lea Weiss

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tific experiments connected to the weekly *parashah*. In Middos Mentchen,



Rabbi Meir and Middos Mentchen work on strengthening middos while having fun.

do a special *chesed*, kindness, for the Jewish community at large, such as visiting the elderly or preparing holiday gifts for less fortunate children. The ever popular Bat Mitzvah Club returns, providing girls in grade 6 an opportunity to fully appreciate what it means to finally become a true *bat mitzvah*. Young ladies will enjoy this fun-filled club, run by the girls themselves, in which they learn and experience the joy of Judaism.

No, Chabad did not leave young men out of the programming! As part of Rabbi & The Mitzvah Men, boys in grades 5-6 accompany the rabbi to perform a hands-on *mitzvah* in a Jewish home or another Jewish setting. Little Jewish Scientists boys, grades 1-3, have a great opportunity to learn and explore while doing what they love—fun, scien-

boys in grades 3-4 meet once a month to live and learn powerful lessons on *middos* through playing *middos* games, exciting hands-on projects, and other interactive experiences! B.A.T.T. (Boys Accept Torah's Treasures!) helps older boys in grade 7 prepare for their *bar mitzvah* and beyond.

Boys and girls can share in programs such as Cheder Menachem Mendel, where children in grades K-7 can attend weekly evening classes in a European-



Chai Five girls baking goodies to distribute.

style *cheder*. The students learn basic Yiddish, Chabad Chassidus, customs, philosophy, history, and heritage in a fun, exciting, hands-on way. Finally, boys and girls ages 3-6 can “chill” at Youth Zone. On Sunday mornings at Chabad, they can come for fun, interactive activities that promote Jewish values and friendship. Each meeting features fabulous craft projects and games with special emphasis on Jewish customs and culture. Sunday Hebrew School for children ages 5-13 offers fun, interactive activities that promote

Jewish values and friendship. Each meeting features special emphasis on Jewish customs and culture.

Parents who find a widening gap between the values they try to instill, what their children learn in school, and what they want to do in the interest of “having fun,” should come see what Chabad has in store and enjoy the Labor Day BBQ. For more information, check out www.chabadfivetowns.com or call 516-295-2478 ext. 19. ❖

Continued on Page 68



Bat Mitzvah Club girls at a club meeting.



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AROUND THE FIVE TOWNS

Continued from Page 67

SawYouAtSinai/ YUConnects Shabbos Nachamu Weekend

The SawYouAtSinai/YUConnects fourth annual Shabbos Nachamu weekend drew over 300 singles and 20 matchmakers together for an activity-packed weekend at the four-star Sheraton Stamford Hotel in Stamford, Connecticut.

The event brought together Modern Orthodox *machmir* and *yeshivish*/black hat singles ages 23-39 for a weekend of interactive programming, delicious food, and stimulating *shiurim*. Rabbi Zvi Sobolofsky of Yeshiva University was scholar-in-residence for the weekend.

In one short weekend, 300

plus singles were able to meet each other through structured programming such as "Connect Four," where two men and two women got to know as much as they could about each other in 90 seconds. When time was up, the men would switch seats enabling them to meet all the women in the room in an efficient manner.

In a similar fashion, Shabbos afternoon programming included "Table for Ten," a game which allowed singles to express their thoughts—both funny and serious—and get to know more about all the singles at the weekend. Questions such as "What era in history would you most like to live in?" and "What kind of shampoo do you use?" made for a thought-

provoking and entertaining hour.

Saturday night featured an extravagant *melaveh malkah* replete with a live band, a Wii station, Scene It, and an assortment of other activities. Singles were impressed by the laid-back, comfortable atmosphere.

"The Saturday night activity was very good, and I liked that it was unstructured," said Yehuda Brum. "I always knew where to go and that it was so well-organized," Ilana Lorbert, a single at the event, said. "All the little details were great. I really liked that we had matchmaker packets so we knew who the matchmakers were." "I've never been to one before, but I had a really positive experience," Jonathan Zion, another single said.

While not hard at work arranging matches, the

matchmakers had time to enjoy themselves as well. "It was a phenomenal Shabbos. I had a great time." Goldie Frohlinger, a matchmaker for SawYouAtSinai, said.

SawYouAtSinai was created in December 2003 to satisfy the need for a more private and personalized approach to online Jewish dating. This rabbinically endorsed site uniquely combines the power of technology, the accessibility of the Internet, and the personal touch of a matchmaker to serve its 27,000 members. SawYouAtSinai has over 300 experienced matchmakers from diverse backgrounds, focusing on its members' various age ranges, religious levels, locations, and personalities. With over 600 members successfully matched, SawYouAtSinai continues to benefit Jewish singles from Jewish communities throughout the world.

YUConnects is a program sponsored by the Center for the Jewish Future and available to Yeshiva University single undergraduate alumni and students featuring activities and events designed to facilitate meeting opportunities and networking. A varied group of talented and trained "connectors" are women available to meet with members on an individual basis. The goal of this initiative is to create comfortable opportunities inviting single men and women to socialize and connect. ♦

JCC September Events

The JCC of the Greater Five Towns has a central location in Cedarhurst at 207 Grove Avenue and several satellite locations around the community. The central phone number is 516-569-6733.

Ongoing Events.

Cards and Friendship Group. Come alone or bring a friend for a fun afternoon at the JCC. Enjoy meeting new people, good conversation, and challenging games. Every Wednesday, 1:00–3:00 p.m. For further information, please call Lisa Stern (ext. 209).

Come Alive Program at Sons of Israel in Woodmere. This

Continued on Page 71



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Fish Is Here And Healthy

BY 5TJT STAFF

When Seaworld, the kosher fish store in Far Rockaway, closed down early this summer, the availability of fish in Far Rockaway became rather scarce. Fish consumers of the store next door were disappointed that they were no longer able to obtain fresh fish in such a convenient location. Kosherworld manager Mr. Alex Wurzberger took immediate and decisive action, arranging for a twice daily fish delivery from Freund's Fish in Brooklyn, and placing their products in the Kosherworld supermarket directly next to the meat aisle in the freezer toward the rear of the store.

Freund's Fish produces an extremely high quality product that is available now in the Far Rockaway/Five Towns community at Brooklyn prices. Kosherworld is the exclusive carrier of Freund's Fish in the area. The fish is delivered fresh to Kosherworld every evening and afternoon. They currently stock tilapia, breaded flounder, and fresh farm-raised salmon. Special orders are available as well.

Fish, of course, is a very healthy source of protein. According to the Harvard Men's Health Watch, omega-3 fatty acids are found in oily, dark-fleshed fish, and it is this crucial element that is the secret behind why the consumption of fish offers such genuine health benefits. Omega-3s are so

healthy because they do not convert to fat, unlike acids that are present in red meats, which do convert to fat.

Obesity is a very serious issue and one that affects the Jewish community. Especially during the *yom tov* sea-



Alex Wurzberger, manager of Kosherworld in Far Rockaway.

son, people should be careful not to overindulge. The consumption of fish is essential in maintaining good and healthy eating habits. According to an article published in the *JAMA* (by Allison DB, Fontaine KR, Manson JE, Stevens J, VanItallie TB in October 1999) entitled "Annual Deaths

Attributable to Obesity in the United States," obesity is estimated to cause an excess of 111,909 to 365,000 death per year in the United States. In other words, there is a 300 percent to 900 percent greater likelihood of dying

from obesity than dying in a car accident in the United States.

Omega-3 fatty acids are therapeutic in other ways as well. They help keep the blood in the veins and arteries from clotting excessively. They further lower the amount of fats in the bloodstream. A prime example of this is cho-

lesterol. The consumption of fish directly reduces the amount of bad cholesterol in the bloodstream.

Fish consumption also reduces the risks inherent in obesity. While fish oil is an important source of omega-3s, there are benefits to eating the fish besides its oil. Fish also contains some very important nutrients like selenium, antioxidants and protein.

The American Heart Association recommends that, to maximize health, people should eat fish that is rich in omega-3 fatty acids twice a week in order to reap its specific health benefits. The American Dietetic Association and Dietitians of Canada Women's Health and Nutrition position paper suggests that consuming two to three fish meals per week, along with a low-fat diet, would maximize a person's heart health. Although all fish are not necessarily high in omega-3s, they still can contribute important amounts of these fatty acids if they are eaten regularly.

"We are very proud of our new packaging design which ensures a consistently fresh product. Our fish is very high quality and the packaging was designed to maintain the quality and the freshness," said Tzvi Freund, manager of Freund's fresh fish department. "We look forward to serving the Far Rockaway/Five Towns community and to our new relationship with Kosherworld."

Freund's Fish is located at the corner of 43rd Street and 15th Avenue in

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AROUND THE FIVE TOWNS

Continued from Page 68

program provides an opportunity for homebound older adults to participate in social, recreational, and intellectual activities. Kosher lunch will be provided and door-to-door transportation is available on a limited basis on **Mondays and Thursdays**. For further information, please call Mary Sheffield (ext. 219) or Linda Balch (ext. 211).

Parkinson's Support Group. The purpose of this group is to bring together Parkinsonians, spouses, and their families in order to help them better understand the nature of the condition, gain confidence, and join in community activities. For further information, please contact Cathy Byrne (ext. 220).

Remember When. This program is especially designed for memory enhancement and socialization. The program runs **10:00a.m.–2:00p.m. on Tuesdays**. The cost includes a full range of therapeutic activities, morning beverage, dessert, and a kosher lunch. Round-trip, door-to-door, handicapped-accessible transportation is available on a limited basis. Registration is limited, on a first-come, first-served basis.

Traumatic Brain Injury (TBI) group at Sons of Israel in Woodmere. The goal is to offer a safe haven where clients and family members feel accepted for who they are. Takes place on **Wednesdays**. For further information, please contact Lisa Barnett (ext. 210) or Chana Pfeifer (ext. 213).

Upcoming Events.

Adults with Disabilities. Come for an incredible evening where you will learn how to make the most of what you have, with inspirational speaker Judy Talit. The event is scheduled for **Monday, September 8, 7:00-9:00p.m.** The fee is \$5. Preregistration is required. For further information, please call Chana Pfeifer (ext.213).

Arts & Leisure Classes. Beginning on **Monday, September 8**, classes will include yoga, Kosher Culinary Institute, and conversational Hebrew. For a complete list of classes visit www.fivetownsjcc.org or call Sheryl Wyszowski.

Israeli Film Night. The series will begin on **Wednesday, September 10**, at **8:00 p.m.**, at Temple Israel, 140 Central Avenue in Lawrence. The fee is \$10. The film was written and produced by Brad Rothchild, who will be present at a Q&A following the film. ♦

Young Israel Movement Completes Mishnayot In Memory Of MIA's

The National Council of Young Israel, in conjunction with CYIR: Council of Young Israel Rabbis in Israel, conducted a worldwide *siyum* on *Mishnayot* at the conclusion of the *sheloshim* (30-day mourning period) for Israeli MIA's Ehud Goldwasser and Eldad Regev. The learning of *Mishnayot* is customary during the mourning period.

The *siyum* was held on Monday, August 18 (17 Menachem Av) and was broadcast live on the Internet from the international offices of the National

Council of Young Israel. Young Israel synagogues from across the United States and Israel participated in the Torah learning campaign in memory of Ehud Goldwasser and Eldad Regev, as did the participants in the National Council of Young Israel's various summer programs—Achva West, Achva Israel, and Touray Tanach. More than 1,000 people from all over the world logged onto the Young Israel's website and signed up to learn *Mishnayot* for the *siyum*.

The *siyum* was led by Rabbi Chaim Wasserman, co-president of CYIR, rabbi emeritus of the Young Israel of Passaic-Clifton, and editor of *The Rabbi's Letter*.

As Rabbi Wasserman concluded the tractate of *Uksim*, which is the final tractate in the six books of the Mishnah, during the worldwide *siyum*, he recounted a discussion in the *Mishnah* involving honey. Rabbi Wasserman spoke about how honey is produced from bees. When a bee stings a human being, it dies shortly thereafter, said Rabbi Wasserman. Rabbi Wasserman likened a bee, which readily sacrifices its own being and essentially kills itself in order to attack its victim, to Israel's enemies who killed Ehud Goldwasser and Eldad Regev.

The final words of the Mishnah speak about G-d's desire to cloak the Jewish People in peace. In recounting the words of the Mishnah during the *siyum*, Rabbi Wasserman expressed hope that the *neshamot* of Ehud Goldwasser and Eldad Regev will be an impetus for peace for the Jewish People.

"Uniting Jews from around the world through the bond of Torah is

one of the greatest things that we as a nation could do in tribute to our fallen MIA's," said Shlomo Z. Mostofsky, president of the National Council of Young Israel. "Ehud Goldwasser and Eldad Regev died while fighting to defend the Land of Israel, and it is important that we never forget how and why they were killed. Our hope is that the learning of Torah in their honor will be a blessing for their memories and an inspiration for their families and for Jews around the globe."

To listen to Rabbi Wasserman's remarks from the *siyum*, visit www.youngisrael.org. ♦

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Top Russian General: Israel Armed, Trained Georgia Forces

Israel supplied Georgian military forces with elite training and arms, a top Russian general was quoted as saying last week, as Russia and Georgian forces exchanged prisoners of war in a goodwill gesture.

Russian Deputy Chief of General Staff Col.-Gen. Anatoly Nogovitsyn said Israel had supplied arms to Georgia, delivering weapons systems including eight types of unmanned aircraft and about 100 anti-tank mines, AFP reported. Israeli special forces also helped train Georgian military intelligence units, he said.

"In 2007, Israeli experts trained Georgian commandos in Georgia and there were plans to supply heavy weaponry, electronic weapons, tanks, and other arms at a later date, but the deal didn't work out," Israeli media quoted Nogovitsyn as saying.

Reiterating previous allegations that foreign forces assisted Georgia in its conflict with Russia, Nogovitsyn said three Arabs had been caught dressed as Georgian soldiers near the Black Sea port of Poti. "Twenty soldiers in Georgian uniform were detained near Poti. Three of them were Arabs," he said without elaborating.

The general also said Georgian military forces are not returning to their permanent bases as required under the terms of a ceasefire agreement. "Despite the fact that Mr. (Mikheil) Saakashvili has signed the six-point plan and agreed to with-

draw Georgian forces to their permanent bases, this condition has not been fulfilled," said Nogovitsyn, referring to the Georgian president.

Nogovitsyn questioned whether the political authorities in Tbilisi had full control over Georgian military forces in the field. Referring to his assertion that not all Georgian forces had

Russian pilot shot down by Georgian forces, an eyewitness said. Two Russian helicopters arrived and ambulances were on the scene. Several people were carried on stretchers. A Georgian government official said Tbilisi had handed over five Russian servicemen, including two pilots, in exchange for 15 Georgians, including

Russia rolled tanks and troops over its southern border to repel an assault by Georgia to retake Tskhinvali from pro-Moscow separatists.

NATO: Cooperation With Russia Tied To Troops Vow

Meanwhile, NATO allies warned Russia last week that the alliance's cooperation with Moscow will depend on the pullout of troops from Georgia. They insisted the tiny Caucasus nation remains on track to join NATO despite Moscow's opposition. "There can be no business as usual under present circumstances," said NATO Secretary-General Jaap de Hoop Scheffer.

The allies will not hold meetings of the NATO-Russia Council—as Russia requested a week ago—as long as Russian troops remained in Georgia, de Hoop Scheffer added. In response, Russia's Foreign Minister Sergey Lavrov criticized NATO, saying the alliance is pursuing anti-Russian policies and supporting an aggressive Georgia. (Haaretz) ♦

Russian and Georgian forces exchanged prisoners last week in a mutual gesture of goodwill.

returned to their permanent bases, he said: "Such actions...seriously complicate the general situation and impede the withdrawal process."

Russian and Georgian forces exchanged prisoners last week in a mutual gesture of goodwill, despite continued tension over Russia's promised withdrawal from positions in Georgia, the head of Georgia's National Security Council said. "The process went smoothly. It was mediated by the French ambassador," Alexander Lomaia said.

The handover included at least one

two civilians. It is not clear how many prisoners each side holds.

"We waited for Georgia's agreement to carry out the swap for 24 hours and we received it not long ago," Igor Konashenkov, a senior Russian ground force official, told the Interfax news agency in Tskhinvali, the capital of the breakaway region of South Ossetia.

Russian forces maintained positions deep inside Georgia proper, despite Moscow's vow to begin withdrawing its troops. The partial occupation followed a brief war between Russian and Georgian forces in South Ossetia, after

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Behind The Lovely Face

BY RACHEL SAPERSTEIN
NEVE DEKALIM/NITZAN

Her face is sweet. Her blond hair falls casually over her eyes and she sweeps the wisps back behind her ears. Her head is angled to the side. Her designer pantsuits appear well cut. A few bulges appear here and there but we forgive her. They've nicknamed her "Mrs. Clean."

Behind that lovely face and soft voice there lies a cruelty that only those from Gush Katif seem to remember. Her name is Tzipi Livni and she is front-runner to replace Ehud Olmert as prime minister of Israel.

I remember Tzipi Livni when she bolted from the Likud party in 2005 and joined Ariel Sharon in his hastily formed Kadima party. She became his protégé and willing partner in the crime of expelling Jews from Gush Katif. As justice minister she gave legal backing to Ariel Sharon, his son Omri, and their advisors whose single aim was to protect the Sharons from prosecution by destroying the 23 communities of Gush Katif.

Tzipi Livni, raised in a right-wing Likud family, turned her back on her heritage and began her descent into perfidy. And she was the cruelest of them all.

My book *Eviction* (Pavilion Press, 2005) is a compilation of my blogs and

includes a chapter titled "Imagery of the Holocaust." In this chapter I described the plans being developed by the Kadima party to harass the Gush

leave willingly."

"The Jews will be relocated."

"All possessions of those who oppose the expulsion will become state property."

"Children of demonstrators will be removed from their parents' homes and sent to be reeducated."

"Children of demonstrators will be removed from their parents' homes and sent to be reeducated."

Katif people. Ms. Livni was quoted from the *Jerusalem Post* of that period. These are excerpts of quotes attributed to Justice Minister Livni:

"Internment camps are being made ready for those who refuse to

"Parents will be indicted for putting their children into danger."

The internment camps for families were built deep in the Negev area. Activists who fought for Gush Katif were imprisoned there without trial.

Today the camps are used for African refugees who have entered illegally from Egypt. These primitive camps in a sweltering climate are a testament to the perversity of Tzipi Livni.

The Left, Peace Now, Amnesty International, et al., never once complained when these pronouncements were made and the camps were built. But more important than the words is the person behind them—Tzipi Livni. If these were her plans as justice minister what will be her ability to thwart justice as a ruling prime minister?

Behind the sweet, self-effacing face is a crafty woman capable of implementing her plans for the destruction of Jewish communities when and where she pleases.

She must not become prime minister. She must be punished for past atrocities and planned future atrocities against her own people. ♦

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When G-d your G-d shall broaden your borders, as He has promised you, and you will say: "I shall eat meat..."
(Devarim 12:20)

Rabbi Yishmael says: Originally, "meat of desire" (i.e., meat eaten for pleasure, as opposed to the sacred meat of the *korbanos* offered in the Sanctuary) was forbidden to them. It was only after they entered the Land of Israel that it was permitted to them.

Rabbi Akiva says: On the contrary—the verse comes to forbid them meat of an animal killed without *shechitah* (see following verse). Originally, it was permitted for them to eat meat without *shechitah*; it was only after they entered the Land of Israel that this was forbidden to them.

(Talmud, Chulin 16b-17a)

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MINCHAMAARIV

Minyanim in the 5 Towns/Far Rockaway Area

MINCHA

12:30 pm VARIES WITH MINCHA GEDOLAH
L'SHITAS HaGR'A
 @ Mesivta Chaim Shlomo (in Darchei Torah)
1:30 pm @ Mesivta of Long Beach,
 1 Fairway Road, 516-889-9650
 @ Cedarhurst Center, 445 Central Avenue
 @ Yeshiva Sh'or Yoshuv
 @ Mesivta Chaim Shlomo
1:35 pm @ Yeshiva Darchei Torah - 1214 Hayson Street
1:45 pm SUNDAY AND FRIDAY ONLY
 @ Agudah of Long Island—Rabbi Reisman
 @ Yeshiva Gedola of the 5 Towns
 @ Learning Center, 114 Spruce St., Cedarhurst
1:50 pm @ Yeshiva Mercaz HaTorah,
 505 Beach 129th St., 718-474-3064
2:00 pm @ Five Towns Judaica
 @ Mesivta of Long Beach
 @ Yeshiva of South Shore
 @ Young Israel of Woodmere (Sunday Only)
 @ Young Israel of Law./Ced. (Sunday Only)
 @ Yeshiva of Far Rockaway
 @ BRACHS
2:15 pm @ Kollel Avrechim - 1204 Channing, FR
2:45 pm @ Agudah of Long Island
 @ Yeshiva Gedola of the 5 Towns
 @ Yeshiva Zichron Aryeh (2422 Bayswater)
3:00 pm @ Priority I- 530 Central Avenue, Cedarhurst
3:15 pm @ Yeshiva Mercaz HaTorah
3:30 pm @ Cedarhurst Center, 445 Central Avenue
3:35 pm @ Yeshiva DRS
 @ Hebrew Academy of Long Beach
4:30 pm @ Yeshiva B'nai Torah
5:00 pm @ Cedarhurst Center, 445 Central Avenue
6:15 pm @ Young Israel of Woodmere

MAARIV

8:30pm @ Beish Hamedrash Harav
8:50pm @ Cong. Baais Tefilah (Edward Avenue)
9:00pm @ Yeshiva Sh'or Yoshuv
 @ Young Israel of Woodmere
 @ Young Israel of Wavecrest & Bayswater
 @ Rabbi Brown
9:15pm @ Young Israel of Lawrence/Cedarhurst
 @ Shaaray Tefilah
9:30pm @ Heichal David in Lawrence
 @ Young Israel of Woodmere
 @ Congregation SYA
 (corner of Beach 9th and Jarvis)
9:45pm @ Yeshiva Sh'or Yoshuv
 @ Yeshiva Gedola of the 5 Towns
10:00 pm @ Yeshiva B'nai Torah
 @ Agudah of Long Island
 @ Yeshiva of Far Rockaway
 @ Yeshiva Zichron Aryeh (2422 Bayswater)
 @ Yeshiva DRS
10:15 pm @ Kollel Avrechim - 1204 Channing, FR
 @ Mesivta Chaim Shlomo
10:30 pm @ Agudah of Long Island
 @ Yeshiva Gedola of the 5 Towns
11:00 pm @ Boston Beis Medrash
11:30 pm @ Boston Beis Medrash
12:00 am @ Boston Beis Medrash

To add or modify a listing,
please email: editor@5tjt.com



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A Five Towns Simcha

Photos By Ira Thomas Creations



Mira Leifer and Daniel Stokar, both of Teaneck (but of Five Towns lineage) were married at Marina Del Ray on Monday, August 25. Negin Orchestra provided the music.



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Fish

Continued from Page 70

the Boro Park section of Brooklyn. The company was opened by the Freund Family over 50 years ago and offers a wide variety of different fish. Products include white fish, Atlantic salmon steaks and fillets, carp, lemon sole, Nile perch, farm-raised salmon, fresh tuna, fresh halibut, Chilean sea bass, rainbow trout, tilapia, flounder fillets, and red snapper. Freund's fish also makes fish platters for all occasions. These platters and special orders can

be ordered on a one day notice by calling the Kosherworld supermarket.

"For Kosherworld to offer this convenience to Far Rockaway consumers is in line with the community service that they are known to have," remarked one shopper. "The manager is actively involved in Hatzolah, in a role as a liaison of the Jewish community to the local police department, and is very helpful in other community matters as well." ♦

Comments on this article may be submitted by e-mail to editor@5tjt.com.

Open, open your hand to him... (Devarim 15:8)

Rabbi Elazar would give a coin to a pauper, and only then would he pray.

(Talmud, Bava Basra 10a)

Ten powerful things were created in the world: mountains are hard, but iron cuts through them; iron is hard, but fire melts it; fire is strong, but water extinguishes it; water is strong, but clouds bear it; clouds are strong, but wind scatters them; wind is strong, but the body contains it; the body is strong, but fear breaks it; fear is potent, but wine dispels it; wine is powerful, but sleep assuages it; and stronger than all these is death. But charity delivers from death.

(Talmud, Shabbos 156b)



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A Great Concert On The Lawn

Photos By Judah S. Harris



The annual Concert On the Lawn benefiting the Heller Learning Center of Yeshiva Of South Shore took place on Tuesday, August 19, at the home of Ari and Ruthie Jungreis in Lawrence. Pictured above, clockwise from top left: Rabbi and Mrs. Binyomin Kamenetzky; Mrs. Ruth Simon and a young friend; hosts Ari and Ruthie Jungreis; and concert producer Dov Herman and family. The feature performer was singing star Michael Pruzansky. A grand time was had by all.



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