

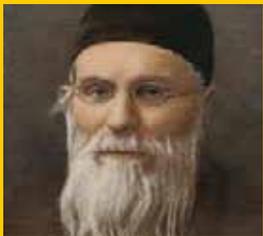
# FLATBUSH JEWISH JOURNAL

THE VOICE OF THE FLATBUSH JEWISH COMMUNITY | DISTRIBUTED TO OVER 100,000 PEOPLE IN 18,000 HOMES, SHULS & STORES

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FJJ COMMUNITY NEWS

## Shomrim Nab Shul Vandals



NY POST/MATZAV.COM

Four graffiti taggers nabbed near Marine Park Junior High School by the Shomrim patrol on Jan. 29 have been connected to an act of vandalism on a nearby shul that took place more than two months ago, police said.

Police said that members of the neighborhood watch were on patrol at 10 PM when they saw the teens writing the words "Sap" and "Ams" on the sidewalk near the corner of Avenue T and Stuart Street. Shomrim members kept an eye on the teens as they called 911 and reported the vandalism. Cops from the 61st Precinct crept up on the vandals a short time later, catching them red-handed.

Investigators later learned that one of the tags was left on Khal Bnei Torah of Marine Park in November 2010 and added the synagogue vandalism to the taggers' lists of charges, officials said.

FJJ COMMUNITY NEWS

## BROOKLYN COLLEGE BACKS OFF DECISION TO PREVENT HIRING OF ISRAEL CRITIC

PETER SCHMIDT, THECHRONICLE.COM



In the face of protests from scholars who accused it of trampling academic freedom, the administration at City University of New York's Brooklyn College abandoned on Monday a decision to block the hiring of an instructor whose work has offended some advocates of Israel.

Karen L. Gould, the college's president, and William A. Tramontano, its provost and vice president for academic affairs, signed off on the hiring of the instructor, Kristofer Petersen-Overton, soon after a unanimous vote by the political-science department to give him the job teaching a course on Middle Eastern politics.

The move came following days of mounting criticism of a decision last week by Mr. Tramontano to rescind the college's previous offer to hire Mr. Petersen-Overton, a doctoral student, to teach the class.

In explaining their earlier decision to rescind the job offer, officials of the college had argued that the hiring

CONTINUED ON PAGE 39

FJJ WORLD VIEWS

## Egypt, Again How The Country's Turmoil Resonates With A Striking Biblical Parallel

RABBI BENJAMIN BLECH, AISH.COM



The front-page stories in newspapers around the world today resonate with striking biblical parallel.

The land of the pharaohs is suddenly aflame with a movement of millions crying out for freedom from the oppression of a tyrannical regime. The same Egypt that millennia ago witnessed the rebellion of the Jews against their servitude seems to be replaying the story of the book of Exodus. Freedom is the mantra of the dissidents who want to bring to an end the despotic rule of Mubarak – just as it was the driving force behind the mission of Moses who wanted to bring about a better world for his people.

In the immortal words of Yogi Berra, it's déjà vu all over again.

Of course the reality is that contemporary events are strikingly different from the Torah story. Today's revolution doesn't have the same divine source as the one in the Bible. The leadership of the rebels isn't as uniquely motivated by spiritual values as Moses and Aaron. For all we know, the overthrow of the present regime may very well prove to bring into power a worse devil, undoing Israel's peace with Egypt for the past three

CONTINUED ON PAGE 11



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# RAV PAM ON THE PARSHA

An Exclusive Weekly Excerpt From "The Pleasant Way" By Rabbi Sholom Smith

## Parshas Terumah: Effort Creates Love

אבני שוהם ואבני מילואים  
לאפוד ולחושן (כה:)  
Shoham stones and stones for  
the settings for the Ephod and the  
Choshen (25:7).

Among the thirteen components K'lal Yisroel donated towards the construction of the Mishkan and its vessels were the precious Shoham and Miluim stones. These were donated by the nesiyim, the leaders of each tribe. The Ohr HaChaim asks that since these stones were undoubtedly more valuable than gold and silver, why does the Torah mention them after objects that were of much lesser value?

He offers three explanations, the last of which will be dealt with here: Where did the nesiyim get these extremely rare and precious jewels? The Talmud (Yoma 75b) says these precious stones fell together with the Heavenly portions of manna for the nesiyim and they later donated them to the fundraising campaign for the Mishkan.

If so, why are they mentioned last? It could be that since the stones came to them without any strenuous effort on their part, it was not considered precious to Hashem, despite the fact that they were extremely valuable. [The donations that K'lal Yisroel made came from their own personal wealth, or from the gifts received from the Egyptians before leaving Egypt, or from the booty

taken from them at the Yam Suf. The latter two were in lieu of payments that they deserved for their two-centuries long slave labor. Thus, the donating of items which had been earned through great amounts of blood, sweat and tears was highly commendable, the true expression of הלב נדיבות.

We see from this an important principle in life. When a person puts efforts and energy into something, a bond of love is created which is not easily broken. The pasuk in Vayikra (2:1) says וינפש כי תקריב קרבן מנחה לה' When a person offers a meal offering to Hashem. The Talmud Menachos (104b) notes that the word נפש is not found by other sacrifices. It explains: "Who are those that usually bring meal offerings? Poor people who cannot afford the much greater expenses of a pair of birds or goat or bull. Even though their sacrifice is a meager handful of flour with a bit of oil, it is as beloved to Hashem as if these poor people had sacrificed their very souls to Him."

The Talmud Bava Metziah (38a) states that if a person entrusts another person with home grown produce, and due to the owner's long absence it begins to rot, the custodian is obligated to hold onto the produce and not sell it.

This is true even if there will be a drastic depreciation in the

fruit's value and when the owner will return he will only be able to salvage a small portion of his produce. Why? Because אדם רוצה "אדם בקב שלו מתשעה קבים של חבירו" - a person prefers one measure of his own produce to even nine times that amount of his friend. Rashi says this is because he put effort into the growth of the produce and this creates an attachment to it.

For example, a person plants tomatoes in his home garden. For weeks he labors on the patch, weeding, fertilizing, watering and doing the many tasks necessary for the tiny seedlings to grow into fresh, luscious, juicy tomatoes. When they begin to turn red on the vine, the owner's joy is great and he waits impatiently until they ripen and are ready to eat. Then every bite of the tomato is savored. The store bought variety pales in comparison to these home-grown ones and he feels great pleasure and satisfaction. Why? Because he put effort into them and this creates a חיבת (love).

If effort can create a love for a tomato, it can certainly create a love for Torah. How does one develop a love for Torah so that it becomes his most precious possession, one for which he willingly devotes his life to acquire? By putting in effort.

CONTINUED ON PAGE 16



## ZMANIM FOR THE FLATBUSH AREA

THURS

3

7:04  
Neitz

9:36  
Latest Shema

5:15  
Shekiah

5:59  
Tzeis

כט  
שבט  
זבדיים פה

FRI  
4

7:03  
Neitz

9:36  
Latest Shema

5:17  
Shekiah

6:00  
Tzeis

ראש חודש  
אדר א'  
זבדיים פה

4:59 הדלקת נרות

שבת  
5

7:02  
Neitz

9:35  
Latest Shema

5:18  
Shekiah

6:01  
Tzeis

ראש חודש  
אדר א'  
זבדיים פה

מוצ"ש (ר"ת) 6:31

SUN  
6

7:01  
Neitz

9:35  
Latest Shema

5:19  
Shekiah

6:02  
Tzeis

אדר א'  
זבדיים פה

MON  
7

7:00  
Neitz

9:34  
Latest Shema

5:20  
Shekiah

6:03  
Tzeis

אדר א'  
זבדיים פה

TUES  
8

6:59  
Neitz

9:34  
Latest Shema

5:21  
Shekiah

6:04  
Tzeis

אדר א'  
זבדיים צ

WED  
9

6:58  
Neitz

9:33  
Latest Shema

5:23  
Shekiah

6:06  
Tzeis

אדר א'  
זבדיים צא

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Columns, articles and letters printed in the Flatbush Jewish Journal reflect the opinion of the authors only, not necessarily those of this publication. We welcome submissions to the FJJ - editor@thefjj.com. All entries will be considered for publication.

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# MESSAGE TO FLATBUSH

EMAIL TO EDITOR@THEFJJ.COM

Mordy Mehlman, *Publisher*

## Endless Winter in Flatbush

The winter we are living through is a record breaker! With the most snow in the history of Flatbush, it has been most difficult and harsh. We have spent the past few months shoveling through mountains of snow, enduring frigid temperatures, and pouring endless salt on our sidewalks. With predictions for more snow this weekend, it just seems to never end!



We have two options: to grin and bear it, just living with the winter blues and biding time till spring, or to think about a brighter, happier time soon to come. I don't mean the season, rather the month of Adar that we enter this week.

As this Shabbos is Rosh Chodesh Adar, we can definitely be happy entering this joyous month, and its famous message: "משנכנס אדר מרבין בשמחה" – "When the month of Adar enters, we increase our joy."

Surprisingly, the thought of a joyous Adar is taught by the

Gemarah in comparison to the sadness of Av:

כשם שמשנכנס אב ממעטין בשמחה כך משנכנס אדר מרבין בשמחה (תענית כט.)

"Just as when the month of Av enters, we decrease our joy, so too when the month of Adar enters, we increase our joy."

The famous question arises: What is the similarity? What comparison is there between sadness for the destruction of the Bais Hamikdash (Av), and the increase of happiness (Adar)?

Horav Nosson Wachtfogel, zt"l, Mashgiach of Lakewood answered:

In the month of Av, our task is to work on *aveilus*, to feel that we are in *galus* and far from Hashem. In the month of Adar, our task is the opposite – to work on *simcha* and feel that we are so very close to Hashem in heaven. Says the Mashgiach – someone who sits near the king has enjoyment and honor from his proximity to greatness, and he forgets his worries. This is how we are to feel in Adar.

So, as we prepare for the next storm, and dig our way out to shul, work, and school, let's remember which month we are in. We all feel closer to Hashem, and no weather forecaster can diminish our joy. Certainly not in Flatbush!

P.S. To start your Adar with *simcha*, the FJJ is proud to present our 20 page *simcha* supplement beginning on page 17.

Enjoy!

## TEHILLIM LIST

Kindly email names of cholim to info@flatbushjewishjournal.com

ר' חיים יעקב בן חסיא מרים
מחלה בת פייגא
קלונמות יחזקאל בן רבקה
אשר בן גוהר
טשון אשתר בת שרה
אברהם בן הלפון
חנה רחל בת יענטא בינה
חיים אהרן בן לאה
שלום בן חנה גיטל
שלום דוב בער בן טשראנה
שרה בת מלכה
ביילא בת ליבי
יצחק בן דבורה
פארל בת פייגא רבקה
חיים יואל בן בתשבע
לאה בת מנוכה
סופי בת אדינה יפה
שינדל בת אשתר
שמואל בן בלומה
צפורה ציפה בת דינה רחל
דוד בן שרה
יצחק מרתתיי בן פייגא צירעל
אלטר שלמה בן ביילא מלכה חיי
רות בת נינה
פריידא רבקה בת ברוכה
אביגיל שרה בת יעל חיה טובה
רעכעל טובה בת יטא ברכה
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יצחק אהרן בן מלכה
חיים יחזקאל בן מרים עלקא
חנה ברכה בת שרה לאה

## WEATHER FORECAST

**THURSDAY**  
Feb. 3  
Mostly Sunny  
31° 16°

**FRIDAY**  
Feb. 4  
Mostly Sunny  
34° 27°

**SATURDAY**  
Feb. 5  
Wintry Mix  
37° 30°

**SUNDAY**  
Feb. 6  
Mostly Sunny  
38° 29°

**MONDAY**  
Feb. 7  
Partly Cloudy  
37° 30°

**TUESDAY**  
Feb. 8  
Snow Showers  
38° 26°

**WEDNESDAY**  
Feb. 9  
Partly Cloudy  
29° 19°

## Letters to the Editor

EMAIL LETTERS TO EDITOR@THEFJJ.COM

### The Kaddish Saved Us!!!

I cannot help but realize that my father in law's neshama, Mayer ben Alter Chaim Dov and my husband's saying kaddish for him saved us from a major catastrophe on Monday Evening.

This week would have been a wonderful week for my husband and I to go away on vacation as the children have gone away with their grandparents for their mid-winter break.

However, my husband kept reiterating, "we cannot go, I have one week left to say Kaddish for my father and being that I have the amud every single day at 7:30 a.m., I don't want to give up that privilege". "No problem," I said, "I am perfectly happy staying home". At 2:15 a.m. on Monday Evening, my husband heard rushing water. Much to our dismay, a pipe burst in our home and water was shooting into the floors below.

Had we gone away, nobody would have been here to shut the water in the house and a major

flood, with catastrophic damage, would have greeted us on our arrival, as not only was it a burst pipe -- it was a HOT water pipe!!!!

The thought of that happening sends a shiver down my spine!!!! This also teaches me (and hopefully others) to shut the water supply to your house when departing on ANY vacation. In addition to this, if you own a home, please become familiar as to where your main water shut off is -- this is vital for any homeowner.

Sarah K

### Judging The Noisy Simcha

I am writing in response to the numerous reports about the simcha that took place on East 28th Street a couple of weeks ago. I was a guest at this Simcha and was a close friend of the Baal Simcha and I want to clear some of the air that has been circulating. I for one don't approve of loud music late at night. The people in charge of the music

made sure that it wasn't too loud and that it shouldn't be on too late. However, the letters that were sent to the editor of this paper were demeaning and disrespectful saying there was "little common sense needed" from the Baal Simcha. Before you judge someone and jump to conclusions about actions that you feel were not appropriate try to get to know the person especially if you say you are a neighbor. Maybe next time he has a Simcha you will be invited and see the other side and understand the whole situation.

Buddy of Baal Simcha

### Sprung Family Thanks FJJ

On behalf of our entire family, thank you for thinking of us in such a "kovodika" way. The article truly depicted the essence of our Father, Grandfather, etc.

We are forever grateful.

Shloime, Maty, and the rest of the Mishpacha

CONTINUED ON PAGE 48

**פדיון שבויים**  
PLEASE BE MISPALEL FOR THE FREEDOM OF GILAD SHALIT  
גילעד בן אביבה

**PriceTracker**  
RESEARCHED FEB. 2, 2011

**GAS**  
REGULAR UNLEADED

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Mobil CONEY-P	\$3.39
Getty CONEY N-O	\$3.39
Mobil CONEY-I	\$3.39
SunOCO CONEY-I	\$3.39
Gulf CONEY-P	\$3.39
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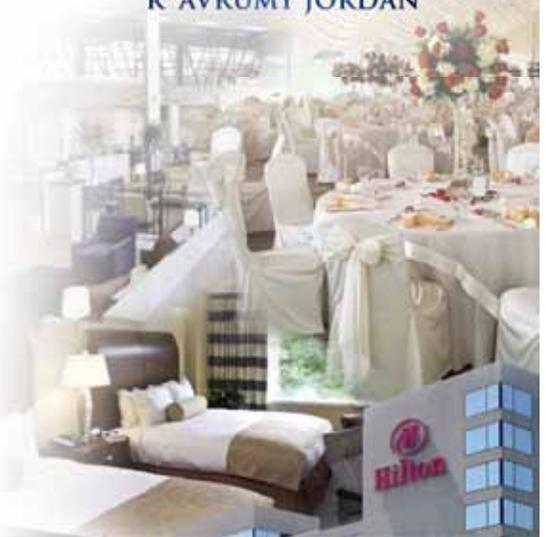
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## Coloring on Shabbos



*Tzovaya* (coloring) is one of the thirty nine *melochos* which are forbidden to be performed on *Shabbos*. The *melacha* of *tzovaya* was used in the *mishkan* to color ram's hides for the *yerios*. The *Rambam* says *tzovaya* is only forbidden *min hatorah* if it leaves a lasting effect (*miskayeim*), if the effect does not last then it is only forbidden *mid'rabbanan*. There is a discussion in the *poskim* how much time constitutes *miskayeim*. The *melacha* of *tzovaya* only applies

to things which the *derech* is to color it. "Coloring" means giving something a nicer look by adding color. Placing a colored object onto a table is not *tzovaya* because the objects were not changed.

### Makeup on Shabbos

It is an *issur d'rabbanan* to color skin on *Shabbos* in a way that the color will remain on the skin for a while. Therefore, a lady may not apply makeup to her face on *Shabbos* because doing so colors the skin. This applies to any part of her face that she normally puts makeup on, including her eyelids, etc. Even if the makeup was applied before *Shabbos*, one may not add to it on *Shabbos*. One may apply long lasting makeup before *Shabbos* even though it will still be visible on *Shabbos* morning and there is no concern of *maris ayin*. A lady may not apply nail polish to her nails on *Shabbos* as this would constitute coloring on *Shabbos*. This *din* applies even if the nail polish is clear. Similarly,

lipstick or lip gloss may not be applied on *Shabbos* because of coloring. (Lipstick may also be forbidden because of the *issur* of *m'mare'ach* (smoothing).

Some *poskim* say a powder which does not stick to the face may be applied on *Shabbos* (i.e. talcum powder), while others say it is forbidden. Many times people do not realize that other things may be put into talcum powder which would forbid its use on *Shabbos*.

There are some *poskim* who maintain that certain powders and makeup are permitted to be worn on *Shabbos* because they do not stick to or color the skin. However, this *heter* should not be relied on, because experience has shown that the difference between the makeup which is permitted and forbidden is so slight that it is almost impossible to differentiate between them.

One is permitted to pinch the cheek of a child even if doing so will cause the cheek to turn red since one does not intend to color the child's face. However, a woman may not pinch her cheeks,

since her intention would be for the color.

A lady may remove makeup from her face on *Shabbos*. Generally, a disposable tissue should be used for this purpose as will be discussed later.

### Foods that Color the Lips

It is permitted for both men and women to eat foods that may color the lips etc. on *Shabbos*. The reason is because it is not the *derech* to color lips, etc. by eating food. Some *poskim* are hesitant to allow a woman who normally wears lipstick to eat foods which color the lips since her intention may be to color her lips. It would seem that the same applies to eating red colored ices.

A food that changes color in the mouth may be eaten on *Shabbos*. Since one does not intend to color, it is considered a normal eating process.

### Coloring Disposable Napkins

There is a discussion in the *poskim* whether one should wipe his hands (or lips) which are colored from food on a garment or a disposable napkin which will go into the garbage. The consensus of

the majority of the *poskim* is that it is better to use disposable napkins which are thrown in the garbage. Today ordinary hand towels are considered like disposable napkins for this *halacha*. If there are no disposable napkins available, one may use a garment to wipe his dirty hands. In this case it is better to use a white garment than a colored one. If one has no other choice, even a colored garment may be used.

One may hold a piece of food in a napkin even if the food will color the napkin. Similarly, one may dip a cotton ball into wine to give it to a baby after a *bris milah* on *Shabbos*. Since the napkin or cotton ball will be thrown away, the act of coloring is permitted.

One who spilled a drink on the table may wipe it up even if the liquid will color other parts of the table in the process.

### Blood from a Wound

On *Shabbos*, one should try not to use a garment to stop the flow of blood from a wound; instead one should use a Band-Aid. Since the Band-aid is meant for

CONTINUED ON PAGE 42



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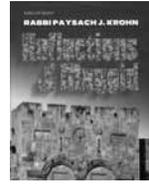
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# REFLECTIONS OF THE MAGGID

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## On Friendship

Feivel Hauptman\* of the Bensonhurst neighborhood of Brooklyn was a talmid in Mesivta Tifereth Jerusalem, on Manhattan's Lower East Side, for seven years. He became very close to the Rash Yeshivah and gadal hadar, Rabbi Moshe Feinstein (1895-1986). Feivel always consulted Reb Moshe on personal and spiritual matters, and Reb Moshe always made it a point to be attentive to his queries.

Eventually Feivel married a girl from Miami, and after two years of kollel study, they moved to Florida to join his father-in-law, Murray Wertig,\* in the family business. The Wertigs were known for their charity, and less than a year after Feivel

moved to Miami, the Wertigs agreed to host Reb Moshe at a parlor meeting to raise funds for his yeshivah.

The parlor meeting was well attended by local people and "snowbirds" from the north, who spent their winters in Florida.

The attendees were awed to be in the presence of Reb Moshe. One of the guests was Zalman Plotnick,\* an alumnus of the Telshe Yeshiva in Chicago, who had recently married and taught at a day school in Miami. Zalman loved to meet prominent Jews who came to Miami, particularly roshei yeshivah and rebbes, with whom he would share his latest chiddush (innovative Torah thought) and ask his lat-

est she'eileh (halachic question), and from whom he would seek a berachah (blessing).

At the parlor meeting, Feivel and Zalman, who had never met before, struck up a conversation. Immediately, they became friends and within days they were inseparable. They began calling each other regularly and meeting whenever possible. Soon their wives knew that if they weren't home they were probably out together, learning or discussing a business venture.

Feivel and his wife had a family that kept increasing, but Zalman and his wife were childless. This situation became in-

creasingly painful for both couples and they avoided discussing the topic.

However when Feivel would go to New York to visit Reb Moshe, Zalman would always ask that Feivel mention him and his wife to Reb Moshe, for a blessing to have children.

Twice a year Feivel made his pilgrimage to Reb Moshe, and every time he would ask for a berachah for his close friends the Plotnicks. This went on for many years, and each time Reb Moshe would assure Feivel that eventually, with Hashem's help, Zalman and his wife would have children.

Five years after the Plotnicks were married, Feivel had the opportunity to be in New York. He went to the yeshivah to daven with Reb Moshe. After Minchah, Feivel approached Reb Moshe and said, "I hope the Rosh Yeshivah won't be upset with me, and I apologize if I am speaking in a manner that is not appropriate. I come from a chassidic background and sometimes when a chassid makes a request of his rebbe he is a bit more assertive. So I was wondering if perhaps this time the Rosh Yeshivah would be so kind as to promise my friend from Miami, Zalman ben Rachel, and his wife Sarah bas Leah, that they will have children."

Reb Moshe looked at Feivel sternly and said, "For years, ever since you first came to me with their names, I have kept them in my tefillos constantly. The Ribono Shel Olam will help and they will have a child - soon!"

Feivel was astounded and overjoyed. Astounded that Reb Moshe had had the Plotnicks on his mind after all this time, and overjoyed at the confidence Reb Moshe had that there would be good news.

Ten months later, the Plotnicks had their first child - a girl.

And twenty years later, that girl became the daughter-in-law of Mr. and Mrs. Feivel Hauptman.

To this day, Zalman has no idea about his friend's "assertiveness" in speaking to Reb Moshe. But who knows? Perhaps in the merit of Feivel's genuine concern for his friend, the Hauptman and Plotnick families became united forever, as today they share the same grandchildren.

\* names have been changed.

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# Egypt, Again

CONTINUED FROM PAGE 1

decades – a peace, no matter how cold it may have been, that nonetheless ensured a measure of stability and the absence of military conflict. There's a very real danger that today's movement for change, in spite of its strong democratic slogans, will simply pave the way for turning Egypt into another extremist Islamic Iran.

But there is one very crucial connection between the story of old and contemporary events. It is rooted in the reason that we Jews have been obsessed with the story of the Exodus from Egypt for thousands of years. And now that the media and the world share our obsession with the land of the Nile and the pyramids, it is very important for us to identify exactly what it was about that experience that made it the seminal moment of Jewish history.

After all, the Jewish exodus from Egypt became immortalized even far more than by serving as source for the holiday of Passover. The Haggadah quotes the Talmud which teaches us that there is a mitzvah to remember the story of our departure twice every single day, morning and night. It is featured as a highlight memory of every Friday night Kiddush. And most strikingly of all, Egypt and the Exodus made it into the very first of the 10 Commandments:

"I am the Lord your G-d who took you out of the land of Egypt, the house of bondage."

Those are the stirring opening words of the Decalogue. They link G-d's claim to our belief and our allegiance not to any philosophical arguments or theological proofs; we are simply commanded to obey all the laws given at Sinai because we were witness to what happened in Egypt.

And the biblical commentators were perplexed by an obvious question: Wouldn't it mean much more if G-d were to identify Himself first and foremost with the words I am the Lord your G-d who created the heavens and the earth? The fact that G-d liberated us from slavery was a wonderful achievement, but even human beings have been great emancipators. However only G-d Himself can lay claim to the role of creator. Why did the first commandment choose a seemingly lesser demonstration of divine power, the Exodus over creation, as the ultimate source deserving of bringing about mankind's acceptance of monotheism?

The powerful answer of many commentators is that the G-d whom we met at Sinai wanted above all to refute the heresy that denied not His existence, but His ongoing concern. Were G-d simply to identify himself as the One Who created the heavens and the earth, we could believe there is a divine origin to the universe but no ongoing connection that would make the Almighty relevant to our lives.

The story of our deliverance from Egypt proved that history is not happenstance, that events are not meaningless.

When He told us I am the Lord your G-d who took you out of the land of Egypt, the house of bondage, G-d wanted to impress upon us the idea, as Yehudah Halevi put it, that He is a G-d of history who maintains a personal relationship with every one of us created in His image.

And because G-d is a personal G-d who continues to care about us, about the fate of the Jewish people and the ultimate future of mankind, history becomes meaningful. It is orchestrated from Above. It has a pre-ordained destiny.

The story of our deliverance from Egypt is so very crucial because it proved to us for the first time and for all time that history is not happenstance, that events are not meaningless, that hidden beneath the often inexplicable moments that alter human destiny and the fate of empires and nations is the finger of G-d writing the script of the story of mankind.

The Talmud teaches us that there are two possible ways to view the events that befall us. The first is the philosophy of "there is no justice and there is no judge." It is a heresy that adopts words like coincidence, chance or luck to explain the strange twists and turns of life, denying any link between the Creator and His creations.

The antithesis of this heresy is that history has meaning and purpose. It is not haphazard. It has a plan. It follows a divinely ordained order, decreed by G-d who continues to be involved in every aspect of the story of mankind.

And the word for "order" in Hebrew? It is "Seder."

That's why the most important ritual of Passover, commemorating the Exodus, is called Seder. Not because it emphasizes that there is an order, a Seder, to the meal, but because it summarizes the key message of our original Egypt experience.

Things happen for a reason. History follows a divinely decreed order. G-d didn't stop caring about the world after He created it. He is still deeply involved and He has a master plan for the end of days.

That's why Jews, in spite of all we've endured, remain optimistic about the future. The Egyptian experience taught us the message of the first commandment: G-d is a G-d of history who will never abandon

His people or His plan for universal messianic fulfillment.

At this juncture no one can really say with certainty what will happen in Egypt today, and how much more so tomorrow. But even in the midst of all the turmoil and confusion we Jews can remind the world of the lesson Egypt was always meant to convey to us, going all the way back to Sinai: The dramatic changes of history have a divinely understood purpose. Their order, while often incomprehensible as they unfold, represent the way G-d chooses to bring about his ultimate design for mankind's salvation.

And perhaps, just perhaps, the contemporary story of rebellion and revolution in Egypt will be the stepping stones to another holiday like Passover that will commemorate the final redemption.



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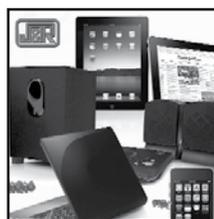
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# AN OBSERVANT EYE

Rabbi Avi Shafran

## Swearing Off the "U" Word Time to Dump a Pejorative Prefix

The word "ultra," one dictionary informs me, is Latin for "the far side." Well, there are certainly days when I feel I have wandered into a Gary Larson cartoon. But most of the time, my life, like the lives of most "Ultra-Orthodox" Jews, is pretty unremarkable,

So, isn't it time the media, which seem so often to focus on *frum* Jews, substituted another term like "*charedi*"—a nonjudgmental word denoting devotion—for the one they currently favor, which other lexicons define as "excessive," "immoderate" or "extremist"?

Okay, we do dress a little strangely by contemporary standards. Our men and boys wear hats or yarmulkes; our married women keep their hair covered (no veils, though!). Our clothing is modest in a way that tends to stand out, especially in the summer. Our men tend to favor black. But, hey, so do many chic dressers.

And we're fundamentalists too, I suppose, at least in the sense that we hold some strong fundamental beliefs: That there is a Creator with a plan for mankind; that He revealed Himself at Sinai, communicating the Torah's text and the keys to interpreting its meaning; and that ultimate reward and punishment await all human beings—although we tend to dwell less on the details of heaven and *gehennim* than on those of good and bad. (Not that all of us are always good. We may be *charedim* but we're still human.)

And yes, from the moment we wake up until we go to bed, our lives are governed (or should be) by *halacha's* directives. We *daven*, eat only kosher food, observe the laws of Shabbos and Yomtov. And I'm pretty sure if the media knew what we pay for *arba minim* and *shmurah matzos*, they might indeed consider us on the "far side."

Most reactionary of all, we tend to shun what passes for music, entertainment and popular culture these days. We even have the chutzpah to buck the contemporary assumption that witnessing thousands of enacted murders and other immorality on screens is benign.

But most *charedim* are familiar, some even conversant, with the larger society around them, not to mention technologically adept. *Charedim* are gainfully employed in high-tech fields and in the business world. Nor do we lack for doctors or lawyers, plumbers or electricians.

To be sure, many of our young men opt for *kollel* after marriage and *frum* men in the business and professional worlds devote at least part of their days to *talmud Torah*. And all of us sacrifice much in the way of financial security for

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"Any open-minded person of good will who has ever interacted with charedim knows otherwise."

---

the sake of the Torah education of our sons and daughters.

But does that affirmation of the Jewish religious heritage, that following in the footsteps of Jews over the millennia, make us "extremist"? Considering the other candidates for that word today?

It's time we began registering our agrin with public editors and ombudsmen of periodicals we come across that insist on our "Ultra-ness," and ask them to put the "U-word" out with the cat. The pejorative prefix not only unfairly marginalizes us but sends a subtle message: That way—the way of dedication to the Yiddishkeit of the ages—lies madness.

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There is, of course, that small matter of our holy war. But ours aims to vanquish only the *yetzer* that leads us to be selfish, snide and sinful. And our weapons are Torah, *tefilla* and *mussar*.

Maybe that is radical these days. But calling it the "far side" of normalcy doesn't say much for the new normal.

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Rabbi Shafran is an editor at large  
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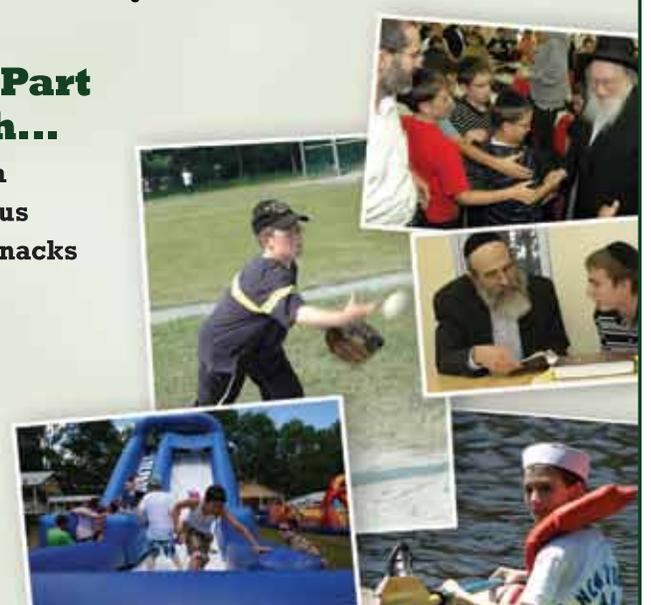
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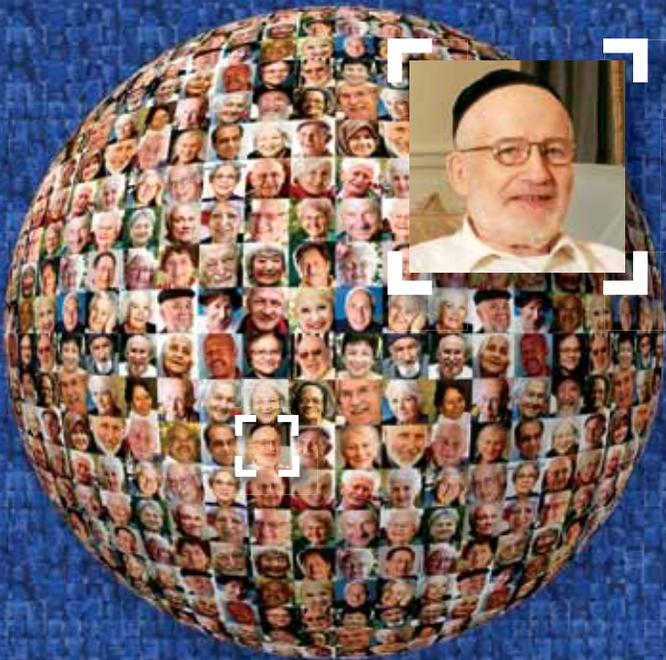
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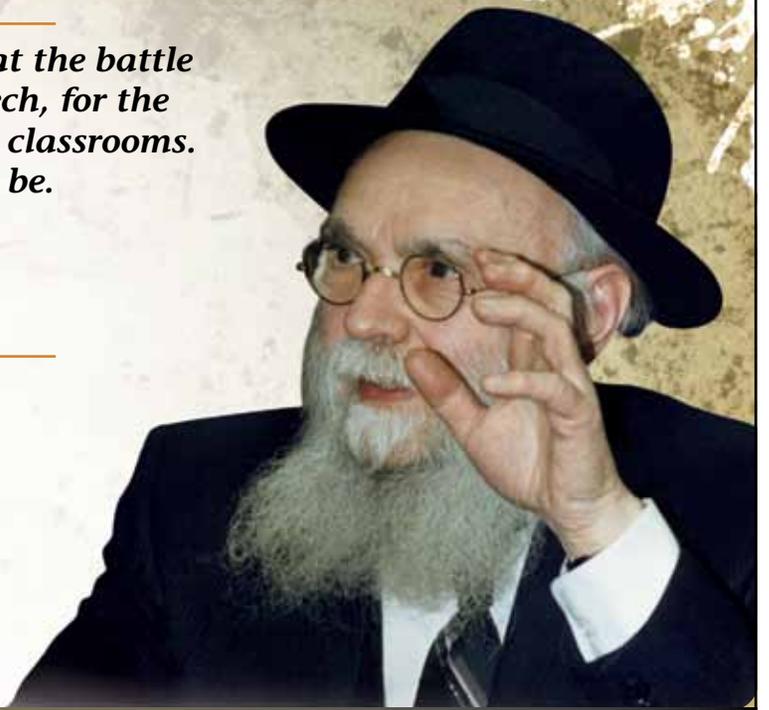
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**Rav Aharon Leib Shteinman**



*“Being that it is known to me that Shuvu is expanding greatly, with the help of Hashem, in an exceptional manner, and being that their expenses are great, I hereby suggest and ask with all my heart that people come to their assistance with a “good eye” and a generous spirit.”*

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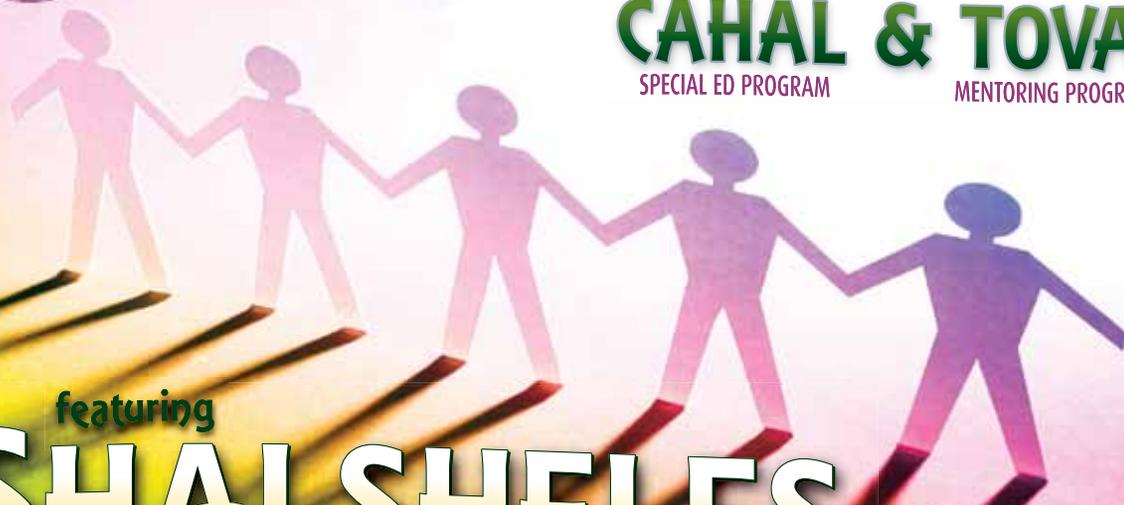
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## RAV PAM ON THE PARSHA

CONTINUED FROM PAGE 3

Ask a Yeshivah student which *mesectah* of the Talmud is his favorite? Invariably he will say that it is one that he exerted great effort to learn and understand. He *shvitzed* to comprehend his *rebbe's shiurim* and wrote them over. He studied late into the night to resolve a difficulty in a *Tosafos* or to find a solution to a contradiction in a *Rambam*. Effort creates a bond of love and the more strenuous the energies exerted, the greater that love. The attachment created by this effort is life long.

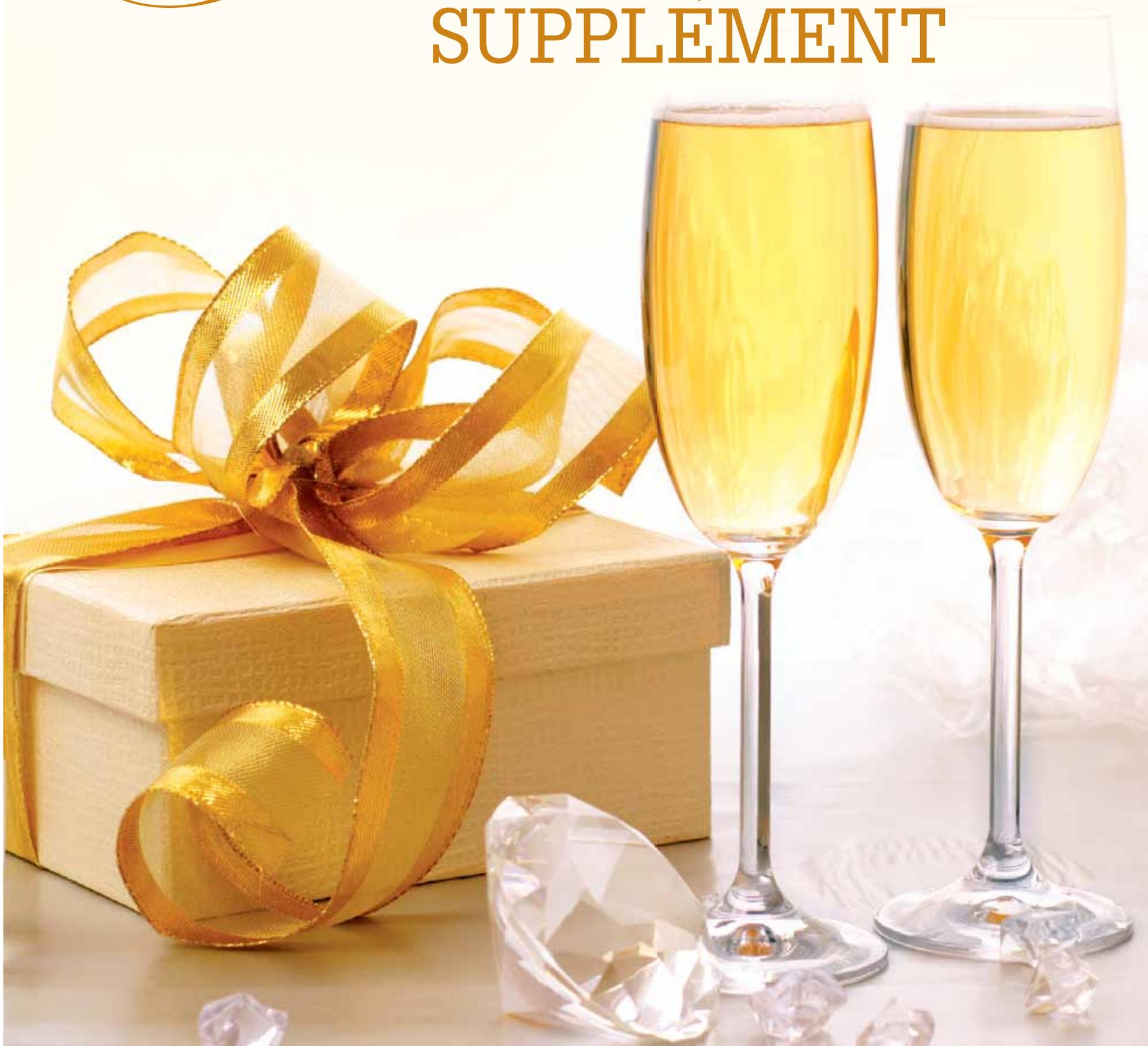
One finds a strange phenomenon in the Yeshivah world. It is not necessarily those with brilliant minds who spend years and years totally immersed in *limud haTorah*, while those of average intelligence quickly drop out and enter other fields. What occasionally happens is the very opposite. There are *bachurim* of average intelligence who struggle through their Yeshiva years but don't give up. They work hard, putting in tremendous energies. This develops within them an attachment to Torah that makes them inseparable from it. Their "lightning-quick" classmates, who due to their brilliance, never had to exert themselves to comprehend their studies, never developed this attachment and thus don't make total immersion in Torah their life's goal.

It is a fact of life that parents who have to exert great energies for one of their children due to physical, medical, or emotional problems or disabilities develop a special love for that child. This is for the same reason. When a husband and wife have to put in effort and make sacrifices to strengthen their *Shalom Bayis*, this helps to solidify their relationship. Thus, when a person is presented with one of life's many challenges, he should look at it as an opportunity to grow and to develop a special bond that is strengthened in proportion to the efforts invested.

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MUSICAL NOTES BY SHLOIME DACHS



upon the birth of their first grandchildren, and last but not least, Mazal Tov to my favorite contractor, Aron Melool & his wife Edy, upon the engagement of their daughter, Simmy to Levi Lipovenko and Leiby & Suri Schwimmer upon the birth of a new baby girl, Simi.

May we all continue to share many Simchos together. If you have any ideas for this article, feel free to email me at Shloimemusic@aol.com. Until next week, wishing you all a wonderful Shabbos.

Aryeh Kunstler is a rising star on the Jewish music scene. His debut recording "From the Depths" features some unbelievable compositions with unique and original style music to match. Guest artist, Lenny Solomon, performs on two tracks as well as his talented brother, Dani Kunstler, from the group V'Havieinu on three more tracks. He also appeared on Gershon Veroba's hit "Second Impressions", and produced a single called "Belev Echad".

Now several years later, Aryeh Kunstler is back with album number two, "Our Eyes Are On You". With his virtuoso guitar talent and a collection of well written, soulful, catchy songs, he has captivated audiences both here in the U.S. and in Israel for the past five years. Aryeh and his band have developed a reputation for their energetic live shows and their ability to entertain and captivate audiences across the broad spectrum of Jewish life. "Our Eyes On You" includes the added talent of legendary drummer and producer, Nir Z. This new collection, distributed by Sameach Music once again brings Hebrew and English lyrics together in a polished performance that blends the highest studio production levels with the depth and meaningfulness of Aryeh's heartfelt and talented songwriting and singing. So if you're looking for a new sound in Jewish music to enjoy in the car as you watch the snow melt, I urge you to get this Cd.

Mishenichnas Adar Marbim B'esimcha! Best wishes and Mazal Tov to all the Baalei Simcha who made Simchos during these past few winter weeks and historic snow storms. First, my dear friends, Mr. & Mrs. Andy "Chap A Nosh" Reisman on the occasion of the wedding of their youngest daughter Adina, to Yisroel Chafetz, son of Mr. & Mrs. Shaya Chafetz. Mr. & Mrs. Kalman Charnes upon the marriage of their son, Yehuda to Shayna Ehrman, daughter of Mr. & Mrs. "Barry Studios" Ehrman. Mr. & Mrs. Sindy Liebhardt & Mr. & Mrs. Steven Spira (Los Angeles) upon the marriage of their children, Elisha & Tova. Mr. & Mrs. Ari "Ohr Meir" & Edy Friedman upon the Bar Mitzvah of their dear son, Nachman Dovid Meir. Mr. & Mrs. Zorach & Dasi Gobioff upon the Bar Mitzvah of their son, Eli. Mr. & Mrs. Meyer Sherman upon the Bar Mitzvah of their son, Dovi. Mr. & Mrs. Shimon & Dasi Ganz upon the Bar Mitzvah of their son, Ari. Mr. & Mrs. Azie & Sarala Rosenfeld upon the Bar Mitzvah of their son, Nossi. Mr. & Mrs. Eli & Chani Lieberman upon the Bar Mitzvah of their son, Dovid. Mr. & Mrs. Sheya Silberberg & Mr. & Mrs. Mordy & Bruchie Tepler

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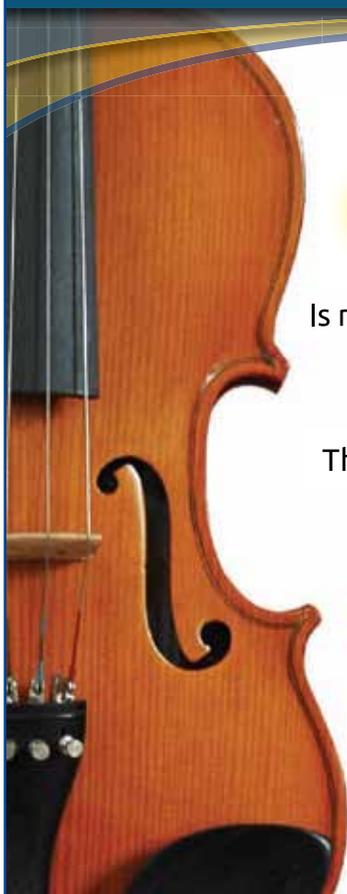
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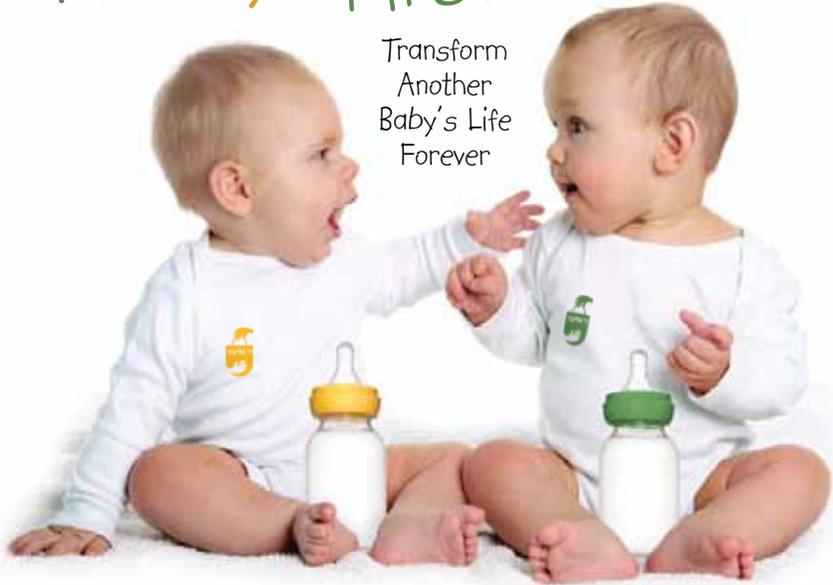
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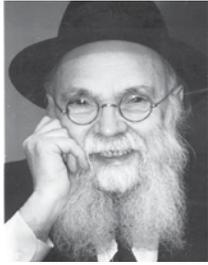
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## Sheva Brochos

Reprinted from Rav Pam on the Festivals

### The Obligation to Honor

The *kesubah* is the formal document which clearly delineates the obligations a *chassan* has to his *kallah*. In it, every Jewish husband promises his wife that "I will work, honor, feed and support you in the custom of Jewish men who work, honor, feed and support their wives faithfully." It is important to realize that, according to Jewish law, the responsibility to bring *parnasah* into the home is exclusively that of the husband, not of the wife.

In our times, we have witnessed the creation of a *kollel* movement which has expanded across the country and around the world. It has brought in its wake a tremendous burgeoning of Torah study and *mitzvah* observance. There are thousands of *yungeleit* who devote their days and nights to *limud haTorah*.

Many *kollelim* offer their members some sort of stipend, although in the vast majority of cases, the remuneration is quite minimal and does not go very far in meeting the bills of the household. There is a certain percentage of *yungeleit* who are supported by parents or in-laws, but in many *kollel* households

it is the wives themselves who willingly shoulder the burden of supporting the family by seeking employment.

This speaks volumes about the purity of spirit and love of Torah that these righteous women, "*di gebentchte Yiddishe veiblach*" (the blessed Jewish wives), have in taking upon themselves this task in addition to their responsibilities of running the home and raising the children. Nonetheless it is important to realize that this is purely *lifnim mishuras hadin*, "above and beyond the letter of the law" (Berachos 7a), even though it has become the "custom" in many circles to do this.

If so, what part of the *kesubah* obligations "to work, honor, feed and support" does the *kollel* husband still fulfill in marriage? The answer to this is, the obligation to "honor" his wife, to love and cherish her and make sure she is

always happy. If this is the only part of the *kesubah* obligations that he actively fulfills during his *kollel* years, he has a special responsibility to make sure that it is performed meticulously and in an enhanced manner, in recognition of his wife's self-sacrifice for him.

The Gemara (Yevamos 62b) obligates every husband to "honor his wife more than his own self." Rambam (Hil. Ishus 15:19) codifies this in Halachah, adding that the husband should not instill undue fear in the home, should always talk with his wife pleasantly and should not be in a sad, depressed frame of mind nor come to anger or the like.

Koheles (7:8) says that the end of the matter is good when it is good from its inception. This idea is especially important during the week of *sheva berachos*, which is a special period in the

life of the newly married couple. It is not only a time for good wishes, warm speeches and lavish meals. It is an opportunity to establish a solid foundation for a lifelong happy marriage. This can be achieved when each spouse contemplates the attributes of the other one and the sacrifices he or she makes to promote the spiritual growth of the partner, not the least of which is the wife's willingness to work to support her husband in *kollel*. This should evoke immense feelings of *hakaras hatov* and a heartfelt desire to do everything possible to make the wife happy and certainly to avoid saying or doing anything that will cause verbal or emotional pain or discomfort.

That is a *segulah* for the establishment of a true Jewish home which will become a *bayis ne'eman beYisrael*.

בס"ד

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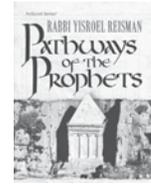
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## PATHWAYS OF THE PROPHETS

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### Shaar Hasimcha - Part 3

#### Concentrating During Ashrei

Last year, before the Yamim Noraim, I took upon myself — together with many members of our shul — to try to recite *Ashrei* three times a day with proper concentration. It is not as easy as it sounds. *Ashrei* is the most important part of *Pesukei D'Zimrah*, and the most important verse in *Ashrei* is, “*Posei'ach es yadecha, umasbia lechol chai ratzon* — You open up Your hand, and satisfy the desire of every living thing”

*Posei'ach es yadecha* is so important, that we are obligated to concentrate on these words when reciting them. If a person was daydreaming while reciting *Ashrei*, and woke up at a later point in *Pesukei D'Zimrah*, even during the last part, *Az Yashir*, he must go back. He must repeat *Posei'ach es yadecha* (with *kavannah*) and follow through to the end of *Ashrei*. (*Shulchan Aruch, Orach Chaim 51:7; Mishnah Berurah* §16).

This year I became more realistic. Our resolution for this coming year is to concentrate while reciting *Posei'ach es yadecha*, and to go back to it if we realize that we were daydreaming while reciting this verse.

I don't know if it is just my imagination, but I think I hear people reciting the verse of *Posei'ach es yadecha* out loud — and it sounds as if they are concentrating on the meaning of the words.

When I started to concentrate on these words, I started to think about their meaning. This led to the following question: Does Hashem really satisfy the desires of every living thing? I know people who desire a bigger house, a family, better health, a job ... the list goes on and on. How can we say that Hashem satisfies the desires of all beings?

I found an explanation in the *Me'am Loez to Tehillim*, quoting *Ohel Yaakov*, by the Maggid of Dubno. In keeping with his approach, let us illustrate with a parable.

A man walks into a shoe store and asks for a size-13 shoe.

“Size 13?” the salesperson asks incredulously. “Your foot is no bigger than a 10!”

But the fellow is adamant; he wants a 13. The salesperson decides that there is no point in arguing. He goes to the back and brings out a pair of shoes, size 13. They are way too big.

He goes back for a size 12, and then a size 11, and finally a size 10. Even the size 10 turns out to be too big. Size 9 fits perfectly. The customer takes the size 9.

Ask yourself: Did the salesperson satisfy this man's desire? On a superficial level, he did not. The man wanted a size 13, and he got a size 9 instead. But a sensible person understands that what he really wanted was a shoe that fits. His true desire was fulfilled.

In the world of “bluff,” he was disappointed. In the real world, he is satisfied.

*Posei'ach es yadecha, umasbia lechol chai ratzon*. There is a certain *ratzon*, a certain desire, that is the perfect size for you. It fits you just right. If Hashem gave you a certain amount of possessions, your desire should match what you have, because that is what is right for you.

When the Chofetz Chaim was a young boy, he was once playing with his friends and they decided to play, “If I were Hashem.” Each child imagined that he was God and explained how he would improve the world if he were in charge. One boy said that he would give a cow and some chickens to a poor widow with seven children. Another boy said that he would provide a home for the poor homeless fellow who slept on the street each night.

When the young Yisrael Meir had his turn, he said, “If I were Hashem, I would do everything exactly the way it is done now. If this is the way Hashem has chosen to run the world, then this is the best way for it to be.”

Hashem gives each person the amount that fits his personal *ratzon*. Don't allow your *ratzon* to be formed by a world of bluff. We must work hard to adapt our *ratzon* to the real world.

Reb Zisha M'Annapoli was a very poor man. Someone overheard him saying the blessing, “*She'asah li kol tzorki* — Who gives me all that I need,” with great fervor.

“But the Rebbe is so poor!” exclaimed the listener. “How can the Rebbe recite this blessing with such enthusiasm? Does the Rebbe really have everything he needs?”

“You don't understand,” the Rebbe responded. “Before I was born, Hashem looked at my soul and said, ‘What you need, to fulfill your potential, is poverty.’ So it seems that my *tzorech*, my need, is poverty. And that, He has given me in full measure!”

This is what *bitachon* can do for us. If we take some time to evaluate our lives properly, we can occasionally see through the mirage that the *yetzer hara* has created for us. Each of us can train himself to think, “Hashem has given me my real *ratzon*; that which I truly need. Everything

else that my *yetzer hara* convinces me to ‘need’ is phony. It is bluff.”

#### The Tough Ones

Many of life's difficulties are bluff. But not all. There are some that I would call “tough.” There are problems that are very difficult to bear; they seem too hard to overcome. There is nothing imaginary about them; they seem all too real.

We cannot possibly learn to handle all of life's tests in one sitting. If one truly wants to live with the happiness that *bitachon* brings, one must master the entire *Sha'ar HaSimchah*, or at least take the time to read the second half of it on a regular basis. If your issues are too overwhelming to be dismissed as illusions, then you may take comfort in the sixth form of *bitachon* that is listed by the *Orchos Tzaddikim*.

*Orchos Tzaddikim* writes that a person should have faith in a kind God who does not bestow reward in this fleeting, transient world. This would leave man with less merit in the World to Come.

Each individual should train himself to realize that Hashem is watching over him. Hashem cares about him, protects him, and looks after his needs.

Rav Tzaddok HaKohen of Lublin (*Tzidkas HaTzaddik* #154) writes that an integral part of the obligation to have *emunah* in Hashem is for each person to feel that God wants to have a relationship with him. “Just as one is obligated to believe in God, so, too, he must afterwards learn to believe in himself; to believe that God is involved with his life ...”

What happens when you feel that Hashem is punishing you; that He wants to make your life tough?

A long time ago, I heard a speaker quote the *Ramchal* to the effect that there is no such thing as punishment in this world. Any time we are faced with a difficulty in this world, it is really something constructive, a positive development in our lives.

I'll be honest with you. At the time, it struck me as a Chassidische thought that is meant to raise our spirits when we are down. In truth, though, *Chazal* do refer to *onshim* (punishments). There must be such a thing, right?

A while later I saw that Rav Moshe Feinstein, *zt"l*, writes the very same idea in *Darash Moshe* (Vol. 1, *V'aira*, s.v. *sham tamuah*). Rav Moshe writes in a very technical sense that Hashem does not punish just to punish. He doesn't give us a “*potch* on the hand.” Every experience in this world that causes pain or anguish is

intended to repair a person's mistakes, to perfect his actions, to make him a better person.

Last year we learned *Maseches Kiddushin* in our shul, and I came across yet another expression of this principle. The Talmud (35a) lists the areas of Torah in which men and women are different, and those in which they are the same. When it comes to punishment, states the Talmud, men and women are equal, because punishment is meant to atone for a person's sins, and both men and women need the opportunity for atonement.

Clearly, then Hashem does not punish us just for punishment's sake.

What a refreshing thought for the times when life seems to be tough!

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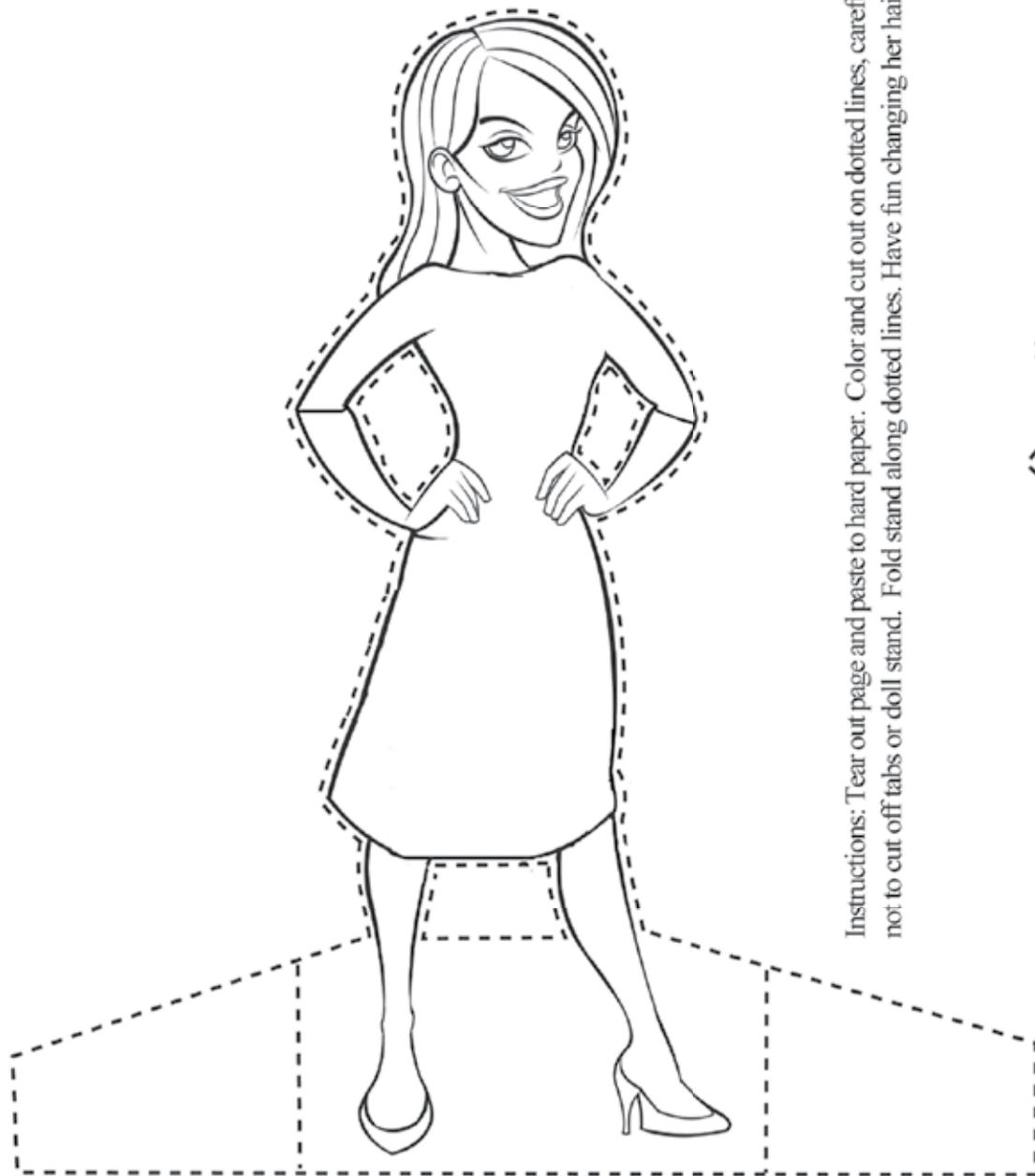
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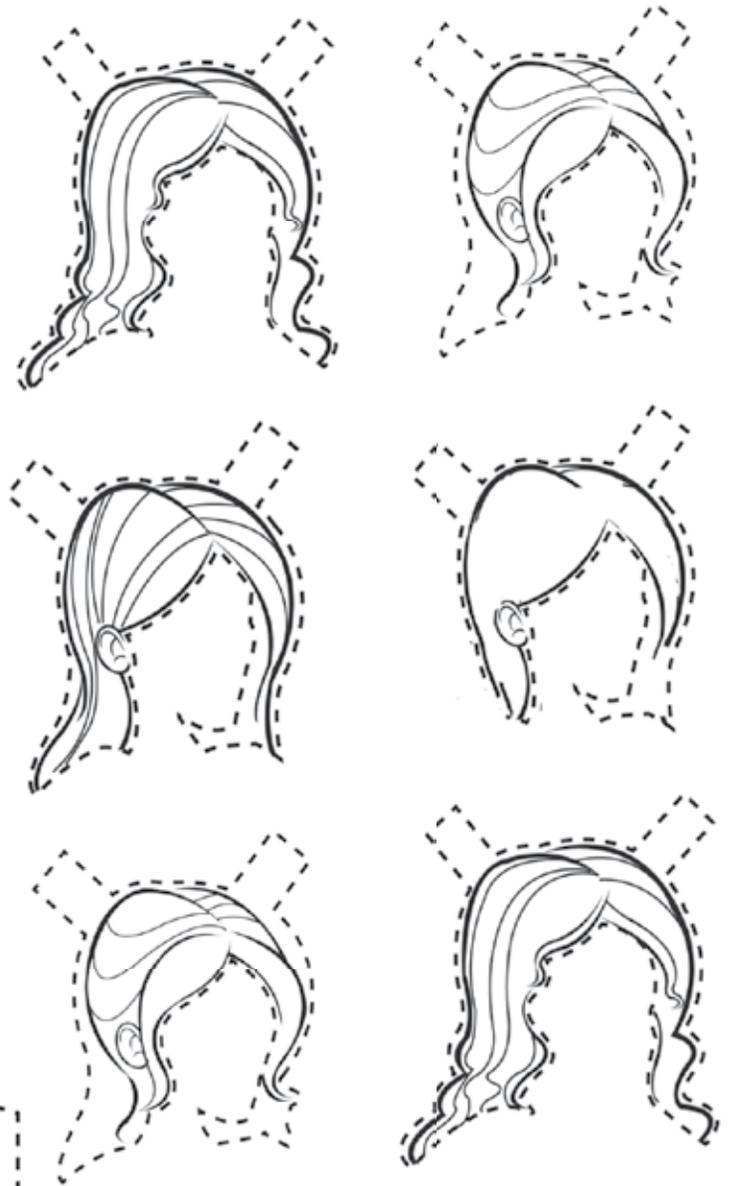
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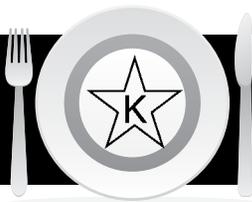
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## Kashrus



## Kurrents

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### Hotel Kashrus On The Front Lines: An Administrator's Perspective

Rabbi Mayer Kurcfeld  
Star-K Kashrus Administrator

#### Introduction

The world of hotel *kashrus* is exciting, stressful and always a challenge. Effective hotel *kashrus* demands a keen understanding of modern equipment and complex facility dynamics, along with an excellent mastery of the hotel food and beverage industry. These criteria are essential in facilitating the role of the administrator and *mashgiach* as respected members and powerful presence in the hotel kitchen. The role of the *mashgiach*, once typecast as that of an old man with a white beard sitting on a chair, has changed. Not only

does the *mashgiach* need to know that dairy and meat must be kept separate, the "new-age" *mashgiach* must relate to the kitchen and serving staff with diplomacy and grace.

When you sit down to eat at a wedding, *Bar/Bas Mitzvah*, or *bris*, how do you know that you are eating kosher? The Star-K sign is a good clue. But how do you know what goes on behind closed doors? It takes very little effort to maintain a kosher home in contrast to a hotel. How much thought do you give when pouring milk into a bowl of cereal, when you already know where the *milchig* dishes are

located? Does the average *simcha* attendee believe that *kashrus* comes as easily to the non-Jewish chef who may have prepared your meal? How does the non-Jewish purchasing agent know the difference between a reliable certification or one that may not be reliable? Does he even know how to find a *hechsher*?

#### The Start Up

To ensure a successful event, careful planning has to take place well ahead of time. There should be a meeting with the *kashrus* administrator, the food and beverage departments, as well as the caterer—if an outside kosher caterer is being

used. It is vital to have an on-site assessment of the premises to achieve a good courteous and harmonious relationship with all of the key players of the team: certification agency, hotel management, caterer and kitchen staff. Strategies have to be outlined and the menu reviewed. If the hotel kitchen has to be kosherized, processes and procedures of kosherization must be reviewed so that kosherization will be conducted in accordance with the standard of certification. There should be ample time to *kasher* the kitchen, for there is no difference between *kashering* a kitchen from *treif* to ko-

sher or from kosher to Kosher for *Pesach*. There is a famous kosherization joke, the hotel kitchen that needs a week to *kasher* for *Pesach* is done in three hours by the caterer during the year. Why? Because that's all the time allotted to the caterer. The best standard for a hotel that caters in-house is to maintain an exclusive kosher kitchen that is gated and padlocked, with the keys in the *mashgiach's* possession.

If the event is being catered by an off-site caterer, other strategies must be planned. What will be prepared at the commissary and what will be done on the

CONTINUED ON PAGE 30

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By: Savta Kops

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Of a blessed home with children who are noisy and laugh.

When you find your "zivuk," the one whom you love  
You give hodos to Hashem, Our Maker above.  
It's a love distinct from numerous others  
Such as families, friends, fathers or mothers.

Together you are prepared to do your partner's desires  
No matter how arduous the chore requires.  
You give of yourself just to see the happy smile  
And accommodate each other, which will surely be worthwhile.

At present you're upset, but appropriately with a smiling face  
You can polish each other with kindness and grace.  
You are two independent individuals uniting into one  
It's love and tranquility and how marriage is begun.

In conversation about the Al-mighty with joy and pride  
Will form your home brimful of Torah with Hashem at your side.  
His Shechina will structure every room in your home  
Which will build your palace, to relish and not roam.

Let your eyes see only the warmth with sunshine and no rain  
Make him the emphasis of your life trying not to complain.  
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## KashrusKurrents

CONTINUED FROM PAGE 28

premises? Where will the hot boxes be staged and the meals plated? How will the waiters carry out the individual portions so that the kosher event will remain separate if a non-kosher event being held at the same time? What hotel kitchen

equipment e.g. sinks, counters, cutlery and oven need to be kashered?

Other critical issues that need to be discussed prior to the event include products and ingredients. What meat and poultry *hechsherim* are ac-

ceptable and what purveyors can be used for fresh fish? Is the event *yoshon*? What bakeries provide *pas Yisroel* and *yoshon* bakery goods? Do all the oils, shortenings, margarine, liquid eggs, seasonings and canned goods that are supplied by the hotel's commissary, bear reliable kosher certification?

### The Set Up

Designing the set up for the event is of utmost importance. Where will the fish and meat be served at the smorgasbord? If there is bread at the carving table, is there a place provided for *Netilas Yadayim*? How about the bar? Are all the liquors, liqueurs and mixes approved? Will there be enough time to check all of these products before the event? Most critical of all: if a non-kosher event is going on at the same time, careful maneuvering must be mapped out so that both events will remain separate and equal. All too often, time is of the essence and important details may not be carried out in a timely manner. Good communication, understanding and preplanning are the key ingredients for success.

There is nothing worse than a misunderstanding, especially in the middle of an event. The best insurance policy to ensure that all of the plans are carried out is to have a *hashgacha* team comprised of well-trained professional *mashgichim*. The *mashgiach* is the liaison between *kashrus* and the kitchen. Today's professional *mashgiach* fills many roles and wears many hats, including that of policeman, advisor, teacher and diplomat. The *mashgiach* is the *kashrus* administrator's eyes and ears. He is the one who implements the standards of the certifying agency.

Once the standards are set, the work begins. Depending upon the number of attendees, cooking may begin three days before the function. The first day is often setup day; cooks ascertain that the kitchen is in working order and that the raw ingredients meet their specifications. The *mashgiach* checks each product; if there are any questions, the certification's home office is consulted. Often, even with a competent purchasing department, food distributors may substitute comparable products if the brands that were ordered are out of stock. Of course, those substituted items may or may not be acceptable from a *kashrus* standpoint. Because purveying may occur two or three days before the actual

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**Q:** As a fellow *shadchan* in the community I would like your opinion as to what is the appropriate *hanhaga* after a date has gone out. Do I, as the *shadchan*, have to be on the "chase" for an answer from the parties that went out? I recently had a *shidduch* that went out for the first time. The day after they went out, I was busy for hours just trying to get an answer from the boy's side. I called the home number, the cell number, the office number and no response. All the numbers that were readily accessible before the date were now silent! What are the responsibilities of all parties?

**A:** It would seem to me that once a *shidduch* is set up and the boy and girl go out, it is the responsibility, as is customary, for the boy's side to give an answer the next morning. Sometime after 9 a.m. is appreciated! *Shadchanim*, or whoever is the facilitator, would like to get on with their day. I say the boy's side answers first because that is what seems to have evolved as the norm. I must say I have wonderful girls' mothers who, irrespective of what the boy has to say, they give their answer first - how refreshing!!! Their *hanhaga* is much appreciated! I understand that an answer is not always readily available! In that event, just call the *shadchan* and say that you need more time. "Yes" is an answer, "no" is an answer, "I need more time" is an answer, "I didn't talk to my son yet" is an answer - but SILENCE AND AVOIDANCE are not answers! At the end of the day, even if you have a "yes" after that, the momentum and enthusiasm will have been affected. Also, most importantly, *shadchanim* want to take care of the *shidduch* and will spend as much time as is needed, the unnecessary time spent tracking down answers is counterproductive.

Hatzlacha, Chana

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## Chosson

- Suit
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- Tie
- Shoes
- Kittel
- Talis
- List of Kibbudim
- Wedding band
- Aufruf bags

## Kallah

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- Veil
- Headpiece
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# Real Jewish Music for a Real Jewish Simcha

I can't tell you the amount of times I get the following question. "So you play weddings too? You play fast music? I thought you only play slow kumzitz music..." Sometimes it's fun to play along and say something like "Yeah! I welcome the chosson and kallah, have my band hold candles, and we sing Od Yishoma to the tune of Ana Hashem..."

The real answer is that there is nothing I enjoy more than playing weddings. Don't get me wrong. I have tremendous enjoyment and fulfillment from the CDs I release and the concerts that I perform. But a yiddishe wedding... there's just something different about it. Being a part of the beginning of a Jewish home, and being in charge of the music, which can set the tone of the spiritual level of a wedding, is a great responsibility but even a greater privilege.

I have a general rule when it comes to marketing my wedding band. I only tell what I do, not what other bands won't do. I do my best to infuse the people at the wedding with a sense of real, emmesdik, simcha. What I mean by that is that you can have people dancing to a beat of a song, or you can have people dancing to the beat of a nigun. The two might sound the same, but oh are they different. When dancing to real, beautiful Jewish music, the entire wedding changes. Everyone is so much happier...you leave feeling like you were part of something so beautiful and holy.

You will never hear any roaring electric guitars, or aggressive rock beats. In fact, at the weddings I play, I direct the band very clearly that I don't play any "rock" or goyish- sounding music. It doesn't help me accomplish what I want to accomplish- that is to infuse the people

with a sense of k'dusha. We all know how powerful music is and how it can affect our neshomas in the most meaningful way. I am well aware of this and have it on my mind from beginning to end. No matter what type of crowd there is at the wedding, my goal stays the same - to uplift the wedding through the power of music.

The following was written from two past customers:

- "You won't find a more mentchlich performer who infuses his music with warmth, emotion and passion. With his sweet and soulful voice, he remained attuned to and very interactive with the crowd -- while customizing the evening to meet our detailed preferences. We had a fairly high-end affair (last wedding for us!), and Eitan was a big hit all around. He took care of everything, from the string quartet to the 8-piece band..."

- "Having Eitan play at our wedding added so much to the atmosphere and ruach that was present...Our chuppah was so beautiful and uplifting and it was Eitan's sweet voice and niggunim that made it what it was. When planning our wedding, choosing an appropriate band was a top priority and Eitan and his band lived up to all of our expectations. We would recommend him to anyone looking for a sound that is sincere and soulful yet upbeat and fun. Thanks Eitan..."

If you take a moment and visit my website, [www.eitankatz.com/simcha](http://www.eitankatz.com/simcha), you will be able to listen and view the different audio and video clips I have uploaded. You'll hear that the selections of songs I choose, especially during the dancing, are not ones which are known to be loud, rocky, and aggressive, but rather ones which are sweet, lively and tasteful. You'll also be able to read more testimonials from past customers.

Looking forward to speaking with you soon, Eitan

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## KashrusKurrents

CONTINUED FROM PAGE 30

function, there may still be time to re-order or even go to the store.

### The Prep Up

Preparation now gets underway, transforming raw ingredients into culinary masterpieces. Salads, garnishes and side dishes which consist of a vast array of leafy and green vegetables must be inspected for *toloyim*. It is the *mashgiach's* duty to make sure that all vegetables are insect-free; a tedious, time consuming and challenging job. Due to time constraints and various issues requiring the *mashgiach's* attention, all leafy vegetables, including broccoli and asparagus, must be checked the day before the event.

Other duties include making sure that fresh eggs are checked for bloodspots. If some dishes are prepared and stored until a later time, the *mashgiach* must make sure that everything is sealed and locked in a refrigerator, and that the keys are safely kept in his possession. Knives and other utensils that were *kasher*ed should be kept separate and apart from the rest of the non-kosher equipment. Burners, grills, ovens and steamers must be turned on by the *mashgiach* to avoid problems of *bishul akum*; he must constantly check that no burners have been inadvertently closed. Meat and poultry should be inspected for proper *simanim* to avoid problems of *bosor shenisalem min hoayin*. If fish is on the menu, did the fish arrive with its skin intact? If the fish is filleted off the premises, did it arrive properly doubled sealed? Furthermore, fish must be prepared using separate utensils to avoid the intermingling of fish and meat. More importantly, if fish is to be substituted for meat as the main course, are the side dishes suitable for this change? If the side dishes are *pareve* and seasoned or cooked with meat ingredients, they may not be served with fish.

As the cooking preparation comes to a close, last minute deliveries have to be checked by the *mashgiach*. Are the delivered bakery goods *pas Yisroel* or *yoshon*, and are they properly marked? All too often, the bakery delivers items in unmarked boxes. As the chafing dishes are set out for the smorgasbord, have the sternos been lit by the *mashgiach*? Have the fish platters been properly marked? Has the bar been double checked for any last minute changes? Has the *mashgiach's* system of checks and balances been put into motion to ensure that the correct dishes are being brought to the reception area? Are there washing stations? Did the *mashgiach* place supervision cards on the tables indicating that the event is being supervised by a reliable *hashgacha*?

### The Mess Up

Much care must be taken to avoid the recurrence of the following scenario. A hotel was hosting multiple events simultaneously. A waiter from a kosher event was winding his way through the hotel's labyrinthine hallways

while carrying a tray of kosher turkey sandwiches. He was met by the head waiter of a non-kosher event, who felt the sandwiches were too bare and proceeded to dress them up with slices of Swiss cheese! The *mashgiach* caught these sandwiches before they were served, and a potential crisis was averted.

And how can there be a *simcha* without wine to make a *l'chaim*? What about the great challenges to the *kashrus* supervisor when the *ba'al simcha* insists on serving non-*mevushal* wine and hiring non-*Shomer Shabbos* bartenders? The *ba'al simcha* did not take into account that during the dancing at the *chasuna*, the waiters come back to the table. They straighten the napkins, dinnerware and wine goblets—and disqualify all of the wine on the table, unbeknownst to the guests. For this reason, it is the Star-K policy to serve only *mevushal* wines at all events.

All too often, the *mashgiach* plays the role of diplomat, both in and out of the kitchen. If the *hashgacha* standard forbids bringing outside food or beverages into the event or *simcha*, it is the *mashgiach's* uncomfortable task of informing the *ba'al simcha*. For example, he cannot serve that particular expensive scotch for a *l'chaim*; the *ba'al simcha* must remove boxed candy gifts from the table; and a guest cannot feed her baby yogurt at the dinner table or use his/her own sweetener. Mix-ups and accidents do occur in the kitchen, even with the best of intentions. In the heat of the event, deadlines are tight and nerves are worn thin. The *mashgiach* must step up to the plate to prevent the serving of dairy mashed potatoes, non-certified french fries or non-*Pesachdik* stuffed cabbage mixed into the Passover order of stuffed cabbage, whose packaging looks exactly like their *Pesachdik* stuffed cabbage counterparts!

### The Clean Up

After a successful event, the *mashgiach's* job doesn't end with the completion of *bentching*. Chinaware, silverware, pots/pans and trays must be washed, dried, boxed and placed safely behind the padlocked gate. If the event is being catered by an outside caterer, the equipment, hot boxes, dishes and leftovers have to be loaded onto trucks – locked and sealed by the weary *mashgiach*. These items then make their way back to the commissary where they are dealt with the next day under the watchful eye of – you guessed it – the dedicated *mashgiach*.

Hotel *kashrus* is quite a challenge, but with careful planning and a well developed harmonious relationship with the hotel staff, most problems can be avoided or amicably resolved. In the end, the *mashgiach* will succeed if he has the staff's cooperation, trust and respect. The hotel will be satisfied and the client will be provided with a truly uncompromising quality kosher event.

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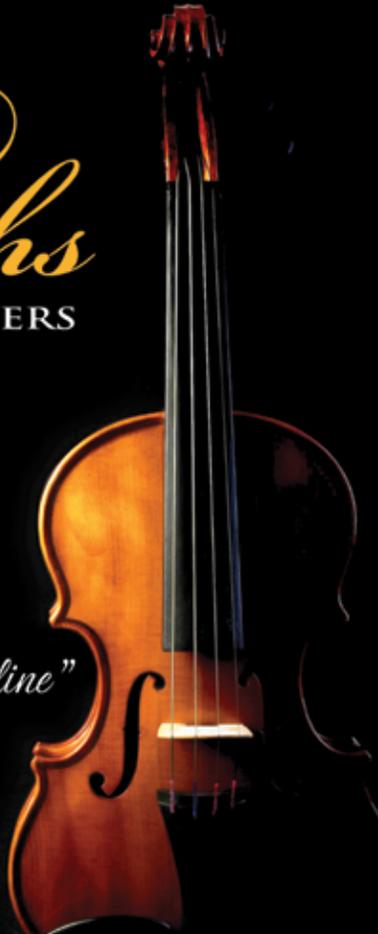
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## Brooklyn College Re-Hires Professor Fired Over His Views On Israel

CONTINUED FROM PAGE 1

decision had not gone through proper channels and that, as a fourth-semester graduate student, Mr. Petersen-Overton was unqualified to teach the master's-level class.

Mr. Petersen-Overton, however, accused the college of caving in to opposition to the appointment from people who viewed his work as slanted against Israel. And the leadership of CUNY's faculty union, the Professional Staff Congress, had issued a statement that accused the college of bowing to political interference and argued that CUNY routinely hires doctoral students to teach courses at the same level as the one Mr. Petersen-Overton had been asked to teach.

As of Monday evening, more than 1,700 people were listed as having signed an online petition that denounced the college's decision not to hire Mr. Petersen-Overton as "a clear violation of academic freedom."

Mr. Petersen-Overton and many of his supporters pointed out that the provost's decision to rescind the job offer had come hours after Dov Hikind, a Democratic state assemblyman from Brooklyn, sent President Gould and CUNY's chancellor, Matthew Goldstein, a letter challenging the appointment of Mr. Petersen-Overton and accusing the doctoral student of showing bias against Israel and support for terrorism in his writings and the course syllabus.

Among Mr. Petersen-Overton's works is an unpublished paper titled, "Inventing the Martyr: Martyrdom as Palestinian National Signifier." Although his writings have criticized Israeli policy, many scholars in his field dispute the idea he has a strong bias, calling his views fairly mainstream.

### Department's Unanimous Choice

The administration's decision to allow the hiring of Mr. Petersen-Overton after all came after the college's political-science department voted unanimously to recommend that he get the job and the department's appointments committee unanimously voted to make the job offer

official, thereby appearing to head off any concerns about whether the appointment had gone through proper channels.

President Gould issued a statement in which she denied that outside influences had played any role in the original decision to rescind the job offer, and argued that the debate over the college's actions had "been fueled at times by inflammatory rhetoric and mischaracterization of the facts."

"Brooklyn College continues to have a strong commitment to academic freedom," she said. "As one of the most diverse campuses in the United States, we value civil discourse on even the most difficult topics."

Sally Avery Bermanzohn, the political-science department's chair, said on Monday that she was "thrilled" with the college's decision to hire Mr. Petersen-Overton. "This is a scholar who has done important work, that we feel has a lot to teach our students," she said. "We are happy to have him on board as part of our adjunct faculty, and we feel confident that this is going to be a great course."

Corey Robin, an associate professor of political science at Brooklyn College and the CUNY Graduate Center, said that "the administration, I think, understands very clearly the principles and issues that were at stake."

But Mark LeVine, a professor of Middle Eastern history at the University of California at Irvine and a supporter of Mr. Petersen-Overton, argued that the college's earlier decision not to hire the doctoral student might have done lasting damage, by leaving others in academe reluctant to make appointments that could generate controversy.

"We need to prevent this from happening again," he said. "Who knows how many department chairs, or departments, when they think about hiring adjuncts, are going to have this kind of fight in the back of their mind?"

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## The Clueless Cook

I was browsing through the cooking section of my local Barnes and Noble a few days ago when I got stricken with guilt: the Jewish kind, literally. As I eagerly selected a variety of cook books on Italian food and fresh, healthy food, I noticed a quiet cook book on the shelf labeled “Jewish Home Cooking”. As soon as I eyed the huge, oily latkes on the cover I felt ashamed. Here I was scooping up every exotic and, let’s be blunt, “goyish” book I could find, all the while ignoring my Jewish culinary heritage chock full of liver, pickles, borsht and mandelbrodt. While I do love a fluffy kneidel and enjoy my mother’s tzimmes immensely, my own cooking style is much more modern and health conscience. I’m a traitor to my people, I thought dramatically.

Or am I? I began reading and discovered that according to the author, the famous foodie Arthur Schwartz, there is no such thing as authentic Jewish food. Jewish



### Spinach Kugel

- 1 (16 oz.) package chopped spinach, drained well
- 3 tablespoons margarine
- 2 tablespoons flour
- ½ teaspoon salt
- ¼ teaspoon pepper
- ½ cup pureed broccoli soup (I use the Imagine brand) or non-dairy creamer
- 3 eggs, well-beaten
- 1 tomato (optional)

Preheat oven to 350 degrees. Sauté spinach in 2 tablespoons margarine until there is NO liquid left. Whisk in flour, salt and pepper. Slowly whisk in broccoli soup or non-dairy creamer and cook until thickened – 2 to 4 minutes. Remove from heat and add remaining 1 tablespoon margarine and eggs. Pour into greased 9 x 9-inch pan.

For some extra pizzazz, you can slice the tomato and lay the slices on top of the kugel. Bake for about 40 minutes.

food, he writes, is merely a kosher reflection of our host culture’s cooking style.

I thought about it and it immediately made sense. After all, Persian Jews cook like Persians, Moroccan Jews like Moroccans, German Jews like Germans, and Polish Jews like Poles. Living in the diaspora, we adopted and adapted the foods around us. Although some may elevate potato kugel to be synonymous with Shabbos, the only reason that Ashkenzai Jews dutifully prepare that dish over a butternut squash soufflé is because potatoes (as I can ruefully attest from my trips to Russia) are ridiculously plentiful in Eastern Europe. There is nothing particularly spiritual or Jewish about a potato.

Other foods that are now considered “Jewish” were merely the products of hard economic times. Gefilte fish, for example, was invented because poverty demanded that they stretch every bit of food they had. This necessity prompted them to mix their fish with cheaper ingredients such as flour and onions. Now that we can afford whole fillets of meaty, nutritious salmon, do we still have to make our ancestors’ foods of scarcity?

I ponder these thoughts as they raise fascinating questions of Jewish identity and cultural allegiance. As a frum woman my relationship to Yiddishkeit goes much deeper than chicken soup and brisket. So is it so bad if I prefer a panini with pesto and mozzarella over lox and bagels?

I’d love to hear your ideas on this topic. How important is it to hang on to the often fatty and highly caloric foods of our past? Do you think there is such a thing as authentic Jewish food? How much do you incorporate your Jewish culture’s traditional foods into your cooking? And, most importantly, do you ever feel that nagging Jewish guilty when you don’t?

### A Few of My Favorite things... (make them one of yours too)

Non-kosher recipes and food writers are always mentioning sausage in a way that makes them sound absolutely, mouth-wateringly delicious. I was in the mood of some this week and remembered hearing something about a new brand of kosher sausages. While in Shoprite, I checked the kosher frozen food section and to my utter delight, I found that they stocked a bunch of flavors of the new kosher sausages from California: Neshama sausages. I was absolutely thrilled!

You see, I’m a hot dog girl. Give me a frank in a bun with a happy heaping of sauerkraut, ketchup, and mustard and I’m as satisfied as they get. The nitrates and preservatives in these yummy foods, however, make me rather nervous and I’ve been trying to stay away lately. Neshama sausages, on the other hand, are free of ni-



trates and artificial preservatives. They’re also organic if you’re into that stuff. One sausage contains a whopping 17 grams of protein (a single hot dog has 6) so it’s a great way to add a new, unique dish to dinner. They also pack a whole lot more flavor and spices than a traditional hot dog.

The Neshama brand comes in a large variety of flavors with a few of them being Spicy Italian, Moroccan, Southwest, and Country apple. Standing in the grocery aisle, I wanted to buy every kind they had, but after much deliberation I went with the Southwest style. When I got home, I sliced about half a box of mushrooms and added a can of diced tomatoes (I didn’t have a can of crushed, they would’ve worked better) and some tomato sauce.

Letting all the flavors meld, I then added two sliced sausages and poured in salt and a generous amount of ground black pepper and red pepper flakes (I was in a spicy mood). Then I added two cubes of frozen cilantro and let the cute little sausage coins cook through, which took about eight minutes. After turning the fire off, I squeezed in about half a tablespoon of lemon juice to brighten the flavors. I then served a heaping spoonful of my tomato, sausage mixture onto a mound of spaghetti set on each plate, and an absolutely marvelous, hearty and tasty dinner was served.

You can find more recipes (with exact amounts for the sticklers out there) on their website ([http://www.neshama.us/neshama\\_300\\_recipes.php](http://www.neshama.us/neshama_300_recipes.php)). The sausage, peppers, and onion recipe looks super easy and full of flavor. I still have two sausages sitting in my freezer, so that will be my school-night-quickly-thrown-together dinner.

### The Helpless Husband...

As I hope you remember, we spoke about different cooking methods last week. We discussed the two methods of heat used to prepare foods: dry heat and moist heat. Let’s go into detail as to how these different methods are used and for which types of foods.

#### Dry Heat:

Baking: a method involving cooking in an oven at a constant temperature (usually 350) with indirect heat. Desserts and breads are usually baked.

Grilling: a method that involves high temperature, direct heat such as an outdoor grill, and is often used to cook meat quickly. It may yield grill marks.

Broiling: a cooking method that may be one of the settings in your oven and cooks food quickly with a strong, direct, overhead heat. This method is good for small cuts of meat such as a steak.

Roasting: a method that exposes the food to an indirect heat for a long period of time and is often used when cooking large pieces of meat or poultry.

#### Moist Heat:

Frying: to cook food in a thin layer of oil (usually done in a pan over the stove). It is a fast way to cook and often yields a crunchy exterior. Foods like pancakes, buffalo wings and chicken cutlets are often fried.

Deep frying: to cook by submerging the entire food in oil. Doughnuts, french fries, and potato chips are prepared this way.

Boiling: to cook food in a liquid (usually water or stock) that is brought to a boil. Pasta, potatoes, and rice are usually boiled.

### Shabbos Recipe... (and a healthy one too!)

Frozen chopped spinach is definitely my healthy-food-of-the-moment. Because I always have some stashed in the freezer, I’ve started adding it to everything I eat: scrambled eggs, soups, and pasta just to name a few. I wish I could make this Spinach Kugel for Shabbos, but my husband (who doesn’t like spinach) has been excellent about eating the small amounts I sneak into foods lately and I don’t want to push my luck. I have tried it before, however, and it is most delicious. If you do make it, save me a slice!

### Cooking Terminology... (cook book lingo)

Reduce: to intensify flavor and lower volume of a liquid by boiling it rapidly.

Ex: Once the stock has been reduced in the pan, you may add some flour to create a gravy.

For comments, suggestions, and weekly email: [cookingkallah@gmail.com](mailto:cookingkallah@gmail.com).

## Survey Says: “Dips Are In” – Part II

ROCHELLE ROTHMAN

We know adding heart healthy ingredients is important, so here are some more information for your collection. This will enhance your ability to make wise food choices in the future.

Add all these tips into my DVD recipe organizer, under the TAG *Healthy EATING Tips*, and you will always be able to look these up with just a click of your computer mouse! Check out [www.facebook.com/greatrecipeorganizer](http://www.facebook.com/greatrecipeorganizer) to order your copy today or call me at 718-258-0415 for information.

Eating Avocado is a wonderful healthy fat, although some people will not give it a try. Avocados are a great source of heart-healthy MUFA, short for monounsaturated fatty acids. They contain more of the cholesterol-smashing beta-sitosterol than any other fruit. When made into a dip that is delicious, it can be so life changing! **Eating Tip:** Mash ¼ cup Hass avocado with lime juice, salt and pepper and serve with baked chips or raw vegetables. I love it spread on a whole wheat sesame seed flat bread, accompanied by a big fresh green salad with lo-cal dressing.

I am not a nutritionist, but I have learned so much through my travels and contacts with professionals. I'd like to share some of my findings with you, so you can all benefit from what I have learned.

Stock your fridge and pantry with these blood sugar-friendly staples that have been called “Diabetes Power foods”: Beans, dairy, salmon, tuna, barley, oats, berries, dates, greens, lentils, flaxseed, walnuts. The runner-ups are peanut butter and dark chocolate.

Having a fully stocked pantry will save you time, space and waste, when you have all your dry staples stored in our Modular Mates containers from Tupperware. We are in the last 8 days of a **HUGE 40% OFF SALE**. Don't miss it! Call me ASAP to help you organize and de-clutter your “chaos”!

Many people in the U.S. population, are *borderline* diabetics and do not even know it!

The MUFAs and vitamin E in almonds work together to cut chole-

sterol. Almonds are also a great source of vegetable protein and fiber.

**Eating Tip:** Sprinkle 2 tablespoons of almonds over low-fat unsweetened yogurt and berries for an energizing morning meal.

I found a great Almond-Crusted Chicken recipe that is SO easy to prepare for one or ten! Check it out at the end of this article!

### Dark or Semi-Sweet Chocolate

Chocolate or, more specifically, cocoa powder made from ground, defatted cocoa beans, contains compounds that have the potential to protect against heart disease, stroke, cancer, and diabetes.

**Eating Tip:** Melt ¼ cup of dark or semi-sweet chocolate. Drizzle over fresh strawberries for a belly-flattening dessert.

Flaxseed oil is the best plant source of omega-3 fatty acids and helps reduce systemic inflammation, which researchers believe may lead to heart disease, cancer and Alzheimer's disease.

**Eating Tip:** Stir 1 tablespoon into a smoothie as a healthy afternoon snack. I add some into my Banana-Strawberry-Blueberry Smoothie to give it a more healthy boost.

Adding nuts and seeds to your diet can yield heart-health benefits. Macadamia nuts also contain fiber to help with digestion.

**Eating Tip:** Crush 2 tablespoons macadamia nuts. Dip one 3-ounce portion of chicken breast or 4 ounce piece of fish in low-fat milk, (or soy milk for chicken), then press nuts to adhere. Bake at 350 degrees F for 10-20 minutes or until done.

### Natural Peanut Butter

A serving of peanut butter contains the antioxidant vitamin E, bone-building magnesium, muscle-friendly potassium, and immunity-boosting vitamin B6.

**Eating Tip:** Toss a half-cup of whole grain noodles with 3 oz cooked fish, minced scallions, and ¼ cup sliced red bell pepper. Dress with a mixture of 2 tbsp peanut butter, 2 tbsp warm water and a pinch of crushed red pepper flakes.

Olive oil is the best all around for cooking and salads because it contains mostly MUFA, which low-



ers “bad” LDL cholesterol without affecting “good” HDL cholesterol. The greener the oil, the more antioxidants, so go for extra-virgin.

**Eating Tip:** Basil pesto and sun-dried tomato paste are also good sources of olive oil.

### Pistachios

Pistachios contain lutein and zeaxanthin, two carotenoids that help protect against age-related macular degeneration.

**Eating Tip:** Stir 2 tablespoons toasted pistachios into ½ cup part-skim ricotta cheese with 2 teaspoons honey and 2 tablespoons semi-sweet chocolate chips for a sweet snack.

Sunflower seeds are packed with B vitamins, which play an important role in protecting against inflammation—and they're an excellent source of vitamin E. Sunflower seeds are also great for curbing hunger.

Like seafood and flaxseed, walnuts contain omega-3 fatty acids, which help protect your heart and preserve brain health. If you're nuts about walnuts, try this easy snack: Mix 1/2 cup (4 oz) canned pineapple into 1/2 cup cottage cheese. Sprinkle with 2 tablespoons of walnuts for only 325 calories.

**Eating Tip:** Add a MUFA to your favorite salad by adding 2 tablespoons of roasted walnuts. and sunflower seeds in your salad.

*Over 550 recipes & tips are featured in Rochelle's humorous and entertaining cookbook, NOT JUST A COOKBOOK. Check out [www.notjustacookbook.com](http://www.notjustacookbook.com) for FREE recipes and to order your copy online, or call 718-258-0415 for store information. The new DVD can be ordered at [www.bestrecipeorganizer.com](http://www.bestrecipeorganizer.com).*

### Crunchy Almond-Crusted Chicken

A healthy, tasty chicken entree for the whole family! Just multiply the ingredients according to the servings you need!

TIME: 15 minutes SERVINGS: 1

5 oz. boneless, skinless chicken breast  
1 Tbsp cornstarch  
1/4 c fat-free egg substitute, or 1 beaten egg  
2 Tbsp finely chopped almonds  
garlic powder, paprika  
Salt & pepper to taste, optional

**1. Sprinkle** each side of the chicken breast with cornstarch. Dip it into the egg substitute, then sprinkle with almonds.

**2. Coat** a small, nonstick skillet with nonstick cooking spray and heat over medium heat. Cook the chicken 5 minutes on each side or until a thermometer inserted in the thickest part registers 165 degrees F. For an oven baked version, spray a baking pan with olive oil spray. Bake at 400 degrees, uncovered for 20 minutes or until done.

**Nutritional Info:** 310 cal, 43 g pro, 10 g carb, 1 g fiber, 10 g fat, 204 mg sodium

### AVOCADO DIP

1 large ripe avocado, mashed  
1 ½ tablespoon light mayonnaise  
1 tablespoon white vinegar  
1 teaspoon olive oil  
Salt & pepper to taste  
Garlic powder  
Fresh lime or lemon juice

In a small bowl, mash avocado well. Add rest of ingredients and serve with cut up veggies, challah, crackers, etc. Serves 6

CONTINUED FROM PAGE 8

this purpose, using it is not considered coloring on *Shabbos*. One may also stop the blood with any disposable napkin. These same *dinim* would apply when putting yellow iodine to a wound on *Shabbos*.

### Fever Strip

On *Shabbos*, some *poskim* permit the use of a fever strip that when placed on the forehead changes colors to indicate whether the person has fever, while others are stringent in this regard. It would seem that one should refrain from using this item on *Shabbos*.

### Suntan

On *Shabbos*, a person may not walk or sit outside in the sun with the intention of getting tanned since doing so is a problem of *tzovaya*. Walking or sitting outside without the intention to tan is permitted. One should consult a *Rav* if he wants to apply suntan lotion before going outside on *Shabbos*.

### Placing an *Esrog* with Apples to make it Yellow

Many people have a custom to place a green *esrog* into a bowl of apples to turn it yellow. This may be done on *Shabbos* since no real coloring is taking place, but still one should refrain from doing so because it is looked upon by everyone as an act of coloring.

### Toilet Deodorizer

There is a discussion in the *poskim* whether one may use a colored toilet deodorizer on *Shabbos*. Some *poskim* say it is considered coloring on *Shabbos*, while others say it is not. *Horav Yisroel Belsky Shlita* maintains if the deodorizer is in the back of the toilet (i.e. the tank) then one may use it on *Shabbos*, while if it is in the toilet bowl itself then it is considered coloring on *Shabbos* and may not be used. *Lchatchilah*, the toilet deodorizer should be taken out before *Shabbos*. If the toilet deodorizer was not taken out before *Shabbos* some *poskim* permit one to take it out on *Shabbos*.

### Photo Chromic Lenses

One is permitted to wear glasses that change color when exposed to the sun and doing so is not considered coloring on *Shabbos*.

### Jaundice

Jaundice is caused by the inability of a baby's immature liver to break down red blood cells which leads to an increase in the level of bilirubin in the baby's blood. The build up of bilirubin causes the baby's skin to have a yellowish tinge. One way to remove the yellow tinge is to place the baby in the sun. This may also be done on *Shabbos*, since there is no coloring of the skin taking place.

Many people put the baby under a blue light (phototherapy) causing a photochemical reaction which breaks up the bilirubin and makes it water soluble. This enables the baby to excrete the excess bilirubin in its urine. Some say that frequent feedings help get rid of excess bilirubin. Another *eitzah* to remove the yellow tinge is to wash the baby's hands with *negel vasser* in the morning, just as one does for himself.

### Disclosing Tablets

Disclosing tablets are designed to highlight plaque on teeth by changing its color. This enables one to clean his teeth more effectively because he will know where the plaque is. Such tablets are forbidden to be used on *Shabbos*.

### Coloring Food/Drink

There is a dispute in the *poskim* whether the *issur* of coloring applies to food and drinks. Most *poskim* maintain that there is no problem of coloring food items. The reason is because normally one is not concerned about the color of his food, and just eats it. According to this opinion, one may not add coloring to a food (or drink) because he wants it to be that specific color. Accordingly, one would be permitted to dip a piece of a cake into juice or coffee even though the cake will become colored. Others say one should not color foods at all.

Using food coloring would be prohibited according to all *shittos*.

Most *poskim* say just as there is no problem of coloring food (according to most *poskim*), there is no problem of coloring drinks. Others say coloring drinks would be problematic as well.

When making tea or coffee on *Shabbos*, some *poskim* say one should first put in the coffee or tea and then add the water. The *poskim* say there is no concern of coloring liquids when putting milk into black coffee. One may take cups of flavored sugar or syrup mix it with water to make a drink on *Shabbos*. This is common in *Eretz Yisroel* where many people drink *petel*. *Lchatchilah* one should add the sugar or syrup before adding the water.

The reason why switching the order in which the liquid is added avoids questions of coloring is because the whole *inyun* of coloring drink is a *machlokes*, and switching the order creates a *shinui*. Even though a *shinui* would not normally be enough to permit something which is *ossur*, by coloring we are able to be lenient because refraining from coloring food and drink is only a *chumra*.

Many times a child wants his drink to be a certain color. In this situation one should put the colored powder in before adding the water to avoid any questions of coloring. Others are more lenient in this regard.

### Red Wine

There is a *mitzvah* to drink red wine by the *seder* unless one has white wine which is better tasting. Some say the reason is to remember the blood that *Pharaoh* shed when the *bnei yisroel* were killed by his decree. Others say one should always take red wine for the *seder* even if white wine is better tasting. One may change the color of the white wine by pouring some red wine into it before *Yom Tov*. One may not do so on *Yom Tov* because it may be a problem of coloring. According to some *poskim* one may pour white wine into red wine on *Yom Tov*. These same *dinim* apply where one wants red wine on *Shabbos*.

### Beracha on Colors

In *bentching* we mention that *Hashem* gives us *chein*. Some *meforshim* explain that foods were created with different colors which makes them more appealing to eat. If the food was the same color, one would not derive the same amount of enjoyment from eating. Therefore, we thank *Hashem* for giving us "*chein*" from our food in addition to the nourishment it provides.

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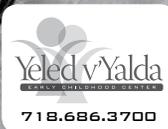
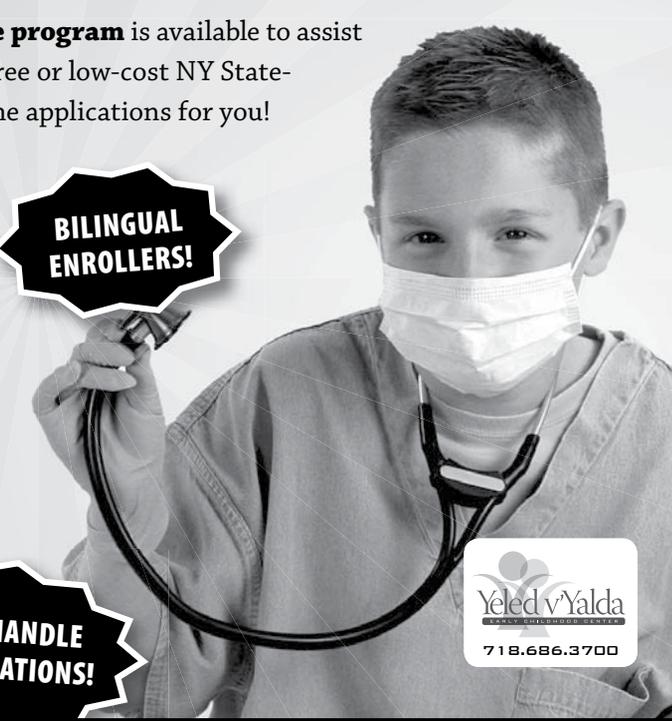
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# Salomon Says

BY Rabbi Yaakov Salomon, L.C.S.W

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## Zaidy Says Hello

*This is an old favorite of mine – written the day after one of my einekelech was born.*

My Dear Precious One,  
First of all, *Happy Birthday!*

While you are sure to hear those 2 words every year around this time, this is really the only time the greeting will be *precisely* true – today being the day you were actually born.

Second, welcome to the world.

How was the trip? Long? Scary? Confusing? I'm sure it was, though I don't remember mine too well. Don't worry, neither will you. That's just the way things are down here; lots of trips, loads of confusion and plenty of forgetting.

Permit me to introduce myself. I am your grandfather – your father's father. Some call me Zaidy – it's Yiddish, but it makes folks comfortable so we allow it. I'm the one who pretends to know everything, while others pretend to agree with me. That's probably because I pay the bills. Pretty soon you'll understand what I'm talking about.

Twenty eight and a half years ago I wished your father a *Happy Birthday* when he completed his trip and today I have the privilege to do the same. I don't mind telling you it is quite a thrill. Having just returned from the hospital and seeing your 8 pounds and 11 ounces for the first time, I am filled with a special kind of joy that is most difficult to put into words.

I stood outside the nursery a few hours ago with my nose pressed against the glass, like two stuck page corners of a new, unopened book, for quite some time. I must have looked funny to you. Come to think of it, you looked pretty funny too. I just wanted to get as close as I could, I guess. Or maybe I just felt very much at home there since I was born in the very same hospital as you...er... quite a while ago. Who knows?

One thing is certain – you were clearly the most beautiful baby there. Never mind that the other 'nose pressers' thought *their* babies were more special. What do *they* know? They were just jealous. And how mature you seemed, waiting patiently to be attended to and hardly complaining – unlike the girl next to you who was literally crying like a baby! I was so proud.

By the way, for your information, you are a boy. This is not insignificant, not only because I am one too, but because this evens out the score of the grandkids. You don't know them yet, but you've got some really cute first cousins and an adorable sister – which is important to keep in mind when you get home and she starts biting you.

While they didn't receive a welcome letter like this (Zaidy wasn't such a famous writer then), one day soon they will read this letter also and they will need to know that Zaidy loves them every bit as much as

he does you. Somehow, grandparents never seem to run out of love.

You will find out soon enough that having a Zaidy is a pretty cool thing. And, thank God, you are fortunate to have four grandparents – all of whom have been charged with the mission to spoil you rotten...and they will. Believe me, I know them...they will.

A word of caution, my little bundle, you might come to take this grandparent thing for granted. Don't. When I was growing up (take note - you will hear that expression very very often), I only knew one grandparent. *Bompapa* (French/Belgian slang for *good father*) was as passionate in his Judaism as he was in his love for his family. Born in Slomnick, Poland he moved to Antwerp during the Russo-Japanese War and there raised an exceptional family.

In 1942 they arrived in New York via France and Portugal and began the task of creating a new generation of distinction, led by Bompapa's fierce value system, fanciful wit, and obsession with truth and servitude. While in his early 90's, he became my roommate.

I missed out by having only one grandparent, but, believe it or not, most of my friends grew up without any grandparents at all. Our European parents had, by and large, lost most of their nuclear families in the War and came to these benevolent shores penniless, broken, and alone. So having a grandfather (especially one in his 90's) was very special. So was he. He didn't speak much, but he didn't have to. All I had to do was watch.

Even at that advanced age, he treasured every living moment and approached everything he did with incredible commitment and vigor. The way he davened, the way he sipped his tea, studied *Navi*, played chess, guided his daughter (my Mom – your great-grandmother)...even the way he watched wrestling, gave me a sampling that always said, "*Life is precious. Never be lazy or indifferent.*" He taught me that having opinions is a good thing and to never be ashamed or reluctant to share them.

I still recall the day he told me he was going to die. He sat up in his bed, much the way I picture the narrative of Yaakov Avinu prior to his death, and he summoned me to sit beside him. He told me to fetch his Kid-dush cup from the dining room breakfront. Like him, it was small, but very proud and shiny – and strong. Then, without sentiment or display of emotion, he held my hand firmly and stared deeply into my eyes. He explained that he would soon pass away, and he wanted me to own and use his *becher* when he would use it no longer. I was 23 at the time. When he reached 100 years old, two years later, I assumed ownership of this sacred silver heirloom. And I have lovingly held it every Friday night since then.

You see, my little newcomer, that's what Judaism is really all about – linkage. Just a few hours ago, your very new soul joined a very old chain...a chain that has been growing and glowing for 5000 plus years. The chain is long and though it is tarnished in certain places, it remains as sturdy and convincing as it is durable and determined.

You will discover, my beloved, that so unusual is this chain that despite the fact that every single link is made up of different material and hue, somehow it is indestructible. Oh, many have tried to interrupt and even disintegrate this miraculous bond of conviction, beauty, and tradition, but no one ever has or ever will succeed – for so has Hashem pledged.

I recently spoke with a Chassidic Jew in his late 80's, who was a childhood friend of my father, of blessed memory. After retrieving several anecdotes of life growing up in Poland, his soft, pale-blue eyes became wistful as he recalled his years of tragedy in Auschwitz. He stroked his gleaming, white beard and peered out the window. He seemed to be gazing into a time long passed.

"I lost everyone there...everyone. When the War ended, I was completely alone."

He paused and said nothing for a few seconds. The silence made me uncomfortable. Then he leaned forward on his bent swivel chair and whispered softly.

"I cannot tell you the number, but today I have between 300 and 400 children, grandchildren and great-grandchildren. It is a miracle."

And now you are a part of that very same miracle – the miracle of survival – the

miracle we call "the Jewish People." Today, you take your place in this vaulted legacy and start your journey as yet another link in our priestly union. But unlike me and my little colleagues of yesteryear, you begin, not only with loving and devoted parents, but also with the benefit of many adoring grandparents and even great-grandparents at your side.

I suggest you take full advantage of this benefit. Watch us. Learn from (much of) what we do and don't do. Ask us questions and don't accept vague or confusing answers. Request our help with your homework and with school projects. Pester us to play games with you. (We are notorious for letting you win.) Invite yourself over just to hang around for an hour or two and occasionally to sleep over... and bring your baseball glove with you. Call us on a cold, winter night just to say, "Hi, what's doing?" Fax us a copy of a great composition you wrote or a '98' (or even a '75') on a recent Chumash test. And every now and then, ask us about our lives when we were younger. We just love to reminisce.

It isn't fun to think about, but someday I'll pass that *becher* on to you – or one of your cousins. Don't cry – that's just the way life is on this world. In a way, it's even a comforting thought. As I said before, it's all about the chain. And today that chain got just a little bit stronger.

Welcome.

*Rabbi Yaakov Salomon, L.C.S.W. is a noted psychotherapist, in private practice in Flatbush for over 25 years. He is a Senior Lecturer and the Creative Director of Aish Hatorah's Discovery Productions. He is also an editor and author for the Artscroll Publishing Series' and a member of the Kollel of Yeshiva Torah Vodaath.*

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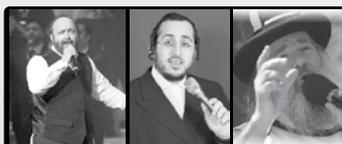
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# NACHAS NOTES

Rabbi Yitzchak Shmuel Ackerman, LMHC

## The Science of Parenting - Part 9

Researchers defined “successful parenting” as parenting that results in children who have a strong bond with their parents, and are happy, healthy, and successful. They studied successful parents to discover what competencies led to their success.

They used the term “competencies” rather than techniques or methods of parenting. Success comes from who you are as a parent, rather than what you know how to do. It alludes to you as a person in a relationship with your child rather than you as a collection of behaviors designed to elicit desired behaviors from your child.

How do you gain personal competencies, not just learn new techniques?

*I'm just curious, Rabbi Ackerman. What would be different if we were to work with you privately rather than what we learn from your lectures and groups? Wouldn't you be telling us the same things?*

*It's really very different, Mendy. You've heard some of the men talk about “getting it right more often” since they've been attending the group. They describe helping their children more effectively some of the time, and that they are frustrated the other times when they fall back into saying and doing things that they've learned are not helpful.*

*Yes, I remember that very well. In fact, Shevy came home from your women's group and when we compared notes she mentioned that the women have said the same kind of thing. I guess I'm not as open as some of the other guys in the group, but I can tell you that I sometimes I think back on how I reacted to my child two days after you told us how to do it differently and realize that I still didn't get it right.*

*That doesn't mean that you got it wrong, Mendy. It just means you wish you had done it better, and you're not too sure what got in your way. Now you're going to see the difference between the groups that you and Shevy attend, versus the two of you sitting with me privately. Shevy, how “wrong” did Mendy get it? How poorly do you think he does as a father?*

*I don't think he does poorly at all. He's a wonderful father. I think sometimes he's much too hard on himself and maybe that's why he's hard on our children sometimes, but he spends more time doing homework with them, and playing with them, than I do.*

*And when I yelled at Chaim last night you weren't angry at me, Shevy? You had quite a look on your face.*

*No, I wasn't angry at you, Mendy. I felt bad for you that you were so upset, and I knew you were going to feel bad after you yelled at him, and I wasn't sure how to help you. I guess the look you saw was my being frustrated with myself for not knowing what to do, and you thought I was frustrated with you for what you did.*

You've been listening in as Mendy and Shevy work on parenting competency number 2, stress management. The study described stress management as follows: You take steps to reduce stress for yourself and your child, practice relaxation techniques

and promote positive interpretations of events.

Did you notice how positive interpretation of events plays a significant role in stress management? The event was Shevy making a face when Mendy yelled at their son. The stress was Mendy feeling criticized by his wife, and the stress management is to find out the correct interpretation of Shevy's facial expression. The source for this competency is not only last summer's research study. It's also found in the Ben Ish Chai's commentary Chasdei Avos on Avos 4:8 (in the Siach Yisrael edition, Jerusalem 5747).

Mishna: He (Rabi Yishmael) used to say, *al t'hi dan yechidi*, don't judge alone.

Chasdei Avos: It may explained, with the help of Heaven, that when you first see or hear something, you interpret it only one way; but, after time, you begin to see other ways of interpreting what you saw or heard. Therefore, a person should not make a judgment quickly based on the first interpretation for it may be misleading. Rather, wait and let some time pass so that your mind will open and you will see new ways of thinking about it, and in the end come to a more accurate interpretation. (my translation, abridged.)

The more accurate interpretation of Shevy's facial expression still isn't particularly positive. She was frustrated and unsure of how to help her husband. That is however, not the way Mendy had interpreted it. He thought she was feeling critical towards him, and that was stressful for him. He didn't know how else to interpret it until he learned to ask Shevy what she meant by it. Now that Mendy knows that Shevy felt bad for him, not annoyed at him, he might be a little less unsure of himself as a parent. Now he knows that even when he doesn't do as well as he wishes he would, Shevy doesn't think badly of him. I would call that a positive outcome.

*I've taught you relaxation techniques in group settings and you've each told me that you've found those techniques very useful in coping with stress. What you and Shevy teach each other when you meet with me is a different type of stress management. I would say it is the difference between learning how to calm down when something difficult really has happened versus staying calm because you realize how often what happened isn't all that difficult. You still don't get it right every time. It's less stressful when that happens because now instead of expecting criticism, you're expecting help.*

Two months later, Mendy and Shevy told me something that was wonderful to hear. They said, “our home has become a calmer place.” Scientists call that stress management. We call it *shalom bayis*.

And that's just the second most important parenting competency. What could be number 1? Check back, G-d willing, next week. You're going to love it.

Rabbi Yitzchak Shmuel Ackerman, LMHC, created The Nachas Notebook™, and has been working with parents for over 30 years. He can be reached at 718-344-6575.

## HaRav Dovid Cohen Named Guest of Honor of OHEL's 41st Annual Dinner

OHEL Children's Home & Family Services will honor HaRav Dovid Cohen, SHLIT"A, as the Guest of Honor at the agency's Annual Dinner to be held on Sunday, February 13, 2011 at the New York Hilton Hotel. The gala event kicks off with a Reception at 5:30 p.m., followed by the Dinner at 6:30 p.m.

The opportunity to recognize Rabbi Dovid Cohen, SHLIT"A, as the Guest of Honor is particularly meaningful, as he has never been honored previously by any organization. Rabbi Cohen is a world renowned Posek and leader of Congregation Gvul Yaabetz in Brooklyn, New York. Author of numerous important sefarim, Rabbi Cohen is Mora D'Asrah of OHEL, Nefesh International (a leading national organization for mental health professionals), and Hatzolah of Flatbush, as well as one of the four rabbis for Central Hatzolah. He has served as Associate Editor of The Encyclopedia Talmudit and Dean of the Long Island Commission of Rabbis.

Rabbi Cohen is an erudite and widely respected leader. For more than four decades, he and Rebetzin Cohen have demonstrated a passionate commitment to the children and families whose lives are elevated every day through the diverse programs and services provided by OHEL. Many residents of Flatbush and Brooklyn communities have benefited directly from Rabbi Cohen's wise counsel, support and advocacy.

Rabbi Cohen has often expressed the desire that OHEL will one day be obsolete, that the agency's services will be unnecessary. Until that time, however, he has been known to say, he remains committed to OHEL and hopes that "we will be there" to help the most vulnerable among us.

"OHEL has been an important part of my life's work for more than 40 years," said Rabbi Cohen. "We must never forget our obligation to help every member of the community achieve the highest quality of life and to live with dignity. I urge every one of us to support OHEL's commitment to heal-

ing, growth and independence for their clients of all ages."

Rabbi Meir Zlotowitz and Rabbi Yitzchok Schick serve as Chairmen of this year's Dinner Campaign. "We know personally how Rabbi Cohen and OHEL's intervention have changed and impacted the lives of Acheinu B'nei Yisroel. There are many in our community who would not be where they are today, if not for the intervention of OHEL and Rabbi Dovid Cohen. We urge you to join and show Kavod HaRav and Kavod for OHEL by participating in this year's Dinner."

This year's Corporate Guests of Honor are Abe and Chaya Jeremias, Jacob Jeremias, Chaim Weisz, and David Reiner of Abaline Supply Co. Inc., of Boro Park. Annual Dinner Honorees also include Avi and Aviva Pifko of Cedarhurst, Mark and Naomi Rubin of Lawrence, Aaron and Shahla Weg of Monsey and Dr. Payman and Nazanin Rabiei of Great Neck.

Attendance at the Annual Dinner, and gifts to OHEL in celebration of Rabbi Dovid Cohen as the Guest of Honor, recognize and celebrate Rabbi Dovid Cohen's extraordinary contributions to the community and support OHEL's critical and urgent work on behalf of children and families.

OHEL President Moishe Hellman has announced a matching gift program again this year in conjunction with the 2011 Annual Dinner. An anonymous donor will contribute \$1 for every \$2 contributed to the Mel and Phyllis Zachter OHEL Endowment Fund up to \$500,000. The Fund serves to help secure OHEL's future.

For Annual Dinner reservations, to place a Journal ad, or to learn more about the event, please call 718-972- 9338 or visit [www.OHELdinner.org](http://www.OHELdinner.org).



## Ptch To Honor Rabbi Mordechai and Rebetzin Suri Twerski

Rabbi and Rebetzin Twerski together integrate the models of the regal Chassidic and Rabbinic dynasties (together) with the challenges of today's world. Rabbi Twerski is a scion of the great Chassidic dynasties of Chernobyl, Sanz, and Nadvorne; and as part of the Milwaukee/Denver Twerski family tradition, he is accomplished in both Rabbinic learning and secular professional training. As a young rabbinical student, he received a MBA in Business and Accounting and practiced accounting and financial consulting for fifteen years. Upon his father's petirah he undertook the rebuilding of the Chassidic Dynasty of Horonostiepel in Denver and developed a model outreach center that attracted thousands of Jews throughout the West to the warmth and inspiration of Torah. In 1999 the Twerskis moved to Brooklyn and transferred their open home and hearts to create a center for Torah and guidance, Bais Medrash Ateres Shlome in the heart of Flatbush. Rabbi Twerski is a Marriage and Family therapist, integrating the depth of Chassidic insight with the formal training in family therapy.

Rebetzin Suri (Aschkenazy) Twerski, born in post WWII Vienna, grew up learning and knowing of the great Polish Rabbinic family that survived in the hearts of her parents, both survivors who had lost their families in the Holocaust. She is a talmida of the early Bais Yaakov of Rabbi Meir Levi in Crown Heights and a graduate of Bais Yaakov High School and Seminary. She taught in the Beth Jacob High School of Denver and is the matriarch of a wonderful family and community. She also serves as a volunteer for Chai Lifeline. Under her guidance she has raised her six daughters and son to embody the commitment to both Torah and the contemporary worlds with regal elegance and warmth. The Twerskis rejoice with the praise to Hashem for having given them a wonderful legacy in seeing their children and grandchildren blossom in Torah, both here and in Israel.

Rabbi Twerski has been an advocate for P'TACH for many years and is a staunch supporter of P'TACH's programs. P'TACH is a pioneer in Jewish special education and remains at the cutting edge of its field. Over the past three decades P'TACH has enabled thousands of learning disabled youngsters throughout the United States and the world to maximize their potential and become productive members of the community. These are success oriented programs combining the latest remedial techniques with parallel mainstream curriculum. P'TACH endeavors to develop in its students a process of clear thinking, dignified conduct and awareness of personal worth and responsibility. These unique special education programs have benefited children in every grade from first through high school. So that no child should be denied an appropriate education, P'TACH annually awards over one million dollars in scholarships to families who cannot meet this high tuition. P'TACH provides children with learning differences the environment and skills to succeed and build positive self-esteem as well as a regular Yeshiva education. These skills enable every Jewish child, regardless of their background, to take their rightful place in the Jewish community and build healthy homes and families. P'TACH is excited to honor Rabbi and Rebetzin Twerski with the Rabbinic Leadership award recognizing their tireless efforts on behalf of our community and Klal Yisroel at large.

## Rabbi Kelman To Mark 60 Years Since The Yeshiva's Founding And His 90<sup>th</sup> Birthday



Rabbi Avrohom Kelman is observing his 90<sup>th</sup> birthday and the sixtieth year since he founded the Prospect Park Bnos Leah Yeshiva. Rabbi Kelman began his career in Rabbonis in 1941 when he received his smicha (rabbinic ordination). In the next ten years, he served as the Rabbi of two congregations successively. During that time he also received his BA & MA in oriental languages from the University of Toronto. He also served as chaplain in the Canadian army for two years. Some of the highlights during that period included his involvement in helping to free hundreds of young men interned in a camp. Together with Rabbi Price, his Rebbi, they visited the camp and succeeded in releasing these young men and fifty of them came to the Yeshiva Toldos Chaim in Toronto. During that decade he was very much involved in a special Shmiras Shabbos campaign organized by his

mother Rebetzin Mirel Kelman. He also published weekly ads in the local newspaper for Shmiras Shabbos and other activities that he was privileged to participate in, that had to do with the settling of large numbers of immigrants who arrived from DP camps under the sponsorship of the Canadian Jewish Congress. Rabbi Kelman served as co-chairman of a committee known as UJR-United Jewish Belief and was responsible for purchasing 26 homes for which provided housing for the immigrants. In 1946 he married a young woman from Brooklyn from the well known Pinter family. In 1950 they left Toronto and accepted a position of Rabbi of the Prospect Park Jewish Center. Soon after his arrival, he started the Yeshiva with a kindergarten class and then from year to year, classes were added for the elementary school and high school. Today the Yeshiva, still has an enrollment of 1,000 students. This year's annual dinner will mark the 60<sup>th</sup> anniversary of the founding of the Yeshiva and the 90<sup>th</sup> birthday of it's founder.

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# Letters to the Editor

CONTINUED FROM PAGE 4

## Blind and Enjoying FJJ

A good friend of mine, Avrohom Safir, informed me about your great newspaper and told me "you have to see this newspaper". I contacted your office to find out

where I can get it, and was told they also distribute in Boro Park. Because I was there at the time, I went up and down different blocks in Boro Park to find the FJJ. B'H I was in Amnon's pizza when it was being delivered. I picked up two copies; one for me and another for a friend. My friend and I enjoy this *yiddishe* newspaper tremendously, so I contacted your office

to see if they would make a delivery to Queens.

Now, whenever I am in Flatbush, I pick up a copy to have my friend read to me each Shabbos. Thank you so much for your amazing paper. I hope *im yirtzeh hashem* it will make its way to Queens soon!

*Lavi Greenspan*



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RABBI SNOW	Parsha	Shabbos 3:15 PM	Young Israel of Midwood
RABBI AVROHOM GARFINKEL	Tehillim/Tefillah	Alternate Wednesdays 8:00 pm	Congregation Bnei Israel 3190 Bedford Avenue
AGUDAH WOMEN OF FLATBUSH	Parsha	Shabbos 2:30 PM	Congregation Sfard 1575 Coney Island Ave.
RABBI ZECHARIAH WALLERSTEIN	Weekly Chabura	Wednesdays 8:30 pm	Ohr Naava 2201 East 23rd Street
RABBI AVROHOM AMSEL	Tanach	Wednesdays 7:45 - 8:45 pm	Beth Mordechai 1358 East 13th Street
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RABBI YOSEF KIRSZENBERG	Parsha	Tuesdays 7:30 - 8:30 pm	Lubavitch Yeshiva 841 Ocean Parkway (I & H)
RABBI DAVID SUTTON	Jewish Thought/Sedra	Sunday 12:30 pm	Stretiner Bais Medrash 4609 Bay Parkway (Ave I)

Shuls and Rabbonim are welcome to submit shiurim for this column via email: [editor@flatbushjewishjournal.com](mailto:editor@flatbushjewishjournal.com)

בס"ד

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**Poison Safety**

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- **Keep** a bottle of *Syrup of Ipecac* (to induce vomiting) on the top shelf of the medicine cabinet. Use only as per POISON CONTROL.
- Dangerous substances and all medications should be locked up and **kept away** from children.

Children

- **Never** put anything strange into your mouth without first asking an adult.
- **Never** open medicine chests, closets or cabinets without a parent's permission.
- If you see the word '**POISON**' on something, **do not** touch it! Make sure an older person puts it away in a safe place.

בס"ד

**SAFETY MESSAGES**  
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FROM  
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2. **when** unable to pay full attention to a child (e.g.: while cooking, phone, etc.), put child in a playpen or crib. **Never** leave child alone in a bathtub!
3. **never** leave hot liquids at the edge of a table or counter.
4. **Beware** to place the hot water urn away from a child's reach, and do not use extension cords for such appliances.
5. **Be careful** of foods and other items, that can cause **CHOKING**, such as: hard candies, popcorn, taffy, nuts, chunks of peanut butter, hotdogs, balloons, rubber bands, coins, marbles, etc.



# THE PERSON IN THE PARSHA

RABBI DR. TZVI  
HERSH WEINREB

## Parshas Terumah: The Missing Tzedakah Box

It was a cold winter, all over the world. It was the year 1991, and it was the time of the great Gulf War. Scud missiles were falling upon towns and cities throughout the State of Israel. To say that times were tense would indeed be an understatement.

The city of Baltimore had a sister city relationship with Odessa, in the former Soviet Union. The communist regime had just fallen, and travel to places like Odessa was becoming more practical. The Jewish community of Baltimore had begun to send representatives to assist the Jews of Odessa in various ways. Every six months or so, they would assign a different rabbi to travel to Odessa to ascertain the needs of the Jewish community there. That winter, it was my turn as a local Baltimore congregational rabbi to visit Odessa. It was a tense time for such a visit, and my family and friends urged me not to go.

However, I did go and had one of the most adventurous experiences in my life. My companion and I were stranded in the Moscow airport and could not continue on to Odessa, because the Russian Navy was on maneuvers in anticipation of the spreading of the Gulf War – and we were considered potential spies. We spent a frigid Shabbat in Moscow, eventually obtained the credentials to gain access to Odessa, and spent about ten days there.

I had a busy and rewarding time there, especially because of my visit to the one synagogue that was permitted to function throughout the communist era. I remember the synagogue well, and I recall the fact that the prayer services were held in a basement room and not in the still beautiful and quite a large sanctuary, because the community could not afford to heat the larger facility.

About twenty men and three or four women gathered in that basement *shul* every morning. They had Torah scrolls and read from them. Many individuals came by for a moment or two to light memorial candles. There were even *siddurim* and *chumashim*. But something was missing, and for a while I couldn't quite put my finger on what it was.

Suddenly, it dawned upon me that there were no *pushkas* (*tzedakah* boxes) and no collection of *tzedakah* (charity) whatsoever. *Tzedakah* is an integral part of the Jewish prayer service, and no synagogue that I am familiar with, whatever its orientation, lacks a *tzedakah* box in which to at least put in a few pennies.

It was at that moment that I began to fully comprehend the effects of seventy years of communist domination upon the religious psyche of the Jews who lived under Soviet regime and tyranny. The deep-rooted custom of giving charity daily had been uprooted. The profound compassion, which has characterized the Jewish people throughout the ages, had been purged from the very souls of the victims of Communism.

I reflect on this important personal observation when this week's Torah portion, *Parshat Terumah*, comes around. For although we have examples of charity and benevolence earlier in the Torah, this week we read for the first time about the entire Jewish community and its response to a call, an appeal, for contributions.

In *Terumah*, the Jewish people begin to construct the *Mishkan*, the Sanctuary. In a sense, it is the first synagogue in our history. It is certainly the first time that we are summoned to contribute, each and every one of us, to a community-wide project. The Jewish people do respond, and respond generously, with all their hearts, and with whatever they have available, to the call for contributions to the Sanctuary. There is no record of anyone shirking this responsibility.

Our Torah portion begins with the command of the Almighty to Moses that he speak to the Jewish people and "have them take for Me a gift from every person whose heart moves him to give." (*Exodus* 25:2). Commentaries throughout the ages find it remarkable that we are asked to *take*, not *give*, a gift, establishing the basic teaching that he who gives takes a great deal in the process, that giving is a reward and not a deprivation. That fundamental lesson was expunged from the minds and hearts of the Jews of Odessa under the duress of a mere seventy years of communist oppression.

I have been reading a great deal about the science of genetics and its fascinating recent discoveries. Among these discoveries is the finding that many traits that we ordinarily think are products of our education and experience are ultimately rooted in heredity, in our genes. One of those traits is altruism, the tendency to care about others and to act benevolently toward them.

This scientific finding is, in a sense, consistent with the Talmudic teaching that three personality traits are part of the definition of the Jew, hardwired into our very nature: compassion, the capacity to feel shame, and generosity.

The Jews I met during those wintry days on the shores of the Black Sea have the same genetic composition as the almsgiving Jews I see every morning in New York, Baltimore, and Jerusalem. They share a common heritage and heredity with all other Jews. They, too, possessed the gene for altruism, if in fact such a gene exists.

But I am convinced that the power of our social experiences is sufficient enough to overwhelm the innate power of our inherited traits. The indoctrination of seventy years of a culture which taught that one has no private property, no ownership, no say over giving or taking, but that everything belongs to the commune, was sufficient to undermine centuries of teachings and practices of an entirely different ethic. For the Jewish ethic of charity teaches that we are entitled to private property that we come by through honest effort and

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legitimate toil. The Jewish ethic of charity teaches, however, that we are accountable to take some of that legitimately earned private property and give it on to those less fortunate than we are or toward the needs of the larger collective, the *tzibbur*.

There are many ways to understand Jewish history, many perspectives from which to view our origins and our ability to have survived the vicissitudes we have encountered over hundreds of years. We can understand our history in terms of our persecutions, in terms of our heroic leaders, in terms of our migrations to every part of the globe.

But I maintain that the way to understand Jewish history is through the recognition of the power of the *mitzvah* of *tzedakah*, a *mitzvah* that we have all faithfully kept whether we observed other *mitzvot* or not. We have had the amazing ability to recognize our obligation as individuals

to the greater community. We have always demonstrated our compassion for the welfare of the poor, of the sick, of the elderly. Jewish history can be understood in terms of our successes in the area of charity.

The old synagogue of Odessa, as I am told by those who have visited there more recently, now has a *tzedakah* box. Indeed, it has more than one. The Jews there are more than generous in their giving. The lessons of Communism have been undone. The Jewish tradition of "taking gifts" has been restored.

That is the way I choose to understand the major theme of Jewish history; compassion for each other, generosity, charity, and altruism. Sometimes, for brief periods, we may lose our focus. But we are quick to regain it.

*Rabbi Tzvi Hersh Weinreb, PhD is currently the Executive Vice President, Emeritus of the Orthodox Union.*

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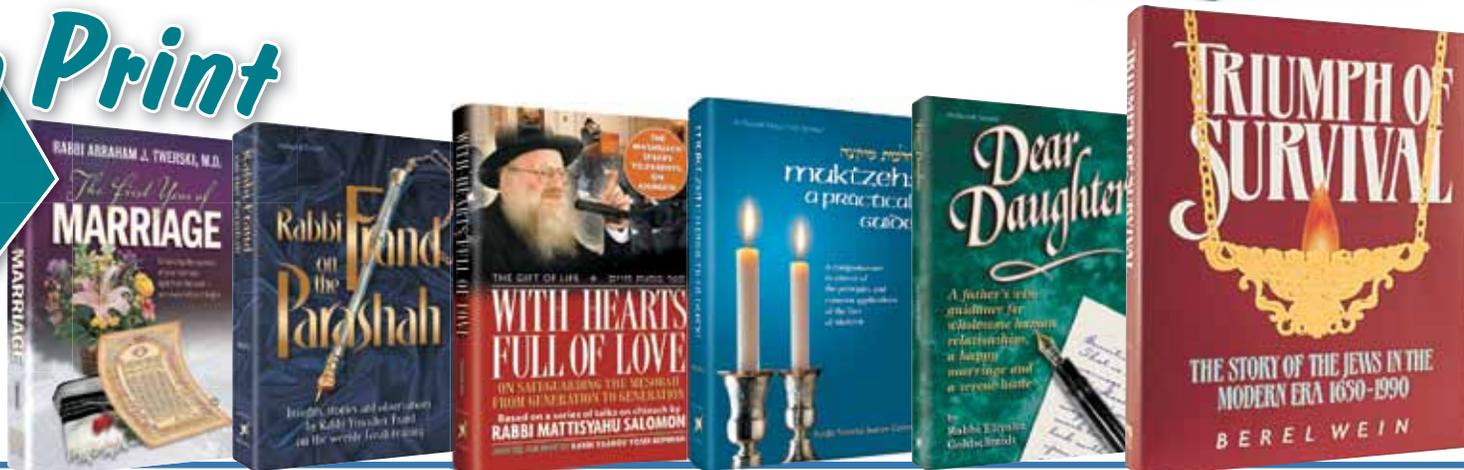
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## Green Veggies and Fruit Pack a Big Nutritional Punch

LISA TSAKOS

The color green denotes life, signifying growth, renewal and health. The word itself brings to mind phrases like green living, green thumb, green with envy. But none is heard (or dreaded) as much as, “Eat your greens.” Foods of every color are abundant in nutrients, but calorie-for-calorie, green foods, whether leafy greens, green vegetables or fruit, seaweed, even ‘green’ supplements, are nutritional powerhouses.

Rich in minerals, namely magnesium, potassium and iron, greens also provide B vitamins, folate in particular, plus vitamins K, C, and E. A cup of most greens provides several times the minimum recommendation for vitamin K, needed for the production of osteocalcin, a protein essential for bone health.

Greens come packaged with layers of fiber. As a result, they’re extremely low in calories and carbohydrate, and have minimal impact on blood glucose.

Green vegetables and fruit contain a host of antioxidants. Beta-carotene, lutein, and zeaxanthin protect our cells from damage and our eyes from age-related problems, such as macular degeneration. Cabbage, broccoli, and Brussels sprouts are known for their indoles and isothiocyanates, protecting against colon and other cancers, and sulforaphane, shown to protect against breast and skin cancer.

Here’s a nutritional profile for some of our favorite green vegetables:

**SPINACH:** Key nutrients are folate (also known as folic acid), potassium and magnesium. Just a half-cup of cooked spinach provides 50 percent of the recommended

daily amount of folate, one of the B vitamins. Folate is needed for a healthy nervous system, to prevent neural tube defects, and for the production of healthy blood cells. Magnesium, nicknamed the “anti-stress mineral,” is vital for a healthy heart and for the proper use of calcium.

**DANDELION:** Often overlooked, the humble dandelion wins one of the top spots for nutritional value amongst leafy green vegetables. With more than double the vitamin A of spinach and turnip greens, it’s also highest in thiamin and riboflavin, two important members of the B vitamin family. Vitamin A promotes the health of the lungs, eyes and skin.

**KALE:** A great source of vitamin C, 100g of kale provides 120mg of the powerful antioxidant. To compare, the same amount of spinach has only 28mg of vitamin C. Calcium is another one of kale’s many virtues. Steamed kale effectively reduces cholesterol, even more so than raw kale.

**BOK CHOY:** Rich in potassium, a mineral necessary for healthy nerve and muscle functioning, bok choy also has lots of vitamin A. It keeps skin and eyes healthy and helps prevent cancer.

**AVOCADO:** One of the most nutritious fruits, an avocado contains twice the potassium of a banana, 10g of fiber, and is packed with vitamins E, K and B6.

**BROCCOLI:** Another highly nutritious vegetable containing over 20 vitamins and minerals. One cup of raw broccoli is bursting with vitamins A and C. In addition to



sulforaphane, which aids in increasing the levels of enzymes that block cancer, its indole-3 carbinol content helps balance hormone-related cancers, including breast and prostate cancer, as well as PCOS, fibroids, and regulating the menstrual cycle.

**ASPARAGUS:** This crispy vegetable is packed with beneficial nutrients, including vitamins K, C, A, and folate. Its phyto-

chemicals produce an anti-inflammatory effect that may benefit arthritis pain, and it helps stimulate milk production in nursing mothers.

Other nutritious green vegetables and fruits include collard greens, cabbage, green bell peppers, zucchini, celery, artichoke, and green beans.

Eat at least one green vegetable with each meal, and aim for five servings a day.

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## Mushrooms Have Medicinal As Well As Culinary Value



SHARON PALMER, R.D.

### ENVIRONMENTAL NUTRITION

Nothing compares to the earthy fragrance and taste of mushrooms freshly sautéed in a bit of olive oil and garlic. But did you know that mushrooms are far more special than their delicious taste suggests? Neither plant nor animal, mushrooms are classified in the kingdom of fungi. But mushrooms are even more unique within the fungi kingdom, because they are the complex fruiting body of the fungal organism.

Just as a tree produces fruit to bear seeds to continue the species, so does a fungal organism produce mushrooms to carry spores to continue its own species. With thousands of mushroom species present in the world, most remain mysterious, as only 10 percent of the species have been identified.

Given their uniqueness, it's not surprising that mushrooms have piqued interest for their potential medicinal value. For thousands of years, people have treasured them for both their rich flavor and therapeutic effects. According to Donald Abrams, M.D., Professor at the University of California-San Francisco and Director of Osher Center for Integrative Medicine, mushrooms have long been used medicinally in Asia, and they are now becoming more accepted around the globe for therapeutic purposes.

A number of well-known drugs originated in the fungi kingdom, including penicillin, two statins (lovastatin and squalastatin,) and cephalosporin. And, *Ganoderma lucidum* (known as the "mushroom of immortality" in China) is responsible for \$1.5 billion in worldwide extract sales because of its purported medicinal value.

### "SUPER" MUSHROOMS FOR HEALTH

Naturally low in calories and fat, mushrooms only contain 18 to 28 calories per three-ounce serving, depending on the variety. What's even more important is what mushrooms contain.

Abrams reports that "In the '60s and '70s, scientists began to isolate special active constituents in mushrooms." These constituents include beta-glucans (sugar molecules), proteins, carbohydrates, fats, vitamins, trace elements and naturally-occurring plant compounds like sterols, phenols, and terpenoids.

Researchers also point out that mushrooms have a number of bacteria, yeasts and molds that may hold health-promoting promise.

The study of mushrooms' health benefits has focused primarily on their anti-cancer activity, antioxidant action and immune-enhancing benefits. A few studies have looked into other potential benefits, including weight management and satiety, and reduction in levels of blood lipids and glucose. Mushroom beta-glucans may be the secret ingredient, as they appear to have immune-stimulating and cholesterol-lowering effects, as well as anti-cancer activity, according to a November 2009 study in *Nutrition Reviews*.

Mushrooms are such a promising food that the healthy aging guru, Andrew Weil, M.D., lists them as a separate recommended food group on his Anti-Inflammation Food Pyramid.

### MUSHROOMS TAKE ON CANCER

According to Abrams, mushrooms may be especially beneficial in cancer treatment, with some varieties under study for their direct anti-cancer activity, as well as immune-enhancing response in cancer patients.

"Mushrooms are widely used as an adjuvant therapy for cancer in Japan and China," adds Abrams. A number of studies have already demonstrated that some varieties might reduce the risk of certain cancers, as well as inhibit tumor growth. At City of Hope, a National Cancer Institute-designated Comprehensive Cancer Care Center in Duarte, CA, researchers are currently investigating mushrooms' potential in reducing or even stunting breast and prostate cancer growth in human clinical studies.

### AN UNLIKELY VITAMIN D SOURCE

Another reason mushrooms are on scientists' radar is because they're an excellent source of today's most buzz-worthy vitamin--vitamin D. Linked with many important health benefits, including maintaining healthy bones, teeth and muscles; cancer prevention, autoimmune disease protection, immune defense and mental

health promotion, vitamin D is not easily found in many food sources.

Similar to the way in which humans absorb sunlight through the skin and convert it to vitamin D, mushrooms contain ergosterol that converts to vitamin D when exposed to sunlight. Thus, these mushrooms contain high levels of vitamin D from exposure to ultraviolet light under controlled conditions.

For example, portabella mushrooms exposed to ultraviolet light contain 387 International Units (97 percent Daily Value) of vitamin D per 84 gram (about three ounces) serving. The most popular mushroom in America, white or button mushrooms (*Agaricus bisporus*) contain an abundance of ergosterol, according to an April 2009 study published in the *Journal of Agricultural and Food Chemistry*.

The Australian research team reported that commercial production of button mushrooms enriched with vitamin D through exposure to sunlight might be a practical approach for improving consumer health. Today, more mushroom growers are exposing their mushrooms to UV light to increase vitamin D levels.

### GET COOKING WITH MUSHROOMS

Now that you know how unique they are, why not pop mushrooms into your diet more often? Many cuisines, from European to Indian to Asian, highlight a variety of delectable fungi. While Americans are most familiar with the white variety, there are many other delicious types worth tasting.

Remember that mushroom hunting in the wild is risky business, because many species are poisonous--but don't be afraid to hunt for them in your weekly supermarket or farmers market shopping expeditions.

### POPULAR MUSHROOM PICKS

**WHITE:** The most popular variety in the U.S., this mushroom has a mild taste

that blends well with most anything. Sauté as a side dish; cook in pizza, pasta, burgers, soups and casseroles, or enjoy raw in salads.

**CRIMINI:** Similar in appearance to white mushrooms, these have a tan-to-brown cap, firmer texture, and deeper flavor. Slice them into stews, soups, pasta, stuffing, quesadillas, omelets and risottos.

**PORTABELLA:** A large relative of the crimini, these have tan or brown caps, measure up to six inches across, and have a deep, meaty texture and flavor. Grill, broil and roast them as an entrée (the perfect vegetarian meat alternative), side dish, or appetizer.

**ENOKI:** These tiny, button-capped mushrooms with long, spindly stems are mild tasting and crunchy. Try them raw in salads and sandwiches, stir them into soups, and stir-fry them with tofu and vegetables.

**OYSTER:** Delicately flavored with a velvety texture, oyster mushrooms can be gray, pale yellow or blue. Sauté them with a small amount of butter and onions to bring out their flavor, or slice into pasta, soups or salads.

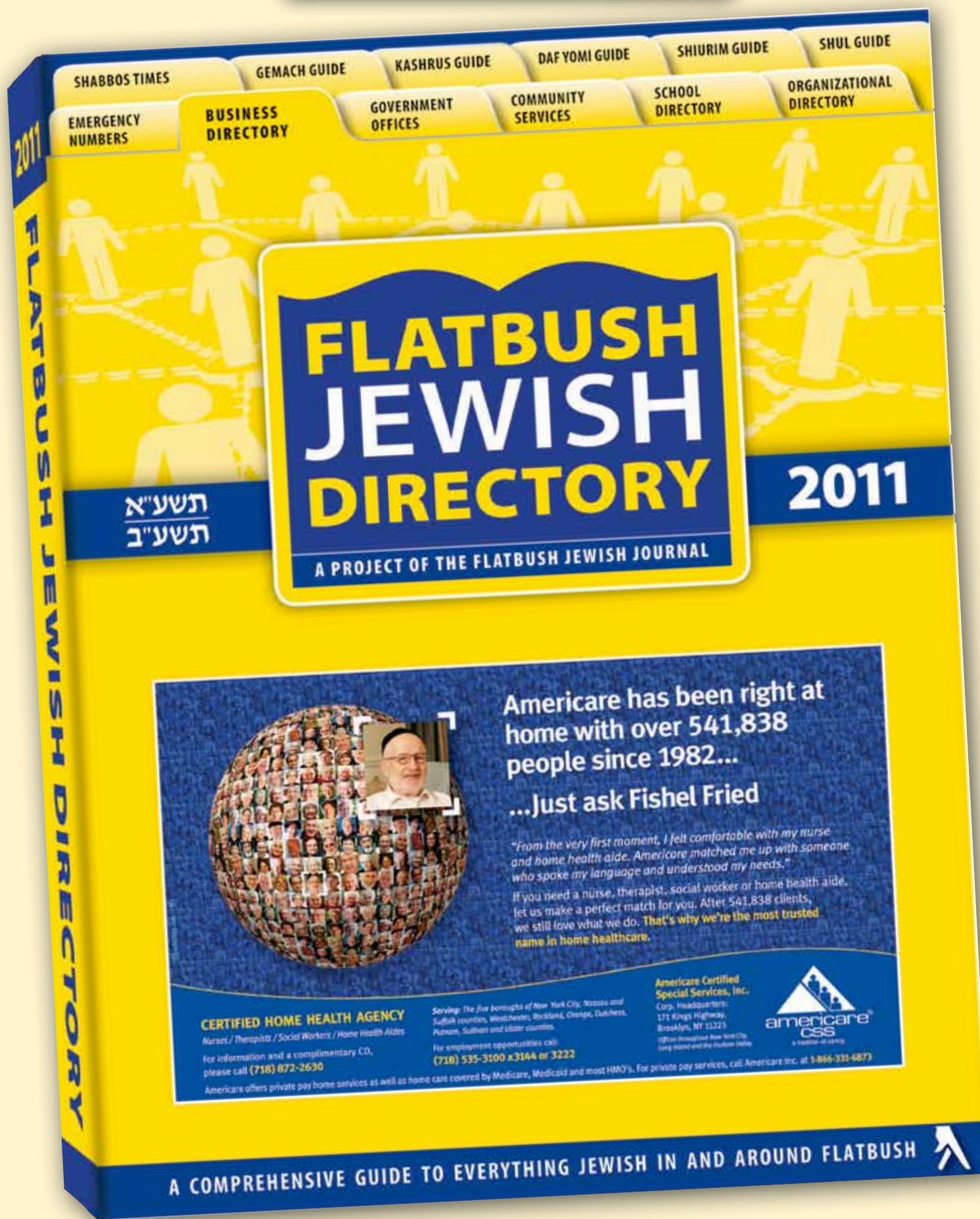
**MAITAKE:** Often called the "Hen of the Woods," this mushroom is fan-shaped with a woody taste and aroma. Sauté as a side dish or use as an accompaniment for hearty entrees, soups and grain dishes.

**SHIITAKE:** These tan-to-dark-brown mushrooms have umbrella-shaped caps and curved stems (remove the tough stems for better texture). With a meaty texture and rich flavor, shiitake are excellent in bold stir-fries, pastas, soups, entrees and grain dishes.

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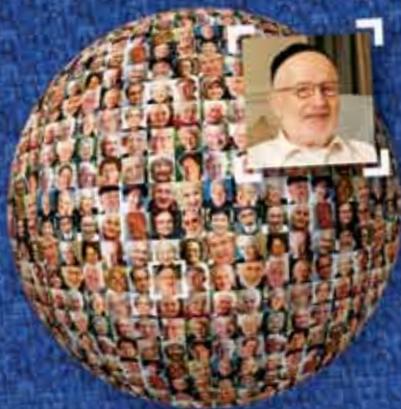
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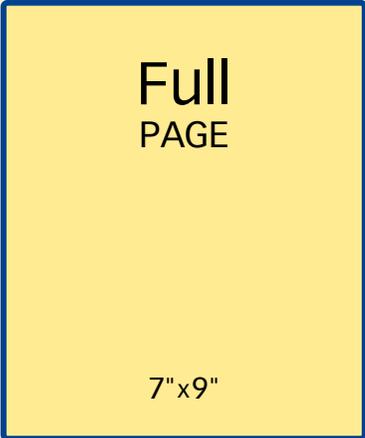
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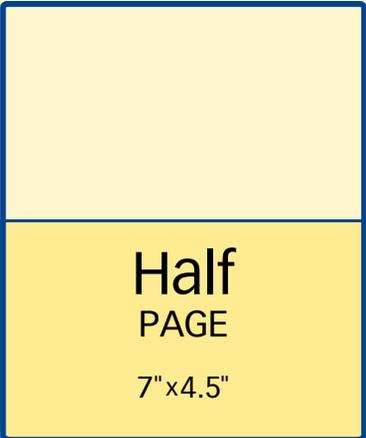
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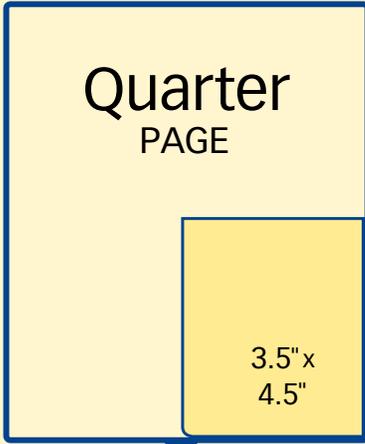
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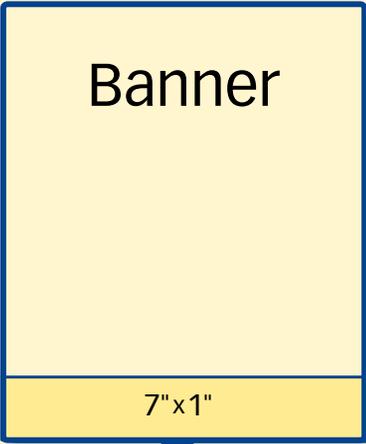
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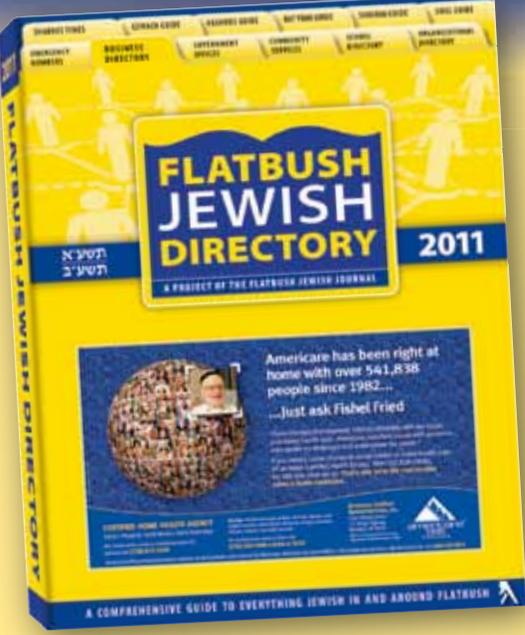
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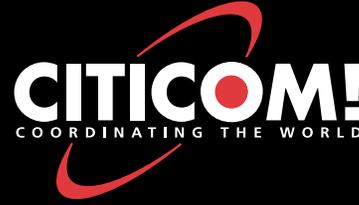
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# FLATBUSH EVENTS

## FEBRUARY 12, 2011

RCCS  
3rd Annual Flatbush Dinner  
The Palace

Project Inspire  
Melave Malka

## FEBRUARY 13, 2011

Ohel  
41st Annual Dinner  
Bnos Leah Prospect Park Yeshiva  
Annual Dinner  
El Caribe

Shuvu  
Annual Dinner  
The Palace

## FEBRUARY 15, 2011

Yad Batya L'kallah  
Chinese Auction  
Agudah Bais Binyomin

## FEBRUARY 18-20, 2011

A TIME  
Annual Weekend Retreat

## FEBRUARY 27, 2011

Lev Bais Yaakov  
Annual Dinner  
Ptach  
Annual Scholarship Dinner

Mesivta Tifereth Israel  
Annual Dinner

Mesivta of Long Beach  
Annual Dinner

## MARCH 6, 2011

Yeshiva Bais Moshe - Scranton  
46th Anniversary Dinner  
The Palace

Yeshiva Derech Hatorah  
Annual Dinner  
Kingsway Jewish Center

## APRIL 3, 2011

Yeshiva Ruach Chaim  
Annual Dinner  
Young Israel of Avenue K

## MAY 15, 2011

Yeshiva & Mesivta Torah Vodaath  
Annual Dinner  
Ateres Chaya Hall

Agudah Women of Flatbush  
Camp Scholarship Brunch

Flatbush Hatzoloh  
Annual Gala Auction  
Cong. Shaare Zion

Yeshiva Kesser Torah  
Annual Breakfast

## MAY 17, 2011

Flatbush Satmar Bikur Cholim  
Annual Spring Tea  
Ateres Chynka

## MAY 18, 2011

Emunah of America  
Brooklyn Annual Superette  
Kings Terrace

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# FLATBUSH FOCUS



PHOTOGRAPHY TIPS BY AARON AKSELRUD



## Megapixel Shmegapixel!

Many of my readers are still nervous about selecting the proper camera. They visit their local dealer and are sold on the megapixel capacity of the camera, i.e. 12.1, 14.1. etc. They are led to believe that the more megapixels, the better the camera. Before we defuse this myth, let's first try to understand exactly what a megapixel is.

### Pixels

Pictures are made up of little dots called pixels. Pixel stands for PICture ELeMENT. Put enough of them together and you have a picture. They are arranged horizontally and vertically. Get close enough to your computer screen (or use a magnifier) and you'll see them. The best way to understand this is to use the analogy of the needlepoint, with apologies to the men out there. To produce the finest needlepoint picture or design, a rather small netting or screen or fabric is used. The screening might be measured in openings per inch. As the mesh has smaller openings, the design will be finer, as you have larger openings, you will produce a more coarse design. The finer the needlepoint, the sharper the design and even if viewed up close, it may be difficult to see the individual stitches. If you were to use material with larger openings, then the individual stitches would be easier to see from farther away.

Now, let's try to imagine the picture area of your camera as being made up of many millions of pixels, or megapixels. The more megapixels on the screen, the finer the image resolution. This means you can make enlargements without losing sharpness. For most of us, 4x6 is the most common size we need to worry about. There is no need for anyone to purchase a 10, 12 or 14 megapixel camera if 4x6 is all you ever need.

The megapixel myth was started by camera makers and swallowed hook, line and sinker by the customers. Camera makers use the number of megapixels a camera has to hoodwink you into thinking it has something to do with camera quality.

This gimmick is used by salespeople and manufacturers so you feel as if your current camera is inadequate and needs to be replaced even if the new cameras each year are only slightly better. In fact, in the "olden days" film cameras lasted and lasted, today the same camera is updated by adding megapixels, making the older one obsolete. My small pocket camera is a Canon SD 1200 IS, which works fine for me. It replaced the SD 1100 IS, and now there is an SD1300 IS, and of course the latest SD1400 IS. I have always maintained, "If it ain't broken, don't fix it." But for some unexplained reason, Canon doesn't want to listen to me.

In response to the calls and questions I have been receiving, I am now offering my services as a digital camera consultant; sounds kind of nice, offering private lessons on the use of your camera, and even setting up a studio. If you are interested, call me at 718 338 6536, or email: aakselrud@msn.com

Aaron Akselrud is the owner of Akselrud Studio  
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# JEWISH JOURNEYS

TRAVEL TIPS BY CHAIM GOLDBAUM



Of late it seems that many things in the world that we took (or still take) for granted, are being shaken and threatened. Aside from giving one pause as to a greater underlying, and perhaps ethereal purpose, these occurrences are wreaking particular havoc within the seemingly increasingly volatile, and hitherto relatively stable, travel world.

Perhaps the most glaring example of these phenomena is the records-shattering and unusually intense January weather, which alone is responsible for much of the travel-related chaos of the recent past. Another has to be the still unfolding developments in several autocratic countries, particularly in the Middle East, of which the effect on tourism is still to be determined. Uncommon world events are unfolding fast, and yesterday's news is overshadowed by its successor's equally attention-grabbing headlines.

Does anyone even remember that in October, the US government issued a continent-wide European travel alert, expiring Jan 31, 2011, due to unspecified terrorism threats from Al-Qaeda? Yet, how ironic, that in the wake of the devastating Moscow Airport suicide bombing, we haven't heard even one "we-told-you-so" pronouncement from any USA government official or department?

In another instance of our blind mice government's ineptitude and senseless waste of our hard-earned tax dollars, the "powers-that-be" decided to revamp our nation's so-called "terror alert system." The existing ridiculous color-coded system, was, almost from its installation, the object of jokes and multiple parodies. As reported by CNN (even CNN got this one right!!), the "Democracy Threat Advisory Level" went from green/low ("Wow, clean money systems really work") to red/severe ("Martial law, but it's for your own good"). A "Total Headcase Advisory System" began with "George Soros is arrested" and ended with "Hillary Clinton is elected president." Still another announced that Homeland Security and Crayola had jointly revised the system, changing green to aquamarine, blue to raw umber, yellow to burnt sienna, orange to neon carrot and red to cotton candy. And slowly we become the laughingstock of the free world.

Through these events, it appears undeniable, that the hidden Hand of *Hashgacha* is becoming revealed, and the very rafters of life on Earth as we know it, are being shaken to the core by the awesome powers of the A-mighty.

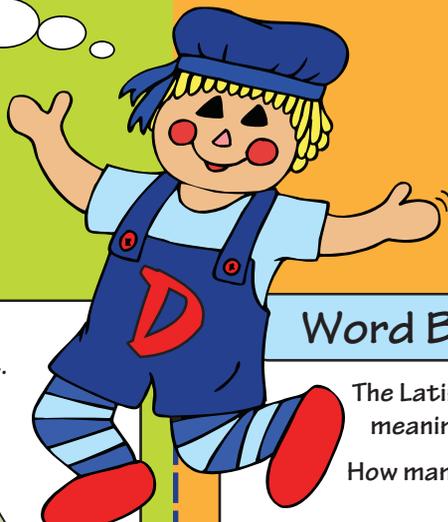
That's it for this column's deeper aspect.

In more lightheaded travel news, the government of Zambia (now that's a country!!) announced a rebranding contest for a new slogan or logo for its Tourism Board. The creative person who comes up with the winning entry to update their existing slogan, "Zambia, the Real Africa", will win an over-the-top 15-day, \$30,000 trip for two to the country including international flights, all accommodations and meals, safaris at three wildlife parks, a visit to Victoria Falls and a range of other activities. The contest, open to adults over 18 anywhere in the world, started on January 28 and ends on February 25, 2011. A shortlist of five will be selected and the public will be invited to vote. The winners' names will be announced on Zambia Tourism's website on March 21. You can visit the tourism's website for more information and how to enter.

Stay tuned for these developing stories....

Chaim Goldbaum is manager at B & D Travel,  
located in the heart of Flatbush at 980 E. 12th St.,  
off Ave. J. 1-800-FLY-2-ISRAEL or www.bdtravel.com, established 1971.

## Fun with Donny



### Did you know?

An adult male lion weighs between 330-530 pounds.

### Lion's Meal

A typical meal for an adult male lion is \_\_\_\_\_ pounds of meat. If they are very hungry they can consume as much as 60 pounds of meat in one sitting.

Add up the numbers in blue triangles to fill in the blank.

### Word Bank

The Latin name for lion is Panthera Leo, meaning carnivorous feline mammal.

How many words can you form using the letters in

## Panthera Leo?



### Lion Names

A male lion is called a tom. A female lion is called a lioness or she-lion. A baby lion is called a cub, a \_\_\_\_\_, or a lionet.

On every line, there is one letter that can complete all three words. Write that letter in the space provided, then read those letters downward to fill in the missing word above.

○	_____ arm, _____ eak, _____ rite
○	_____ elp, _____ orse, _____ ang
○	_____ ver, _____ lm, _____ gg
○	_____ ong, _____ ight, _____ ost
○	_____ ride, _____ ick, _____ ort



### Shadows

Lions are often used in circus shows.

Which shadow belongs to this circus lion and its trainer?

### Word Search

Lions are native to Africa and Northwest India. They live mostly in open plains and open woodlands. There are seven different species of lions: African lions, Asiatic lions, American Lions, Mountain Lions, Cave lions, and White lions.

Can you find the underlined words hidden in the grid?

L	R	A	E	W	M	O	U	N	T	A	I	N	P	Q	O
V	Q	F	U	A	O	H	Z	S	N	A	T	I	V	E	Z
W	G	R	J	Q	P	O	E	S	P	E	C	I	E	S	O
O	P	I	P	N	Y	W	D	I	N	D	I	A	Q	V	M
M	M	C	T	L	H	S	D	L	A	S	I	A	T	I	C
W	O	A	N	T	A	A	E	U	A	Q	I	Z	Z		
H	P	N	R	E	L	I	H	V	U	N	Z	G	Z		
I	E	O	V	L	I	O	N	S	E	W	D	C	L		
T	N	A	N	H	V	Z	L	S	P	N	M	S	V		
E	C	H	U	E	E	A	M	E	R	I	C	A	N		



### Lion Groups

Lions live in social groups. These groups of lions are called \_\_\_\_\_. A lions home is called a den.

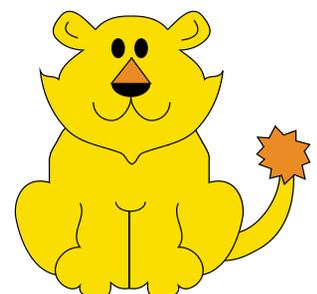
Circle all letters that appear two times below. Then unscramble to read the missing word.

F P R E A X I S P K Z  
D B C E A H L D  
V E S I R

### Drawing

Only male lions have manes. Young lions start growing manes at 18 months of age and continue until they are approximately 5 years old.

Can you add (draw) a mane to this male lion?

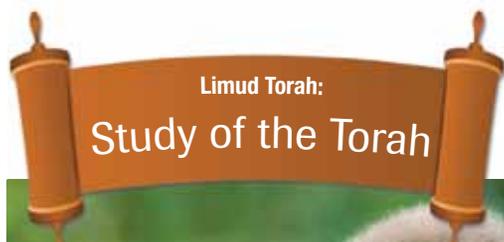


ANSWERS: Lion's Meal-15, Lion Names-Whelp, Line Groups-PRIDE, Shadows-D,

## The Torah True Talking Zoo

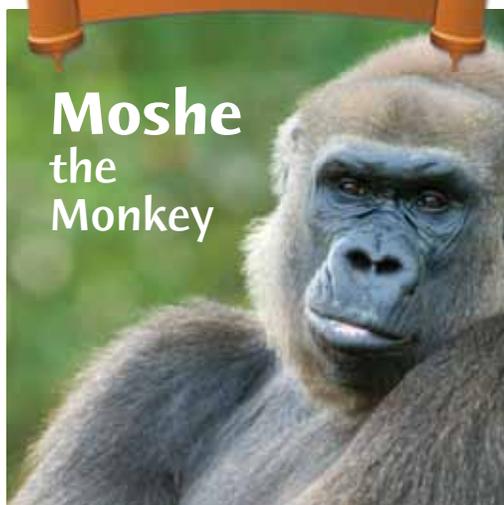


BY SOLOMON MEHLMAN י"ע



Limud Torah:

Study of the Torah



## Moshe the Monkey

I'm Moshe, the monkey  
I like to climb trees!

I leap through the branches  
With the greatest of ease!

I enjoy it a lot when you visit  
the zoo!

While you're looking at me,  
I'm looking at you!

And here's my advice,  
Jewish girls and boys:

"Don't spend all your time  
Just playing with toys!

Open a sefer -  
study and learn  
You're gaining *schar* with  
each page you turn!

Pay close attention to your  
Rebbe or Morah,  
And perform the *mitzvah* of  
Limud Torah!"



Rabbi Yechiel Spero  
Reprinted with permission from  
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## A Most Delicious Challah

When Reb Meir'l of Premishlan and his followers arrived in the village, the townspeople gathered to greet them. They were taken to the home of Reb Shimon, an outstanding *baal tzedakah*, to whom so many turned in their times of need. It was almost time for Shabbos, and all hurried to make preparations.

With the important visitor in town, that Friday evening the atmosphere in the shul was one of excitement. The townspeople showed up a little earlier than usual, as they all wanted to make sure to hear and appreciate the Rebbe's davening.

After leading the congregation in the *Kabbalas Shabbos* and *Maariv tefillos* and wishing the townspeople "*Gut Shabbos*," Reb Meir walked back to the home of Reb Shimon to begin a most memorable Shabbos meal. While the *zemiro*s were beautiful and the words of Torah were quite meaningful, surprisingly, it was the food which would leave its mark on Reb Meir and the others.

After Kiddush, Reb Meir recited the *Hamotzi* and tasted the challah. But this was not ordinary challah! There was something unique about it — Reb Meir declared that the challah had the taste of Gan Eden! Surprised that in an ordinary home he would experience the taste of Gan Eden, Reb Meir asked his host who had made the challah. Reb Shimon proudly answered that his wife had, and Reb Meir asked if he could be told the special ingredient that had been added to this incredible challah.

However, when Reb Shimon asked his wife, she said that in fact she had not baked the challah that week. An orphan girl had knocked on the door earlier that day and had asked if she could help out around the house in order to earn some money. Eager to help the *yesamah*, Reb Shimon's wife had offered her the opportunity to make the challah.

The search for the special ingredient continued. They called in the young girl — who was only 11 years old — and asked her, but she replied that she had not added any unusual ingredients. Curious to get to the bottom of the mys-

## JUNIOR COOKING

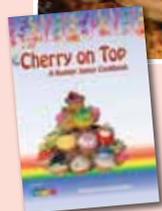
### Bird's Nest

These Bird's Nests will make a beautiful platter to send to any simcha. They are easy to prepare. You can enhance the look of them by adding miniature birds.  
Yields: 2 dozen

Ingredients:	You will need:
2 eggs separated 1/2 cup packed brown sugar 2 sticks (225g) margarine 1/4 teaspoon salt 1 1/2 teaspoons vanilla sugar 2 cups flour 2 cups finely chopped nuts 1 cup jam (any flavor)	mixer measuring cups and spoons waxed paper fork teaspoon 2 Small mixing bowls 2 cookie sheets

**Directions:**

- Preheat the oven to 350 degrees Fahrenheit (175 degrees Celsius).
- Line the cookie sheets with waxed paper.
- Separate the 2 eggs. Place the whites into a small mixing bowl.
- In the mixer beat the sugar, margarine, egg yolks, vanilla sugar, and flour, until the mixture looks smooth.
- Using a fork, beat the egg whites in the small bowl until they look foamy.
- Using a teaspoon, scoop out dough and roll it into a 1" ball.
- Place the nuts into the second small bowl. Dip each dough ball into the egg whites, then roll it in the nuts, and place it on a cookie sheet. These cookies don't expand that much so you'll only need to leave about 1 1/2" between each ball.
- Using your thumb, make a round indentation in the top of each cookie, by pressing down gently in the center of the cookie. Be careful not to make a hole all the way through the dough.
- Place your pan into the oven and bake the cookies for 8 minutes — they will not be fully baked. Remove the cookie sheet from the oven.
- Using a teaspoon scoop the jam into the indentation of each cookie.
- Return the cookies to the oven to bake for another 6 to 10 minutes, or until lightly browned.
- Remove from oven and allow to cool.



An Excerpt from *The Cherry on Top, A Kosher Junior Cookbook* by Chaya Feigy Grossman: 718.436.4223 / thecherryontop@kewnet.com

tery, Reb Meir thought of asking the question another way — not about the ingredients, but about *how* she had made the challah. Surprised and shy, she explained that as she formed the challah she remembered her mother rolling out matzah dough.

Reb Meir smiled as the girl said her mother would roll the pin and sing the mellow tunes of *Hallel*, as is the custom. The girl stopped as she thought for a moment about her mother, who had passed away not long before. Again Reb Meir carefully pressed on, asking what else might have happened as she made the challah.

The little girl shyly added that while she sang the songs of *Hallel* she remembered her mother saying that she couldn't help but cry as she rolled out the matzos. The child went on to say that she cried softly too as she braided the challah. The crowd watched as Reb Meir smiled, thanked the girl, and wished her well. He now looked around at the crowd, convinced that

he had discovered the secret magical ingredient.

"This is why the challah had the taste of Gan Eden. Life is not simple and for as many moments of happiness that we enjoy, there always seem to be even more times of pain. But when a young girl can change her tears into the song of *Hallel*, then we have experienced the *taam* of Gan Eden."

## FLATBUSH JEWISH JOURNAL

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REACHING OVER  
**100,000**  
MEN, WOMEN, & CHILDREN

# LETS GET REAL

MRS. LEBA SCHWEBEL

An economics professor gave an exam to his class. The test had several sections of questions, all of which were separated into categories. The first category of questions was the hardest and was worth the most points, the second group was a bit easier and was worth a bit less, and the third category was the simplest and was worth the least amount of points.

The students took the exam and were allowed to choose the questions from whichever category they wanted. When the tests were graded, the students who chose the hardest questions were given A's, the students who chose the second category of questions were given B's and the students who chose the simplest category were given C's. The professor did not take their answers into consideration, rather only which set of questions they chose to answer.

You can imagine how confused they were when they received their scores! When they approached their professor and asked how he graded the test he replied: "I wasn't testing your knowledge. I was testing your aim!"

We are just beginning the month of Adar I. Adar, is the 12<sup>th</sup> month of the year

according to the order of the months delineated in the Torah, whereby we begin counting from Nissan. Adar is the month that contains Purim, and this year, since it is a leap year, we will be observing two months of Adar with Purim occurring during the second month so that it can be observed in close proximity to Pesach.

What is the special energy surrounding Adar? We've discussed in the past that the Jewish concept of time is very different from the secular one. In the world at large, time is viewed as a straight line. What is happening right here, right now, has never happened before and will never happen again. Once the time passes, it is finished and what is yet to come is yet to be attained. The Jewish concept of time can best be described as a spiral. If you observe the spiral edge of a notebook, for example, you will see that the wire winds around at the same point, yet it reaches a bit higher each time. In our world, time is moving forward, certainly, but we pass through cycles of time that have been set with potential already inside them, and our job is to set our "aim" on fulfilling the goals of the time and heading in the right direction.

Adar is represented by fish, "*mazal adar dagim*". Fish are very fertile and therefore

represent bounty, a sign of blessing. The word *bracha* contains the root three letters, *beis*, *reish* and *chaf*. The numerical value of each of them contain multiples of two (*beis* equaling two, *reish* equaling two hundred and *chaf* equaling twenty.)

The message that is conveyed by these numbers is that doubling or increasing is a sign of blessing. When we ask for a *bracha* from a *tzaddik* in the area of *parnassa*, for example, what we want is *more* financial fulfillment. When we ask for a *bracha* for success in any area, we want *more* of what we have. Therefore, when we recite a blessing, we acknowledge that we are asking the One who is able to provide us with all that we need, and we begin with the words: *Boruch Ata Hashem...* meaning: **Hashem, you are the source of it all.**

When Haman drew lots for the best time to destroy the Jewish people, he looked at the month of Adar and saw that Moshe, our greatest leader, died on the 7<sup>th</sup> of Adar. He considered it a fortuitous time to hatch his diabolical plan. What he did not know was that Moshe Rabbeinu was also born on that day, and that the month would contain the auspiciousness of that event as well.

The *neshomos* of Am Yisrael are likened to fish that swim in the waters of Torah. Torah is what helps us thrive, without which we are thirsty for meaningful life. When fish are submerged in water, they are immune from the world around them. So too, when we immerse ourselves in To-

rah we protect ourselves from dangerous and harmful forces in the world.

The word *Adar* may be translated as a cloak. Just as a cloak provides the body with warmth, so do we feel the warmth of Hakadosh Boruch Hu's presence in our lives. A garment also hides the body that it covers beneath it. In Adar, when the events leading up to Purim took place, Hashem's real plan was, similarly, concealed from our view. Hashem's presence is hidden from us in this world as we learn from the meaning of that very word, *Olam* or hiddenness. Our job is to dis "cover", or remove the cover of His presence and find Him wherever we can.

Adar also stands for *Aleph Dar*. "*Aleph*," the One and Only Hashem, "*dar*" dwells in this world. When we study Torah and perform *mitzvos* we provide the place for Him to reside.

This beautiful message of Adar is that when we submerge ourselves in Torah and tap into His power, the possibilities are endless. When we are cognizant of making small positive changes in our lives and our homes, we invite Hashem to dwell amongst us. May the bounty of Adar be spread over us all and may we use the energy of this month to dis "cover" Hashem in our lives and "aim" high!

*Mrs. Schwebel is an inspirational speaker who lectures for Project Inspire and Aish HaTorah among others. Leba can be reached at lwschwebel@gmail.com.*

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# FLATBUSH TEENS

## Miami and Me

ATARA DUNKSTEIN

There's nothing like being in warm, sunny weather while your friends back home are freezing their faces off. With every backstroke, every freckle and every palm tree, I realize just how blessed I am to be in Miami instead of New York. As I send mass picture mail messages of myself under the blazing sun to all my friends, I hope that the message is clear: Miami is the place to be.

As soon as we hit the runway, my parents made it their business to phone their friends and family to discuss the suddenly very important weather. They could have just opened up a newspaper and checked out the weather themselves, but hearing that temperatures were below twenty degrees from their friends made it so much better. The snow was the cherry on top. Hearing that my pregnant sister was shoveling out her car engendered some warm, fuzzy feelings in their hearts. I truly believe that my parent's enjoyment of this trip was maximized by knowing that their New York counterparts were cold and shivering.

I didn't realize how tasty raisin bran was until this vacation. As guests staying in the Miami Hilton, my family was presented with a complimentary breakfast each morning. Although most of the food was not kosher, we were still able to get a wholesome meal out of the provisions. Frosted flakes, cinnamon granola, corn flakes and raisin bran were available in adorable individual boxes, accompanied by small containers of chilled milk. Cut up pineapple, cantaloupe, honey dew and grapes created a delicious fruit salad of which I ate incessantly, unless I favored an apple, banana or orange. We drank orange juice and smeared the cream cheese and butter on our bread. The food mentioned here is neither gourmet nor especially different from what I would have eaten at home, but its sheer deliciousness emanates from its price tag. There is a special taste which is only developed in food which is free, a taste which my lucky family got to enjoy for one whole week.

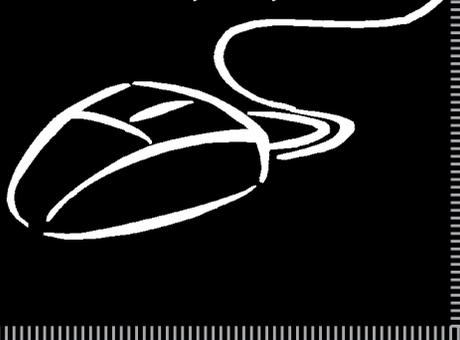
New York people are known to be fast and charged, rushed and quick. Not so in Florida. Here, the people are downright slow. They take their time in all that they do, to the point of absolute annoyance. To balance out our free breakfast, my family has eaten out every lunch and dinner meal this week. We have tried all the dairy cafes, the pizza shops, the upscale meat steakhouses and the shwarma joints. The unifying factor among these places has been their slow service. Running out of patience at the burger place, I could no longer wait anymore.

I had already memorized the menu, stared at all the people and counted the number of tiles on the floor. Enough was enough. I didn't care if this was the norm for Florida; I was going to say something. To the approval of my family, I walked over to the man behind the counter and questioned him concerning the status of our pending dinner. Putting his initial shock aside, he assured me that the food was on its way. Twenty minutes later it arrived. At least we get breakfast for free.

As an unpaid writer, I give myself some leeway in regards to the size and frequency of my article. There was a major internal debate whether or not I should write this week, as I am technically on vacation. After much back and forth, I chose to contribute this week. My decision was greatly weighed by my wanting to expand my audience to whom I can boast and show off to. Instead of my measly twenty contacts or so, I am able to tell all of Flatbush of my amazing Florida vacation. As you read this, Flatbush resident, think of me walking on the beach with grains of sand stuck between my toes. Or think of me sitting next to the pool drinking a diet Pepsi. Or think of me wearing sunglasses because it is just so sunny here. Most importantly, think of your teen column writer and her devotion to her readers.



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TANACH SHIUR Wednesday Eve. 7:45 - 8:45 PM **Beth Mordechai** 1358 East 13th Street

## DAYAN MOSHE BERGMAN

CHOSHEN MISHPAT Monday Eve. 9:00 PM **Avenue O Synagogue** 808 Avenue O

## BOSTONER REBBE

CHUMASH SHIUR Thursday Eve. 9:00 PM **Boston** 2822 Avenue J

VARIOUS SUGYOS Sunday 10:15 - 11:00 AM

## HARAV ELIYAHU BROG

MESECHTA BABA METZIA Monday 9:30 - 11:00 AM **Bais Yisroel** 1820 Ocean Parkway

MESECHTA MOED KATAN Tuesday & Wednesday 9:30 - 11:00 AM

MESECHTA BABA BASRA Thursday & Friday 9:30 - 11:00 AM

MESECHTA SOTA Sunday 8:00 AM MESECHTA SANHEDRIN Sunday 10:30 - 11:30 AM

## HARAV SHLOMO CYNAMON

CHUMASH SHIUR Thursday 10:10 PM **Khal Bnei Torah** 2925 Avenue K

BOSOR V'CHOLOV Sunday 9:30 - 11:00 AM

## HARAV BINYOMIN EISENBERGER

ASSORTED TOPICS B'INYANA D'YOMA Wednesday 8:15 PM 1164 East 23rd Street

## R' YAAKOV FINESTONE

MESECHTE SHABBOS Wednesday 9:15 PM **Khal Bnei Shlomo Zalman** 2002 Avenue J

## HARAV YISSOCHAR FRAND

LIVE VIDEO HOOKUP: HALACHIC ISSUES RELEVANT TO PARSHAS HASHAVUA

Thursday 9:00 PM **Young Israel Of Midwood** 1694 Ocean Ave

## R' PINCHAS FRANKEL

HILCHOS MUKTZA Tuesday 9:15 PM **Khal Bnei Shlomo Zalman** 2002 Avenue J

## HARAV YERACHMIEL FRANKEL

CHUMASH IN DEPTH Thursday 10:00-11:00 AM **Knesseth Bais Avigdor** 1720 Avenue J

## HARAV YOSEF FRANKEL

SHABBOS SHIUR Shabbos 45 min. before Mincha **Khal Bnei Shlomo Zalman** 2002 Avenue J

## HARAV SHLOMO FURST

GEMARA SHIUR / MASECHES BEITZA

Monday - Friday 9:40 - 10:30 AM **Agudath Israel Brookdale Senior Center** 817 Avenue H

## HARAV AVROHOM GARFINKEL

MESECHTA SUCCA Tuesday 8:00 PM **Congregation Bnei Israel** 3190 Bedford Avenue

HALACHA SHIUR Shabbos 1 hour before Mincha

## HARAV LIPA GELDWERTH

HAFTORAS OF THE PARSHA Sunday 9:00 PM **Congregation Kol Torah** 2016 Avenue M

## HARAV YISROEL HIRSCH

SHEILOS V'TESHUVOS MIN HASHAMAYIM

Shabbos during Seudah Shlishis (30 min. before Maariv) **Khal Shaarei Shalom** 2961 Nostrand Avenue

## HARAV SHMUEL SIMCHA HOROWITZ

GEMARA IN DEPTH / MESECHTA BRACHOS

Monday - Thursday 9:10-10:00 AM **Knesseth Bais Avigdor** 1720 Avenue J (Agra D'pirka)

GEMARA PRIMER / MESECHTA SHABBOS Monday - Thursday 10:10-11:00 AM

## HARAV AHARON KAHN

MISHLEI / HASHKafa WITH PIRUSH HA'GRA

Monday & Wednesday 10:00-11:00 AM **Knesseth Bais Avigdor** 1720 Avenue J (Agra D'pirka)

GEMORAH B'IYUN Fridays 9:00 AM

HALACHA SHIUR Sundays 9:00 AM

## HARAV YOSEF KIRSCHENBERG

PARSHA / CHASIDUS Tuesday 7:45 PM **Cong. Ohel Moshe** 849 Ocean Parkway (I & H)

## HARAV AVROHOM KLEIN

CHOVOS HALIVOVOS Thursday 8:30 PM **Congregation Adath Yeshurun** 3418 Ave N

MESECHES TAANIS Tuesday 8:30 PM

BOYS MISHNAYOS Motzei Shabbos 10 minutes after Maariv

MESECHES BRACHOS Shabbos 45 minutes before Mincha

## HARAV BARUCH KOTLER

MESECHES AVODAH ZARA Wednesday 8:00 PM **Sharei Zion** 2030 Ocean Parkway (T & U)

## HARAV SHLOIME KUPETZ

CHASIDUS Sunday Eve. 8:15 PM **Boston** 2822 Avenue J

## HARAV MOSHE TUVIA LIEFF

MESECHTA MAKOS GEMARA BIYUN

Monday & Wednesday 8:30 - 9:30 PM **Agudas Yisroel Bais Binyomin** 2913 Avenue L

HALACHAH SHIUR Monday 9:45 - 10:15 PM CHUMASH SHIUR Wednesday 9:45 - 10:15 PM

PRI TZADDIK Friday 9:00 - 10:00 AM HALACHA BIYUN Shabbos 1 hour before Mincha

CHUMASH VAAD Friday Night 8:30 PM 1384 East 22nd Street

## HARAV YOCHANAN MAROSOV

PRACTICAL HALACHA Sunday 11:00 - 12:30 AM **Kehilas Bais Menachem Mendel** 1703 Ave. J

## HARAV YOSEF Y. PALTIEL

TANYA Monday 8:45 - 10:00 pm **Chabad of Flatbush** 1923 Ocean Avenue (N&O)

## HARAV NOSSON DOVID RABINOWICH

PARSHAS HA'SHAVUA Shabbos 45 minutes before Maariv **Beth Medrash Ahavas Torah** 2624 Ave R

MASECHES SANHEDRIN B'IYUN Thursday 8:00-9:00 PM **Beth Medrash Ahavas Torah** 2624 Ave R

CHUMASH & OHR HACHAIM Friday 8:30-10:00 PM **Agudas Yisroel of Madison**

## HARAV YACOV RABINOWITZ

CHUMASH & MEFORSHIM

Monday - Friday 10:30 - 11:30 AM **Agudath Israel Brookdale Senior Center** 817 Avenue H

## HARAV ARYEH RALBAG

GEMARA SHIUR MASECHES TA'ANIS Mon - Fri 7:00 - 7:55 AM **Young Israel of Ave K** 2818 Ave K

## HARAV ELIEZER DOVID RAPAPORT

NACH SHIUR Sunday Eve. Bet. Mincha - Maariv **Khal Zichron Avrohom Yaakov** 3203 Bedford Avenue

HALACHA SHIUR Tuesday 8:30 PM

CHUMASH & MEFORSHIM Thursday 8:30 PM

## HARAV YISROEL REISMAN

PHONE SHIUR PARSHA Thursday 2:15 - 2:30 PM **CALL 712-432-1001 CODE 483003375#**

NAVI SHIUR ON SEFER YIRMIYAH

Motzei Shabbos October 9:00 PM, Nov. Dec. Jan. 7:30 PM **Ahi Ezer** Corner of Ocean Parkway & Ave. S

## HARAV HERSCHEL SCHACHTER

MESECHTAS SHABBOS Monday 8:15 - 9:45 PM **Young Israel Of Midwood** 1694 Ocean Ave

## HARAV REUVEN SCHEINBERG

HILCHOS SHABBOS Tuesday 10:00-11:00 AM **Knesseth Bais Avigdor** 1720 Avenue J

## HARAV AVROHOM SCHORR

EIN YAAKOV Sunday 10:00 AM **Khal Tiferes Yaakov** 1212 East 15Th Street (L-Locust)

## HARAV MENDEL TEITELBAUM

HILCHOS BIRCHAS HASHACHAR

Sunday - Thursday 8:00 - 9:10 AM **Kollel Zichron Shmiel Chenskowitz** 1167 East 13th Street

HALACHA SHIUR Sunday - Thursday 8:00 - 9:15 PM

## HARAV ELIEZER TRENK

CHIZUK V'HISORIRUS Tuesday 8:30 PM **Grenadirs Home** 721 East 7th Street, 718-437-2172

## HARAV MOSHE MEIR WEISS

HASHKafa Tuesday 9:15 PM **Khal Veretzky** Avenue L & East 9th Street

## HARAV YOSEF WIKLER

YOREH DEAH - HILCHOS TAARUVOS

Sunday 10:00 - 11:30 AM **Congregation Bais Mordechai** 1358 East 13th Street, 718-336-8544

EVEN HAEZER - HILCHOS ISHUS Sunday 11:45 AM- 12:45 PM

MISHNAH BERURAH - HILCHOS TZITZIS

Sunday 8:30 - 9:45 PM **Minyan Avreichim** 1114 Avenue O, 718-336-8544

MASTER A PEREK - MOED KATAN Wednesday 8:30 - 9:45 PM

## MARAN CHACHAM OVADIA YOSEF

WEEKLY VIDEO SHIUR

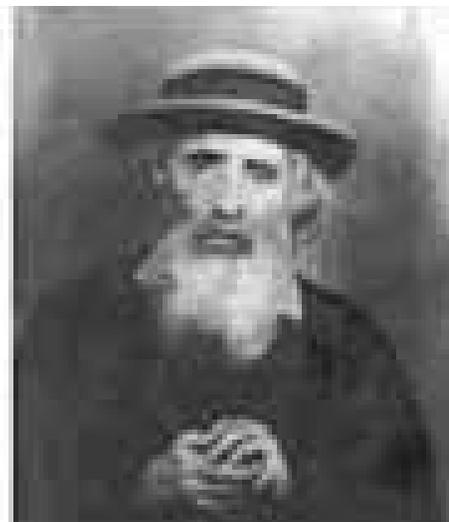
Tuesday 8:30 PM **Bnai Yosef** 1616 Ocean Parkway (Ave. P)



## 29 Shvat

**Rav Eliyahu Habachur Halevi** “the Ba’al Hatishbi,” famous Hebrew grammarian (1549).

**Rav Yitzchak Yerucham Diskin**, the Maharil Diskin (1839-1925), born in



*The Maharil Diskin*

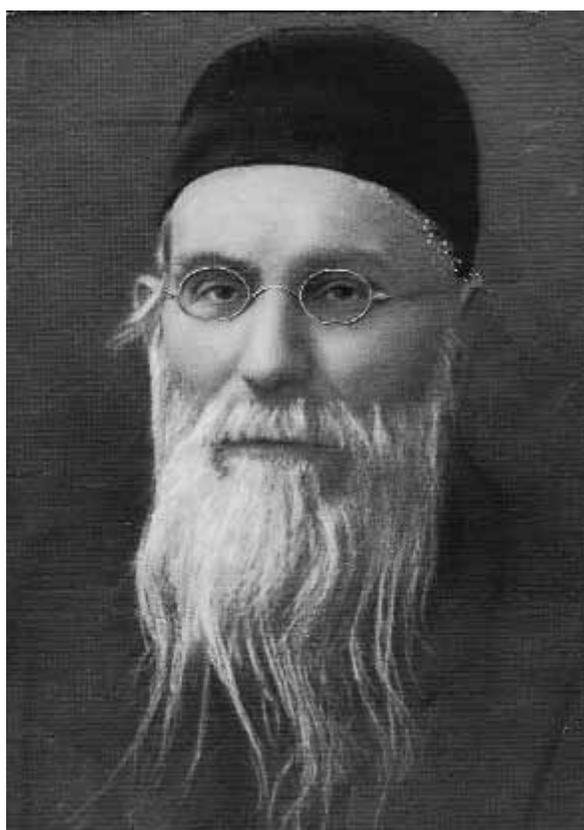
Valkovisk, Russia, the son of Rav Yehoshua Leib Diskin of Brisk and Rebbetzin Hinda Rochel. He started studying gemara on his own at the age of 5. After his Bar Mitzvah, he studied in seclusion for 14 hours a day. At 16, he left for Volozhin. After his father’s petira in 1898, he was asked to succeed him as president of the Diskin Orphanage and head of the Ohel Moshe Yeshiva. At first, he refused, but in 1908, when he saw that Yerushalayim’s Torah institutions were in danger due to Zionists’ efforts to destroy them, he decided to make aliya. Together with Rav Yosef Chaim Sonnenfeld, he fought against the Maskilim. Both of them were elected honorary presidents of the charedi Vaad Ha’ir, which soon became known as the Eida Hacharedis.

**Rav Nosson Tzvi Finkel**, the Alter of Slabodka (1849-1927). Born in Rasei, Lithuania, he was orphaned at an early age and was raised by a relative in Vilna. He became a devoted follower of Rav Simcha Zissel, the Alter of Kelm. Rav Nosson Tzvi organized a kollel of ten men in Slabodka in about 1877. He began a yeshiva katana there and was later instrumental in starting the yeshiva in Telz and having Rav Eliezer Gordon appointed as Rosh Yeshiva. He founded the Slabodka Yeshiva in 1884. In 1897, the Yeshiva split over the teaching of mussar. Seventy of the 300 students sided with the Alter and formed a new yeshiva, Kenesses Yisrael. In 1897, he founded the yeshiva in Slutsk and appointed Rav Isser Zalman Meltzer its Rosh Yeshiva. After World War I, the yeshiva in Kletzk, headed by Rav Nosson Tzvi’s

disciple, Rav Aharon Kotler, developed. He also helped Rav Shimon Skop develop yeshivos by sending his own students. In 1909, a yeshiva was set up in Stutchin, led by his disciple, Rav Yehuda Leib Chasman, and the Lodz yeshiva was the first outpost of mussar in Poland. His influence was also felt in long-standing yeshivos, as his disciples became parts of them. His son, Rav Eliezer Finkel, became Rosh Yeshiva of Mir, for example. In 1925, he fulfilled a long-standing personal vow by moving to Eretz Yisrael, settling in Chevron. His discourses are collected in Or Hatzafun.

**Rav Chananya Yom Tov Lipa Teitelbaum** (1836-1904), author of Kedushas Yom Tov. Born in Stropkov, Slovakia, to Rav Yekusiel Yehuda Teitelbaum (author of Yital Lev), who was a grandson of Rav Moshe Teitelbaum, the Yismach Moshe. Rav Chananya’s primary teachers were Rav Chaim of Sanz and Rav Yitzchak Eizik of Ziditchov. At the age of 28, he became Rav of the small town of Tesh, a position he held for 19 years. After his father’s petira in 1883, he succeeded him in Sighet, Hungary. Rav Chananya had no children with his first wife, a marriage that lasted 14 years. He remained childless for many years with his second wife as well, until Rav Chaim of Sanz gave him a bracha. Indeed, he had two sons, Rav Chaim Tzvi of Sighet, and Rav Yoel, the Rebbe of Satmar. By 1941, 10,144 Jews lived in Sighet, comprising 39% of the town. The town was liquidated via deportation to Auschwitz. But, the community lives on in America and Israel.

**Rav Zalman Sender Kahana-Shapira**, (1851-1923) born in Nisowiz, in the Minsk



*The Alter of Slabodka*

region of Russia, to Rav Moshe Shapira, av beis din of Lida and son-in-law of Rav Chaim of Volozhin. Rav Zalman sender learned under the Beis HaLevi and his son, Rav Chaim Brisker, in Volozhin. He eventually became Rav of Maltsh and started a yeshiva there, Anaf Eitz Chaim, modeling it after Eitz Chaim of Volozhin.

one of the most basic and authoritative commentaries on the Shulchan Aruch (1622-1663). Born in Vilna. He learned in Tyktizin, Cracow and Lublin. He married a great grand-daughter of the Rema. In 1648 the communities of Russian Poland were devastated by Chmielnicki, and Rav Shabsai haKohen was among the sufferers.



*At the matzeivah of the Kedushas Yom Tov*

In 1902, he moved the yeshiva to Kriniki where he became Rav. Among his students there were Rav Yaakov Kamenetsky and Rav Aharon Kotler. In 1921, he moved to the Shaarei Chesed section of Yerushalayaim.

He authored selichos in tragic memory of the events. He was nifter at the age of 41 in Holleschau, Germany, having completed his commentary to 2 of the 4 sections of the Shulchan Aruch, Yoreh De’ah (at age 24) and Choshen Mishpat. Among his other works are Sefer Ha’Aruch on the Tur, Poel Tzedek on the 613 mitzvos, and Gevuros Anashim, on cases in which a wife can legally compel her husband to give her a get.

## 30 Shvat

**Rav Moshe of Zaloshin**, author of Mishpat Tzedek, Tikkun Shabbos, and Geulas Yisrael (1788-1831). In 1815, he was appointed leader of the Chassidic community in Zaloshin.

**Rav Shmuel Abba of Horedneka** (1895). Son of Rav Baruch of Vishnitz, the Imrei Baruch.

**Rav Yerucham Fishel Perla** (1846-1934). Born in Warsaw in 1846 and studied under R’ Yehoshua Leib Diskin in Lomza and under R’ Yosef Dov Halevi Soloveitchik. While he was still young, he was offered prestigious rabbinates, including in Lublin and Krakow, but he turned them down so he could continue his studies. He is known for his encyclopedic commentary to the Sefer Ha’mitzvot by R’ Saadiah Gaon.

## 1 Adar

**Rav Shabsai HaKohen Katz**, (Shach) author of Sifsei Kohen, recognized as

## 2 Adar

**Rav Yom Tov Algazi**, the Maharit Algazi (1727-1802), one of the main students of the famed kabbalist Rabbi Shalom Sharabi. Stemming from a long line of great Torah sages originating in Spain, his father, Rav Yisrael Yaakov was av beis din in Izmir, Turkey for over 40 years before being appointed Rishon Letzion in Yerushalayim. Rav Yom Tov was born in Izmir, and studied together with Rav Chaim Yosef Dovid Azulai (the Chida) as a youth. In 1758, he was appointed Rosh yeshiva of Neveh Shalom. In 1782, after the petira of Rav Shalom Sharabi, Rav Yom Tov was appointed Rosh yeshiva of Beis Kel and served as Rishon LeTzion following the petira of Rav Rephael Meyuchas. He left behind a legacy of piskei halacha – Shu”t Simchas Yom Tov, Hilchos Yom Tov, and Kedushas Yom Tov.

# Flatbush Shul Directory

**A COMMUNITY SERVICE OF THE FLATBUSH JEWISH JOURNAL**  
SHACHARIS ZMANIM BASED ON TUESDAY, WEDNESDAY AND FRIDAY MORNINGS.  
SHUL INFO CAN BE ADDED/CORRECTED VIA EMAIL: info@thefjj.com

**ADAS YESHURUN BAIS MOSHE** RABBI AVROHOM KLEIN 3418 Avenue N 718.338.9414  
► Shacharis 6:20 AM ► Maariv 8:15 PM

**AGUDAS ACHIM OF MIDWOOD** RABBI YOSEF STERN 1564 Coney Island Avenue  
► Shacharis 6:40 AM ► Mincha 10 minutes before Shkia ► Maariv Following Mincha

**AGUDAS YISROEL BAIS BINYOMIN** RABBI MOSHE TUVIA LIEFF 2913 Avenue L 718.377.0977  
► Shacharis 6:25, 6:40, 7:30, 7:50, 8:00, 8:30, 9:00 AM ► Mincha 5:00 PM, 10 min pre shkiah  
► Maariv 7:00, 8:15, 9:30, 9:40, 10:15, 11:00 PM

**AGUDAS YISROEL OF FLATBUSH** RABBI MOSHE WEINBERGER 1302 Ocean Parkway  
► Shacharis 6:00, 7:30 AM

**AGUDAS YISROEL SNIF ZICHRON SHMUEL** RABBI ELIEZER GINSBURG 2141 Coney Island Ave.  
► Shacharis 6:40 AM ► Maariv 9:30 PM

**AGUDAS YISROEL OF MADISON** RABBI YISROEL REISMAN 2122 Avenue S  
► Shacharis 6:20, 7:15, 8:00 AM ► Mincha 5:40 PM ► Maariv 9:00, 9:35, 10:00 PM

**AGUDATH ISRAEL OF EAST MIDWOOD** 3120 Bedford Avenue  
► Shacharis 6:30, 7:30 AM ► Mincha 15 minutes before Shkiah ► Maariv 9:00 PM, after Mincha

**AHAVA VE AHAVA** 1801 Ocean Parkway (AVENUE R)  
► Shacharis 6:00, 7:00 AM ► Mincha 15 minutes before Sunset ► Maariv After Mincha

**AHAVAS CHESED** RABBI TZVI BAJNON 3007 Avenue L 718.253.0979  
► Shacharis 5:50, 6:30 AM ► Mincha 10 minutes before Shkiah ► Maariv immediately after Mincha

**AHAVAS DOVID** RABBI SHMUEL DOVID BECK 924 East 10th Street  
► Shacharis 7:15 AM ► Maariv 9:30 PM

**AHAVAS SHALOM** RABBI AHARON GULKOWITZ 864 East 26th Street  
► Shacharis 7:00 AM ► Mincha 10 min. before earliest Shkiah ► Maariv after Mincha, 8:00 PM

**AHAVAS TORAH** RABBI NOSSON DOVID RABINOWICH Avenue R cor. East 27th St 718.382.9108  
► Shacharis 6:45 AM ► Maariv Thursday after Shiur 9 PM

**AHI EZER YESHIVA** 2433 Ocean Parkway 718.648.6100

**ANSHEI SEFARD** RABBI ZVI KOFF 1575 Coney Island Avenue  
► Shacharis Shabbos 9:00 AM

**AVENUE N JEWISH CENTER** RABBI MAX SCHREIER 321 Avenue N 718.339.7747  
► Shacharis 6:30, 7:15 AM ► Maariv 8:30 PM

**BAIS AVROHOM DKRULA SPINKA** RABBI SHMIDMAN 1177 East 18th Street  
► Shacharis 7:00 AM ► Maariv 9:30 PM

**BAIS ELUZER DFALTISHAN** RABBI YONASAN BINYOMIN KATZ 1516 East 24th St 718.252.2537  
► Shacharis 6:45, 7:20, 8:00 AM ► Maariv 9:00, 10:00 PM

**BAIS EPHRAIM** RABBI YITZCHOK STEINWURZEL 2802 Avenue J 718.253.7572  
► Shacharis 6:15, 7:10, 8:00 AM ► Mincha 15 minutes before Shkiah ► Maariv 9:00, 10:15 PM

**BAIS HAMEDRASH OF FLATBUSH** RAV HERSCHEL ZOLTY 1485 East 29th Street 718.692.4393  
► Shacharis 6:00, 7:00 AM

**BAIS MEDRASH ATERES SHLOIME** RABBI MORDECHAI TWERSKY 2905 Avenue K  
► Shacharis 6:30, 8:30 AM ► Maariv 9:45 PM

**BAIS MEDRASH BEIS Y'SHAYA** RABBI FISHER Avenue I & East 22nd Street 718.692.3414  
► Shacharis 6:50, 8:00 AM ► Mincha 10 minutes before Shkiah ► Maariv 9:30 PM

**BAIS MEDRASH YAAKOV MOSHE** HORAV SHAMSHON BRODSKY 1221 Avenue S  
► Mincha 15 min. before Shkia Bais Mordechai

**BAIS MOSHE SHMIEL** RABBI TOVIA ROTTENBERG RABBI MOSHE SHMIEL ROTTENBERG  
1782 East 28th Street 917.553.5353  
► Shacharis 6:45, 8:00 AM ► Mincha 15 minutes before Shkiah ► Maariv 9:00 PM

**BAIS YISROEL OF RUGBY** 1821 Ocean Parkway 718.376.9689

**BAIS YITZCHOK** RABBI DOVID GOLDWASSER 1143 East 19th Street  
► Shacharis 6:30 AM ► Maariv 9:00 PM

**BEIS AVROHOM** RABBI DOV OSHRY 1524 East 17th Street  
► Shacharis 6:15, 7:00, 7:30, 8:00 ► Maariv 10 min after shkia, 7:45, 9:00 PM

**BEIS MEDRASH D'BERTCH** RABBI TZVI ELIMELECH ROKEACH 3302 Avenue P 718.376.1541  
► Shacharis 6:20, 7:15 AM ► Mincha 10 min before Shkiah ► Maariv following Mincha, 8:45, 10:00

**BEIS MENACHEM MENDEL D'FLATBUSH** RABBI YOCHANON MAROSOW 1703 Avenue J  
► Shacharis - Sunday 8:00 AM Mon-Fri 7:00 AM ► Maariv 9:30 PM

**BETH AARON OF FLATBUSH** RABBI DOVID SHLOMO KATZ 1670 Ocean Avenue 718.377.4016, 2307  
► Shacharis 7:25 AM ► Mincha 10 min. after Shkia ► Maariv 40 min. after Shkia

**BETH EL JEWISH CENTER OF FLATBUSH** 1981 Homecrest Ave 718.375.0120

**BETH EL OF FLATBUSH** 2181 East 3 Street 718.336.1926

**BETH ISAAC** 1719 Avenue P  
► Shacharis 6:35 AM ► Mincha 15 minutes before Shkiah ► Maariv following Mincha

**BETH MORDECHAI** RABBI MANDEL 1358 East 13th Street  
► Shacharis 6:15, 7, 7:45, 8:30 AM ► Mincha 15 min. before Shkiah ► Maariv following Mincha

**BETH TORAH** 1061 Ocean Parkway 718.252.9840  
► Shacharis 6:00, 7:00, 7:20 AM

**BETH TORAH** RABBI NUTA WAIKENBAUM 3574 Nostrand Ave 718.627.1386

**BETH YOSEF** 2108 Ocean Parkway 718.645.0448

**BNAI JOSEF** 1616 Ocean Parkway 718.627.9861

**BNEI ISRAEL** RABBI AVROHOM GARFINKEL 3190 Bedford Avenue 718.253.6624  
► Shacharis 6:30 AM

**BNEI SHLOMO ZALMAN** RABBI YOSEF FRANKEL 2002 Avenue J 718.377.9689  
► Shacharis From 6:30 every ½ hr. ► Mincha 20 min. after Shkiah ► Maariv 9:00, 10:00 PM

**BNEI TORAH** RABBI SHLOMO CYNAMON 2925 Avenue K  
► Shacharis 7:30 AM

**BNEI TORAH BAIS NAFTOLI** RABBI BENZION SCHIFFENBAUER 3514 Flatlands Ave.  
718.316.8241 ► Shacharis 6:30, 7:30 AM ► Mincha 10 min. before Shkia ► Maariv 9:15 PM

**BNEI TORAH OF MARINE PARK** RABBI YONASON EPSTEIN 3523 Avenue S  
► Shacharis 6:30 AM ► Maariv 9:15 PM

**BNEI YOSEF** RABBI HAIM BENLIEL 1650 Ocean Parkway  
► Shacharis Every 15 minutes ► Mincha & Maariv continuously

**BOSTONER BEIS MEDRASH** 2822 Avenue J 718.338.6464  
► Shacharis 6:45, 7:15, 8:00, 9:00 AM ► Mincha 1:45, 2:45, 7:00 PM  
► Maariv 9:15, 10:00, 10:30, 11:00

**CHASIDEI GUR OF MIDWOOD** RABBI CHAIM KOHN 1937 Ocean Avenue  
► Shacharis 7:00 AM ► Maariv 9:30 PM

**CONGREGATION AHAVATH ACHIM** RABBI ARI KAGAN 1741 East 3rd street  
► Shacharis 6:30 AM

**CONGREGATION BET YAAKOB** RABBI ELI J. MANSOUR 1801 Ocean Pkwy corner of Ave R  
► Shacharis 6:45 AM ► Maariv 9:45 PM

**DERECH EMMUNA D'VEIN** RABBI CHAIM SEGELBAUM 2305 Olean Street 718.253.5314  
► Shacharis 6:30, 7:00, 7:30 AM

**ETZ CHAIM OF FLATBUSH** 1649 East 13 Street 718.339.4886

**GINZEI YOSEF** RABBI YOSEF ROSENBAUM Avenue R bet. 12th & 13th Street  
► Shacharis 6:45, 7:45 AM ► Maariv 9:00 PM

**GVUL YAABETZ** RABBI DOVID COHEN 1580 Coney Island Avenue  
► Shacharis 6:45, 7:45 AM ► Maariv 9:00 PM

**HORODENKE** RAV H.ASHKENAZI 1073 East 27th Street 718.252.9494  
► Shacharis 6:50 AM ► Maariv 9:30 PM

**IMREI SHAUL D'MODZITZ** RABBI HERSHEL NEWMARK REB BENZION SHENKER 1542 Coney Island  
► Shacharis 7:00 AM

**JEWISH CTR. NACHLATH ZION** 2201 East 23 Street 718.648.4865

**KEHILAH OF MARINE PARK** RABBI BARUCH P. MENDELSON 3605 Quentin Road 646.339.3364  
► Shacharis 6:25, 7:00 AM ► Mincha 15 minutes before Shkiah ► Maariv 9:30 PM

**KEHILAS MORESHES YAAKOV** RABBI AVRAHAM BINSKY 1749 Ocean Avenue 718.998.1237  
► Shacharis 7:00 AM

**KESER YISROEL MORDECHAI** RABBI MEIR PLATNICK 2016 Avenue L 718.252.6011  
► Shacharis Vasikin, 6:40 AM ► Maariv 9:15 PM

**KETER TORAH** RABBI AVRAHAM HARARI-RAFUL 2220 Avenue L 718.377.4791  
► Shacharis 7:00 AM ► Mincha 4:10 PM ► Maariv following Mincha, 10:00 PM

**KHAL KINYAN TORAH** 1570 Coney Island Ave bet Ave J & K  
► Shacharis 7:30 AM ► Mincha 3:30 PM ► Maariv 9:00 PM

**KINGSWAY JEWISH CENTER** RABBI EITAN TOKAYER 2810 Nostrand Avenue 718.258.3344  
► Shacharis 6:30, 7:30 AM ► Maariv 10 minutes after Mincha

**KNESSES BAIS AVIGDOR** RAV AHRON KAHN 1720 Avenue J 718.258-1380  
► Shacharis 7:30 AM ► Mincha 15 minutes before Shkiah ► Maariv 8:15, 10:00 PM

**KOL ISRAEL** RABBI RAYOND HARARI 3211 Bedford Avenue 718.951.1417  
► Shacharis 6:10, 7:00, 7:45 AM ► Mincha 15 Min. Before Sunset

**KOL TORAH** RAV LIPA GELDWERTH 2016 Avenue M  
► Shacharis 6:55 AM ► Mincha 20 min. before Shkiah ► Maariv 9:45 PM

**KOLLEL BNEI TORAH** RABBI YOSEF EISEN 1323 East 32nd Street  
► Shacharis Vasikin (30 minutes before Netz) ► Maariv 9:30 PM

**BNEI YESHIVOS** RABBI MOSHE SCHEINERMAN 2402 Avenue P 718.692.3307  
► Shacharis 6:40, 7:30 ► Mincha 5:30, 10 min. before Shkiah ► Maariv B'zman 9:30, 10:00 PM

**LAKEWOOD MINYAN OF FLATBUSH** RABBI MORDECHAI MARCUS 1495 Coney Island Avenue  
► Shacharis Shabbos 8:30

**LANDAUS (VERETZKY)** RABBI LANDAU Avenue L corner East 9th Street  
► Shacharis ½ hour until 11:00 ► Mincha starting w/ Mincha Gedola ► Maariv 15 min. til 1:00 AM

**LAZEWNIS** RABBI LAZEWNIK 1500 East 9th Street  
► Shacharis 7:00, 8:00 AM ► Maariv 8:40, 9:05 PM

**MACHNE ISRAEL** 2413 East 23 Street 718.332.8788

**MACHZEKI TORAH** RABBI MOSHE TOIV 3300 Kings Highway 646.327.1132  
► Shacharis 8:00

**MADISON TORAH CENTER** RABBI DANIEL TAWIL Corner Ave R & East 23rd st  
► Shacharis 7:00

**MAGRIV BEIS ARYEH** RABBI SHEA KATZ 1069 East 4th Street, I & J  
► Shacharis 7:10 AM ► Maariv 9:00 PM

**MARAH YECHZKEL OF FLATBUSH** RAV BINYOMIN RUTTNER 1014 East 15th Street  
► Shacharis 6:30, 6:45 AM ► Mincha 15 min. before Shkia ► Maariv 9:45 PM

**MARPEH L'NEFESH** RABBI SHMUEL ZEV FRIEDMAN 3017 Bedford Avenue  
► Shacharis 7:30 AM ► Mincha 10 minutes before Shkiah ► Maariv after Mincha, 8:45 PM

**MAYAN YISROEL** RABBI VIGLER 3307 Avenue N, 718.781.5192  
► Shacharis 6:55, 7:40 AM ► Mincha 10 min. before Shkia

**MERKAZ YISROEL OF MARINE PARK** RABBI ELISHA WEISS 3311 Avenue S 917.623.9754  
► Shacharis 6:30 AM ► Mincha 15 minutes before Shkiah ► Maariv 8:00 PM

**MONASTRICTCH** 2702 Avenue M 718.338.8895  
► Shacharis 7:00 AM ► Maariv 9:15 PM

**MYRCB ALUMNI MINYAN OF AVE I** 911 East 13th Street  
► Shabbos Shacharis 8:30 AM

**MYRCB ALUMNI MINYAN OF AVE L** 3007 Avenue L  
► Shabbos Shacharis 8:30 AM

**NACHLAS DOVID** RABBI LICHTENSTEIN 1589 East 28th Street  
► Shacharis 7:30 AM ► Maariv 9:05 PM

**NACHLAS LEVI YITZCHOK** RABBI LEVI HENDEL 3040 Nostrand Avenue 718.207.0308  
► Shacharis 6:20, 8:20 AM ► Mincha 15 min. before "lichtbenching" ► Maariv following Mincha

**NACHLAS YEHOSHUA** RABBI DOVID TOIV 1655 East 24th Street 718.338.0500, 917.687.6207  
► Shacharis 6:40, 8:00AM ► Mincha 10 min. before Shkia ► Maariv 9:00 PM

**NACHLAS YITZCHOK** RABBI AVROHOM YOSEF SEKULA 3418 Avenue L 718.377.6051  
► Shacharis 6:40, 8:00 AM ► Mincha 10 minutes before Shkiah ► Maariv 9:15, 10:00 PM

**NAROL BEIS HAMEDRASH** RABBI SHAPIRO 2409 Avenue U 718.332.9100  
► Shacharis 6:25, 7:10 AM ► Mincha At Sunset ► Maariv After Mincha, 9:15 PM

**NETIVOT ISRAEL** 1617 Ocean Parkway 718.998.2534

**OHEL MOSHE LUBAVITCH** RABBI MOSHE KORENBLIT 849 Ocean Parkway 718.951.1721  
► Shacharis 7:00 AM

**OHEL YITZCHOK** RABBI LEIB KELMAN 1419 Dorchester Road  
► Shacharis 6:30 AM

**ONEV TZEDEK OF FLATBUSH** RABBI NAFTULI HERSH ROTTENBERG 1688 East 18th Street  
718.375.8564 ► Shacharis 7:30 AM Mincha 2:00 PM

**PRI EITZ CHAIM** RABBI MELVIN BURG 2600 Ocean Avenue 718.743.5533  
► Shacharis 6:30 AM ► Mincha 10 minutes before sunset ► Maariv following Mincha

**PROSPECT PARK YESHIVA CONG.** RABBI AVROHOM KELMAN 1609 Avenue R 718.377.4432  
► Shacharis 7:00 AM ► Mincha 4:50 PM ► Maariv 5:20 PM

**RABBI HALBERSTAM** RABBI BENTZION HALBERSTAM Avenue J & East 21st Street 718.377.4432  
► Shacharis 7:30, 8:30 AM ► Mincha 20 minutes after Shkiah ► Maariv 30 minutes after Shkiah

**SASREGEN** SASREGEN ROV 1279 East 24th Street 718.377.9586  
► Shacharis 6:45, 7:30, 8:15, 9:00 ► Mincha 30 minutes after Shkiah ► Maariv Following Mincha

**SEPHARDIC CONGREGATION** RABBI MOSHE MAYOR 2831 Nostrand Avenue. 718.951.1300  
► Shacharis 5:50 AM ► Mincha 6:30 PM ► Maariv 8:00 PM

**SEPHARDIC HOME** 2266 Cropsy Avenue  
► Shacharis 9:00 AM ► Mincha 4:00 PM

**SEPHARDIC LEBANESE CONGREGATION** RABBI E. ELBAZ 805 Avenue T 718.627.5300  
► Shacharis 6:00, 7:00, 8:00 AM ► Mincha 20 minutes before sunset ► Maariv 10:00 PM

**SHAARE RAHAMIM** RABBI SHLOMO CHURBA 1244 East 7th Street  
► Shacharis Netz, 8:00 AM

**SHAARE SHALOM** RABBI YOSEF DWECK Corner of East 21st and Avenue S  
► Shacharis 7:00, 8:00 AM ► Mincha 15 minutes bef. Sunset ► Maariv Immediately following Mincha

**SHAAREI SHALOM** (NUSACH ASHKENAZ) RABBI YISROEL HIRSCH 2961 Nostrand Avenue

**SHAARE TORAH YESHIVA** 1680 Coney Island Avenue  
► Shacharis 7:40 AM ► Mincha 1:40 PM

**SHAAREI ZION** 2022 Ocean Parkway 718.375.3834

**SHAREI ZION** RABBI CHAIM HALBERSTAM 3210 Kings Highway 718.338.3545  
► Shacharis 7:00 AM ► Mincha 10 minutes after Shkiah

**SHALHEVES KODESH** RABBI YEHUDA SHEINKOPF 2920 Avenue J  
► Shacharis 6:25 ► Maariv 9:30 PM

**SHAREI ELIEZER** RABBI YEHUDA HOROWITZ 1882 New York Avenue, 718.758.0449  
► Shacharis 6:30, 8:00, 8:30 AM ► Mincha 15 minutes before Shkiah ► Maariv 8:15, 9:00, 10:00 PM

**SHAREI HALACHAH** RABBI ELIMELECH LEBOWITZ 3417 Avenue L 718.692.0981  
► Shacharis 6:30, 7:15 AM

**SHOMREI HADAS BIKOVSKY** RABBI SHMELKE PINTER 1340 East 9th Street 718.336.4287

**STRETINER BAIS MEDRASH** RABBI FLAUM 4609 Bay Parkway - Ocean Parkway off Ave I  
718.258.9685 ► Shacharis 6:45, 8:00 AM ► Mincha 5:55 PM

**TALMUD TORAH** RABBI YAAKOV SHULMAN 1305 Coney Island Avenue  
► Shacharis 6:00, 7:00, 8:00 AM ► Mincha 10-15 min. before Shkia ► Maariv Immediately after Mincha

**TALMUD TORAH AHAVATH ACHIM** 1741 East 3 Street 718.375.3895

**TENKE** RABBI YITZCHOK ISAAC FRIEDMAN 1643 East 21st Street  
► Shacharis 6:45 AM ► Maariv 8:30 PM

**TIFERES AVROHOM ZIDICHOIV** RABBI YECHESKEL EICHENSTEIN 4017 Avenue P 718.338.0298  
► Shacharis 6:25, 7:00, 7:55, 8:30, 9:05 ► Mincha 2:15 PM & 5 min. before shkiya ► Maariv 8:20, 9:30 PM

**TIFERES TZVI** RABBI MICHOEL SPITZER 1307 East 8th Street  
► Shacharis 6:55 AM ► Maariv 9:15 PM

**TOMCHEI TORAH** RABBI FEIVEL COHEN 1966 Ocean Avenue  
► Shacharis 6:45, 7:58 AM ► Mincha 20-25 min. before Shkia ► Maariv 10:00 PM

**TOMOSHOV CONG. KOL ARYEH** 1212 Avenue I  
► Shacharis 6:30, 8:00 AM ► Maariv 9:00, 10:10 PM

**TORAH UMESORAH** 1090 Coney Island Avenue (Foster & Ave. H), 3rd Floor  
► Mincha 2:00 PM

**TORAS CHAIM D'FLATBUSH** RABBI CHAIM YISROEL WEINFELD 2201 Avenue L 718.951.9389  
► Shacharis 6:20, 8:00 AM ► Mincha 10 minutes before Shkiah ► Maariv 9:00, 10:00 PM

**TORAH UTEFILAH** RABBI SHIMON ALSTER 3304 Bedford 718.758.9359  
► Shacharis 6:30 AM ► Maariv 10:00 PM

**YESHIVA CHOFETZ CHAIM** 1271 East 35th Street 718.258.9006  
► Shacharis 7:40 AM ► Mincha 2:45 PM

**YESHIVA GEDOLA OHR YISRAEL** RABBI AVROHOM N. ZUCKER 2899 Nostrand Avenue  
► Shacharis 7:15, 8:00 AM ► Mincha 2:45 PM ► Maariv 9:30 PM

**YESHIVA SHAREI TORAH** 1162 East 12th Street  
► Shacharis 6:00, 6:45 AM ► Mincha 15 min. before Shkia

**YESHUOS CHAIM CHENTZKOVITCH** RABBI MENDEL TEITELBAUM 1167 East 13th Street  
► Shacharis 6:30 AM Mincha 7:00 ► Maariv 7:30, 9:00 PM

**YOUNG ISRAEL OF AVENUE J** RABBI AARON LEVINE 1721 Avenue J 718.338.2056, 718.253.0969  
► Shacharis 6:55, 8:00 AM ► Mincha 10 min. before Shkia ► Maariv 10:00 PM

**YOUNG ISRAEL OF AVENUE K** RABBI ARYEH RALBAG 2818 Avenue K 718.258.6666  
► Shacharis 5:55, 6:55, 7:55 AM ► Mincha 15 min. before Shkia ► Maariv After Mincha

**YOUNG ISRAEL OF**

# Daf Yomi Directory

Based on information provided by: Daf Yomi Commission of Agudath Israel of America  
Daf Yomi Shiur info can be added/corrected via email: [info@flatbushjewishjournal.com](mailto:info@flatbushjewishjournal.com)

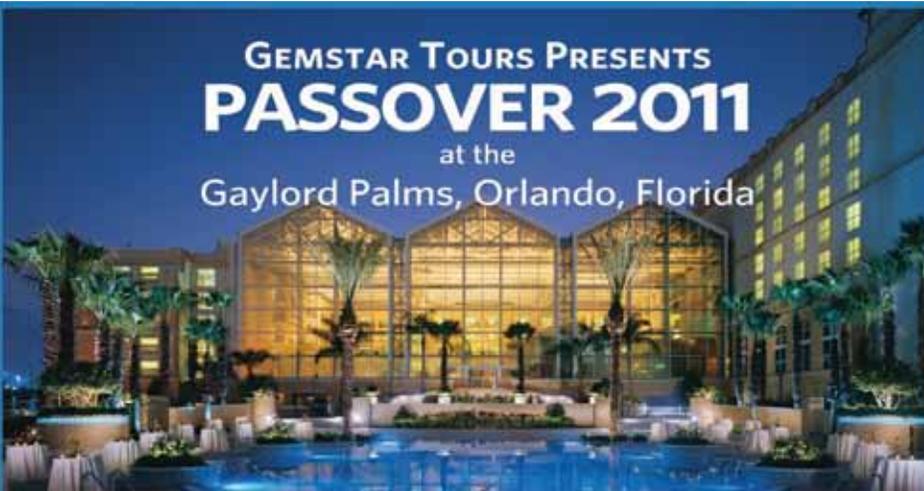
- 5:30 AM** **Beis Mordechai** - Rabbi Yaakov Eis (English)  
**Chizuk Hadas** - Rabbi Zvi Aaron Koff (English)  
**Lev Someach-Alesk** - Rabbi Yisroel Berger (Yiddish)  
**Nachlas Yitzchok** - Rabbi Avrohom Yosef Sekula (Yiddish)  
**Shalheves Kodesh** - Rav Yehuda Sheinkopf  
**Toras Chaim D'Flatbush** - Rabbi Chaim Y. Weinfeld (English)  
**Yeshuran Muzhai Ropshitz** - Rabbi Yisroel M. Kohn (Yiddish)
- 5:35 AM** **Agudath Israel of East Midwood** - Rabbi Berel Edelstein (English)
- 5:40 AM** **Kehilah of Marine Park** - Rabbi Dovid Kohn (English)
- 5:45 AM** **Agudas Yisroel Bais Binyomin**  
**Bais Alexander** - Rabbi Binyomin Schik (Yiddish/English)  
**Bnei Torah Bais Naftoli** - Bais Naftali - Rabbi Naftali Minzer  
**Ishei Yisroel Modzitz** - Rabbi Yisroel Dovid Taub (English)  
**Premishlan** - Rabbi Boruch S. Katzenberg (Yiddish/English)  
Sasregan-Rabbi Shlomo Teichman (English)  
**Sharei Eliezer-Rabbi Avrohom Ellenbogen (Yiddish/English)**  
**Yeshiva Sharei Torah** - Rabbi Hillel David (Yiddish)
- 5:50 AM** **Congregation Kehilas Orach Chaim** - Rabbi Meyer Scheinberg (English)
- 5:55 AM** **Congregation Skverer Bais Medrash** - Rabbi Avrom Lawrence (English)
- 6:00 AM** **Agudath Achim of Midwood** - Rabbi Yosef Stern (English)  
**Agudas Yisroel Sniff Zichron Shmuel** - Rabbi Shmuel Yosef Lercher (English)  
**Bais Avrohom** - Rabbi Benzion Halberstam (English/Yiddish)  
**Bais Eluzer** - Rabbi Yonoson B. Katz (English)  
**Bais HaMedrash** - Mr. Heshy Katz (English)  
**Bais Moshe Shmiel** - R' Pinchas Rosenberg (English)  
**Bais Yitzchok** - Rabbi Friedman (English)  
**Bnei Shloma Zalman** - Rabbi Moshe Green (English)  
**Chevra Gemiluth Chesed** - Rabbi Mendel Epstein (English)  
**Chizuk Hadas** - Rabbi Yisroel P. Gornish (English)  
**Gvul Yaabetz** - Rabbi Dovid Cohen (English)  
**Homecrest Congregation** - Rabbi Gershon Eichorn (English)  
**Ishei Yisroel Modzitz** - Rabbi Moshe Farkas (English)  
**Keser Yisroel Mordechai** - Dr. Shlomo Schuck (English)  
**Mosdos Boston of Flatbush** - Rabbi Label Kozlowski (English)  
**Persian Congregation of Flatbush** - Rabbi Shmuel Soleimani (Persian)  
**Sharei Halacha** - Rabbi Levi Gelbfish (English)  
**Sharei Zion** - Rabbi Meshulam Y. Halberstam (English)  
**Torah Vodaath Dormitory Minyan** - Mr. Gedalia Engel (English)
- 6:10 AM** **Bais Hamedrash Kol Torah** - Rabbi Yaakov Fischer (English)  
**Kerem Shlomo** - Mr. Avrohom Augenbraun (English)  
**Tiferes Tzvi** - Rabbi Aaron Tennenbaum (English)
- 6:20 AM** **Ahavas Dovid** - Rabbi Shmuel Dovid Beck (Yiddish/English)  
**Magriv Bais Aryeh** - Rabbi Mechel Beinhorn (English)  
**Nachlas Yehoshua of Monastrietch** - Rabbi Avigdor Feintuch (English)
- 6:30 AM** **Bais Eluzer** - Rabbi Chaim Zev Stern (English)  
**Knesses Bais Avigdor** - Rabbi Sender Kleinbard (English)  
**Bnei Shlomo Zalman** - Rabbi Hirsch Chaim Wulliger (Yiddish)  
**Hisachdes Yereim Veretzky** - Rabbi Heshy Wolf (English)  
**Young Israel of Avenue K** - Rabbi Aryeh Ralbag (English)  
**Young Israel of Brighton Beach** - Mr. Yaakov Stern (Hebrew/English)  
**Young Israel of Midwood** - Rabbi Avrohom Dubin (English)
- 6:45 AM** **Agudath Yisroel of Flatbush** - Rabbi Yehuda C. Horowitz (English)  
**Ateret Torah** - Rabbi Chaim A. Weinberg (English)  
**Bais Avrohom** - Rabbi Yosef Dov Oshry (English)
- 7:00 AM** **Agudas Yisroel Bais Binyomin**  
**Agudas Yisroel of Madison** - Rabbi Gedalia Weinberger (English)  
**Bais Ephraim** - Rabbi Heshy Kleinman (English)  
**Beth Aaron of Flatbush** - Rabbi Dovid Shlomo Katz (English)  
**Darchei Avoseinu** - Rabbi Moshe Ginsburg (English)  
**Mosad Adar G'Byr** - Rabbi Chizkiya Loebenberg (English)  
**Sephardic of Nostrand** - Mr. Baruch Salamander (English/Hebrew)  
**Talmud Torah Ahavas Achim** - Rabbi Elimelech Bluth (Yiddish/English)  
**Toras Chaim** - Rabbi Chaim Y. Weinfeld (English)  
**Young Israel of Bedford Bay** - Rabbi Baruch Fireworker (English)  
**Young Israel of Ocean Parkway** - Rabbi Avrohom Stolzenberg (English)  
**Khal Zichron Mordechai** - Mr. Yossi Gleiberman (English)
- 7:10 AM** **Bnai Shloma Zalman** - Rabbi Dovid Schonbrun  
**Rabbi Alster** - Rabbi Raphael Lieberman (English)
- 7:15 AM** **Yeshiva Gedolah Ohr Yisrael-Marine Park** - Rabbi Shmuel Lasker (English)
- 7:20 AM** **Lev Someach-Alesk** - Rabbi Yitzchok Aschkenazi (Yiddish)  
**Young Israel of Flatbush** - Rabbi Kenneth Auman (English)  
**Zichron Avrohom Yaakov** - Rabbi Eliezer Dovid Rappaport (English)
- 7:30 AM** **Beis Medrash Ahavas Torah** - Rabbi Mendel Sprecher (English)  
**Nachlas Yitzchok** - Rabbi Yosef Ungar (English)  
**Sasregen** - Dr. Shlomo Schuck (English)  
**Sheves Achim** - Rabbi Dr. Rashi Shapiro  
**Stretiner Bais HaMedrash** - Mr. Berish Fuchs (English)  
**Yeshiva Ruach HaTorah** - Rabbi Mordechai Amsel (English)  
**Young Israel of Midwood** - Rabbi Yisroel Anemer (English)
- 7:35 AM** **Bais Avrohom** - Rabbi Elchonon Kaplan (English)
- 7:45 AM** **Beis Mordechai** - Rabbi Yehuda Schwartz (English)  
**Bnai Shloma Zalman** - Rabbi Moshe Chopp (English)
- 8:00 AM** **B'nai Yosef** - Rabbi Eli David (English)  
**Tiferes Yaakov** - Rabbi Avrohom Schorr (Yiddish)
- 9:30 AM** **Khal Sasregen** - Rabbi Yitzchok Sadowsky (English)
- 9:45 AM** **Agudas Yisroel Bais Binyomin** - Rabbi Shmuel M. Wolner (English)
- 10:00 AM** **Sasregen** - Rabbi Yitzchok B. Sadowsky (Yiddish/English)
- 1:15 PM** **Yeshiva Torah Vodaath** - Rabbi Yisroel Belsky (English)
- 2:00 PM** **Darchei Yosher** - Rabbi Yechezkel Scharf (Yiddish/English)
- 2:30 PM** **Ateret Avot Senior Residence** - Rabbi Chaskel Scharf (Yiddish/English)
- 5:30 PM** **Yeshivat Ateret Torah** - Rabbi Ellis J. Safdeye
- 6:00 PM** **Yam HaTorah** - Rabbi Isaac Mohadeb (English)
- 6:30 PM** **Mirrer Yeshiva** - Rabbi Avrohom Y. Nelkenbaum (English)
- 7:30 PM** **Chasidei Gur of Midwood** - Rabbi Shlomo Perlman (Yiddish)
- 7:45 PM** **Agudath Israel of East Midwood** - Rabbi Yosef Widroff (English)  
**Bais Yitzchok Tenke** - Rabbi Friedman (English)
- 8:00 PM** **Bais Avrohom** - Rabbi Chaim Horowitz/ Mr. Yaakov Miller (English)  
**Bais Ephraim** - Rabbi Steinwurz (Yiddish/English)  
**Bais Medrash Yaakov Moshe** - Rabbi Shimshon Brodsky (Yiddish)  
**B'nai Yosef** - Rabbi Eli David (English)  
**Bnei Avrohom** - Rabbi Zvi Mayer Lichtig (Yiddish/English)  
**Lev Someach-Alesk** - Rabbi Yitzchok Hollander (English)  
**Nachlas Dovid** - Rabbi Boruch Goldstein (English)  
**Sasregen** - Rabbi Shmuel Tzvi Freund (English)  
**Tarnipol** - Rabbi Levi Hettelman (Yiddish/English)
- 8:15 PM** **Bais Yitzchok** - Rabbi Cheski Holtzberg (English)
- 8:30 PM** **Agudas Yisroel Bais Binyomin** - Rabbi Yaakov Emert (English)  
**Agudas Yisroel of Madison** - Rabbi Nachum Cooper (English)  
**Ateres Shloime** - Rabbi Eliezer Stern (English)  
**Bais Yeshaya** - Rabbi Yisroel Anemer (English)  
**Bais Yitzchok** - Rabbi Isaac Friedman (English)  
**Chasidei Gur of Midwood** - Rabbi Avrum Fried  
**Hisachdes Yereim Veretzky** - Rabbi Yisroel Weichbrod (Yiddish)  
**Keser Yisroel Mordechai** - Rabbi Aryeh Zell  
**Kollel Bnai Yeshivos** - Dr. Joel Goldman (English)  
**Premishlan** - Rabbi Shloma B. Herbst (Yiddish/English)  
**Tiferes Avrohom Zidichoiv** - Rabbi Avrumi Katz (English)  
**Torah Vodaath Dormitory Minyan** - Rabbi Mendel Keller (English)  
**Yeshiva Bais Yosef Navardok** - Rabbi Heshy Nemetsky (English)
- 8:45 PM** **Kol Torah** - Rabbi Yaakov Fischer (English)  
**Mareh Yechezkel** - Rabbi Elozor Greenspan (English)  
**Monastrietch** - Rabbi Berach Steinfeld (English)  
**Young Israel of Avenue K** - Rabbi Aryeh Ralbag (English)
- 9:00 PM** **Bais Moshe Shmiel** - R' BenZion Weiss (English)  
**Bais Mordechai** - Rabbi Tzvi Shapiro (English)  
**Beis Medrash D'Bertch** - Rabbi Nachum Fried  
**Beth Mordechai** - Rabbi Moshe Eichorn  
**Imrei Shaul D'Modzitz** - Rabbi Raphael Lieberman (English)  
**Lev Someach-Alesk** - Rabbi Alexander Aschkenazi (Yiddish)  
**Mosad Adar G'Byr** - Rabbi Aaron Furst (English)  
**Mosdos Boston of Flatbush** - R' Yitzchok Gelb, R' Yaakov Herman (English)  
**Tomchei Torah** - Rabbi Moshe Einhorn (English)  
**Yeshuos Chaim Chentzkovitch** - Rabbi Shraga Silber (English)  
**Young Israel of Avenue J** - Rabbi Ephraim Levine (English)  
**Zichron Mordechai** - Mr. Daniel Hirsch (English)
- 9:15 PM** **Bais Eluzer** - Rabbi Chanoch Horowitz (English)  
**Bais Moshe Shmiel** - Mr. B.Z. Weiss (English)  
**Derech Emunah-Vien** - Rabbi Shmuel Moshe Solny (English)  
**Moreshes Yaakov** - Rabbi Shlomo Kozlov (Russian)  
**Toras Chaim D'Flatbush** - Rabbi Chaim Y. Weinfeld (English)
- 9:30 PM** **Keren Orah** - Rabbi Shimon Susholz (Yiddish/English)  
**Sadowsky Home** - Rabbi Yitzchok B. Sadowsky (English)
- 9:45 PM** **Agudath Israel Sniff Zichron Shmuel** - Rabbi Mordecai Shain (English)  
**Kollel Bnei Torah** - Mr. Dovid Lieber (English)

# Flatbush Maariv Directory

<b>6:00 PM</b> Cong. Zichron Mordechai 2645 NOSTRAND AVE.	Bais Hamedrash of Flatbush 1485 E. 29TH ST Beis Medrash Beis Y'shaya AVE I & E. 22ND ST Beis Menachem Mendel D'Flatbush 1703 AVE J Horodenke 1073 E. 27TH ST Khal Ohr Gedalyahu 1554 CONEY ISLAND AVE Cong. Ahavas Dovid 947 E. 10TH ST Khal Shalheves Kodesh 2920 AVE J Kollel Bnei Torah 1323 E. 32ND ST
<b>7:30 PM</b> Kolel Zichron Shmiel Chenskowitz 1167 E. 13 ST.	
<b>7:45 PM</b> Khal Bais Ephraim 2802 AVE J Bais Avrohom 1524 EAST 17 ST.	
<b>8:00 PM</b> Bais hamedrash Ahavas Sholom 864 E. 26TH ST	
<b>8:30 PM</b> Knesses Bais Avigdor 1720 AVE J	
<b>8:30 PM</b> Adas Yeshurun Bais Moshe 3418 AVE N Avenue N Jewish Center 321 AVE N Congregation Tenke 1643 E. 21ST ST Chabad of Marine Park 3040 NOSTRAND AVE.	
<b>8:40 PM</b> Lazewniks 1500 E. 9TH ST	
<b>8:45 PM</b> Beis Medrash D'Bertch 3302 AVE P Beth Mordechai 1358 EAST 13TH ST Marpeh L'Nefesh 3017 BEDFORD AVE	
<b>9:00 PM</b> Agudas Yisroel of Madison 2122 AVE S Chasidei Gur 1409 OCEAN PARKWAY Congregation Bais Yitzchok 1143 E. 19TH ST. Ginzei Yosef AVE R BET. 12TH & 13TH ST Khal Bais Eluzer D'Faltishan 1516 E. 24TH ST Khal Beis Avrohom 1524 E. 17TH ST Khal Bais Ephraim 2802 AVE J Khal Bnei Shlomo Zalman 1093 E. 21ST ST Khal Sasregen 1279 E. 24TH ST Khal Toras Chaim D'Flatbush 2201 AVE L Nachlas Yehoshua 1655 E. 24TH ST Rabbi Zakheim 3120 BEDFORD AVE Khal Magriv Bais Aryeh 1069 EAST 4TH STREET The Flatbush Minyan 1517 AVENUE H	
<b>9:15 PM</b> Bostoner Beis Medrash 2822 AVENUE J Congregation Keren Orah 812 DITMAS AVE Congregation Tiferes Tzvi 1307 E. 8TH ST Khal Keser Yisroel Mordechai 2016 AVENUE L Kolel Zichron Shmiel Chenskowitz 1167 E. 13 ST. Monastristch 2702 AVE M Narol Beis Hamedrash 2409 AVE U Rabbi Lezevnik's Shul 1500 E 9TH STREET Young Israel of Midwood 1694 OCEAN AVE	
<b>9:30 PM</b> Agudas Yisroel Bais Binyomin 2913 AVE L Agudas Yisrael Snif Zichron Shmuel 2141 CONEY IS. Bais Avrohom Dkrula Spinka 1177 E. 18TH ST	
	Bais Hamedrash of Flatbush 1485 E. 29TH ST Beis Medrash Beis Y'shaya AVE I & E. 22ND ST Beis Menachem Mendel D'Flatbush 1703 AVE J Horodenke 1073 E. 27TH ST Khal Ohr Gedalyahu 1554 CONEY ISLAND AVE Cong. Ahavas Dovid 947 E. 10TH ST Khal Shalheves Kodesh 2920 AVE J Kollel Bnei Torah 1323 E. 32ND ST
	<b>9:30 PM</b> Kollel Bnei Yeshivos 2402 AVE P Yeshiva Gedola Ohr Yisrael 2899 NOSTRAND
	<b>9:35 PM</b> Agudas Yisroel of Madison 2122 AVE S
	<b>9:40 PM</b> Agudas Yisroel Bais Binyomin 2913 AVE L
	<b>9:45 PM</b> Bais Hamedrash Kol Torah 2016 AVE M Khal Zichron Mordechai 2645 NOSTRAND AVE Marah Yechezkel of Flatbush 1014 E. 15TH ST
	<b>9:55 PM</b> Avenue O Synagogue 808 AVENUE O
	<b>10:00 PM</b> Agudas Yisroel of Madison 2122 AVE S Beis Medrash D'Bertch 3302 AVE P Bais Medrash Torah U'Tefilah 3304 BEDFORD Bostoner Beis Medrash 2822 AVE J Congregation Keter Torah 2220 AVENUE L Khal Bais Eluzer D'Faltishan 1516 E. 24TH ST Khal Bnei Shlomo Zalman 1093 E. 21ST ST Khal Toras Chaim D'Flatbush 2201 AVE L Kollel Bnei Yeshivos 2402 AVE P Knesses Bais Avigdor 1720 AVE J Ohr Eliyahu 702 AVENUE O - SIDE DOOR Tomchei Torah 1966 OCEAN AVE Young Israel of Avenue J 1721 AVE J Young Isreal of Flatbush 1012 AVE I
	<b>10:10 PM</b> Khal Zichron Aryeh Leib 2915 AVE J
	<b>10:15 PM</b> Agudas Yisroel Bais Binyomin 2913 AVE L Khal Bais Ephraim 2802 AVE J
	<b>10:30 PM</b> Bostoner Beis Medrash 2822 AVE J
	<b>11:00 PM</b> Agudas Yisroel Bais Binyomin 2913 AVE L Bostoner Beis Medrash 2822 AVE J Khal Bnei Shlomo Zalman 2002 AVE J
	Khal Veretzky/Rabbi Laundau's Shul: Every 15 minutes throughout evening

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The defense team presented as witness **Mr. Michael Levine**, a 40 year veteran of the U.S. Drug Enforcement Agency at JFK and Miami International Airports, who testified that the behavior of the boys was typical of "blind mules", innocent and unwitting drug couriers.

"antiques" were only delivered to the boys at the last minute in special suitcases. In the airport a customs officer noticed false bottoms, and the boys confirmed that the suitcases did indeed contain false compartments to secure the expensive antiques they were transporting. Upon examination, the officials discovered \$3.6 million dollars worth of narcotics. **The boys in a state of**

**utter shock slowly realized they had been cruelly duped by a well respected and trusted individual.**

**Japan is notorious for its strict policy regarding those who attempt to bring drugs into the country.** Thus, although the boys are clearly innocent of drug trafficking, and their case is supported by experts such as Michael Levine, a forty year DEA Veteran and Professor Ben Shakar a world renown polygraph expert, **they continue to languish in prison cells.** Askonim are working tirelessly to help free the boys.

Be one of the ~~6,000~~<sup>3,800</sup> people to donate at least \$100 and help bring the boys home

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