

5TOWNS Jewish Times

Queens Section
SEE PAGES 72-73

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HALB at the Salute to Israel Parade. See Photos, Page 14

FROM THE EDITOR'S DESK

BY LARRY GORDON

End Of The Innocence

When I first heard the story, I stood there weak-kneed and stunned. I was in Michal Weinstein's office in her Woodmere home when she told me that a story was going to hit the news and that she wanted to tell me about it. She said it was about an Orthodox Jewish man who had disappeared under mysterious circumstances almost two decades ago and no one ever knew what happened to

him. They were certain that he was no longer alive, though for all those years, his family did not know the circumstances surrounding his death. He never had a proper burial, and therefore the family could never mourn their loss in a dignified and appropriate manner.

She took an old photograph from the side of her computer

Continued on Page 5

Letters to the Editor

Dear Editor,

Thank you for giving us the opportunity to tell you and your readers about the JCC of the Greater Five Towns, as well as to respond to the article entitled "Losing Twice," which appeared in the May 22 edition of your paper. We feel that our response is necessary because of the numerous inaccuracies in the article.

Continued on Page 8



Temple Israel of Lawrence.

Flying High For Israel's Future



Excitement was in the air at the Salute to Israel Parade in Manhattan on June 4. Above, the parade float of Israir, Israel's newest airline. Israir offers low prices and non-stop service between New York and Tel Aviv, and its newly acquired status as an official Israel air carrier promises to inject tourism dollars into the Israeli economy.

A LIVING MEMORIAL



A Sefer Torah was dedicated last Sunday morning at Yeshiva Sh'or Yeshuv in Lawrence in memory of Ruchama Jaeger, a'h, daughter of rosh yeshiva Rav Naftali and Rebbetzin Tehillah Jaeger. The Sefer was dedicated by friends of the Jaeger family. Above, Rabbi Jaeger, holding the Torah, celebrates along with Rabbi Avrohom Halpern. More Photos, Page 59

HEARD IN THE BAGEL STORE

In Transition

BY LARRY GORDON

one direction or another.

June is a beautiful month—a prelude to a (hopefully) idyllic and much anticipated summer. It's the time of year when everything seems to change, or at least shift around. It's a month of change and transition; a time when plans made for summer begin to be realized and everyone seems to move around in

Just here in my little world, in the four cubits of my household, we have a son getting married, another coming home from a year of study in yeshiva in Israel, and still another graduating from elementary school and looking ahead to high school. Aside from the *aufruf*, the wedding,

Continued on Page 10

How Do We Spell Pressure? A-L-I-Y-A-H

Our Aliyah Chronicle, Part 8
BY SHMUEL KATZ

I had originally planned to write last week about our experience marching with the Nefesh B'Nefesh contingent at the Salute to Israel Parade in Manhattan on June 4. Since I got sidetracked, I thought I would share some brief observations with you this week.

I thought the parade was

Continued on Page 12

BASEBALL MANIA

BY MICHELE HERENSTEIN

For those who know the men in my family, you know that one of their favorite subjects is baseball. I grew up in a house where three things were discussed, in detail and at length, pretty much all the time: politics, business, and baseball. I have always claimed to be adopted, because these three topics interest me very little. I have certainly learned to hold

Continued on Page 18

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Thank you to all the Rebbeim whose efforts made this possible:

Rabbi Avraham Kleinkaufman	Rabbi Aaron Perr	Rabbi Moshe Perr	Rabbi Yosef Bronner
Rabbi Nosson Greenberg	Rabbi Aryeh Ginsberg	Rabbi Kalmon Redisch	Rabbi Dovid Kleinkaufman
Rabbi Daniel Nekritz	Rabbi Yehoshua Kalish	Rabbi Moshe Brown	Rabbi Shmuel Ullman

Thank you to the following Bais Medrash bochurim who gave shiurim in other p'rakim to help the boys finish the mesechta:
Naftali Baum, Yonah Berkowitz, Yosef Feldman, Shaya Fox & Dovie Weller

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FROM THE EDITOR

Continued from Front Cover

and showed it to me. The man was Israel Greenwald. He was a handsome man, and the picture Michal was holding portrayed an intriguing smile. He found success in his jewelry business, which allowed him to take care of his young family. He went to work one day when Michal was only nine years old. She remembers him giving her a kiss as she waited by a bus stop near her home for her ride to school. Israel Greenwald was Michal's father. She never saw him again, and could not sit *shivah* for him until a little over a year ago, after his remains were discovered in Brooklyn and his family took him to Israel to be buried according to Jewish law.

I was introduced to Michal about two years ago by a mutual friend. It quickly became clear that she is a very talented graphic artist, one who can work speedily and remain unflustered under the pressure of a newspaper deadline. I met her husband, Jonathan, and, on occasion, her very young children. Everything seemed rather routine and conventional—until she began telling me the tale of what happened to her dad and what she anticipated unfolding in the year or so ahead of her (the period that just ended with the conviction and sentencing to life in prison for the two former New York City detectives who for some reason were moonlighting for a series of unsavory characters during the 1980s in New York.)

You've certainly seen the story on the news or read about it through the extensive coverage in the newspapers. The world is replete with similar types of human tragedy, and while they occasionally strike with recognizable distance, this time it was an extremely up-close experience.

Even talking to Michal a week after

Unbeknown to Mr. Greenwald, the papers were stolen securities, and their movement resulted in the FBI's placing him under surveillance.

the conclusion of the court proceedings and with her philosophical perspective on what occurred to her and her family, beneath the surface you could still feel palpable pain and sometimes fascination for how unusual these events were and, through our human experience, how close we can come to them.

Now that her father has been buried and the rogue cops are in jail, one still

Continued on Page 6

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FROM THE EDITOR

Continued from Page 3

cannot help wonder what those 19 years of knowing, but not exactly knowing, were really like. Sitting and talking with Michal, I can see up close and in a personal way the literal meaning of what it is to have one's childhood stolen away. "It's not just that," she says. "As a family, for years we were adrift. We had to move out of our home and at times had to reach out to others for help with our daily sustenance."

The implications of the situation were far greater than many would imagine, says Michal. Because there was no body or death certificate, even though her father had life insurance, the insurance company refused to pay any claim. Additionally, no Social Security payments were forthcoming. The family was quickly maneuvered into a financial bind that would ultimately force them to move from their home in Far Rockaway and later settle in Brooklyn.

Israel Greenwald was a successful jeweler, with international contacts and a broad customer base in Europe. So well-known and trusted was he that some countries awarded him diplomatic status, allowing him to travel freely. This included a feature that allowed him to bypass customs inspections in some countries. It was precisely this privilege that probably got him into the situation that would end his life at 34 years of age.

A fellow jewelry person on 47th

Street asked him to take some papers with him to London. Unbeknownst to Mr. Greenwald, the papers were stolen securities, and their movement resulted in the FBI's placing him under surveillance. Upon his return to New York, he was greeted by two

The family was quickly maneuvered into a financial bind that would ultimately force them to move from their home in Far Rockaway and later settle in Brooklyn.

agents, who pointedly wanted to know who gave him the securities that he had delivered to London. Reluctant to freely talk to law enforcement about a colleague and fellow Jew, Mr. Greenwald sought authoritative halachic direction on how to proceed. He was advised not to talk with the investigator and to warn his colleague of the situation.

It was a short time after that he was stopped by the two New York City police detectives who told him that his

involvement in a matter needed his attention at the local precinct. Needless to say, there was no ride down to the precinct. Instead, the detectives took him to a garage near Brooklyn College, where he was murdered and buried.

The shock of the loss and the added shock of the lack of knowledge about where their husband and father had met his end nearly destroyed a family. Certainly it was only inner strength, and assistance from Above, that helped Mrs. Greenwald and her two daughters get through this impossibly trying period. In conversation the other day, Michal said that while she was only nine years old when her father went missing and was killed, when she was twelve, her mother had sat her down and told her definitively that her father was gone.

One can only make an attempt to feel the extra pain that Michal, her sister, her mother, and her extended family must have felt after all those years of not knowing the full story of their father's fate. How the latest chapter in this story ultimately unfolded is a story unto itself. It deals with an aging prisoner named Burton Kaplan and his desire to unburden a heavily troubled conscience as he aged in jail. He opened up to investigators about the two police detectives and their murderous antics (they killed as many as eight people).

Over the last year, the two were released on bail at one point, as the two were at first charged with conspir-

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acy to murder—a charge on which the statute of limitations had already expired. It was only later that they were charged with the actual murders for which they were recently convicted.

For Michal Weinstein and her family, there is indeed a sense of relief. It has been a long and arduous trek of emotional ups and down accompanied by a great deal of pain and suffering. This week she said that as she looks back over the last year, she can now say that it was a good year for her. "It's a little odd and maybe even difficult to understand, but in this last year, I found out how exactly as a young child I lost my father. But this year I feel that I found him, as well." ♦

Larry Gordon can be reached for comment at editor@5tjt.com. Watch his interview with Michal Weinstein on www.5tjt.com.

CALENDAR LUACH

June 16 – June 24
ZIP Code: 11516

20 Sivan – Erev Shabbos

Friday, June 16

Daf yomi: Yoma 9

Z'manim*:

Earliest tefillin: 4:16 am

Sunrise: 5:24 am

Latest Shema:

M. Av. 8:33 am

Gr'a 9:09 am

Candle Lighting: 8:09 pm

21 Sivan – Shabbos

Saturday, June 17

Shabbos Parashas Beha'alo secha

Pirkei Avos: Chapter 2

Shabbos ends**:

9:19 pm

72 min. 9:41 pm

27 Sivan – Erev Shabbos

Friday, June 23

Daf yomi: Yoma 16

Earliest tefillin: 4:17 am

Sunrise: 5:25 am

Latest Shema:

M. Av. 8:34 am

Gr'a 9:10 am

Candle Lighting: 8:11 pm

28 Sivan – Shabbos

Saturday, June 24

Shabbos Parashas Sh'lach

Month of Tammuz is blessed

Pirkei Avos: Chapter 3

Shabbos ends**:

9:21 pm

72 min. 9:42 pm

* from MyZmanim.com

** add a few minutes for Iosefos Shabbos according to your minhag

**Municipal Calendar
For 5 Towns and NYC**

Wednesday, June

14–Wednesday, June 21

NYS High School Regents Exams

Sunday, June 18

Father's Day

Friday, June 23

Lawrence/Hewlett-Woodmere Public

Schools: Last day

- ♦ Low Back / Leg Pain
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Parshat Beha'alotcha – June 17th
פרשת בהעלתך – כ"א סיון תשס"ו

Shabbat Schedule

Drasha at Shacharit 9:00AM
Congregation Beth Sholom
390 Broadway, Lawrence

Mincha 8:05PM
Followed by Shiur
Young Israel of Woodmere
859 Peninsula Blvd, Woodmere

Rabbi Yona Metzger served in the IDF 7th Armored Brigade, fought in several wars, and was discharged as an army chaplain with the rank of captain. Rabbi Metzger completed his rabbinic studies at the Kerem Be-Yavne besder yeshiva. He served as rabbi of the Tiferet Zvi Synagogue in Tel-Aviv and was later appointed regional rabbi of northern Tel-Aviv.

In 2003 Rabbi Yona Metzger was appointed Ashkenazi Chief Rabbi of Israel.

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LETTERS TO THE EDITOR

Continued from Front Cover

For instance, at no time did our board of directors pass the resolution to work with any outside group. The group mentioned in your article approached the JCC to work with them only after Tom Suozzi, Nassau County Executive, advised them to work with the existing JCC.

The JCC of the Greater Five Towns has been in existence for the last 26 years. We recently received an award from the JCCA for our accomplishments for the last 25 years of operation. The JCC is more than a pool, gym, etc. Did you know that the JCC of the Greater Five Towns serves more than 9,000 different individuals per year?

Did you also know that the JCC:

- Serves over 400 children in our Nursery School—96 percent coming from the Orthodox community?
- Serves 420 Holocaust survivors?
- Has special programs for frail elderly and well elderly all over the community?
- Offers special activities for TBI (traumatic brain injury) patients, for people who are physically disabled, and for children with special needs?
- Serves 280 latchkey children, as well as over 360 children in our enrichment programs and almost 100 teenagers?
- Feeds 96 families from our kosher food pantry every month?
- Gives services to children, families, and the elderly from the former

Soviet Union?

- Collaborates with shuls, schools, and other organizations from all segments within the community?
- Has a board that represents the entire community?
- Offers the only "Kosher Culinary Institute" in New York?
- Offers adult education classes for all segments of the Jewish community and beyond?

Finally, the JCC has a mission statement that reads, "The JCC of the Greater Five Towns is dedicated to enriching the quality of life for the Jewish community and to strengthening the bonds with the State of Israel. We serve people of all ages in the Greater Five Towns through programs in the areas of Jewish culture, recreation, education, and socialization, while acting as a meeting place for the entire community. The JCC of the Greater Five Towns is a non-profit, non-sectarian community agency."

Two years ago, our nursery school moved to Temple Israel, which gave us the opportunity to expand our services, and also gave us the perfect location in the middle of town. At the same time, we are very aware of our neighbors and we respect their needs. The board of directors prefers the Temple Israel location, and approved to build there rather than going to a location that is out of the community, once housed a garbage dump, and is surrounded by oil tanks. We see it as our responsibility to offer the best and safest environment to our children and their families.

The JCC of the Greater Five Towns

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observes Shabbos and the *kashrus* laws. On Monday, our executive director, Rina Shkolnik, met with Rabbi Eisen from the Five Towns Vaad to discuss the Vaad's supervision.

Our goal is to work with the entire community and meet the needs of the different populations that is our community. Again, we thank you for giving us the "*bimah*" to represent ourselves. We look forward to continuing to serve the Greater Five Towns community and to be able to offer a full-service facility that will serve as a home for us all, respecting the needs of the different segments within our community.

This community deserves it!

Sincerely,
Michael Rattner, President
Rina Shkolnik,
Executive Director

Dear Editor,

On behalf of Chabad, I would like to thank the 4th Precinct for all that they do for the community in general and particularly for the Chabad Center. There is no task ever too difficult or trivial, and they're always ready and willing to service the community with a smile. Their involvement has enabled Chabad's Gan Chamesh Preschool to have the most beautiful outdoor graduation. We could not have done it without them! We consider ourselves lucky to have such a great police force looking out for us and constantly being of assistance.

Chabad of the Five Towns
Rabbi Shneur Z. Wolowik, Director

Continued on Page 50

Speak to Aharon and say to him: "When you raise light in the lamps..."

(Bamidbar 8:2)

Aharon did not bring an offering (for the Sanctuary's dedication -- see previous Parshah) with the other princes of the tribes, and so he thought: Woe is me! Perhaps it is on my account that G-d does not accept the tribe of Levi? G-d therefore said to Moshe: "Go and say to Aharon: Fear not, you have in store for you an honor greater than this... The offerings shall remain in force only as long as the Temple stands, but the lamps shall always give light..."

(Midrash Rabbah; Rashi)



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HEARD IN THE BAGEL STORE

Continued from Front Cover

and the *sheva berachos*, there's the preparation and thought process about what to talk about at the mini-*simchas* that surround the wedding. Then there is getting the young couple ready for their new life together, immediately thereafter packing the kids off to sleep-away camp, adjusting into the always slower pace of a summer mode, hoping to get away for at least a week or so to Eretz Yisrael, and juggling all that without missing any days of studying Tractate *Yoma*, which will carry *Daf Yomi* studiers through the summer.

All year long, we seem to be laboring and emotionally contorting ourselves to somehow get to this month of June, that is the corridor of summer for so many. June is a mix of anticipation fulfilled and greater anxiety and frustration that is part and parcel of change. For human creatures of habit like us, while change is frequently new and exciting, many times it is also inconvenient and even troubling. Contrast June with the eight or nine months that precede it, and you will note a perceptible difference. Somehow, from October through May, with the exception of the 10-day interlude of Pesach, our and our children's daily routines remain for the most part intact.

And then comes the usually meteorologically attractive month of June, which can sometimes make you feel like you are inching your way up to the starting line for participation in a race (call it a 40-yard sprint) called "summertime." And it seems that summer is what it is

for a number of reasons. The warm and sometimes steamy weather is only part of it. More than anything else, the transitions that exist in summer make it so special and sometimes unusual.

I've had two tiers of difficult summers, many years ago and not-so-many years ago. Many years ago, summer meant the end of an almost year-long routine, getting ready for summer camp or whatever else was planned for this or that particular summer. It meant as a child being separated from

summer days with a crystal-clear blue sky surrounding a sharply penetrating and impossible-to-look-up-at yellow ball of sun, with day after day temperatures hovering at about 86 degrees. There I was in my office, in a suit with a shirt and tie, looking out the window and taking note that while I was in here, out there on the other side of these brick walls was another gorgeous summer passing me by.

Those were our Catskills days, and

has gone out of the Catskills; there is still a great deal of beauty in those tree-covered mountains. Most of what is left up there, however, seems to be leftover from all the effort and energy our parents and grandparents put into Sullivan and Ulster counties.

Sometimes when I reflect on those days, and even when I try to look ahead just a bit up the road, I can't help but get the feeling that, more than anything else, it is our laser-guided DNA that is in control of the choices we make and the things we do. Today, when I think back to those summer weeks at work in the city and the main focus of our lives being those long weekends, I can't help but recall in vivid detail that this was the very same way in which my father conducted his summer schedule in the 1950s and 60s.

It doesn't take a lot to vividly recall his car pulling up alongside our two-bedroom bungalow in Pine View Hill in Ulster Country in the middle of the night between Thursday and Friday. No matter what time it was, he would always come into mine and my younger brother's room and give us a kiss that I'm guessing most of the time we were too deeply asleep to even feel. There were, however, enough times for me to recall being roused out of sleep and feeling his presence in our room and being able to just catch a sleepy glimpse of his wide-eyed and broad smile all brought on by just seeing us again after three or four days away in the city.

And I did the same thing from about 1981 to 1991. I made sure my young children were tucked away in the coun-

Years after that, long after I was married and had small children, I found myself missing all the hubbub of the summer transition.

parents for a few short weeks that seemed unusually lengthy. It also meant getting acclimated to a new routine—but as soon as I slid into stride, it would come to an end and I'd have to get reacquainted with the new-old routine all over again.

Years after that, long after I was married and had small children, I found myself missing all the hubbub of the summer transition. During this rather long period (though now happily a thing of the past), I had a couple of jobs in companies where January was indistinguishable from June or July. I can recall some July or August

frequently I had to incur significant sacrifice and a great deal of aggravation in exchange for some long weekends off. This would mean getting upstate sometime late on Thursday night and then whizzing off in the cover of darkness back in the direction of the city, rolling ever so slowly across the George Washington Bridge back into that summertime rat-race reality. Now the Catskills are somewhat spent, though the streets of Woodbourne and a few other tiny municipalities still spring to life as June dissolves away and the real summer months take center stage. I'm not going to say that life as we knew it

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The Convergence Ghetto Mentality Plan

BY ALIZA KARP

Government public-relations departments come up with some pretty good ways of making the most foul of things smell sweet. The Disengagement Plan sounded so much more innocent than "Deportation and Destruction Plan." The phrase "painful concessions" sounds so righteous and good-hearted, when the "painful" part should truthfully be called "abuse of settlers" and the "concessions" part called "rewarding terrorism."

The latest buzzword is "Convergence." How practical and efficient! The Convergence Plan. Or should it really be called the "Ghetto Mentality Plan"?

The Jewish authorities have not known what to do about the Arab population since the territories were first liberated in 1967. At that time, we could have given the Arabs a dollar each and sent them to one of their own countries. The Arabs would have been thrilled to get away with their lives. But the open-minded, good-will-towards-all-men government insisted the Arabs stay and play nice.

The problem then arose: If we are

so open-minded, how are we going to keep all these people in our borders without making them full citizens? The notion of the Jews being the landlords and the Arabs being the serfs does not sit well with liberal Jews. The fact that the Arabs would still be treated better in the Jewish country than in any Arab country was not enough justification to quell the anxiety associated with being a ruling class.

So, here we are, barely 60 years from the ghettos of Europe, and we are building a fence and moving into our self-imposed ghetto.

Prior to the Holocaust, the Jews endured such harassment that when they were told to move to the ghetto, they did so willingly. They knew it would be crowded and unsanitary, but at least they would be safe. The rest is history. The ghetto was a major facilitator for the extermination.

One could argue that hiding behind the security wall is different. Now, we have an army. But Hamas also has an army. The main difference between our army and that of Hamas is not the technology; it is the difference in the willingness to pull or to not pull the trigger.

The illusion that when we retreat the Arabs will calm down can no longer be comforting. The facts show that the Arabs who previously targeted the Gush Katif communities are now attacking cities inside the Green Line. The same can be expected following each retreat.

So, we can be pretty sure that when we are snuggled behind the security fence, we will still have deadly fire-works vaulting the wall. And if Hamasland becomes a legitimate state, they will be shooting more than Kassam rockets.

Behind the fence, the Jews will be

the majority, but will the majority of Jews be alive?

The alternative plan would be to stay in the areas where the Jews are the minority: give the Arabs the message that this is our land and we intend to live on it; show zero tolerance for Arab violence; and treat the non-terrorist Arabs fairly, but without making them citizens.

The struggle would continue—terror will not just disappear, it is something that is perpetual—and the quiet would have to be maintained, just as most things in this world need maintenance. But our chances for survival would be better than if we are cornered targets of Hamas. The Convergence Ghetto Mentality Plan seems like a quick fix for an era of peace and quiet, but it may very well lead to a similar peace and quiet that now reigns in the ghettos of Europe.

(Arutz Sheva) ♦

Aliza Karp is the administrator of Friends of Families of Hebron. She writes about issues of concern to the Jewish world, including the Lubavitcher Rebbe's perspective on defending Israel.

try for the summer and did not have to deal with the hot city streets, which we were always warned lacked an appropriate summer spirit. Those weekends always seemed too fleeting, with Sunday night always rolling around much too fast. It didn't even pay to sleep with both eyes shut, because before I knew it, I would have to be up and on my way down Route 17 to take care of my other life-sustaining obligations.

Now it seems that life is somewhat different, even though I keep mentally drifting back to the concept of the well-worn cliché: the more things change, the more they stay the same. Somewhere along the line during my childhood years, my parents managed to subtly convince me that time does have a way of standing still and we have some kind of innate ability to secure just such a place for ourselves in life if only we make that effort. I was satisfied with that, but as the years progressed, the theory began to come unglued.

So now, summer is here again, and we're getting ready to make a wedding, welcome a child home from Israel, get the younger ones ready for camp, actually deal with no one being home, and try to sneak away on vacation as if everyone were home, because I don't know that we can do it any other way. I'm not sure if I prefer the diligent sameness of the October-through-May weeks and months or if I welcome the realization that we have, with G-d's help, successfully managed our way to another summer season.

I basically know two things: One is that both ways are pretty good. And the second thing is that there really is little choice. ♦

Larry Gordon can be reached for comment at editor@5tjt.com.



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A-L-I-Y-A-H

Continued from Front Cover

more sparsely attended than in previous years. With six kids to chase, we stopped regularly attending the parade several years ago when it became too difficult to keep track of everyone. Somehow the crowd seemed smaller than we had remembered from the past. Even the obligatory protest contingent of Neturei Karta "Chassidim" and their Arab allies were much fewer in number.

Having never experienced the parade from inside the barricades, I was struck by how quickly everything went by. We sang *L'Shanah Haba'ah B'Yerushalayim* almost the entire way up Fifth Avenue. We even sang a special round (after Goldie came up with the idea) of *B'Chodesh Haba'ah B'Yerushalayim*. We also sang the *Hey,*

Hey, Hey Goodbye song, which was also kind of cute as we said goodbye to America.

Another thing I noticed was the immediate roar of the crowd as soon as they realized who we were. The sup-

port and encouragement the spectators expressed for new *olim* was heartwarming. It was especially exciting to see people we have known for years, watching their reaction as soon as they realized that we were with the NBN group and making *aliyah*. We had a great time, and I know that the kids will always remember the day they got to march in the parade.

understand how I can spend hours checking specs on websites and calling for price quotes without buying something and still feel as if I have accomplished something. She needs to know that the appliances have been ordered and will be on our list, so that she can cross that item off her list. Until it is crossed off of her list, she feels as if we are wasting time that could be better spent buying something or at least packing it.

This theory applies to anything that needs to be done for our *aliyah*. Schools for the kids? It doesn't matter how many e-mails we send or phone calls we make; until the kids are officially enrolled, she feels as if we haven't really set things up. In fact, schooling presents its own unique challenge. Most schools in Israel are public schools. Even though we have requested specific schools for the kids, since the school assignments are made by the municipality, it is really up to them to determine who goes where, no matter what the parental preferences are.

In Beit Shemesh/Ramat Beit Shemesh, there has been a trend for *olim* to populate certain schools. Accordingly, those schools have a high percentage of English speakers as students. The municipality prefers that the student populations of each yeshiva be more representative of the population at large, so they will limit the amount of English speakers admitted to those schools, assigning them instead to other, more Israeli schools.

Since we are dealing with public

The municipality prefers that the student populations of each yeshiva be more representative of the population at large, so they will limit the amount of English speakers admitted to those schools, assigning them instead to other, more Israeli schools.

As we get into the home stretch—with less than a month to go—we find ourselves literally exhausted all the time. There is so much to do. At work and at home, we are both at wit's end, trying to tie up as many loose ends as possible.

While I think there is certainly enough time to get everything done that is in our control done, Goldie is a listmaker and scorekeeper. So she really needs to finish things before she can feel accomplished, while I am content with simple progress. For instance, I am quite happy to shop for appliances, trying to get the best price. I figure that as long as the appliances end up in our lift, we are okay. I also feel accomplished by speaking with vendors about our needs, since each conversation brings us one step closer to a final purchase. Goldie, on the other hand, cannot

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school, it is not easy to undo the municipality's decision. This creates a tremendous amount of angst for those who are assigned to schools whose ideals and *hashkafah* may be different from the student's family's ideals and *hashkafos*.

As the entire process is out of our control, I don't really worry about it. I figure that I will either be happy or unhappy with the decision being made and will fight it out only if I feel I can make a significant difference by saying something. Goldie worries about these things all the time.

There are many other personal issues that also need to be dealt with. What will we drive until we buy a new car? Which health plan is best for us? Which bank? What about property insurance? The list is endless, but needs to be taken care of in the next three weeks.

So, while we were busy running from one thing to another, packing boxes, sorting through old clothes and tying up our affairs, we also spent each day this past week-end in a constantly anxious state, worrying about the many things that we still need to take care of and haven't.

Then there are the well-meaning but incredibly repetitive questions. Are you guys all excited? (Answer: Most of the time. Some of the time we just have a feeling as if we are standing on the train tracks while the train bears down us). What are you going to do if...? (Answer: We have no clue. We will take each challenge as it comes). Are you ready? (Answer: See below) While we are thrilled that people are interested in us and our *aliyah*, we sometimes feel as if we need to just sit in a quiet corner and decompress.

The workplace is no easier. We are both trying to close as many open items as we can so that there is less confusion when we leave. Working for our schools has allowed us the unique opportunity to mentally and emotionally invest in our careers. We are both extremely dedicated to our respective (yeshiva) employers. We are therefore

extremely concerned that the transitions to our replacements be smooth—much more so than an average departing employee. So we spend hours each working day doing our utmost to leave “neat desks” for those who will follow us in the workplace. Simultaneously, we need to bring our replacements up to speed with where things stand on many different issues that will remain open. Of course, since they will be doing things in their own way, we need to constantly remember not to mix in and to allow them to do whatever they feel works best.

Further complicating matters is the fact that we have so

many social obligations related to our *aliyah* to attend to. The parade. A JUF farewell party for *olim* in Manhattan. Various goodbye parties for the kids. The Yeshiva of South Shore's special event in honor of all the yeshiva's *olim*. Different *tzeischem l'shalom kiddushim*. And so on, and so on, and...

Then there are the stresses over which we have no control. (Here come some shameless plugs and free advertising...) We still haven't sold or rented our house (anyone interested in a five-bedroom Colonial with approved plans to expand to a seven-bedroom, please give me a buzz). The cars are still ours, too (1998 Town & Country and 2001 Durango—

both low mileage and in excellent condition). We can only hope that we thought of all the other things to do.

All these various pressures result in a tremendous amount of stress. I have found that at times we are so focused and pressured that we seem to wake up for days on end “on the wrong side of the bed.” We can feel the increased tension in our lives and in our home, and it definitely takes its toll both physically and mentally.

Don't get me wrong here. There isn't necessarily anything wrong with what we are experiencing, and I am sure that many of the other families making the move this year also have a lot of stress and

pressure. We are still excited to go and are looking forward to our new life.

It has simply gotten to a point that we just wish the whole process could be finished already. We are ready to open a new chapter in our Book of Life, but it seems like we can't seem to turn the page from the last chapter without suffering a few creased pages. ♦

Shmuel Katz is the executive director of the Yeshiva of South Shore. His wife, Goldie, is the controller at Bnos Bais Yaakov. Together with their six children (ages 1 to 15), the Katzes will y'H be making aliyah this July. Mr. Katz can be reached at shmukatz@bigfoot.com. In response to the many requests Shmuel has had for reprints/copies of the prior articles, he has published them on the web at aliyahchronicles.blogspot.com.

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Al-Zarqawi Lived For 52 Minutes After Strike

BY KIM GAMEL

Abu Musab al-Zarqawi lived for 52 minutes after a U.S. warplane bombed his hideout northeast of Baghdad, and he died of extensive internal injuries consistent with those caused by a bomb blast, the U.S. military said Monday.

Col. Steve Jones, command surgeon for Multinational Forces, said an autopsy concluded that al-Zarqawi died from serious injuries to his lungs. An FBI test positively identified al-Zarqawi's remains.

“Blast waves from the two bombs caused tearing, bruising of the lungs, and bleeding.”

Maj. Gen. William Caldwell, a spokesman for the U.S. military in Baghdad, said U.S. forces arrived about 28 minutes after a fighter jet bombed al-Zarqawi's hideout outside Baqouba on Wednesday. Medics secured al-Zarqawi's airway but his breathing was shallow and labored, and he expelled blood from his mouth.

“It was very evident he had extremely massive internal injuries,” Caldwell said.

Al-Zarqawi died 24 minutes after coalition forces arrived, he said.

Jones said the autopsy conducted Saturday showed that al-Zarqawi died from injuries to his lungs.

“Blast waves from the two bombs caused tearing, bruising of the lungs and bleeding,” he said. “There was no evidence of firearm injuries.”

The al-Qaida in Iraq leader also suffered head and facial wounds, bleeding in his ears and a fracture of his lower right leg.

Caldwell said an F-16 dropped a 500-pound bomb on the house at 6:12 p.m. A second bomb followed immediately after.

U.S. troops arrived at 6:40 p.m. and found Iraqi police at the site. He said a coalition medic treated al-Zarqawi, who lapsed in and out of consciousness.

“At 7:04 p.m. on June 7, Zarqawi was dead,” Caldwell said.

He added that no decision had been made on what to do with the remains of al-Zarqawi and his spiritual adviser, Sheik Abdul-Rahman, who was killed instantly in Wednesday's air strike.

“These autopsies were performed to make a definitive determination as to the cause of both Zarqawi's and Rahman's deaths,” Caldwell said. “The scientific facts will provide irrefutable evidence regarding the deaths of terrorists and will serve to counter speculation, misinformation and propaganda.” (AP) ♦



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<p>4:30 am @ Yeshiva Shor Yeshuv - Magid Shur: Rabbi Shmuel Grossman</p> <p>5:15 am @ Y.I. of Woodmere - Magid Shur: Rabbi Rafael Fink</p> <p>5:30 am @ Chofetz Chaim Torah Center - Cedarhurst @ Rabbi Neiman's Shul - Magid Shur: Rabbi Yossi Schonkopf</p> <p>5:45 am @ Agudat of L.I. (Rabbi Rosen) - Magid Shur: Rabbi Shmuel Bloom</p> <p>6:00 am @ Agudat of L.I. - Magid Shur: Rabbi Dr. Mermelstein @ Ash Kodesh - Magid Shur: Rabbi Shalom Fried, Rabbi Daniel Fink @ CBEY- Island Ave., Woodmere - Magid Shur: Rabbi Shalom Rosner www.cbey.org (Shur is Downloadable)</p> <p>@ Yeshiva Shor Yeshuv - Magid Shur: Rabbi David Greenblatt</p> <p>6:10 am @ Beis Meirash of Cedarhurst - Rabbi Spiegel</p> <p>6:15 am @ Cong. Beis Avraham - Magid Shur: Rabbi Hersh Grunet @ Beis Haknesses of North Woodmere</p> <p>6:30 am @ Agudat of West Lawrence - Magid Shur: Rabbi Moshe Brown www.dafyomishurim.org (Shur is Downloadable) @ Y.I. of Lawrence - Cedarhurst @ Y.I. of Oceanside</p> <p>6:40 am @ Y.I. of Woodmere - Magid Shur: Rabbi Aron Gitt @ Beth Shalom - Magid Shur: Rabbi Y. Weberman</p> <p>6:45 am @ Shearay Tefila - Magid Shur: Rabbi Kalish @ The White Shul - Magid Shur: Rabbi Flaum, Rabbi Kanner</p> <p>7:00 am @ Agudat of L.I. - Sunday ONLY - Magid Shur: Rabbi Dr. Mermelstein @ Congregation Beth Avraham - Sunday ONLY</p> <p>7:30 am @ Far Rockaway LIRR 3rd car from the end - Direct to Penn Station Magid Shur: Rabbi Kodesh</p>	<p>7:15 am @ Ash Kodesh - Sunday ONLY @ Chabad - Maple Avenue, Cedarhurst</p> <p>7:30 am @ Agudat of L.I. (Rabbi Rosen) in Library - Magid Shur: Rabbi S. Kohn, N. Schwind, R. Flegman</p> <p>7:35 am @ Y.I. of Woodmere - SUNDAY ONLY - Magid Shur: Rabbi R. Fink</p> <p>7:50 am @ Far Rockaway LIRR front section of the last car - Direct to Penn Station</p> <p>7:55 am @ Lawrence LIRR - Magid Shur: Rabbi Pessach Lerner</p> <p>8:00 am @ Shearay Tefila - Sunday ONLY - Magid Shur: Rabbi Kalish</p> <p>8:00 am @ LIRR Far Rockaway Branch, in the last car of the train, which makes stops at Inwood, Lawrence, Cedarhurst and Woodmere at 8:22 am Magid Shur: Rabbi Shmuel Bloom</p> <p>8:45 am @ Agudat of L.I. - Sunday ONLY in library</p> <p>10:00 am @ The White Shul</p> <p>8:00 pm @ Agudat of L.I. - Magid Shur: Rabbi Nachum Katz @ Ash Kodesh - Magid Shur: Rabbi Simcha Weingart @ Y.I. of Far Rockaway - Magid Shur: R' Daniel Martin and R' Avraham Bachrach</p> <p>8:15 pm @ Cong. Beis Meirash of Cedarhurst - Magid Shur: Rabbi David Spiegel</p> <p>8:30 pm @ Y.I. of Oceanside</p> <p>8:45 pm @ Yeshiva Shor Yeshuv - Magid Shur: Rabbi Y. Weberman @ Rabbi Blumenkrantz - Magid Shur: Rabbi Weberman</p> <p>9:00 pm @ Agudat of L.I. - Magid Shur: Rabbi Lichtenstein @ Agudat of L.I. - Magid Shur: Rotating Chasidim @ Agudat of West Lawrence - Rabbi Brown's Shul</p>
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Revival Of Jewish Life In Russia

BY BLUMA BRODT

On Sunday morning, June 12, 2006, Mr. and Mrs. Yitzy Stefansky were the gracious hosts at a breakfast reception at their home in Monsey, New York, on behalf of the Vaad L'hatzolas Nidchei Yisroel. More than delicious food was on the menu, as guests were held spellbound by the fascinating tales of the world renowned *mohel*, Rav Yitzchok Aron Fischer, who engaged his audience with an assortment of stories describing the *mesiras nefesh* that has been demonstrated time and again by Jews in Russia as they perform the *mitzvah* of *b'ris milah*.

One particularly moving story that Rav Fischer related began in 1991 in the city of Lvov, with a non-observant young couple who had a five-year-old daughter that was *r"l* diagnosed with a terminal illness. The diagnosis, especially in Russia at that time, offered

not a shred of hope for the child, and the mother, in desperation, came running to a *shaliach* in her town, begging him to pray for a miracle for her child. At this trying time, she recalled that her mother had always told her of the powers of a *tzaddik* to accomplish great feats for people. The terrified young mother implored the *shaliach*—the *tzaddik*—to appeal to the Almighty for her child's life. Anxious to help, the *shaliach* initiated *Tehillim* to be recited on behalf of the child, and when the mother returned to the doctors two weeks later for tests, only an innocuous cyst remained in place of the dreaded terminal disease.

In gratitude, the mother agreed to attend lectures offered by the *shaliach*; soon she was joined by her husband, as well, and gradually they were drawn to becoming observant. *Kashrus* and *sh'miras Shabbos* were only the beginning. The couple soon undertook to observe

taharas ha'mishpachah, which proved to be a formidable undertaking in the Ukraine, in the city of Lvov. A trip to the *mikveh* involved a 13-hour train ride to Kiev, turning the observance of this *mitzvah* into a two and a half day process, but one that the couple happily undertook. At this point, the husband felt that he and his wife could not properly keep *taharas ha'mishpachah* in his uncircumcised state, and determined that he must have a *b'ris*.

As it happened, Rav Fischer had come to Lvov and the man approached him and implored him to perform a *b'ris* for him. While assessing the situation, Rav Fischer discovered that the man was recovering from a gripe that was accompanied by high fever. Knowing that seven days must elapse following recovery from fever before a *b'ris* can be performed, Rav Fischer asked a *she'eilah*, and was told to wait the required seven days. In this case,



Rav Mattisahu Salomon.

the required waiting period would be completed on the following day. However, Rav Fischer was due in Moscow the next day, where a long list of people awaited his services. Undeterred, the man said he would travel to Moscow for his *b'ris*. Unfortunately, travel delays brought him to the *mohel* 15 minutes after *shekiah*, too late for the *b'ris* to be performed that day. Once again, not to be deterred from his goal, the man proposed returning the next day. This, too, proved problematic, since Rav Fischer was scheduled to leave the next morning. Rav Fischer called Eretz Yisrael to ask a *she'eilah* and was told he could perform the *b'ris* early in the morning, before he was due to leave. After having his *b'ris*, the man had to spend several weeks in recovery, an interval the couple happily accepted, as they preferred to wait as long as necessary so that they could live together in a state of sanctity. Today, this couple lives in Israel with their family.

This story is only one of many that illustrates the lengths to which newly observant Russians Jews are prepared to go to practice their religion, as they rediscover their ancient heritage and take pride in doing things "right." In story after story, Rav Fischer recounted the heroism of ordinary Russian Jews of all ages, some well into their sixties, who have undertaken to perform the ancient covenant of Avraham, under all sorts of circumstances, with determination and fervor. These stories serve to inspire those at the Vaad with renewed vigor as they continue in their efforts to bring Torah Judaism to unaffiliated Jews in the former Soviet Union, a task to which the Vaad has been dedicated since 1981.

On Sunday, June 18, Mr. and Mrs. Jeffrey Eisenberg will host a breakfast reception at their home in Lawrence on behalf of the Vaad, at which HaRav Mattisahu Salomon, the Vaad's spiritual mentor, will address the audience.

A number of openings are still available on the *chizuk* mission that Rav Salomon will be leading to Russia this coming October.

For further information on joining Rav Salomon on this inspirational journey to Russia, please call the offices of the Vaad at 718-252-5974. ♦



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Baseball Mania

Continued from Front Cover

my own among family discussions when politics are discussed or when business is analyzed, but when baseball is brought up, I tune out. When I'm with my friends or among coworkers, I always have a lot to add to the discussions on books, psychology, writing, movies, and more. I would guess that my family has a distorted view of me, thinking I am quiet and shy, when really I am just trying to steer clear of any discussions centered on baseball.

When I was growing up in the Five Towns, I wrote a letter to the editor of the *Nassau Herald*, complaining about the obsession with baseball that had taken hold of my father, my brothers, and their friends. The reason this is so memorable to me is because most male members of the Five Towns teased my brothers mercilessly after the article came out, asking them how my brothers "let" me publish such a scandalous article. The letter went like this:

To the Editor:

Once, twice, three times you're out...

Yes! Baseball season is beginning again. I thought perhaps people would forget about it this year, but no such luck.

I entered my house this past Sunday after returning home from a friend's bridal shower. My good cheer was immediately shattered as soon as I heard the incessantly loud baseball talk. My brothers and their friends were very seriously discussing the rotisserie league which they are a part of. Who would be whose partner, which trade would bring about

the best consequences, and many other baseball issues, none of which had any meaning or held any importance to me.

I do believe that if sports fans want to go a little gaga over baseball, there is nothing I can do to stop that. I think, however, there should be a compromise. I would not mind listening to a small amount of baseball chatter if the baseball fans would be quiet for a minute or two and listen to me. I would not even mind going to a baseball game, as long as the details were patiently explained to me and, most importantly, we left the game fairly early—third or fourth inning at most.

Just like any other sport, I'm sure there is a fun side to baseball. I just haven't found it yet!

Okay, before you go crazy calling my dad and brothers on the phone asking where I come from and if I really belong to the Herenstein family, let me explain to you my side of things. I am a female, with three older brothers. When my brothers played baseball when we were kids, they let me chase the ball and bring it back to them. When they played basketball, I would be allowed to shoot every once in a while, but mostly I sat on the side watching, probably with a crush on some of my brothers' friends (if you think it was you, it was not). But I was treated like a delicate female, one who played with her dolls, liked clothes, and was a mother's girl and a daddy's girl at the same time. This was not a bad thing. I loved being the youngest and the only girl. I was allowed to "play-punch" my brothers but they

couldn't do the same to me. However, and through no fault of my own, I didn't learn to like the same things my brothers liked. In fact, I'd have to theorize that if my brothers had let me play sports with them, I would have grown into more of a tomboy.

I skated with the Rangers in Rockefeller Center and appeared on "Fox Five News" with them, wearing my Rangers jersey.

Did I eventually come to like sports? Yes, very much. To my brothers' chagrin, I became a Rangers fan, along with my dad, while my brothers were and are avid Islanders fans. And I like going to basketball, baseball, or hockey games as long as I have my kosher food and a friend in tow. In fact, I skated with the Rangers in Rockefeller Center and appeared on "Fox Five News" with them, wearing my Rangers jersey. And in terms of being physically active, when we traveled up North in Israel several years back, I was the only "adult" in my immediate family who went rappelling. I

hate to admit it, but they were real scaredy-cats. So they can talk the talk, but they can't walk the walk.

When I visit my parents and the phone rings, nine times out of ten it's one of my brothers calling to discuss the latest baseball play with my dad. My dad, fearful that my mom will roll her eyes yet again, speaks in a whisper that my mom and I can hear only too well. My mom and I look at each other, knowing nothing will ever change. Boys will be boys. We love my dad and we love my brothers, but enough is enough. Baseball can be broken down very simply; it's a bunch of men holding this weapon-like stick thing called a bat, which they swing wildly, trying to get this hard round thing called a ball as far as possible away from these placemat-like things called bases. If this doesn't sound silly, tell me what does.

I really should stop while I'm ahead, as Larry Gordon might not even publish this article, being the baseball fan that he is. And I might not make it through the weekend if my brothers find out where I am. I really just wanted to enlighten you as to what goes on in my parents' home: sports, sports, and more sports. I think you should all razz my dad and brothers this weekend when you see them, and explain to them that there's more to life than baseball. But hey, I love my dad and brothers and I say again, boys will be boys. (Sigh.) I suppose there are worse things in life. ♦

Michele Herenstein is a freelance journalist living and working in New York. She can be reached at michelesue@gmail.com.

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It's All John Lennon's Fault

BY MOSHE FEIGLIN
FOUNDER AND PRESIDENT,
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Who is responsible for all of our troubles in the last decades? It's not Peres or Clinton, not Rabin, Bibi or Barak. This entire mess is because of...John Lennon!

You probably know his song, *Imagine*. Who doesn't? It's the type of song that sticks in your head. That is just what happened to me one day when *Imagine* came over my car radio. What a heavenly, relaxing melody. And the words? Simply magical:

Imagine there's no heaven. It's easy if you try.

No hell below us. Above us only sky.
Imagine all the people. Living for today...

Imagine there's no countries. It isn't hard to do.

Nothing to kill or die for. And no religion too.

Imagine all the people. Living life in peace...

You may say I'm a dreamer. But I'm not the only one.

I hope someday you'll join us. And the world will be as one.

It went on and on until the DJ interrupted the idyll and said that "This is the song that awakens the most hope,

and by the way, there is a traffic jam on the Ayalon Highway..."

It's a good thing she brought me back to reality because I suddenly realized that, without notice, John Lennon had injected directly into my veins the complete opposite of what should be flowing there. He gives me a directive to dream his dream, and I, the pushover, along with a few billion others who have heard his song, surrender and dream his dream. He doesn't need a baton to make us dream. All he needs is a hypnotic melody. It's as if he is not asking anything of me at all, and all my early warning systems remain silent. Technology pumps the song quickly throughout the world, and now we all dream John's dream together.

What does *Imagine* have to do with our present reality in Israel? Essentially, it has the same message that Shimon Peres wrote in his book, *The New Middle East*. Peres simply duplicated John Lennon's dream and tried to paste it on to our country. A Shangri La vision in which there are no countries and no religions. In his book, Peres writes openly about the new Middle Eastern nation that will be created in Israel. In other words, on erasing the Jewish nation. It all gets mixed together in a relaxing nirvana: We have no more visions, no more ideals. There's nothing above us and nothing below us. There is no light and

no dark, no good and no bad. Everything can be bought and sold. We will continue to cultivate the present and its "serenity" with no ambitions beyond it. Lennon at his best.

In my opinion, what we are facing here is modern-day idolatry. "In the beginning... the earth was chaos and void" is the foundational negative reality. It is death. The idol worshipper gives up on the constant uphill struggle against chaos that ceaselessly crushes humanity. Idolatry sanctifies the natural forces that resolutely evolve toward entropy. Ambitions for life and for good require a constant struggle against the natural slide toward faceless uniformity—or in John Lennon's words, "No countries... nothing to live or die for..." It is no wonder that the hippies adopted idol-related motifs—Krishna, Zen and other sheet-wrapped icons.

Today, this drive to surrender to formless vacuity is hidden behind nice words: Merge with nature, flow with your life—the main thing is to let go, be swept downstream in heedless bliss back to sweet fusion.

In order to bring life to our world, the Creator made divisions. The light is here, the darkness is there. There is good and there is bad. Separation allows one to choose his direction. But if you choose good, it means that you will be doing battle all your life. It is so much

easier to surrender to diffusion and to return to the state of chaotic formlessness. That is the great idolatrous enticement. That's the magic in *Imagine*.

I do not want to see the different nations and cultures erased. I want them to come to the Holy Land on the festival of Sukkot as is described in *Neviim*. I want there to be peace. Not the false "peace" that comes from the unwillingness to differentiate between good and bad but real peace that comes from separation between good and bad, life and death. I want to see the nations ascending to Jerusalem because they are pulled to the good that will once again emanate for all to see and feel from the Temple Mount.

Now that we understand what lies behind *Imagine*, I invite you to sing it with new words:

Imagine no more evil. No poverty or need.

Everyone knows his mission. No jealousy or greed.

Imagine all the people. Serving G-d as one.

Imagine there's a country. Where G-d's light shines clear.

A place to truly live for. Where truth and morality are dear.

Imagine the Jewish People. Lighting up the world.

You may say I'm a dreamer. But our fathers dreamt before me.

I hope that soon you'll join us. To perfect the world for the

Holy One, Blessed Be He ♦

This article, translated and excerpted from Moshe Feiglin's new book, The War of Dreams, was originally written in Elul 5760 (Sept. 2000).

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Web Clock Continues Chilling Countdown To Wedding That Will Not Be

BY JACK KHOURY, TOMER LEVY AND ZAFRIR RINAT

Lilach Suzin, 27, and her fiancé, Effi, an air force captain, who had been together since they met two years ago in their home town of Acre, were deeply involved in plans for their wedding, to have taken place on August 15. They had even opened an Internet site with a countdown to the big day. This week, a few hours after Effi and Lilach's family received the bitter news of Monday's fatal train accident near Natanya, the clock continued its chilling count-down.

Effi, who arrived at the Suzin home a few hours after identifying Lilach's body, could not stop his tears. At home, Lilach's parents, Aliza and Asher, were waiting together with her three sisters, ages 33, 32 and 23, and many other relatives and friends. "I want to say what an amazing girl she was, and what a girl the universe has lost. I loved her with all my heart. Everything was ready, even the plane tickets for the honeymoon in Thailand. I never imagined a thing like this could happen and I would lose her in a second."

Effi saw Lilach off at the train station in Tel Aviv that morning. "She had laser surgery on her eyes because she didn't want to wear glasses at the wedding. She said she could see fine, and at 9:30 I brought her to the station at Azrieli. A little while later the accident happened. I started calling her cell

phone; she didn't answer and a search of the hospitals didn't turn up anything. Then we got the word to go to Abu Kabir [Institute of Forensic Medicine].

Lilach was a graduate of the education department of Oranim College, and had recently begun her master's degree studies in business administration at the University of Haifa. "She was the joy of the family and the special pride of our mother," her sister

say to him, "Moni, just don't die and leave me alone."

Paz was a well-known figure in the bay area suburbs. After making colonel in the Israel Defense Forces, he went to work as a motor pool officer at the Rafael Armament Development Authority. "Moni was always smiling, always saying you had to get ahead, and always giving of himself," his brother's grandson, Moshe Avi, said. Paz is survived by his parents, his wife, two sons,

train," Mihin recalled yesterday.

"I called him, but he didn't answer. We were best friends from eleventh grade. He matured so much in the army; and I called him 'my positive energy.' He livened things up wherever he went. He was a simple, responsible and modest guy, and he was my best friend and my energy. He was a child of the sea and loved capoeira," Mihin said sadly.

Sorek is survived by his parents, Dani and Elisheva, and five brothers.

I never imagined a thing like this
could happen and I would
lose her in a second.

Talli said. Lilach is to be buried in Acre.

Second Tragedy In The Family

Moni Paz, 54, of Kiryat Bialik in the Haifa Bay area, was to have celebrated his 55th birthday in two weeks. Yesterday he was on his way back from a trip to Jerusalem with his brother and sister-in-law. Another brother had been killed in Kenya about 20 years ago, and his memorial ceremony was to have taken place this week. After the accident, Moni's brother managed to

who received news of his death while in Holland, and a daughter.

On His Way To A Day Of Fun

Sergeant Alon Sorek, 20, from Atlit, was killed on his way to a day of fun with his close friend, Natalie Mihin. Sorek, the youngest of six brothers who all served in elite Israel Defense Forces units, recently completed a medics course in the army.

"I heard about the accident and I knew he was supposed to be on the

Recently Returned To Israel

Lior Albala, 30, was born and grew up in Herzliya, and served in the IDF's Intelligence Corps. For the past year, he had been living and working in England, and returned to Israel just a few weeks ago. He was at work, as a food vendor on the train, when the accident occurred.

His mother, Etti, said Lior was very happy to have found work on the train. "He wasn't concerned about accidents at all," she said.

Friends and relatives spoke of Albala's love for soccer, and his avid support for Maccabi Herzliya. Because of his love for soccer, Albala had asked to work the early shift yesterday, so he could get home in time to watch the World Cup.

Albala's stepfather, David Damari: "He was a good soul, a guy who loved life, and all who knew him loved him." (Haaretz) ♦

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Daniel Pipes: 'The Muslims Are More Zionist Than The Jews'

BY TOBY KLEIN
GREENWALD

Strange indeed, but that was the message of Daniel Pipes at the recent Guardian of Zion Award Ceremony held at the King David Hotel the last day in May, where he gave the distinguished Rennert Lecture "The Muslim

Claim to Jerusalem." The award was presented by Mrs. Ingeborg Rennert, who sponsors the Ingeborg Rennert Center for Jerusalem Studies at Bar Ilan University.

Present at the dinner were previous award winners Elie Weisel, Ruth Wisse and producer Arthur Cohn. Other previous award winners included A.M.

Rosenthal, Sir Martin Gilbert, Herman Wouk, William Safire, Charles Krauthammer and Cynthia Ozick, most of whom wrote warm congratulatory letters to Pipes, published in the dinner brochure (including one by the late Rosenthal, dated February 1). Also present at the event were former ministers Uzi Landau, Effie Eitam and Beni Elon, and a plethora of other politicians, academics and senior media personalities.

Pipes said that whereas Jewish Zionism has been around for 3,000 years, Muslim Zionism is conditional, to be pulled out when it is expedient and politically necessary. He ran through a long list of examples, noting when Muslims did not talk about Jerusalem, and when they did. "Each time that Jerusalem has emerged as a focal point of Muslim religious and political interest since the seventh century, it has been in response to specific utilitarian needs," said Pipes. He said this cynical pattern has repeated itself six times in the last 14 centuries.

Pipes pointed out that "Jerusalem appears in the Jewish Bible 669 times and Zion (which usually means Jerusalem, sometimes the Land of Israel) 154 times, or 823 times in all. In contrast, Jerusalem and Zion appear [on his website he quotes columnist Moshe Kohn here] "as frequently in the Qur'an "as they do in the Hindu

Bhagavad-Gita, the Taoist Tao-Te Ching, the Buddhist Dhamapada and the Zoroastrian Zend Avesta"—which is to say, not once.

In his congratulatory letter to Pipes, published in the Rennert dinner programme, Arthur Cohn wrote, "Very much to the point was also your offer of

Pipes said that whereas Jewish Zionism has been around for 3,000 years, Muslim Zionism is conditional, to be pulled out when it is expedient and politically necessary.

a million dollars to anyone who finds the name Jerusalem in the Koran or your insistence that the Palestinians have repeatedly shown that they are quite prepared to sacrifice the prospects of better living conditions if doing so will further the cause of obliterating Israel."

Following are some excerpts from Dr. Pipes's Rennert lecture:

An account in the Koran tells how



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Daniel Pipes.

G-d instructed Muhammad in 622 to pray toward Jerusalem and 17 months later redirected him to pray toward Mecca...

The same utilitarian pattern holds in modern times. Ottoman neglect of Jerusalem in the 19th century prompted the French novelist Gustav Flaubert to describe it as "Ruins everywhere, and everywhere the odor of graves. ... The Holy City of three religions is rotting away from boredom, desertion, and neglect." Palestinian Arabs rediscovered Jerusalem only after the British conquered it in 1917, when they used it to rouse Muslim sentiments against impe-

rial control. After Jordanian forces seized the city in 1948, however, interest again plummeted.

It revived only in 1967, when the whole city came under Israeli control. Muslim passion for Jerusalem has soared over the past four decades, to the point that Muslim Zionism closely imitates Jewish Zionism. Note two similarities:

- **Emotional significance:** Ehud Olmert, today the prime minister of Israel, said in 1997 that Jerusalem represents "the purest expression of all that Jews prayed for, dreamed of, cried for, and died for in the 2,000 years since the destruction of the Second Temple." The Palestinian Authority's Yasser Arafat echoed his words in 2000, declaring that Jerusalem "is in the innermost of our feeling, the feeling of our people and the feeling of all Arabs, Muslims, and Christians."

Eternal capital: Israel's President Ezer Weizman reminded Pope John Paul II en route to his visit to Jerusalem in March 2000 that the city remains Israel's "eternal" capital. A day later, Arafat welcomed the pontiff to "Palestine and its eternal capital, Jerusalem." Jewish and Muslim religious leaders meeting with the pope likewise spoke of Jerusalem as their eternal capital.

Generalizing, the analyst Khalid Durán observed in 1999 that "there is an attempt to Islamize Zionism ... in the sense that the importance of Jerusalem to Jews and their attachment to it is now usurped by Palestinian Muslims."

Continued on Page 26

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Herb Katz

Pipes Message

Continued from Page 25

(Interestingly, this follows a larger pattern of Palestinian Arab nationalism imitating Jewish nationalism.)

This effort is working, to the point that, as secular Israelis increasingly find themselves unmoved by Jerusalem, Muslim Zionism is emotionally and politically more fervid than its Jewish original. Note the example of rival Jerusalem Days.

Israel's Jerusalem Day commemorates the city's unification under its control in 1967. But, as Israel Harel writes in Ha'aretz, this tribute has declined from a national holiday to just "the holiday of the religious communities." By contrast, the Muslim version of Jerusalem Day—instituted 11 years later, by Ayatollah Khomeini in 1979—attracts crowds of as many as 300,000 people in distant Tehran, serves as a platform for rousing harangues, and is gaining support steadily around the Muslim world.

A 2001 poll found that 60 percent of

Israelis are willing to divide Jerusalem; just last month, the Olmert government announced its plans to divide the city, to little outcry.

Therefore, I conclude that the Muslim use of Zion represents a more powerful force today than the Jewish

“No, I don't think we
can make progress when
one side is denying the
other side's history.”

love of Zion.

Dr. Pipes answered questions from the audience, and regarding one about the peace process, he said, “No, I don't think we can make progress when one side is denying the other side's history.” About the Temple Mount: “Anything about the Temple Mount is volatile...the status quo in general is satisfactory with

the exception that the Wakf has been destroying the archeological base that would prove Israel's history, with the Israeli authorities ignoring this.”

Pipes said that the international community accepts the Muslim claim to Jerusalem because they are said “with conviction and fervor” and that “the Israeli response should be in kind, expressing the love of Zion...There is an appreciative decline in sentiment. The current Israelis are making plans to hand over parts of Jerusalem to the Palestinians...the fervor is no longer there. Muslim Zionism is today stronger than Jewish Zionism.”

After dinner, Dr. Pipes told this writer that part of the solution is to talk about the issue and work on getting the message through. “That's what the left has been doing for years, promoting their ideology,” he said. “Man doesn't live by bread alone, he lives by ideas.”

A more complete excerpt from the Pipes lecture, and other articles on the topic, can be found at www.danielpipes.org. ♦

Peretz:

Hamas Halted Qassams Due To Threat Of Idf Operation

BY AMOS HAREL, GIDEON ALON AND MICHAEL GREENBERG

Defense Minister Amir Peretz told the Knesset Foreign Affairs and Defense Committee on Wednesday that Hamas halted Qassam rocket fire on Israel, apparently due to the threat of a wide-scale Israel Defense Forces operation.

But Wednesday afternoon a Qassam rocket landed in the western Negev, not causing any damage or casualties. It was not immediately clear which Palestinian group was behind the attack.

Peretz noted that Israel's message on the matter had been relayed, openly and through secret channels, and had reached the senior echelons of the Hamas government.

Peretz said that Israel relayed messages to senior officials in the Palestinian Authority, according to which if Qassam rocket fire on Israeli towns continued, an IDF Forces operation would be launched.

“It has been quiet over the past day, and Qassams weren't fired at Sderot. Apparently, the messages we relayed were effective, and Hamas ordered its people to halt the launch of Qassam rockets,” Peretz said.

Wanted Tanzim Militant Killed During IDF Arrest Raid In Jenin

IDF troops shot dead wanted Tanzim militant Muhammad al-Wash, 26, during an arrest raid in the West Bank city of Jenin early Wednesday. According to a Palestinian security source, another armed individual was wounded by IDF fire in the incident, and was later arrested.


In a separate incident, shots were fired at IDF troops operating in the Qabatiya refugee camp, in the West Bank.

Militants and soldiers later exchanged fire near a hospital in Jenin.

Some 13 wanted Palestinians were arrested in the IDF's overnight raid.

On Tuesday, an Israeli security guard was lightly wounded while guarding the separation fence near Jerusalem. The guard had gone into the village of Bir Naballah to buy something and got into a fight with some Palestinians. During the course of the fight, the Palestinians tried to seize his weapon, and one of them shot the guard with his own pistol, wounding him lightly in both hands.

(Haaretz) ♦



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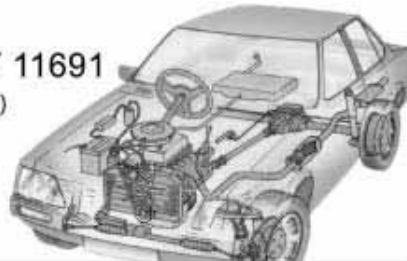
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From The Chassidic Masters Spiritual Space

And G-d spoke to Moshe, saying: Speak to Aharon and say to him: When you light the lamps [of the Menorah], the seven lamps should give light toward the face of the Menorah.

—Bamidbar 8:1–2

Our sages tell us that the physical universe is the last of a series of worlds generated by the Creator, the final link in a “chain of evolution” (*sefer hishtalshelut*) from the abstract to the actual and from the spiritual to the material. In other words, everything we see or experience in the physical world also exists in a higher, more spiritual form. If the physical world contains objects such as water and stones, these are but material incarnations of spiritual realities in the higher spheres of creation; if the physical world consists of four “kingdoms”—the mineral, vegetable, animal and human—these four gradations of vitality likewise exist within the realm of the spirit; and if our physical selves inhabit the physical phenomena of time and space, these are the product of a “spiritual time” and a “spiritual space” inhabited by our souls.

The ultimate physical representation of “spiritual space” was the *Beit HaMikdash*, the Holy Temple in Jerusalem—the place and edifice chosen by G-d to serve as a meeting point of the supernal and the terrestrial. For while all of physical space mirrors its metaphysical prototype, a veil of concealment interposes between the material world and its spiritual source. A “holy” place, however, is a place where this veil is less opaque, where the spiritual soul of reality can be more readily glimpsed. The Holy Temple was the holiest place in the world: the place where the veil was most translucent and—in its innermost and holiest chamber—altogether dissolved. [Thus the space of this chamber—called the “Holy of Holies”—was not physical or metaphysical, but neither and both in one. As the Talmud (*Yoma* 21a) relates, the Holy of Holies measured 20 cubits (approx. 30 feet) by 20 cubits. In its center stood the ark, also of a specified size (2.5 x 1.5 x 1.5 cubits). Nevertheless, the ark did not occupy any of the space of the chamber that housed it, so that the distance from each of the ark’s outer walls to the interior walls of the Holy of Holies was ten cubits. This was more than mere transcendence of physical space: the ark did possess physical area (indeed, its spatial dimensions were prescribed by law and integral to its status as a holy object), yet at the same time, it did not occupy any of the area of the Holy of Holies. This demonstrated the truth that G-d simultaneously transcends and pervades the parameters of His creation.]]

So the physical dimensions of the Holy Temple are a model for the spiritual landscape of the soul. The Holy Temple consisted of numerous domains, chambers and “vessels,” and scholars and mystics throughout the generations have written on how each of these correspond to another element of the inner life of man and illuminates its Divine function and purpose (see, for example, *BeChayei* on *Sh’mos* 25:9; *Shaloh*, *Parashas Terumah*, 324b; *Torat HaOlah* by Rabbi Moshe Isserlis; et al)

In a manuscript that recently came to light (*Reshimat Hamenorah*, written in Paris in the year 1938 or 1939), the Lubavitcher Rebbe explores the spiritual significance of one of the basic components of the Holy Temple—the Menorah—and its position within the space of the Temple.

Alignment Of The Lights

The four walls of the Holy Temple were aligned with the four points of the compass, and the entire edifice implied a progression from east to west. One entered the first of a series of courtyards—the “Women’s Court”—from the east, and proceeded westward to the 15 steps ascending to the “Israelite Court.” At the western end of the Israelite Court were the steps leading to “Priestly Court,” where the Outdoor Altar stood and much of the Temple service was performed. West of the altar were the steps ascending to the *Mishkan*. First one entered the “Hall” which extended across the eastern face of the Sanctuary; west of the Hall was the *Mishkan* itself, an oblong structure measuring 600

cubits from east to west and 20 cubits from north to south. The *Mishkan* was divided into the “Holy” which occupied its eastern two-thirds, and the “Holy of Holies” which comprised the western third of the Sanctuary.

Each westward progression was an ascent to a higher level of holiness, requiring a greater degree of sanctity for admittance. The Holy of Holies, the most westerly and holiest part of the Sanctuary, was off limits to all except for the *Kohen Gadol* (“High Priest”), and he, too, could enter there only on Yom Kippur, the holiest day of the year. In the words of our sages, “The Divine presence is in the west” (American and European Jews face east in their prayers because the site of the Holy of Holies is east of them. The Jews of Sefad, for example, face south when praying, while the Jews of Yemen face north. Within the Temple, the direction faced was west).

The greater sanctity of the west was also reflected in the “western lamp” (*ner hamaaravi*) of the Menorah, the

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INSIGHTS ON THE TORAH

Continued from Page 27

seven-lamp candelabra that stood in the *Mishkan* and symbolized the Holy Temple's role as a source of light for the world. The Menorah consisted of a central stem, from which six arms extended—three on each side—to the full height of the Menorah. Each of these were topped by a lamp, forming a row of seven lamps which were lit each afternoon and which burned through the night. The "western lamp" was unique in that though it contained the same amount of oil as the others, it miraculously burned longer than the rest; often, it was still burning when the *kohen* came to light the Menorah the next day. The western lamp was also the source of light for the others: the other six lamps of the Menorah were lit from the western lamp, while the western lamp was lit from the fire of the Outdoor Altar.

Which lamp was the "western lamp"? The question is more complicated than it seems, since the Talmud (*Menachot*

98b) records two opinions regarding the position of the Menorah in the Sanctuary. According to Rabbi Yehudah HaNassi, the Menorah was positioned along the length of the Sanctuary, so that the seven lamps were aligned from east to west. Rabbi Elazar is of the opinion that the Menorah stood to the width of the *Mishkan*, so that its lamps extended from north to south.

But if the Menorah was aligned north to south, which was the "western lamp"? Rabbi Elazar explains that the "western lamp" is in fact the middle lamp—the lamp atop the Menorah's central stem. The reason it is called the "western lamp" is that its wick faced westward, toward the Holy of Holies, while the other lamps were turned toward the "western lamp"—the three northern lamps facing southward and the three southern lamps facing northward. (This explains the meaning of the words in the opening verse of our *parashah*, "the seven lamps should give light toward the face of the Menorah," the "face of the Menorah" being the Menorah's central stem.)

It would seem that according to Rabbi Yehudah, at least, identifying the "western lamp" is a simple matter: if the lamps ran from east to west, the "western lamp" would be the one at the Menorah's western extremity—the lamp furthest from the entrance to the *Mishkan* and closest to the Holy of Holies. Indeed, this is how Rambam (*Commentary on the Mishnah, Tamid* 3:9) understands the opinion of Rabbi Yehudah. Most of the other commentaries, however, are of the opinion that the "western lamp" according to Rabbi Yehudah is the second lamp from the east (sixth from the west), and derives its name from the fact that it is to the west of the most easterly lamp (see Rashi on Talmud, *Shabbat* 22b and *Menachot* 86b; Ramban, *Ran* and *Me'iri* (*Shabbat*, *ibid.*); *Rabbeinu Gershon* (*Menachot*, *ibid.*); *Raavad* and *Bartinura* (*Tamid*, *ibid.*); *Rashba* (vol. I, section 309)).

The Axis

The Talmud relates how, on one occasion, a heavenly voice made itself heard regarding a difference of opinion

among the sages in a matter of Torah law, proclaiming: "These and these are both the words of the living G-d." Since both opinions are based upon the Divinely ordained methods of Torah interpretation, and both have been arrived at by individuals utterly committed to the Divine truth, both are "the words of the living G-d." Both are Torah, G-d's articulation of His wisdom and will via the human mind.

In actuality, only one viewpoint can be implemented. The Menorah in the Holy Temple stood either to the length of the *Mishkan* or its width—it could not have been aligned both ways at the same time. The Torah itself instructs what to do when those empowered to interpret its laws disagree—"follow the majority" (*Sh'mos* 23:2). But if only one of two equally valid expressions of the Divine wisdom can be realized in the definitive realm of physical action, this is not the case in the nebulous world of the soul. The heart can simultaneously be attracted and repelled; the mind can simultaneously be aware and forget. In the spiritual applications of Torah, the dictum, "These and these are both the words of the living G-d," can be implemented most literally.

What is the spiritual significance of the argument whether the Menorah stood to the length or to the width of the *Mishkan*? In spiritual space, a thing's "length" is its extent—how far it reaches, how low it descends. The concept of a "chain of evolution" described above is a typical example of spiritual length: a thing evolves from an abstract, ethereal state to successively coarser and more mundane forms. The distance of its lowest incarnation from its initial state is the measure of its "length."

Spiritual "width" is a thing's manifestation in numerous parallel forms and expressions. As the term "width" implies, we are not speaking of greater and lesser forms or of closer and more distant expressions, but of parallel faces of a single truth, each as closely related to the original as the others.

These definitions of spiritual "length" and "width" are evident in the structure of the Holy Temple. The length of the Temple ran from west to east, so that a thing's position in the longitude of the Holy Temple was also the measure of its proximity to the Holy of Holies. In the Holy Temple, more westerly is more holy. On the other hand, a thing's position in the width of the Temple—its southerness or northerliness—did not imply its greater or lesser holiness, but its particular place in the spectrum of expressions of a particular level of holiness.


"The soul of man is a lamp of G-d" (*Mishlei* 20:27). If all components and elements of the Holy Temple have their counterpart in the human soul, the Menorah is the soul, the axis of the spiritual life of man. [As opposed to the "table," which stood opposite the Menorah in the *Mishkan*, and which represents the needs and life of the body. (The ark, which was inside the Holy of Holies, represented a state of utter union with G-d, a state that is neither physical nor spiritual but transcends them both).] What is this axis? What defines man? This is what lies at

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Continued on Page 30

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INSIGHTS ON THE TORAH

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the heart of the debate between Rabbi Yehudah and Rabbi Elazar. For the position of the Menorah—the question of whether its seven lamps were aligned with the length of the Holy Temple or with its width—turns on the question of what the Menorah is: is it the “long” element or the “wide” component of the human soul?

Intellectual Latitude

The human soul possesses many attributes and faculties, but there are two that stand out as the definers of its personality: the intellect and the emotions. Indeed, we commonly categorize people into two general types: “intellectual” people, or those who predicate their lives upon their reason and understanding; and “emotional” individuals who are primarily motivated by their feelings, intuitions, convictions and commitments.

In other words, the soul has both an intellectual and an emotional “Menorah,” as both the mind and the heart can serve as the “guiding light” of a person’s life. In certain individuals, the intellectual Menorah dominates, while in others the Menorah of the heart is the core of their spiritual personality.

Intellect, by definition, is the capacity to conceive a truth, hold it in one’s mind, focus upon it and apply it to one’s experience. In this sense, an “intellectual” is one who sets the objective truth as the basis for everything in his life, to the utter disregard

of all personal prejudice. In terms of spiritual space, the intellect is a “wide” thing. Ultimately, there are no greater or lesser truths: something is either true or it is not. There are, of course, variant expressions of truth, as an objective reality is perceived in many and various contexts; but this is a projection to the width rather than to the length. No expression of a truth—if it is truly an expression of the truth—is “further” from the abstract axiom than

The law regarding “an ox who gored a cow” is no “further” from the essence of the Divine truth than “I am the L-rd your G-d.”

any other. Rather, the many faces of truth are parallel to each other, being the same quality of truth as expressed in different areas of reality.

The soul’s tool for the attainment of truth is the Torah, in which G-d revealed His wisdom and will to man. Thus, the Menorah of the mind consists of seven lamps, corresponding to the “Written Torah” (*Bereishis, Sh’mos, Vayikra, Bamidbar* and *Devarim*), which is the essence of the Divine communication to man, represented by the central stem of the Menorah; and the six “orders” of the “Oral Torah”—the Divinely empowered human endeavor to apply the Written

Torah to the six primary areas of human life—represented by the Menorah’s six arms. (The six “orders” are: 1) *Zera’im*, “Seeds,” which deals with the laws of agriculture and food consumption; 2) *Moed*, “Times”—the laws of Shabbos, the festivals and the Jewish calendar; 3) *Nashim*, “Women”—marriage and divorce; 4) *Nezikin*, “Damages”—torts, business, civil and criminal law; 5) *Kodashim*, “Sacred Things”—laws of the Temple

service; 6) *Taharot*, “Purities”—laws of ritual purity and impurity.)

The “intellectual” Menorah stands to the width of the *Mishkan*. Its seven lamps are all the same distance from the Holy of Holies, for all of Torah law is in equal proximity to its Divine source, regardless of which area of life it governs. The law regarding “an ox who gored a cow” is no “further” from the essence of the Divine truth than “I am the L-rd your G-d.”

The “western lamp” in this Menorah is the center lamp, which represents the Written Torah—the “stem” from which the six branches of the Oral Torah derive. It alone faces “the Divine pres-

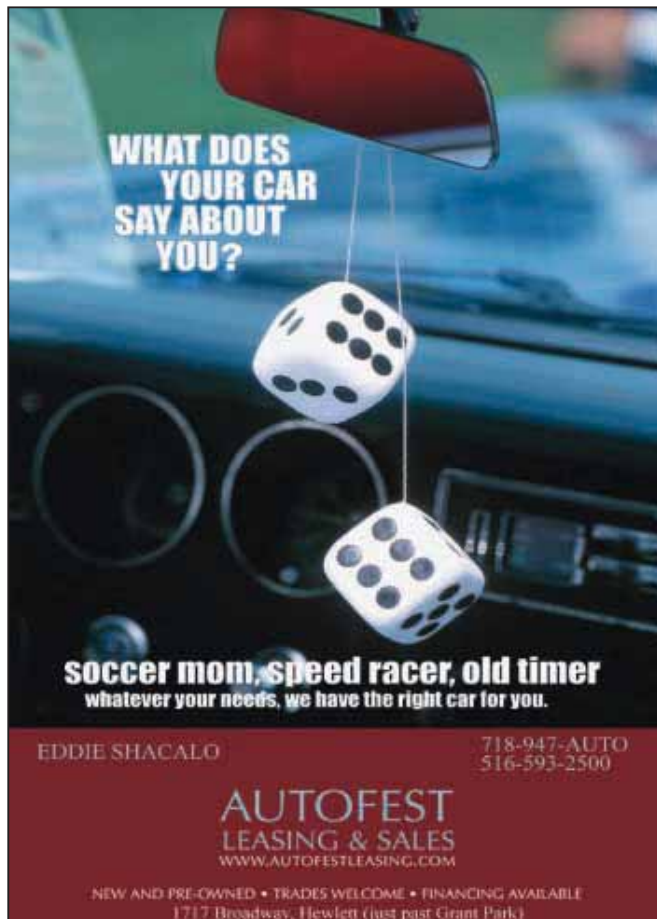
ence in the west”—the Holy of Holies containing the ark that held the Two Tablets of the Covenant, upon which G-d Himself had inscribed the Ten Commandments, the essence of the Written Torah. For the Written Torah is the sole source of Divine truth—the other six lamps derive their luminescence from its light. Nevertheless, the six lamps are spatially as westerly as the “western lamp,” for every expression of truth is as true as the written “original.”

Emotional Longitude

The seven lamps of the emotional Menorah are the seven attributes or *middos* of the heart: *chesed, gevurah, tiferet, netzach, hod, yesod* and *malchut*—love, restraint, harmony, competitiveness, devotion, bonding and receptiveness. [Each of the seven attributes is actually an entire field of human emotions. Only the original, Hebrew names of the *middos* capture the full array of primary emotions and the many nuances of feeling and sensibility each *middah* includes. The English “translation” offered here is but a partial and arbitrary description of each *middah*’s general nature; alternate translations would be equally valid and equally inadequate. (For a detailed discussion of the seven *middos* see *A Spiritual Guide to the Counting of the Omer* (VHH, 1996) and *Ten Keys for Understanding Human Nature* (Zichron Press, 1994).]

The emotional Menorah stands to the length of the *Mishkan*. Unlike the mind,

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Dear Esther,

I'm writing to you about my friend Susan. We met because our children became very good friends in school, and it forced us to get to know one another. Honestly, had this not happened, I doubt that I ever would have taken the time to get to know her. Here's the problem. She wears a ridiculous amount of makeup, to the point where she looks almost like a joke. When I first laid eyes on her, I wondered what her problem was. But as I got to know her, I realized that she is such a sweet, special person—very caring, loving, and warm. She's someone whom I can call on any time and I know she'll be there for me. She's become one of my closest friends. I care very much about her.

The problem I suppose is two-fold. I've heard women talk about her and suggest that she is "cheap-looking," or worse. I think people look down on her based solely on how she presents herself cosmetically. It hurts me to hear people judging her so harshly and falsely. So my first concern is for her. But honestly, I have to wonder what people think about me also, when they see us together so much. I worry that maybe they think that I'm also something that I am not.

I feel kind of caught between a rock and a hard place. I don't know if I can possibly say anything to Susan without hurting her feelings. I know that she is very sensitive. On the other hand, I feel guilty not doing anything. And I certainly wouldn't dream of ending our friendship, even though I'm concerned about what others might think or say about me.

This is a very sensitive situation. I wonder if there is any way that I can help Susan and myself for that matter. Is there a way to tell her to lighten up on her makeup? By the way, Susan happens to be very, very pretty. You'd hardly notice with all of the cover-up. But I've seen her without makeup once or twice, when I dropped in on her unannounced, and was struck by how pretty she is without any makeup at all! That's the craziest part of this whole thing!

Concerned

Dear Concerned,

Straight away, I want to give you credit for sticking to your guns, and not dropping Susan, despite the fact that you suspect that it could hurt you socially, or at least cause you to be labeled falsely. Some women in your shoes might consider running for the hills. You're a loyal friend, and Susan is lucky to have gotten to know you and become your close friend.

I think it would be helpful to gain some insight into what exactly is happening here. Though not having spoken to Susan myself, I can only suspect that her heavy-handed makeup application is masking something much deeper than a blemish or two. Often women who suffer from low self-esteem hide behind ridiculous amounts of makeup, clothing that resemble costumes, or other means of disguises. Susan's insecurities may not even be based on her looks per se, but

driven by very deep and painful feelings such as not feeling loved or loveable or worthy in some way. Since it's impossible to cover up one's feelings with a stroke of a makeup brush, one can at least attempt to remedy the pain in a concrete way. Does this make any sense to you?

If I'm somewhere in the ball park regarding my analysis as to why Susan chooses to cover up her pretty face with a silly mask of sorts, I guess the real issue here is whether or not there is anything you can do to help her.

Since I assume that you are not a therapist, it would be difficult for you to try to help Susan get in touch with what is really causing this particular behavior, which is clearly complex and painful. But maybe you can consider if the two of you can connect on a deeper

level. Not everyone feels comfortable taking a friendship to a serious "feeling place." It's got to feel right for you to attempt to go there. But if it does feel safe for you, go for it and hope that Susan responds appropriately.

On a practical basis, is it possible for you arrange to spend some time with Susan and visit a department store for makeovers? Or if you want to be really extravagant, you might consider hiring a makeup artist for the two of you before a mutual *simcha* or dinner. (You may want to give the makeup artist a head's up, so that she understands the situation and goes lightly with the makeup.) It could be a lot of fun, and when the makeup artist completes her masterpieces, it could be a perfect opportunity for you to bring home the point that "less is more," and that you both ought to try to implement some of the techniques that you were just shown.

Or, if you drop in on her again unexpectedly, and find her bare-faced and looking lovely, you may want to say something like, "I can't believe how gorgeous you are without any makeup.

If I could get away with looking the way you do without having to put on my face, I'd be thrilled! I probably wouldn't even bother putting on any makeup whatsoever." Frankly, I think this is about as far as you can go in terms of bringing it up to Susan, without hurting her feelings. Hopefully, she'll understand what you are trying to say.

I think your question is an excellent reminder for all of us not to judge a book by its cover. Though we've all heard that phrase repeatedly from our mothers from the time we were quite young, sometimes it's important to be reminded of it. Had your children not brought the two of you together, as you mentioned, you very possibly could have joined the ranks of the other women who misjudged Susan. By doing so, you would have lost out on a wonderful opportunity of connecting with a very special friend. It could have been a lose-lose situation all around.

Esther

Esther Mann, LMSW, has a private practice in Lawrence. She can be reached at 516-314-2295 or mindbiz44@aol.com.

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Truth In Advertising

The other day, I turned on the television to keep me company while I was making the beds. Usually, I go directly to a news channel and then shut the television off when the beds are made or when the news is too upsetting—whichever comes first. On this day, the program on the screen was an infomercial, so I reached for the remote control, intending to change stations. But the *schmitchig* (a.k.a. remote) had gotten caught in the twisted blanket, so I wasn't immediately able to get to CNN. And I couldn't do it the old-fashioned way, because hubby and I are the proud owners of a television cable system that precludes using the controls on the TV set.

"Always use your remote control when powering on and off and when

changing channels," is what we were told when the cable box was installed. Being good listeners, we never again touched the buttons on the set. In fact, I went so far as to tape a piece of paper over those buttons so that Lucy, my cleaning girl, won't touch them when she's in the room. (I refer to Lucy as "my" cleaning girl only because my beloved has no *shaiychnus* to her whatsoever. He doesn't care if she shows up or not, and with what she's been charging lately, he probably hopes she doesn't.)

Getting back to the television program: By the time I finally retrieved the *schmitchig*, I had become somewhat engrossed by what was on the screen. Although I'm not a lover of infomercials, it's preferable to tuning in to a

movie already in progress, which is what usually happens. I can't count how many movies I've watched several times without ever having seen the beginning. Alternatively, there are some movies that I catch right at the opening credits, and then have to leave in the middle because I need to get to work. The net result is that I'm often searching for movies I've already seen. In some cases I'm hoping to find the beginning, and in others I'm angling to see the conclusion.

But on this occasion, when I'd gotten stuck with the infomercial, I was treated to the sight of two adults, a male and a female, smiling and yukking it up as they prepared omelettes together. Now, I've made a considerable number of omelettes in my day, and I have absolutely no memory of ever having a good time while doing it. But these two were acting as though preparing eggs was the highlight of their lives. Who knows? Maybe cracking eggs directly into a bowl is more fun than first putting each egg, one by one, into a clear glass to check (top, side, and bottom)

for a blood spot. I'll never know.

Suddenly it dawned on me that these paid performers weren't using frying pans. Their cookware of choice was some cockamamie machine that was a multipurpose piece of equipment that absolutely no homemaker should be without. Or so they said. In fact, according to the cheerful Charlies bopping around in the television kitchen, "Once you use this you will never go back to using ordinary cookware again." I sat down on the half-made bed and decided to give the program five minutes of my time.

Spread all over the counters of the TV kitchen were foods of every variety, texture, and classification. I saw eggs, fish, meat, fruit, vegetables, coffee beans, nuts, raw chickens, and dessert fixings. Apparently the machine they were trying to sell was good for cooking, baking, roasting, frying, grinding, and even juicing. I was becoming so enthused about the versatility of this product that I momentarily considered ordering it. It was only when I realized they were making their own peanut butter, fresh-squeezed tomato juice, breakfast muffins, and a host of other foods that my sanity returned.

Freshly squeezed tomato juice? What is that all about? Canned or bottled juice is good enough for me. Grinding my own coffee? No, thanks—Starbucks ground is just fine. And as for muffins, my idea of freshly baked breakfast muffins is opening a store-bought package and heating them in the oven. I won't even go into what I think of the concept of making my own peanut butter. Skippy isn't good enough?

I never did get bogged down with how the two poised performers prepared the chickens, because I couldn't get past the thought that in all the years I've been buying chicken I've never had the good fortune to come home with anything as clean as the birds they had to work with. Not a single pinfeather or a drop of fat was visible. "Why can't I get chickens that look like that?" I wondered aloud.

That's when reality set in. It occurred to me that while Chatty Kathy and her cooking buddy were busy dancing around the kitchen extolling the virtues of this multipurpose piece of equipment, someone else had done all the hard work. Prepared in advance for the dynamic duo was a veritable mountain of fruit and vegetables that had been peeled, sliced, and diced, as well as chickens that had been plucked bare.

Additionally, a huge quantity of peanuts (for the peanut butter no doubt) had been laid out, and a measured amount of flour and sugar (how else does one make muffins?) had been poured into bowls. Once I figured out that assembling the ingredients had taken a heck of a lot longer than actually cooking the food, I realized that this was not for me. Fortunately, that was just about the time that I located the remote control.

Taking pains to eschew the movie channel, I quickly clicked directly to CNN. So what if the news was bad? Anything was better than watching two bozos with plastic smiles planted on their kissers sashaying through a make-believe kitchen. ♦

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

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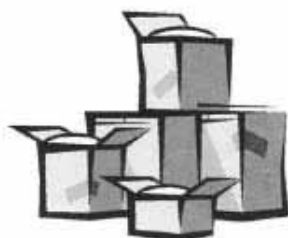
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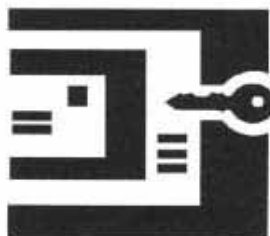
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INSIGHTS ON THE TORAH

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the heart is subjective and equivocal; it includes lofty and coarser emotions, sophisticated and simple feelings, purer and more biased sentiments. Its seven lamps extend from west to east—from potent, altruistic “love” to pedestrian, malleable “receptiveness.”

Yet the heart can yield a depth of commitment and drive that the most “intellectual” life cannot equal. This is achieved when the sixth lamp—the heart’s capacity for connection and bonding—serves as the “western lamp” and kindles the other emotions. When a person negates all personal desires and aspirations to bind his soul to G-d, his “subjective” heart will be illuminated with a Divine light and guide his life toward its ultimate fulfillment.

[Hence the sixth *middah* is called *yesod*, which literally means “foundation,” as it is the foundation for an emotional self aligned with the soul’s mission and purpose in life. Rambam, however, has a different conception of the emotional Menorah—that its first and most westerly lamp, corresponding with the attribute of love, is the “western lamp.” This is based on his vision of a life motivated by love of G-d as the ultimate realization of the soul’s potential (see *Mishneh Torah, Laws of Repentance*, 10:2-3)]

“These and these are both the words of the living G-d.” Rabbi Elazar places the Menorah from north to south, seeing the mind and its capacity to apprehend the Divine truth revealed in the Torah as the gist of the spiritual endeavor of man. Rabbi Yehudah HaNassi places it from west to east, expressing a vision of the heart and its capacity for self-abnegating connection with G-d as the primary activity of the soul. Both are valid conceptions of our mission in life; both are to be realized in the life of every soul to the utmost of its capacity, in accordance with its nature and its G-d-given potentials. (Chabad.org) ♦

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Ask The Lawyer
BY HOWARD M. ADELSBERG, ESQ.

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A. I tell all of my clients, YES!!

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Title insurance guarantees the policy holder (you, the individual, or the lender who holds a mortgage on property) a marketable title. In other words, if you have title insurance, you are insured that your property can be conveyed to another without any defects or encumbrances.

Also, title insurance protects the policyholder from claims against the properties of others. For example, if a neighbor claims he owns part of your property and decides to sue you to that effect, your title policy will pay to defend that claim up to the amount of your policy.

Many home buyers erroneously believe that if a thorough title search is conducted on a piece of property then title insurance is not needed. The purpose of title insurance, how-

ever, is not to insure against known defects, but to insure against unknown defects.

Unknown defects can include forgeries, fraud, improper court proceedings, missing heirs, recording mistakes, and numerous other potential title defects that could be next to impossible to uncover, even during an extensive title search.

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company or agent may charge neither more nor less than the rates set by the department. All title agents are required to charge for related title services based on their actual costs for things such as real-estate closings, title searches, and title exams.

Title insurance is intended to protect against losses suffered as the result of having accepted defective title to real property. Title is defective, or not, at the time title passes from one party to another. That is why title insurance looks backward; it insures the title as of the date it is transferred. Defects that arise after the transfer of title are not covered by title insurance. That is why a new title policy is issued each time the property changes hands.

Lenders will usually demand a mortgage policy of title insurance to protect their mortgage. The mortgage policy is not the same as the owner's policy.

Title to real property may be defective for a number of reasons, and some defects are passed along the chain of ownership each time the title is transferred. Title can be encumbered by liens or mortgages, and may be burdened by easements or other agreements regarding use of the property.

Some title defects, such as those that result from fraud, incompetence, or mistake during past conveyances, are difficult or impossible to uncover. Others, such as liens, loans, easement, and other encumbrances, are usually more visible but may be difficult or impossible to remove.

Keep in mind that most real-estate sales contracts contain a clause that deals with title insurance. Typically, the clause will require the seller to furnish the buyer with a preliminary title report showing the condition of title to the property.

Buyers need to very carefully examine such reports and object to any conditions they consider unacceptable. If the buyer does not object, they will be deemed to have accepted the state of the title as evidenced in the title report. If the buyer does object, the seller will often have an opportunity to try to correct the matter. If the seller cannot correct the matter, the buyer may be able to withdraw from the transaction.

Typical title insurance clauses found in real-estate sales contracts require the seller to purchase a standard owner's policy of title insurance for the buyer. An owner's policy insures "record title." That means the policy is based on the public record of title kept by the county clerk in the county in which the property is located.

Continued on Page 36



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ASK THE LAWYER

Continued from Page 35

ed. It also means that the policy will not cover matters not shown on the public record, such as unrecorded easements or judgments.

If there are defects in title shown on the public record, the title insurance company will usually exempt the defect from coverage. Standard policies do not cover claims based on adverse possession.

All this can make title insurance a difficult subject. The type of title insurance needed will vary depending on the type of property and the state of its title. Lenders will usually demand a mortgage policy of title insurance to protect their mortgage. The mortgage policy is not the same as the owner's policy. Typically, the seller will pay for the owner's policy and the buyer will pay for the mortgage policy as a loan expense.

If the state of the title is not certain, or the record shows a potential defect, the buyer may want an extended coverage or "ALTA" policy. Extended coverage policies cost more than standard policies. The type of policy can be a matter for negotiation between buyer and seller after the preliminary title report has been issued.

There are few things as important as title insurance when it comes to buying or selling real property. If you are looking to save money and cut corners, title insurance is not the place to do it. Don't take chances and say "What are the odds?" If you want

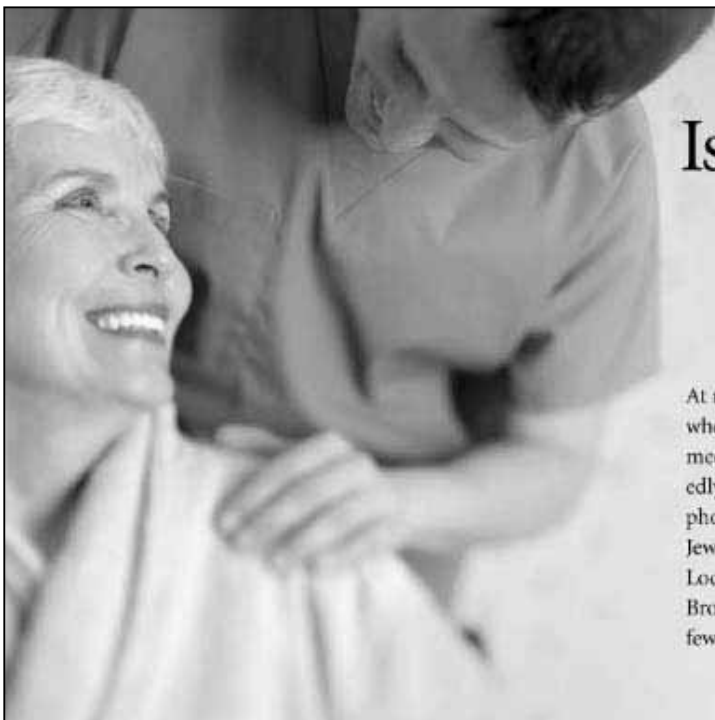
to play odds, go to Atlantic City or Las Vegas. For the amount of money you will be paying to buy your house, do you really want to gamble? If you still have doubts about buying title insurance, then consider the following examples of title errors that became known after closing:

1. Someone purchased a tract of land for purposes of developing the land into individual residential lots. The purchase occurred during the winter, and there was no evidence of any adverse possession on any portions of the real estate. As part of the planning process, notice was given to all of the joint surrounding owners of the subdivision of the land.

In April of the year after the property was purchased, the owner noticed an adjoining neighbor cutting the grass on approximately two acres of the tract of land, and the neighbor had also located his equipment shed on this two-acre parcel. An inquiry disclosed a duplicate chain of title with the adjoining land, involving a tax deed in 1956. The tax-mapper had simply misidentified the tax parcel sold, and two sets of owners had been paying taxes on the two-acre parcel of real estate for more than 40 years. The neighbor filed suit to eject the purchaser from the two acres.

2. Someone purchased a lot in which the right-of-way crossed an adjoining lot to get to the public highway. After the purchase, the owner of the adjoining land unilaterally

Continued on Page 38



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ASK THE LAWYER

Continued from Page 36

ally decided to "gate" the right-of-way for security purposes, but as a concession to the owner offered the owner a key for entry purposes.

3. A deed in the chain of title, some seven years ago, recited that the grantor was executing the deed as the guardian for an infant child. In all other respects, the deed appeared to be normal. However, a check of the courthouse records indicated that no suit had ever been filed for the judge's approval for the guardian to execute the deed. Therefore, no title passed to the purchaser.

The attorney who did the deed said "oops," but declined responsibility for fixing the problem.

4. A seller told the realtor that she could not be present at settlement because of a conflict with another appointment. However, she said that if the attorney let her sign before the settlement, she would arrange to show up and sign the deed and other documents. The realtor set up the alternate signing meeting, but did not attend.

A woman appeared at the appointed time and signed the documents, but refused to provide any ID. The buyer refused to pay, and later learned that the seller had decided she was too busy with the move and sent her sister in to sign the documents. (The Patriot Act now requires the production of ID for these transactions.)

5. A builder signed an affidavit and advised the attorney that all bills were

paid. The builder's realtor heard this statement, but failed at settlement to mention to the attorney that the carpet guy had called just before she left her office looking for his money.

Three weeks later, the carpet installer, HVAC (heating, ventilation, and air conditioning) technician and the lumberyard filed their liens seeking payment for bills unpaid, totaling over \$20,000. The builder relocated to another state shortly after the closing.

Title insurance would have protected the purchasers in these situations. You decide. In any real-estate transaction I conduct, when the clients tell me they do not want title insurance, I always get a release from the client stating that I advised them of the risks. Let that be your guide. ♦

The Law Offices Of Howard M. Adelsberg is a full-service law firm with over 20 years of experience, and handles a variety of legal matters in the areas of personal injury, estate matters, real-estate transactions and litigation, commercial litigation, and family law. You can call the office at 516-569-6930. Readers are encouraged to send questions to HAdelsberg@Lawofhma.com or to Law Offices Of Howard M. Adelsberg, 445 Central Avenue, Cedarhurst, NY 11516.

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In-Laws

BY IMA SHNEER

When I got married, I didn't know much about "in-laws." I looked upon them as people to help my parents finance the biggest day of my life. As the wedding plans were put into production, everything centered on me. I was the *kallah!* The star of the show! As *sheva berachos* ended, I knew normalcy would finally settle in. Just me and my adorable *chasans* to play house—how grand. But that wasn't entirely the case. My *chasans* came with a family, but I couldn't be bothered with them. I did not get married to be a part of these strangers. Getting married is just "not getting left behind." My friends are pushing baby carriages down Central Avenue and I didn't want to miss out. I couldn't be bothered with my husband's family. I was in love and I was much too busy. I had my friends to talk to, schoolwork, and, of course, my own family who I was so close with.

My family is a big part of my life. I thought my *chasans*' family weren't my concern—or were they? Even though my in-laws gave me their greatest creation—my new husband—I didn't care about them or make any effort. My *chasans*' family left me messages of welcome and love, sent holiday gifts, mailed recipes, sent pictures of us at the Purim party, etc., but I couldn't be

bothered to acknowledge them. I was too busy. When I was busy with my school, my mother-in-law would send a *kugel* or a cake on Friday to help me out, but I could never find the time to call her personally and show her my thanks. Our one-year anniversary came along and we received a generous gift certificate. I know my mother-in-law probably took care in sending that gift in her own special way but I couldn't make the effort to call her personally and tell her how excited I was to be eating out in such a fancy

class, and so on—all the things that one deals with when going to college, because she never experienced that. Does that mean that the "older" college student lacks maturity because she doesn't know about college?

I feel that I am a mature person. I am a college graduate with a Master's. I have a husband, a baby, a car—I have quite a complete life, but I just haven't yet experienced what an in-law is. I knew a lot about dating and I knew a great deal about who I got engaged to. I only wish that my *kallah* teacher had

about maturity. The things they were talking about were really what I learned in school for 12 years. It was about *derech eretz*, *chesed*, and *kibud av va'eim*.

I began to see my in-laws quite differently. They were people who wanted to adopt me into their family. Somehow to love your own kids is easy but I hear from adoptive parents that to love an adopted kid is special. They wanted me to be the recipient of their greatest love. I got married because I wanted a family and here I did have a family that wanted to love me and make me a part of their life. I wanted to make my *chasans* a part of "my" family's life also but somehow I just didn't know it. I wasn't looking past today. If I had, I would see the people who my kids would call *Bubbe* and *Zaidy* (people of history), the people who would tell my kids about Jewish life long ago, and the adults who would take my kids when I was busy. If I didn't "know" so much, I would see that they know a lot and wanted to help us in life.

Please don't tell me to make my own mistakes. Mistakes can cost us our little savings!

Whatever I love about my *chasans* I know is the product of these people we call the "out-laws." I am glad I had the chance to extend my hand back to my in-laws. They have tried so hard and now it is my turn to try back. I really love it when my husband calls my parents to wish them a good Shabbos. It makes me feel so warm inside that he loves my family, but have I loved his family back? Maybe I missed the boat. But it is never too late. Whenever I

It would be priceless if *chasans* and *kallahs*
would only realize that they are the glue
between the two families and their *minhagim*.

place. I left an impersonal message on her phone when she was at work. I could go on and on about how I didn't try to incorporate my new husband's family into my life. I didn't realize that being nice to my in-laws was like being nice to my husband.

People say that part of this whole situation is immaturity, but I choose not to take that position. I look at it sort of like a 65- or a 75-year-old woman who goes to college for the first time. That senior student has no knowledge of matriculation, credits, parking passes for the lot, getting her books in time for

brought up the important lesson of who an in-law is and how much they play a part in my life. Did I look at my in-laws as "long-term?" They were to be as permanent a part of my life as my new husband—I wasn't clear on this. When I took my classes, it might have opened up my eyes.

One Shabbos in shul, I heard two older women sitting in front of me talking about their daughters-in-law. They said the issues they were having with their young-marrieds were due to maturity (again, this maturity issue!). A bell went off in my head! It really wasn't

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have gotten a gift from my in-laws, like my maternity clothes or gifts for my home, I really should have acknowledged it in a bigger way. Not only from a financial standpoint that they went out of their way to buy something for me to make me feel good but also to be respectful, that I understand that things do not just fall out of trees and it represents so much that these people want to be nice to me. I guess being "grateful" is really classy! I must open my heart. I hope that other *kallahs* out there will realize how hard it is and how warm it is that the in-laws want to be a part of your life. Don't let anyone poison your relationship with your new family. Remember, "poison" can kill!! Tell them what you are doing. They don't want to be nosy, in most cases. My in-laws want to feel that they have gained another child and it is my responsibility to reach out to my in-laws. Just a quick call to say, "Hello Mom and Dad, I love you."

It would be priceless if *chasans* and *kallahs* would only realize that they are the glue between the two families and their *minhagim*. The new couple is creating their own history by bringing to their new little family all that they learned from their "own" family and what they have accepted from their new families. Every *chasan* and *kallah* can feel that they make a contribution to Klal Yisrael by incorporating both families together to create their own history. It is a beautiful thing. Don't miss out on it. ♦

There were certain persons who were contaminated by [contact with the dead body of a] human soul (Bamidbar 9:6)

Who were they? Rabbi Yishmael says, they were the ones carrying Yosef's coffin. Rabbi Akiva says, they were Mishael and Eltzafan, who contaminated themselves for the bodies of Nadav and Avihu (cf. Vayikra 10).

Rabbi Yitzchak says: If they were Yosef's pallbearers, they had ample opportunity to purify themselves; if they were Mishael and Eltzafan, they had ample opportunity to purify themselves. So who were they? People who contaminated themselves for the sake of a met mitzvah (a "charity case" who has no one to attend to him).

(Sifri)

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In April of 2004, Rabbi Mendel Lifshitz, then 27, together with his wife Esther, then 23, moved from the comforts of their home in Crown Heights, Brooklyn to Boise, Idaho. Although their preliminary research had indicated that there were several thousand unaffiliated Jews in the State of Idaho, they made the courageous move out west personally knowing only two Jews in the entire state.

As they moved into their new home just one month before Shavuot, they wondered out loud how they would be able to connect with the mostly assimilated Jewish population that existed in a state with no Jewish infrastructure. There had never been even as much as a local Jewish Federation or Hadassah group. They knew there was much work to be done but few clues as to how to proceed.

Then the first miracle occurred in the form of a knock at the door. It was the mailman. In Idaho, the mailman is

part of the fabric of the community. Everyone knows their mailman by name and the mailman, in turn, knows everybody else.

"Hi, I'd like to introduce myself," said the mailman. "I'm your new mailman, Herschel. Welcome to Idaho."

Rabbi Lifshitz and his wife Esther could not believe their ears. "Herschel?" "A 'Herschel' in Idaho?" Could their new mailman be Jewish?

"So, tell me, Herschel. Where are you from originally? And your parents? And their parents?" asked Rabbi Lifshitz.

Not only was Herschel Jewish, but he knew of other Jews along his route.

Within a short period of time, one contact led to another and more Jewish individuals came to be known to the rabbi and his wife.

With Shavuot rapidly approaching, Rabbi and Rebbitzin Lifshitz figured they had met enough Jews to attempt a *minyan* over *Yom Tov*. The only problem was that Esther, pregnant with their second child, was one week overdue.

"It's all in Hashem's hands," said Rabbi Lifshitz. "We do our part and Hashem will take care of the rest."

Sure enough, on the first day of *Yom Tov*, enough Jews came out of the woodwork to make the first *minyan* organized by a local Orthodox rabbi in the history of the State of Idaho. And sure enough, that's just when Esther went into labor.

As Esther went ahead to the hospital, Rabbi Lifshitz remained behind to lead the *davening*. Everyone present was filled with anticipation. Little did they know that Esther had already given birth by the time *davening* was over and that Idaho had its first native 'frum from birth' Jewish resident. Rabbi Lifshitz had missed the birth of his son but had witnessed a different kind of birth instead. He had witnessed the birth of a new, increasingly observant Jewish community.

A lot has happened since that Shavuot two years ago. The Jewish community has continued to grow by leaps and bounds as more and more people started connecting with their *Yiddishkeit*.

Rabbi and Rebbitzin Lifshitz now have three little children. They and their young Jewish playmates will, within a few years, form the nucleus of Idaho's first Jewish day school.

Two years ago, finding a *minyan* to say *Kaddish* on a *yahrzeit* would have been very improbable indeed. Today, there is a regular *minyan* virtually every Shabbos. Many people who had not walked into a shul in decades are now Shabbos regulars. People who had no idea of what *tefillin* are, now wear them daily.

Kosher meat was almost impossible to find in Idaho a couple years ago. Today, there is a kosher food co-op

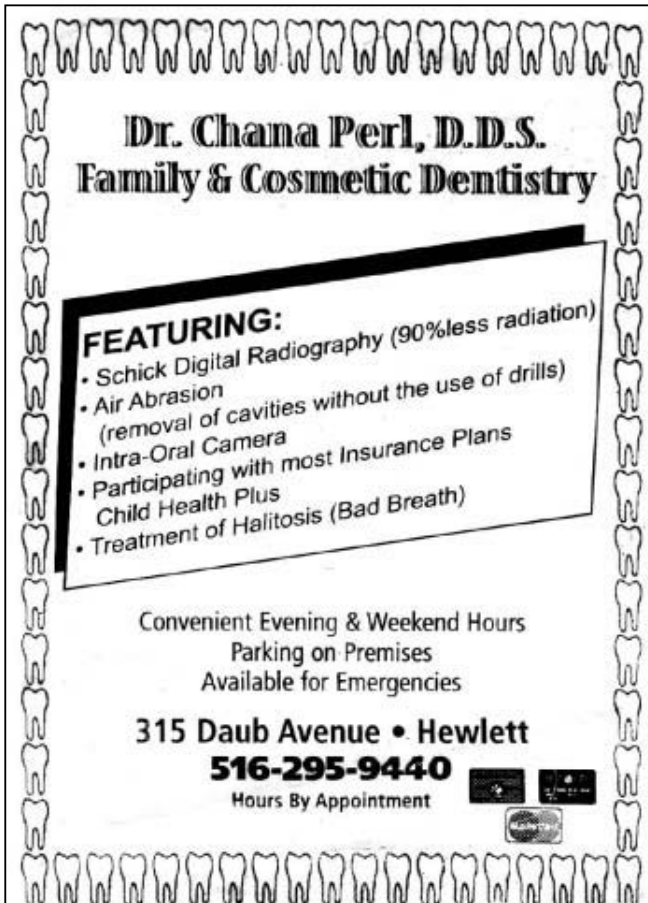
with over 15 families now observing *kashrut*. This figure continues to grow.

Two years ago, making a bar mitzvah in Idaho would have been impossible. However, consider the story of 13-year-old Eric Lancet. Eric's Bar Mitzvah celebration last month turned out to be a one-of-a-kind event. The small shul in the Lifshitz's family room was packed to capacity.

The Torah that Eric read from was the very one that had been personally welcomed by then Idaho Governor (now Secretary of the Interior) Dirk Kempthorne together with members of the Jewish community at the Idaho State Capitol building upon its arrival in Boise last September.

Before the Bar Mitzvah, Eric was presented with a high-quality pair of *tefillin* by Steve Israel, a retired U.S. Army Sergeant Major. Israel, upon making his presentation, spoke these words to Eric.

"For 27 years, I served in the U.S. Army in order to serve my country. However, I ignored my Creator. I married outside my faith and was only recently reintroduced to Judaism, to my own soul. A year ago, Rabbi Lifshitz helped me put on my first pair of *tefillin*. I now *daven* three times a day. While I am not perfect, I am making positive strides to becoming an observant Jew. Here is a pair of *tefillin* for you, Eric. This is my way of making



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Rabbi Lifshitz and then-governor Dirk Kempthorne (now Secretary of the Interior) meeting on Chanukah at the Governor's Office.



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Rabbi and Rebbetzin Lifshitz.

up for so much lost time. I promise to come by your house and make sure you wear them properly."

As Steve Israel spoke these words, there was not a dry eye in the room.

However, as more and more people reconnect with their faith, there is the awareness that something is desperately lacking. No community can function without a *mikveh*. The nearest *mikveh* is 350 miles away in Salt Lake City.

While increasing numbers of women have made the commitment to go to *mikveh*, the majority are not yet up to the level of observance that they will travel the six-hour drive each way to Salt Lake City.

Further need for a *mikveh* is demonstrated by current growth projections for the Jewish community in Idaho. Major high-tech companies as well as other businesses are relocating to Idaho in growing numbers bringing many Jewish employees into the area. In fact, Idaho is the third highest growth area in the entire country, spurred in part by its highly rated quality of life and proximity to superb outdoor activities and world-class skiing. Many visitors to nearby Yellowstone National Park inquire each year about the availability of a *mikveh* in Boise.

Until the Jewish infrastructure of Idaho is fully developed, there is a critical need for outside assistance to help fund the *mikveh* project. The *mikveh*, in accordance with the teachings of Chazal, will be the first structure built

on the land. This will be followed in time by a shul with communal facilities, *Shomer Shabbos* housing, a day school and eventually a yeshiva or *kollel*.

With the closing on the land now set

for June 30, time is very much of the essence. Those wishing to participate in this important *mitzvah* are urged to send their donations to the Idaho Mikvah Fund, 6114 N. Cape Arago

Place, Boise ID 83714. For credit card donations and possible naming opportunities, please contact Rabbi Lifshitz directly at 208-853-9200.

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Around The Five Towns



Learning to cook with the Aussie Gourmet.

Cooking Classes At Gourmet Glatt Emporium

Naomi Nachman, "The Aussie Gourmet," is now giving regularly scheduled cooking classes at the New Gourmet Glatt Emporium. "Naomi's flair for preparation of food is amazing," said Judy Schoenfeld, of Ossie's Fish Dept., "the customers love the opportunity to learn new dishes at the same time as having the convenience of shopping for their families' groceries."

Naomi, Australian born with a delightful accent and superior taste

and cooking techniques, recently demonstrated her recipe for Wasabi-Crusted Sea Bass, to the delight of students.

Contact Ruby at 516-569-2662 in Ossie's Fish Dept at Gourmet Glatt Emporium for further details.

Orthodox Union Documentary On Eating Disorders

Recognizing that eating disorders such as anorexia, bulimia, and binge eating are increasingly found within the Jewish community, the Orthodox

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Union is producing a documentary film, *Dying to be Thin*, to focus on the problem and to raise community awareness.

The concept for the documentary belongs to Elisheva Diamond, a member of the OU's Young Leadership Cabinet. According to Ms. Diamond, "Eating disorders present a growing crisis in our community. It is vital that everyone—parents, children, teachers, and rabbis—are well informed about the prevalence, consequences, and warning signs of these pernicious diseases. As a community, we need to know how to recognize the cries for help and how to respond appropriately."

The OU Department of Development is now engaged in a campaign to raise the funds to proceed with the project. To initiate the campaign there will be a fundraising parlor meeting in Lawrence, on Monday, June 26. Ms. Diamond will give the introductory remarks as well as a brief overview of the project. Shayna Oppen, LMSW, Director of Student Health for the Board of Jewish Education (BJE), will address the guests on the dangers of eating disorders and the alarming growing crisis in the Jewish community. There will also be a guest speaker who will give a gripping account of her experience with eating disorders.

According to Rabbi Dr. Tzvi Hersh Weinreb, who is a clinical psychologist in addition to being a rabbi, "It has become clear that eating disorders require the attention of the Orthodox community to confront the problem and to seek solutions. The OU has undertaken production of *Dying to be Thin* to galvanize the community to take action."

The documentary, which will be directed by Rick Magder, Director of Media and Broadcasting at the OU, will be endorsed by the OU and distributed through its synagogue network.

For more information about the parlor meeting or to support the documentary, contact Elaine Grossman at 212-613-8350 or grossmane@ou.org.

Y.O.S.S. Brothers Win First Place In Science Fair

Avraham and Moshe Daphna, eighth grade students at Yeshiva of South Shore captured a first place prize at the Inter-Yeshiva Science Fair which was held at the Hebrew Academy of Long Beach.

The Daphna boys created a



Moshe and Avraham Daphna.

very impressive and comprehensive science project that examined the electromagnetic emissions of modern cell phones. This project, well prepared and extremely well presented used an EMF detection gauss meter to measure the amount of electromagnetic emissions from numerous cell phones. They hypothesized that radiation is emitted from many objects we use daily. The results showed that cellular phones whose service provider is Verizon emit the lowest amount of radiation. The cell phones with the highest amount of radiation emissions were Cingular. They also tested the sleek new phones of many of the service providers and they happened

to have a high radiation count. They eliminated variables in their project by using the same model phones with different service providers.

There are two types of radiation; ionizing and non-ionizing radiation. Ionizing is the dangerous type. For example, when you take an X-ray, you wear a leather vest to protect yourself. Non-ionizing is typically safe and not enough to cause any long term damage to the tissue. This type of radiation is the radiation released by cell phones, but according to some researchers, non-ionizing radiation can still cause illnesses such as cancer, brain tumors, Alzheimer's, Parkinson's, and

Continued on Page 46

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AROUND THE FIVE TOWNS

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headaches which may occur if cell phones are used excessively.

"We are all very proud of these two fine young men and expect their scientific knowledge to grow in the years to come," said Rabbi Schwebel, Principal of Yeshiva of South Shore.

Colorful Parade At Gan Chamesh

The children at Chabad of the Five Towns Gan Chamesh Early Childhood Center celebrated the end of the school year with a grand graduation parade on Friday, June 9. The festivities began at 10:30 a.m. All classes, ages 3-5 (115 children) and their *morahs* (20 staff members) marched down Maple Avenue which had been closed off for the event. Wearing colorful T-shirts and holding up banners, children beamed as they relished in their year's accomplishments. For many, it was their first time learning about holidays, *aleph bais*, Torah, science, math and literacy. Parents, grandparents and friends cheered them on during the procession and enjoyed the musical finale during this special event. After the event, the children returned to their classrooms for some refreshments and to pick up their well-earned diplomas and yearbooks.

Thank you to the Village of Cedarhurst and the local police precinct for ensuring a smooth and safe parade. *Mazel Tov* to all the graduates! For more information about Gan Chamesh, please call 516-295-2478.



Darchei Torah Breakfast

The Rabenstein Learning Center and Weiss Vocational Program of Yeshiva Darchei Torah are internationally recognized as peerless intervention programs turning around youth positioned for failure. Where does one find these programs? Although they are physically located on the main campus of the yeshiva, their true heart lies in the students who, with the help of dedicated *rebbeim* and teachers, gain the necessary confidence to achieve academic success. The Breakfast Reception is being held in support of the Rabenstein Learning Center and Weiss Vocational Program. It will be held at the home of Evan and Chaya Sara Genack, 533 Reads Lane, Far Rockaway, on Sunday, June 18, at 9:30 a.m. Rabbi Yaakov Bender, *shlita*, Rosh HaYeshiva, will offer *divrei brachah*, and the guest speaker for the morning will be Mr. Richard Altabe, Dean of Secular Studies at Yeshiva Darchei Torah, Executive Vice President of TOVA, and Vice President of CAHAL.

The Rabenstein's groundbreaking role in Jewish education for over 23 years has not only offered countless opportunities to the children of our community, it has also become an invaluable resource for yeshivas and Jewish schools throughout the country and throughout the world. On any given day, a call will come in from Los Angeles or Eretz Yisroel, with a distraught parent seeking a solution for his or her child. They call because they are seeking answers, and they find them in the warmth and support of the center's staff members. The center is run by Rabbi

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Yitzchok Goldberg, whose warmth and professionalism is a source of inspiration to everyone at the yeshiva. In the mold of its founders, Rabbi Yaakov Bender and Mr. Norman Rabenstein, the center is committed to helping each child reach his full potential. The children are helped through resource room assistance as well as self-contained classroom instruction. Teachers are welcome to confer regularly with the center's staff to help students succeed in modified learning programs created and monitored by outstanding professionals. Academic challenge is met and often overcome.

The Weiss Vocational Program was founded by Rabbi Yaakov Bender and combines an outstanding Hebrew education with a well-rounded secular program that also includes career-oriented technical classes. The program is named after Mor Weisz, the grandfather of the Lowinger family who was known as a great *baal chesed* until his untimely *petirah* at the age of 52 in 1944. Besides his tremendous efforts on behalf of the individual needy, he established several charitable enterprises. One was a free kitchen for poor people, which began as a special Shabbos kitchen for those who had nowhere to go for their Shabbos meals. He also established two separate vocational programs in Hungary addressing the need for *Shomer Shabbos* jobs. He personally housed young men to whom he taught his trade of baking in addition to other trades. He also placed all these young men, once trained, by contacting businesses to hire them. How fitting that the Yeshiva's Vocational pro-

gram should bear his name.

Housed on the Mesivta Chaim Shlomo campus, the vocational program is a singular role model for all other yeshivas throughout the country. Students are offered a variety of technical courses as part of their General Studies program. Technical courses include woodworking, construction, plumbing, electrical training, culinary classes, computer graphics, and ophthalmology. Courses offered in conjunction with the Mesivta's General Studies program are photography, art, computers, science, global studies, English, math, and business math. Classes are kept small to maximize student involvement and accomplishment.

The yeshiva cordially invites the entire Far Rockaway/Five Towns communities to join in this special opportunity to support the education of our children—all our children—so that no child is left behind. Toward that goal, Yeshiva Darchei Torah is eternally committed.

For more information, contact the yeshiva at 718-868-2300 ext. 219.

Seeing Is Understanding With The New Meoros Daf HaYomi Gemara

The highly successful Meoros HaDaf HaYomi program in Eretz Yisrael, which is predicated on the daily learning of the Babylonian Talmud by using a specially designed Gemara that boasts 3-D color illustrations to elucidate the intricacies of the Talmudic text, has just been released in the U.S.

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AROUND THE FIVE TOWNS

Continued from Page 47

for the *Maseches Yuma* cycle.

The debut of the *Meoros Gemara* in the U.S. was specifically timed to coincide with the *daf yomi* learning of *Maseches Yuma*, so that *daf* participants would have access to a Gemara that could enhance their understanding of this fascinating *masecha*.

"In *Eretz Yisrael* alone, there has been a great awakening and interest in *Maseches Yuma*, since there is a real interest in understanding what happened in the *Beis Hamikdash* and the priestly service on Yom Kippur. By using 3D color graphics and photos in the *Meoros Gemara*, we are enabling *avrechim*, *bochurim* and business professionals who are studying the *daf yomi*, to see, feel and understand the text like never before," a spokesman for the Meoros HaDaf HaYomi organization revealed.

One of the other learning dividends found in the *Meoros Gemara* is a "back of the book" section, which contains a detailed explanation of the daily *halachos* that pertain to the *maseches*. Having enthusiastically embraced the *Meoros Gemara/daf yomi* concept, the *gedolei Yisrael* in *Eretz Yisrael* have encouraged the learning of at least two *halachos* a day.

"The idea is to connect people to an ancient text that is as relevant today as it was 2,000 years ago. By living the learning through illustra-

tions and photos, we are allowing more and more people to enjoy the experience of *daf yomi*," the spokesman added. "At the present time, there are 480 *kehillos* (synagogues) in *Eretz Yisrael* that are using the *Meoros Gemara* in their *daf yomi* learning. This does not include the thousands of lawyers, university students, diamond merchants and soldiers who are also sitting down with our *maggidei shiur* each and every day to learn the *daf yomi* using the *Meoros Gemara*. In addition, we have one of the most sophisticated learning websites in the Torah world, where one can sit down and learn the *daf yomi* by downloading a *shiur* in four languages—Hebrew, Yiddish, French, and English. We've discovered that over 7,000 people learn the *daf yomi* each and every day from our organizational website (www.hadafhayomi.co.il)."

The release of *Maseches Yuma* is not a one-time effort for the Meoros HaDaf HaYomi organization. In the coming months, the organization is endeavoring to release a new illustrated Gemara that will coincide with the ongoing *daf yomi* cycle.

The *Meoros Gemara/Maseches Yuma* is available throughout the metropolitan region at select bookstores.

AMIT Luncheon

The Annual AMIT Spring Journal Luncheon was held at The Museum of Jewish Heritage in New York City. Rasha Sklar, a resident of Lawrence, was among the outstanding represen-



Rasha Sklar, of Lawrence, was honored at the 2006 Annual AMIT Spring Journal Luncheon.

(photo by AMIT / Julia Holtkoetter)

tatives of local area AMIT chapters honored for their efforts on behalf of the organization. More than 300 friends and supporters of AMIT were in attendance.

All proceeds from the luncheon will benefit the more than 16,000 children and young people in AMIT's more than 60 schools, youth villages, child care facilities and other programs in Israel.

Audrey Lookstein, a resident of Manhattan, and wife of Rabbi Haskel Lookstein of Congregation Kehilath Jeshurun, was honored as AMIT Woman of the Year. Other outstanding regional AMIT leaders honored included Abrah Besser of Teaneck, New

Jersey; Deana Brenner, Staten Island; Fran Chesir, Suffern, New York; Ronni Essrog, Brooklyn; Jeanne Kaufman, Riverdale; Ruth Singer, Queens; and Arlene Strauss, Staten Island.

AMIT enables Israel's youth to realize their potential and strengthens Israeli society by educating and nurturing children from diverse backgrounds within a framework of academic excellence, religious values and Zionist ideals.

For further information, contact Barbara Goldberg, Director of Communications at 212-477-4720 or e-mail barbarag@amitchildren.org.

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Susie Fishbein has spent this past year on a media tour traveling around the country giving cooking demonstrations. She has appeared on *The Today Show* with Katie Couric, *Allie & Jack*, *Sheila Bridges Designer Living*, as well as several network news cooking segments. In addition, she has taught at the prestigious Degustibus cooking school in New York.

The inspirational evening will take place at the home of Steven and Eve Milstein, 353 Harbor Drive, Lido Beach, NY 11561. The program cost is \$36 per person. The *Kosher By Design* cookbook series will be available for purchase. Reservations and pre-payment are necessary. Seating is limited to 30 people. All proceeds will benefit BACH Jewish awareness programs throughout Long Beach, Lido

and Atlantic Beach. To RSVP or for more information, call Beila Goodxman at 516-897-2473 or e-mail women@bachyouth.com.

Sh'eefa

Sh'eefa is a part-time seminary based in the Five Towns/Far Rockaway community, with the goal of creating a warm environment for women to be inspired, strengthen their *hashkafos*, gain a strong connection to *rebbeim*, and forge close relationships with other women who, like them, want to grow spiritually and to have a *rav* or a *rebbeitzin* with whom they can speak to about all aspects of their lives.


All *shiurim* will take place in the Young Israel of Far Rockaway. Every Sunday morning there will be *shiurim* on various topics, such as *halachah*, *hashkafah*, *mussar*, *Tanach*, and *tefillah*. There will be specific time allotted for *eitzos* and *hadrachah*, as well. A delicious brunch will also be served. Every Wednesday night there will be a *shiur* on *parashah/hashkafah* at approximately 8:30 p.m., with an "Ask the *rav*" session to follow.

In addition, there will be sporadic *Shabbatons* in Far Rockaway with an *oneg Shabbos* at night and a *shiur* during the day. The women will be hosted by specially chosen families thereby creating an opportunity to form a *keshet* with them. Many of these families would be more than happy to

Continued on Page 50

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AROUND THE FIVE TOWNS

Continued from Page 49

have women as their guests on any Shabbos throughout the year, as well. The seminary will also be focused on facilitating *shidduchim*, creating and organizing various *chesed* opportunities in the community, and growing together in all aspects of life. They will also look to incorporate other activities, such as baking and exercise classes, into the curriculum if there is enough demand.

Rabbi Ephraim Frenkel is the *menahel* of the seminary.

Some of the *rebbeim* who will be giving *shiurim* are Rav Yaakov Feitman, *rav* of Kehillas Bais Yehuda Tzvi; Rav Binyomin Forst, *rav* of K'hal Nesiv HaTorah and *rosh kollel* of Kollel Zichron Ephraim, who also serves as rabbinical advisor for Sh'eefah; Rav Aryeh Ginsburg, *rav* of the Chofetz Chaim Torah Center; Rav Naftali Jaeger, *rosh yeshiva* of Yeshiva Sh'or Yeshuv; Rav Moshe Katzenstein, *rosh yeshiva* of Yeshiva Gedolah of the Five Towns; Rav Yehoshua Kurland, *maggid shiur* in Yeshiva Sh'or Yeshuv; Rav Menachem Pfeiffer, *rav* of Agudas Yisroel of Bayswater and *maggid shiur* in Yeshiva Darchei Torah; Rav Dovid Weinberger, *rav* of Shaarei Tefillah; and Rav Moshe Weinberger, *rav* of Aish Kodesh.

Some of the women who will be giving *shiurim* are Mrs. Debbie Greenblatt, Rebbetzin Adina Katzenstein, Rebbetzin Hindy Sitnick,

and Rebbetzin Myrna Weinberger.

In addition, Rebbetzin Judy Young will serve as a full-time *mechaneches* in the seminary. Rebbetzin Young is a dynamic and inspirational speaker and teacher who has lectured extensively on many topics pertaining to Jewish women. She has lectured and run programs for Aish HaTorah in Los Angeles and Yerushalayim, for Ohr Sameach in New York, for Neve Yerushalayim, and for Gateways. She has founded a number of programs that provide learning opportunities for women, including Bena in New York and Atlanta and Ashreinu in Los Angeles. She has taught in girls' high schools for over 20 years in Los Angeles, Atlanta, and New York, and is currently a senior teacher at Bais Yaakov Machon Academy in Queens. She is also warm and personable, and it will truly be a privilege for all of us to learn from and be inspired by her.

The seminary plans on having numerous sessions throughout the year: Session I will run from September 10 through September 27, 2006; Session II will run from October 22 through December 17. Future sessions will be announced at a later date. They are now accepting registration forms for Session I; the cost for this session is only \$30.

If you are interested in being a part of this special new program, or have any questions or comments, please feel free to send e-mail to SheefaSem@aol.com or call 516-610-4316. ♦

LETTERS TO THE EDITOR

Continued from Page 9

Dear Rabbi Ginzberg,

In response to your article "Out Of Ideas," I would like to offer an idea.

When one makes a wedding, bar/bat mitzvah, or even a yeshiva dinner, one is requested/required to confirm their reservation. The lack of a reservation indicates that one is not going to be attending the event and does not want the host to incur the cost of an uneaten dinner. If parlor meetings would similarly start requesting reservations, the host could determine ahead of time if planned attendance will warrant having or canceling these events.

Nachum Rhodes

Dear Editor,

I would like to respond to the article Rabbi Ginzberg wrote about the parlor meeting/*kavod haTorah* issue with a recommendation. Rather than have parlor meetings in private homes, where the hosts have to be *matriach* themselves for a very small showing of people who have to plan busy days around attending these meetings, I recommend the following: Have a guest speaker/yeshiva representative go to a designated shul/*shteeble* *Shacharis minyan* and *daven* with the *olam*. Immediately after *Shacharis* everyone goes down to the dining area and enjoys a light breakfast with the *choshuve* person and he gets a chance to speak *divrei chizuk* or fundraise. This will allevi-

ate the host having to turn their house upside down. If they choose to contribute in this wonderful way, they can still pay for the breakfast at the shul.

This will also alleviate the *kavod haTorah* issue of having a small showing of people. It's a pretty sure bet, if there is a *choshuve* person in the *Shacharis minyan* and the *olam* is invited downstairs after *davening*, that most of us will come. (Probably what it won't take care of in a substantial way, is having large donors. But they weren't getting it at the parlor meetings anyway if no one was showing. And for those donors who have an organization's interest close to their heart, they can arrange to have it in their own shul, or go to the shul where the speaker will be that Sunday.)

This would have to be organized by one person or organization such as the Vaad so that no one shul gets disproportionately inundated with guest speakers/fundraisers and that all shuls have this opportunity.

Respectfully,
Nechama Nekritz
Far Rockaway

Dear Editor,

I am writing in response to Rav Aryeh Z. Ginzberg's article on the front cover of last week's *Five Towns Jewish Times*, entitled "Out of Ideas." Rav Ginzberg discusses the current situation in the Five Towns regarding

Continued on Page 52

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Wednesday, 3pm September 20	"Identity Theft & Crime Prevention"	Sgt. Bernard Adams, Coordinator of Community Affairs 112th Precinct & P.O. Dave Jalovage, Community Affairs 112th Precinct
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LETTERS TO THE EDITOR

Continued from Page 50

the many visits by *rashei yeshiva* or distinguished *rebbeim* and the difficulty that the combined communities have in paying appropriate respect to such dignitaries because of the often duplicative conflicting schedules and the utter multitude of events that are created to feature the causes that these visitors support.

Permit me to offer a suggestion that comes from the experience of the West Hempstead community. Our community is widely known as a Torah community that supports Israel-based religious institutions, and the historic rate of *aliyah* from our community is probably one of the highest rates from any similar Orthodox community in the United States. For many years, we were beset by a multitude of *shlichim* and visiting *rebbeim* who came to our doorsteps seeking funds. In the early 1970s, we started a Combined Israel Appeal (CIA), through which we have created a community-wide fund, which has a volunteer committee that receives all such applications, makes decisions, and raises and hand-delivers the funds to the beneficiaries in Israel.

Through our CIA, we have helped build shuls in Israel, supported *yeshivot hesder*, and raised funds and support for religious communities. We have helped jump-start and support many social-service agencies; we were one of the first to bring significant support to Yad Sarah, Migdal Or,

and others that have now gone on to play major roles in Israel. My suggestion to the Five Towns would be to create a community-wide fund, supervised by a well-chosen committee, that would be charged with the responsibility for all such outside appeals (as opposed to those funds which are raised from within the community to fund community causes, such as local *yeshivas* and day schools, *mikvehs*, etc.).

The committee's responsibility would be to schedule all such events so that they do not conflict with each other (that means having a community-wide calendar to which all should subscribe), do the simple "due diligence" to ensure that the funds raised are directed to the appropriate beneficiaries and not funneled through intermediaries who take a percentage of what is collected, and create the appropriate vehicle for receiving all such visiting dignitaries. The function of such a committee would be publicized, so that anyone contemplating such a visit would know that there is a process which is orderly and dignified and which shows proper sensitivity for such visitors and events. Here in West Hempstead, our system has proven itself many times over, and our shul members have delivered an estimated amount of close to \$2 million to the beneficiaries over the years.

Isaac Blachor,
Founding member of
Young Israel
of West Hempstead CIA

Dear Editor,

Regarding your recent "Bagel Store" column about the *New York Times*, I don't know whether to laugh or cry. Was this satire, or a serious work? I'm trying very hard to be *dan l'kaf zechus*, after all; you are a journalist/editor with a professional need to read the *Times* to see what they're up to. (This reminds me of the *Morgen Journal* editor who asked the *New York Times* editor at a journalism conference to reveal the secret of how the *Times* already knew today what the *Morgen Journal* was going to publish tomorrow.)

Your article seems almost schizophrenic. In the first part you laud the NYT for its journalistic integrity, etc., and later admit to their consistent distortions of everything pertaining to Israel, and their glee at reporting anything disparaging of Jews—the Orthodox in particular. You write about your law school professor friend's struggle with the *Times*' "integrity." Which side are you on?

Why this obsession with the blue plastic bag on the lawn? I too had been an NYT addict for many years, folding it carefully on the train, reading it cover-to-cover, doing the crossword puzzle in ink, etc. but gave up in disgust with their anti-Israel, anti-Jewish bias in purportedly neutral news articles. While it may be very minor, I refuse to contribute in any way to their revenue stream. If need be, I can scan their stories on the Internet, after reading a multitude of other web news sources. So I won't see their ads!

While I wish you and the *STJT* much success, it's clear that there's, *lehavdil*, an exorable decline of print newspapers, and the NYT in particular. Their print ads have declined. Even the Canadian newspaper companies supplying them have experienced significant losses. Their studies show that they dare not move to a fully fee-based online model lest they lose significant readership. So enough already with the NYT, the Modern Orthodox *daf yomi*!

Or maybe you were just being facetious?

CS
Kew Gardens Hills


Dear Editor,

I'd like to highlight the dangers of "The Dangers Of Midrashim" (article by Rabbi Pinchas Rosenthal, May 19, Page 64) and Avi Goldstein's follow-up in the June 1 issue (Page 22).

It is truly a sad reflection of the current state of Judaism when the leader of one of our community's schools determines his *hashkafah* by how he'd be viewed in a college class. Chazal say (*Idyis*, *Perek 5*, *Mishnah 6*) that it is better to be viewed as a fool your whole life than to be evil before Hashem for even a moment, and *emunah v'daios* is no exception. If that wasn't bad enough, instead of a rebuttal from the *rabbanim*, the only response was from Mr. Goldstein, who jumped on the bandwagon.

The fact is that both Rabbi Rosenthal and Mr. Goldstein are randomly drawing lines in determining

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how to understand what happened in the Torah. The Ramban at the end of *Parashas Bo* says the whole purpose of the *makos* was to show the Egyptians that Hashem has full control of the entire world and is not bound by the laws of nature. That being the goal, why then does it "make sense" that Hashem can make millions of frogs come to Egypt, but He can't create one big frog to start it off (as Rabbi Rosenthal suggests)? Why does it only "make sense" that all of the native animals of Egypt were involved in *arov*, and not animals from the entire world with their environments (as Mr. Goldstein believes)? If the whole goal of these miracles was to show Hashem's absolute control over nature, then surely we must be very cautious in suggesting a diminution of their magnitude.

Mr. Goldstein mentions an important point when he says, "*Midrashim* are often not to be taken literally," which means that even he agrees that some are literal. In fact, he takes the

liberty of telling us that the *Midrash* that Rashi brings down that says "*Vachamushim*" means "armed" is literal, and the *Midrash* that says it means "one-fifth" is not. But who has the authority to decide which *Midrashim* are allegorical and which are literal truth? Who is to determine which Rashis are literal and which are not? Since Rashi's stated goal was to say *p'shat*, it is probably safe to assume that the vast majority of his *peirush* is *p'shat*. It may very well be that what Rashi was telling the Rashbam (in the beginning of *Parashas Vayeishev*) was that there were a handful of times where he could have said something that was more *p'shat*-oriented. Even the Rambam that Rabbi Rosenthal quotes isn't discussing all *Midrashim*, singling out those *Midrashim* that discuss *d'varim hanimna'im* (things that are impossible). Are we to determine what those are? Only the *rishonim* and *acharonim* and the *gedolei ha'dor* who had a *mesorah* and spent their lives immersed in Torah can tell

us this. It is not up to any person who picks up an ArtScroll *Chumash* to make that decision.

I do agree that it is of utmost importance for *Midrashim* to be taught with the lesson *Chazal* are coming to teach us. After all, the purpose of the Torah—both Written and Oral—is not to be a history book, but rather to teach us the important lessons in how to live our lives. But that has no bearing on whether or not *Midrashim* are allegorical. Like both the Rambam and the Raavid that Rabbi Rosenthal brings down say, there is great depth in the *Midrashim* and they shouldn't only be understood simply; that, however, does not mean that they didn't happen.

There are many beautiful lessons that we learn from *Midrashim*, and it is so important that our children be taught those lessons with the *Midrashim*. But that can be done without cynically comparing Hashem's miracles to comic-book superheroes.

We need to work on improving our

emunah and *bitachon* in Hashem and recognizing that He truly is beyond nature. Because if we are not strong in them, then I would hate to see what happens in the next day's lesson in Queens College when they discuss the legend of the Jews receiving the Torah directly from G-d—and 53 members of your class turn to stare at you and ask, "Do you believe that actually happened?"

Zechariah Porter
Far Rockaway

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**And this was the
work of the menorah:
it was hammered
[of a single piece of]
gold**

(Bamidbar 8:4)

We find that Moshe experienced more difficulty in understanding the construction of the menorah than he did in that of all the other vessels of the Sanctuary.

So G-d said to him: Take a talent of gold, cast it into the furnace and take it out again, and the menorah will assume shape of its own accord. Thus the verse says (Sh'mos 25:31):

"Its cups, its knobs, and its flowers, shall come out of it"...

Moshe smote [the piece of gold] with a hammer and the menorah took shape of its own accord. For this reason it says, "of hammered work it shall be made" (*tei'aseh*)—implying that it shall be made of its own accord.

(Midrash Rabbah)

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The Digital Sage

BY JOSH JUSTIC

Welcome to the third installment of "The Digital Sage." I have two decades of experience in the technology field and have seen it all—from computers larger than most bathrooms to PDAs smaller than credit cards. My experience in serving all of the technology needs for global corporations, entertainment companies, non-profit organizations, schools, small businesses, and individuals has given me a lot to write about. Each month I will write from a *frum* perspective about the issues that affect you.

Cleaning Out The Bad Stuff

In May, we addressed the good (clearing out the normal clutter that accumulates on your PC and optimizing performance); we will now address the bad (viruses and spyware).

In order to keep your computer safe from all the dangers of the Internet, you need the following pieces of software protecting your computer:

Firewall. You can use the one included with Windows XP SP2, or a third-party product such as Symantec Norton Internet Security or Zone Alarm. If you are using the XP firewall, make sure it is activated. Only allow exceptions for trusted resources, such as websites you visit often, software

you have installed yourself (such as AOL or Instant Messenger), or computers on your local network.

Virus scanner. Anti-virus software, such as Norton or McAfee, is a must. To be effective, the virus scanner must be a recent version, such as Norton Antivirus 2005 or 2006, and—a detail

Be wise about
what you
install on your
computer.

even more often overlooked—your PC must have recent virus definitions, which are updated frequently by the software providers. Using your computer without a virus scanner or up-to-date definitions is about as advisable as driving without insurance; you are completely vulnerable to whatever nastiness can arrive in your e-mail Inbox.

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Your virus scanner should be configured to scan all open files and perform a full system-wide virus scan monthly or, if you download a lot of files, on a weekly basis.

Spyware and adware remover. The latest scourge to plague the computer user of the 21st century is that of spyware and adware. Current estimates report that adware and spyware have caused users far more grief than the most successful virus strains. Adware and spyware are prevalent on the majority of unprotected computers. And the fact of the matter is that it's not hard to prevent spyware and adware from infecting your computer. To start out, let's define what spyware and adware are.

Adware and spyware are pieces of software that get installed on your computer without your knowledge, and then the software redirects your computer's resources for its own purposes. Adware is the lesser danger of the two unwanted PC menaces. Ever wonder why your computer browser starts to develop a mind of its own, directing you to websites you didn't ask for or hijacking your home page to someplace you didn't want to go (sometimes somewhere very embarrassing)? That means you have adware, the result of evil online marketers who want you to pay attention to their website at all costs. Adware is their software taking over your browser, for their means.

Spyware, on the other hand can be far worse—and far less noticeable. Spyware can employ software to track your Internet usage and sites visited, usually for marketing purposes. The scary part about spyware is that it can also be used as a keystroke logger that tracks all your Internet access, any keys you pressed—even credit-card and other sensitive information—and then directs that information to the maker of the software.

The only difference between adware/spyware and viruses is that adware/spyware usually requires the user to allow it to be installed, whereas a virus spreads from one computer to another on its own. Adware/spyware can be packaged with free software, such as Bearshare, Kazaa, Comet Cursor, or any of hundreds of software titles offered on the Internet to "enhance" your computer experience. Little do you know when you are installing that computer screen-saver or nice-looking Internet Explorer add-on, you are installing a Trojan Horse that allows the maker of the software to have an open door into your computer.

The first method to prevent spyware from getting on your system is to be wise about what you install on your computer. Most users don't realize that every time you install a piece of software, you are fundamentally changing the way your computer works. Only install what you really need, and if you share your computer with children, do not allow them full system rights on your computer to install software; do not grant them "administrator" rights to the PC. Be wary of websites that require you to install add-ons to view their content. If you are not accessing a site that is trusted and respected, or if you have any



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THE DIGITAL SAGE

Continued from Page 55

doubts about it, do not allow the website to push its software to your computer. This is another method of deploying spyware and adware.

In addition to being careful about what software or websites you load onto your computer, you can also install a spyware scanner. There are

several spyware scanners on the market. Spybot Search and Destroy is a free scanner that is quite effective. I also recommend WebRoot Spyware Sweeper, a commercial-grade scanner that has reached maturity. Recently, Microsoft has created a highly effective spyware sweeper, cleaner, blocker, and remover called Microsoft Defender, which can be downloaded from Microsoft (microsoft.com/athome/secu

rity/spyware/software).

From my tests, this has proved to be the most effective tool for blocking spyware from arriving on your system and an excellent tool for removing it. Currently it is still free, but that could change should Microsoft decide to start a subscription service for spyware definition updates. So if your computer is running slow, your browser is acting funny, and your PC is working

against you, it's likely that there is spyware or adware on your system.


Now that we have protected your computer from the dangers of the Internet, we will focus on protecting your children from the Internet next month.

Josh Justic is the owner of New Technologies Consulting, Inc., located in Woodmere. If you have any questions or suggestions for future articles, please feel free to contact him at digitalsage@justic.net.

What Are The Odds?



Sammy Fein of Cedarhurst was excited to celebrate his birthday last week. He looked forward to the usual presents, cake, and his friends coming over for a birthday party. But this year there was a twist, as Sammy was born on 6/6 in 2000, so he turned 6 on 6/6/06! What are the odds?



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NYC Mayor Michael R. Bloomberg Hosts Jewish Heritage Event At Gracie Mansion

Mayor Michael R. Bloomberg hosted New York City's Annual Jewish Heritage Reception at Gracie Mansion on Tuesday, June 6. The event marked the start of Jewish Heritage New York 2006, a month-long celebration that honors the history, culture, and contributions of New York's vast and diverse Jewish community and is sponsored by the Jewish Community Relations

Council of New York (JCRC) and the Sephardic Community Federation. Other attendees included Israeli Consul General Arye Mekel, U.S. Congresswoman Debbie Wasserman Schultz, Mayor's Community Assistance Unit Commissioner Jonathan Greenspun, and JCRC President Matthew Maryles and Executive Director Michael Miller.

During the speaking program, Mayor Bloomberg said, "New York City's immigrant history is a major part of its success, and the city's diverse Jewish communities have been a big part of that history. From the arts and entertainment, to politics and business, to science and philosophy, our vibrant Jewish communities have helped shape every aspect of public life."



Photo: Kristin Katz

Mayor Bloomberg with Jewish rock band Blue Fringe, who provided the entertainment for the Annual Jewish Heritage Reception at Gracie Mansion. Blue Fringe (Dov Rosenblatt, guitarist, songwriter, and vocalist; Avi Hoffman, composer and lead guitarist; drummer Danny Zwillenberg; and Hayyim Danzig on bass) will also appear at the New York Jewish Music and Heritage Festival, to take place September 10-17, 2006. The festival is expected to attract 25,000 New Yorkers at venues across the city.

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Photos By Ivan H. Norman



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from its shaft,
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(Bamidbar 8:4)

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(Divrei Noam)

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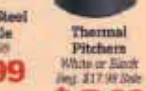
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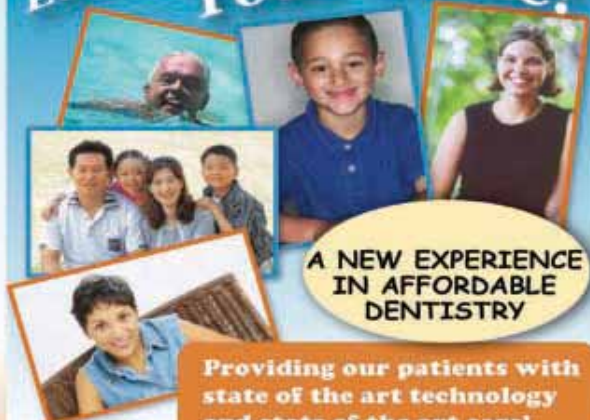
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Jerusalem Echoes Of A Searching Generation

Real-life social and business ethical issues raised by students and alumni of Ohr Somayach in Jerusalem, which have relevance for every Jew.

BY RABBI MENDEL
WEINBACH

Lions And Lambs

Q. Is it proper for a nation to wage war against the government of another nation that it sees as a threat to its security?

A. This question is the one being raised at all of the demonstrations throughout the world as a result of the American-led coalition invasion of Iraq. The answer is obvious from the perspective of Torah law that commands us to take preemptive action against one who intends to slay us. Those who ignore this Divine wisdom are also ignoring the lessons of history.

World War II, with all of its agony, could have been averted if the European nations threatened by Nazi Germany would have made a realistic appraisal of that threat and demonstrated determination rather than appeasement. Seeking "peace in our time," the appeasers allowed Hitler to annex Austria and swallow up Czechoslovakia. The rest is a tragic chapter in history, which may be summed up in a little parable:

A retired diplomat from the appeasement school was appointed as director of a biblical zoo. Utilizing his skills and experience, he succeeded in drawing tremendous crowds to visit the zoo. The main attraction was a cage occupied by a lion and a lamb, illustrating the prophetic vision of peace.

An old friend who was so overwhelmed by this scene asked the director how he managed to have the "lion and the lamb lie down together," a feat reserved by the prophet for the end of days.

"Simple," answered the great appeaser. "Every day another lamb!"

Cross On The Green, Not In Between

Q. As a "professional pedestrian" who must contend with a large number of traffic lights along the route I walk to and from work, there are always occasions when I face a red light although the street before me is completely free of oncoming cars. Is there anything wrong with ignoring the light and dashing across to save precious time?

A. This question, equally relevant to motorists, invites a takeoff on an old Ogden Nash verse about an epitaph for a driver and his rights:

Here lies the body of Jumpy Jimmy Dean / Who couldn't wait for the light to turn green / He felt right, dead right, as he dashed along / But he's just as dead as if he would've been wrong.

Laws for public safety are intended not only for the individual situation, but also as methods of educating people to exercise caution for their pro-

tection and the protection of others.

When one develops a respect for the warning of a red light, even when he sees no reason for it at the moment, he is less likely to take the risk of crossing when he thinks he can beat the oncoming car and ends up instead like the "hero" of our verse. The large number of pedestrian deaths each year as a result of jay-walking or crossing against the light tragically testifies to how many times a gamble to save a little time ends up with an irreplaceable loss.

The Torah exhorts every person to be extremely careful in guarding the life entrusted to him by his Creator. Just as in regard to religious law each performance of a Divine command develops a person spiritually, so too does each exercise of patience and restraint in waiting for the light to change develop in him a greater regard for life.

Add to this the bad example you would show for those watching you—people younger or less careful than you, who will extend your defiant attitude to truly dangerous situations. The conclusion must be "Cross on the green, not in between."

The Limits Of Privacy

Q. *I am aware that there is a cheirem (ban), instituted about a millennium ago by Rabbeinu Gershom, against reading someone else's mail. But I have reason to believe that a neighbor of mine is planning to send a letter whose contents may unjustly harm me. Under such circumstances, is it permissible for me to open that letter to see if it poses a danger to me?*

A. Rabbeinu Gershom also instituted a *cheirem* on polygamy, and a funny story is connected to these two bans. At a military academy, which had some married students living away from home on its campus, a Jewish secretary had instructions to open and screen the letters for reasons of national security. Upon opening one such letter he rushed to share its contents with its recipient.

"*Mazal tov*," he excitedly informed him, "Your wife had a boy!"

"Which one of my wives?" he asked. "You mean to say that you violated the *cheirem* of Rabbeinu Gershom by taking more than one wife?" was the incredulous response.

"And did you not violate the *cheirem* on reading another's mail?"

From an ethical point of view it is reasonable to assume that the *cheirem* against reading another's mail was never intended to protect the privacy of someone who intends to exploit it in order to unjustly harm another.

Legally speaking, writes one of the great *halachic* authorities, the ban against reading another's mail is based on the principle that borrowing the property of another without his permission is tantamount to theft. It follows, then, that just as someone may enter another's property without his permission in order to recover an item that belongs to him, he may also invade the privacy of a letter that may cause him damage.

(Based on a ruling of Rav Yitzchak Zilberstein, rabbi of the Ramat Elchanan community in Bnei Brak.) ♦

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Direct From Jerusalem

BY SHLOMO WOLLINS
EDITOR, ISRAELREPORTER.COM

5TJT Update: June 6, 2006—What an incredible turn of events! Breaking a quarter-century of diplomatic isolation, the United States, along with other major global powers, has offered Iran a package of economic and diplomatic benefits as an incentive to forgo its steady drive toward nuclear weapons technology.

Awash with an estimated \$50 billion war chest from oil profits, Iran has no immediate financial concerns. However, the super-“carrot” of this deal is the offer that the U.S. engage in face-to-face diplomatic talks with Iran. The condition: Iran must bring all uranium enrichment activities to a complete halt, in preparation for an outsourcing relationship whereby Russia will enrich the uranium needed and deliver certain quantities at preset enrichment levels.

U.S. Secretary of State Condoleezza Rice outlined this historic and somewhat unexpected initiative as a public gesture to either prevent war or to soften the inevitable military attack by “exhausting all diplomatic options.” Let’s explore the basic issues here under these new ground rules.

Uranium enrichment activities in Iran represent the battlefield through which the nuclear-haves (5 NPT original co-signers) are struggling to prevent a landslide of nuclear proliferation in the Middle East and Far East. The critical argument over the “ticking bomb” theory on Iranian nukes is the level of enrichment as measured by percentage.

When Iran announced that it had successfully conducted secret enrichment activities, sources have reported that the enrichment rate achieved was roughly three to five percent. While this is still significantly below the enrichment threshold of 20 percent for nuclear fuel and far away from highly-enriched 80 percent uranium required to achieve weapons grade, the news nevertheless sent shock waves felt all the way to Washington, DC.

Another reason for the intense concern regarding the Iranian nuclear issue is the extensive array of intercontinental missile systems developed in Iran under the Shihab program. And, recent and repeated public statements of genocidal madness by the Iranian president against the State of Israel have been convincing demonstrations of the necessity of “global oversight” in Iranian nuclear affairs—translation: the disarming and neutering of the Iranian nuclear chain by surgically removing all internal enrichment activities and technologies.

The key question is, Will Iran agree to cease enrichment activities and thereby meet the U.S. precondition for direct talks? Certain pundits point to the enormous economic incentive package, which might include a relaxing of the American economic trade freeze with Iran that has dominated U.S.-Iranian relations in the years since the painful hostage crisis.

And even now, we did hear certain wording from the Iranian president seeming to indicate that negotiation might be forthcoming. However, the key

Iranian “blink” of agreeing to the American precondition of total cessation of nuclear enrichment has yet to occur. I am hard-pressed to believe that Iran does not recognize that its enrichment capabilities, albeit crude, have become a pre-nuclear, strategic asset—thereby providing a quasi-nuclear deterrent in potentia. Therefore, even a significant reward structure and a global diplomatic “Welcome home!” may not contain sufficient incentive for Iran to willingly relinquish its nuclear technology acquisition program, which has become a focal point of Iranian national pride and unity in a highly segmented and oppressive society.

What are the bottom-line effects of this diplomatic initiative? That will depend entirely upon Iran’s position regarding enrichment. The U.S. statement clearly and explicitly supports Iranian rights to nuclear energy plants that receive pre-measured amounts of

enriched uranium from Russia that are well below weapons grade. While it is possible that Iran will reciprocate with a short-term halt in its enrichment activities under unified global diplomatic pressure, it is certain that they will use the threat of renewed enrichment to sabotage the diplomatic process.


How does this impact on the possibility or timing of an American military attack on Iranian nuke facilities? While it starts the countdown clock to sanctions and possibly military intervention, it also has provided Iran a face-saving method to step down from the intentional and provocative nuclear enrichment activities that were developed and brought online in violation of its nuclear disclosure requirements. One thing is for sure: the ball is in Iran’s court—and this is the problem.

What is the world doing here? Is this not a form of terrorist appeasement? Iran is the leading state sponsor of terrorism in the world, and its president has declared the desire to wipe Israel off the face of the map numerous times in the last few months. Why is the world pre-

pared to reward that country’s genocidal leaders with billions in economic incentives? This is a perfect example of how not to fight terrorism, and mirrors the gross mistakes of Israeli leaders in the last two decades vis-à-vis Arab terrorism.

The response to a rogue regime with a cult ideology (like fundamentalist Islam) should be a clear ultimatum: Cease your enrichment activities or face overwhelming and utter military force. But the current offer amounts to a form of economic Chamberlainism, appeasing the Iranian threat with diplomatic recognition, enriched nuclear fuel, and a lessening of trade barriers.

It will certainly impress the Iranian leadership with the idea that nuclear ambiguity provides the dual benefits of a virtual shield from military attack and a constant bargaining chip to extract further concessions from world powers via the threat to resume internal enrichment unless demands are satisfied. In this way, the threat of (or actuality of) renewed enrichment activities will become an ongoing form of extortion and international blackmail. ♦



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U.K. 'Regrets' Teaching Union Boycott Of Israel Academe

BY TAMARA TRAUBMANN

The largest university and college lecturers' union in Britain voted in favor of a motion recommending that its members boycott Israeli academics and institutions that do not publicly declare their opposition to Israeli policy in the territories. The motion passed with 106 in favor and 71 against. There were 21 abstentions.

The 69,000-member National Association of Teachers in Further and Higher Education (NATFHE) debated the proposal for the boycott at its annual conference in the northern English city of Blackpool. Under the boycott, union members also will not submit articles to Israeli research journals.

The British government expressed its regret at NATFHE's decision to boycott Israeli academia. Foreign and Commonwealth Office Minister Lord Triesman issued a statement saying: "We regret today's decision by the National Association of Teachers in Further and Higher Education (NATFHE) to vote in favor of boycotting Israeli academics and institutions. The British Government has a record of supporting academic freedom for academics throughout the world. We also recognize the independence of NATFHE. We believe that

such academic boycotts are counter-productive and retrograde. Far more can be obtained through dialogue and academic cooperation."

Triesman himself served as deputy general secretary of NATFHE in 1984 and was general secretary of the Association of University Teachers trade union from 1993 to 2001.

Israeli and Jewish organizations in

Under the boycott,
union members also
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the U.S. and U.K. ran campaigns against the boycott, including a series of petitions against the motion.

On Saturday, the *Guardian* published a letter signed by over 600 academics calling for the motion to be dropped. The NATFHE president, John Wilkin, also received a petition with 4,725 signatures from Scholars for Peace in the Middle East, an

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Recently, NATFHE Secretary General Paul Mackney surprised the union with a speech against the motion prior to the vote on the boycott. "Most of us are very angry about the occupation of Palestine. But this isn't the motion and it isn't the way," Mackney said. He also said that in order to adopt a decision to boycott Israeli academia, a much more comprehensive debate on the issue must be carried out.

"We need to develop a coherent and sustainable policy," Mackney said.

The Palestinian Campaign for the Academic and Cultural Boycott of Israel said, "The NATFHE vote proves

once again that despite all the obstacles, boycotting Israeli academic institutions due to their complicity in maintaining Israel's special form of apartheid against the Palestinians remains prominent on the agenda of Western progressives and human-rights activists."

"This is a significant accomplishment, considering the campaign of intimidation and bullying waged against proponents of the NATFHE academic boycott initiative by Israeli networks and powerful Zionist lobbies in the United Kingdom and the United States," the statement read.

"At this stage of the international boycott movement, Palestinian boycott advocates," they said, aim first to keep alive an open debate on the need for boycott and sanctions against Israel "until it fully complies with international law and universal human rights.

(Haaretz) ♦

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Public Prefers Rabbi Lau To Ex-Speaker Rivlin For President

BY YOSHI VERTER

Israelis prefer Tel Aviv Chief Rabbi Yisrael Meir Lau for president over former Knesset speaker Reuven Rivlin, according to a Haaretz-Dialog poll. The poll revealed that 26 percent supported Lau, a former Ashkenazi chief rabbi, compared to the 8 percent who expressed support for Rivlin.

However, the greatest number of those surveyed—32 percent—voiced support for Galilee and Negev Development Minister Shimon Peres for the office.

Some 16 percent of those polled said they wanted to see outgoing Supreme Court President Aharon Barak as president, and only 4 percent said they supported Infrastructure Minister Benjamin Ben-Eliezer.

The position of the public has no direct effect on the choice of president, who is chosen by means of secret ballot in the Knesset.

The poll, conducted by Prof. Camil Fuchs of Tel Aviv University, was taken last week among a representative sample of 515 respondents (with a 4.4 percent margin of error for each question).

When those polled were presented with the choice of Lau versus Rivlin,

47 percent of the vote went to Lau and 28 percent to Rivlin. Among Likud supporters, however, Rivlin garnered 50 percent of the vote, as opposed to Lau's 33 percent. Lau won a majority among Kadima voters, the party supporting him for the post,

Rivlin has somewhat of an advantage: At the top of the list of those polled was "grassroots," followed by "liberalism" and "good manners."

as well as among supporters of Orthodox and ultra-Orthodox parties. However, 25 percent of those polled said they did not want to see either as president, or had no opinion.

In questions that sought to determine what Israelis expect from their president, Rivlin has somewhat of an advantage: At the top of the list of those polled was "grassroots," followed by "liberalism" and "good manners." More religious respondents

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IDF Steps Up Special-Forces Activity In N. Gaza

BY AMOS HAREL

The Israel Defense Forces have been stepping up ground operations by special forces in the northern Gaza Strip.

Senior officers said that special-forces operations against Kassam rocket-launching cells have proven fairly effective, while the international community thus far has been understanding of this practice.

In one such operation near the end of May, an Israeli special forces unit killed four Palestinian members of a Kassam-launching cell in northern Gaza as they were preparing to fire a rocket at Ashkelon.

The IDF said that small special-forces teams have been operating in northern Gaza for about two months, but it finally decided to publicize it because the results of the recent operation were impossible to hide. The senior officers explained that such operations generally have a cumulative effect, by

undermining the Kassam-launching cells' sense of security and restricting their freedom of action.

"The IDF's large-scale activity against Kassam rocket launches in the strip will continue by air, sea, and land in order to stop the firing," Defense

ior officers also noted that this practice enables Israel to hit terrorists with precision, reducing the risk of civilian casualties, which sometimes occur during aerial strikes or artillery bombardments. No civilians were killed in the above-mentioned operation.

"The IDF's large-scale activity against Kassam rocket launches in the strip will continue by air, sea, and land in order to stop the firing."

Minister Amir Peretz pledged at a cabinet meeting.

The IDF believes that infiltrating Gaza does not place the soldiers at unreasonable risk, since they are skilled, experienced teams and operate with a broad backup network. The sen-

Israel's announcement about the raid elicited a relatively muted response from the international community, despite the fact that it represented Israel's largest incursion into Gaza since it withdrew its forces from the Strip last September. The IDF believes that the United States

and Europe understand such measures, given the ongoing rocket threat against civilians living in Israeli communities near Gaza.

According to the IDF's Southern Command, there has been a 40 percent drop in the number of Kassam launches since military activity against the launches was stepped up in late March. The launches have also become less accurate. And while there is as yet no sign that the terrorist organizations—mainly Islamic Jihad and the Popular Resistance Committees—have decided to end the rocket fire, a debate has begun on the issue within Jihad. The organization's second thoughts are due not only to the fact that the rockets thus far have not inflicted significant damage, but also to the fact that it has lost more than 40 of its operatives via IDF operations in Gaza in recent months.

Palestinian Prime Minister Ismail Haniyeh of Hamas said two weeks ago that rocket fire is "problematic" at the present time. However, there is no indication that Hamas has demanded its cessation. (Haaretz) ♦

said they sought "religiosity," the fourth most popular category. Rivlin was perceived as problematic in terms of the fifth most popular characteristic "political moderation."

On other political scores, only a month after the cabinet was formed, only 35 percent said they were satisfied with the new Prime Minister, Ehud Olmert. Some 30 percent said they had yet to form an opinion on the man.

As expected, following his successful visits to the United States and Egypt, most people see Olmert as rating highly in the area of foreign policy, at the expense of security and the economy.

The poll accorded Deputy Prime Minister and Foreign Minister Tzipi Livni a 53 percent job approval rate. The third most senior minister, Defense Minister Amir Peretz, is still seen as the wrong man in the wrong job. Only 31 percent of respondents said they were satisfied with his work, as opposed to 41 percent who were not. Peretz can be comforted by the fact that his job approval rate among Labor voters was 64 percent.

As for the job of Likud chairman, the public showed little preference for either Likud chairman Benjamin Netanyahu or Silvan Shalom, who lost the race for the post. Third runner-up for Likud chairman among those polled was President Moshe Katzav, whose term is up in about a year and is reportedly considering the position.

When asked who they supported as Likud chairman, Netanyahu came in first, with 28 percent of support among all respondents; Shalom finished second, with 21 percent; and Katzav came in third, with 19 percent. However, Likud respondents gave Netanyahu 67 percent of their support, which shows that in spite of the blow he suffered in the last elections, this group remains loyal to him. (Haaretz) ♦

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From The Chuppah To Queens

BY ADAM OKUN

There are many sensitive and difficult decisions young couples are faced with following the announcement of their engagements. Where to marry? Who should be *mesader kiddushin*? How many *sheitels* and *tallis* should be purchased? But perhaps none is as significant as the question of where to live.

The decision of residency is of the greatest magnitude—not just to the children, but to the parents as well. The girl's side insists the tradition in their family is for the couple to live by the *kallah*'s family. The boy's side, getting nervous that the girl's parents are corralling too much control in the marriage, protest, arguing

the children should make their own choice. Of course, the children them-

My mother often jokes that the best way to resuscitate a dying community is to build a *kollel* in the area, as it instantaneously acts as a magnet for young couples.

selves generally aren't sure where they want to live or of anything else.

Recently, though, some impending

conflicts have been diverted, with all parties involved agreeing that Queens is the most suitable area for the newlyweds to begin their lives. Forest Hills, Kew Gardens Hills, and Kew Gardens have become a hotbed for this lively demographic, with droves of young couples going from the *chuppah* to Queens. Two-bedroom co-ops and rentals in the area have skyrocketed, with 800-square-foot apartments fetching \$1,500 a month.

"Young marrieds" *minyanim* have

Young Israel of Forest Hills and Young Israel of Kew Gardens Hills have established new *minyanim* specifically for these new residents. Other synagogues in the area, such as Ishei Yisrael and R' Arieli's, have also been saturated by couples under the age of 30.

And why not? There is a lot to offer in this often-overlooked borough. Firstly, these communities are in a central location. With many young adults finishing college and beginning the commute to jobs in Manhattan, living in Queens affords the possibility of a half-hour trip to work, while maintaining a reasonable 20-minute drive to Long Island. Even the dreadful trek to Monsey or Jersey appears less daunting when the journey commences in Queens.

Additionally, the structure of the community allows itself to be inhabited by a young crowd, as there is a plethora of housing available. Many developments have transformed into co-ops and condos, enabling those who are just married and incapable of purchasing a house in this overheated real-estate climate to acquire a living space, taking the first step towards home ownership. The situation has become contagious, with one building structure after another turning co-op and more couples moving in to snatch up the properties.

But perhaps the biggest reason for the evolution of Queens is the active yeshiva and college life in the area. Many students feel connected to the community from their days of schooling and learning, with others continuing their studies well into marriage.

Queens College has become a favorite choice of college-age Orthodox kids, with Rabbi Marc Penner of Young Israel of Holliswood establishing the increasingly popular Ateret Seminary program.

Ohr Hachaim, Shaar Hatorah, Chofetz Chaim, and other yeshivas in the neighborhood have built nests of *kollel* communities centered around the respective *mesivtas*. My mother often jokes that the best way to resuscitate a dying community is to build a *kollel* in the area, as it instantaneously acts as a magnet for young couples.

The question that remains is whether this growth will prove itself to be sustainable as this age group moves into middle age or whether it will simply remain an early-marriage destination resulting from a convenient string of circumstances that have made Queens enticing for this limited age group.

All early signs indicate that in fact it will have a significant carryover effect, as many people have gotten comfortable in the community and all that it offers. Maybe those 18-foot houses aren't tempting enough to keep everyone, but the reality is that with the large number of people starting off their lives in Kew Gardens Hills, Forest Hills, and the surrounding areas, Queens is assured of retaining a vibrant Jewish community for many years to come. ♦

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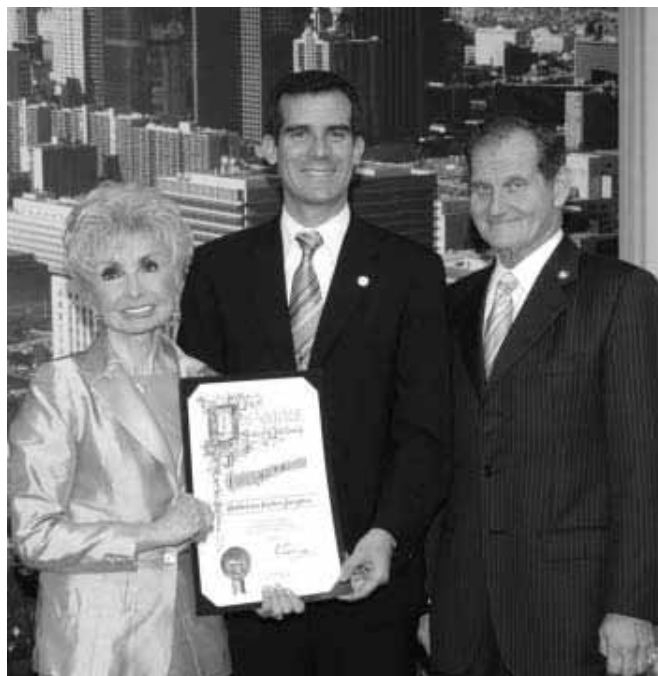
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U.S. Student Kidnapped, Freed

BY HILLEL FENDEL

Benjamin Bright-Fishbein, a Brown University student studying at Hebrew University in Jerusalem, was freed by his Palestinian terrorist kidnappers just hours after he was abducted in Shechem.

The drama began around midnight Saturday night when word was received that a foreign citizen had been kidnapped by armed Arabs in the PA-controlled Samaria city of Shechem (Nablus). Israeli sources, while saying that the information had not yet been verified, made it clear that they were taking it very seriously.

"If we discover that this is a classic kidnapping," said one Israeli security official, "we will not be able to pass over it."

Within three hours, however, the story was over, and the student was released—first to Arab officials in the PA, then to IDF officials at the Hawara checkpoint south of Shechem. He was questioned there, and then freed to Jerusalem.

The kidnappers first released a video of Fishbein, wearing a knit *yarmulke*—generally identified with the religious-Zionist public—saying, in Arabic, that if Israel does not release Arab prisoners, he would be killed.

After he was freed, around 3:00 in the morning, another video was taken, this time of him answering questions as to what had happened. He is seen telling an Arab reporter how he was sitting in a coffee house in Shechem with

some Arabic-speaking friends, and that an Arab man, "with a pistol, a grenade, and a machine gun," then arrived and soon proceeded to "dismiss" the friends.

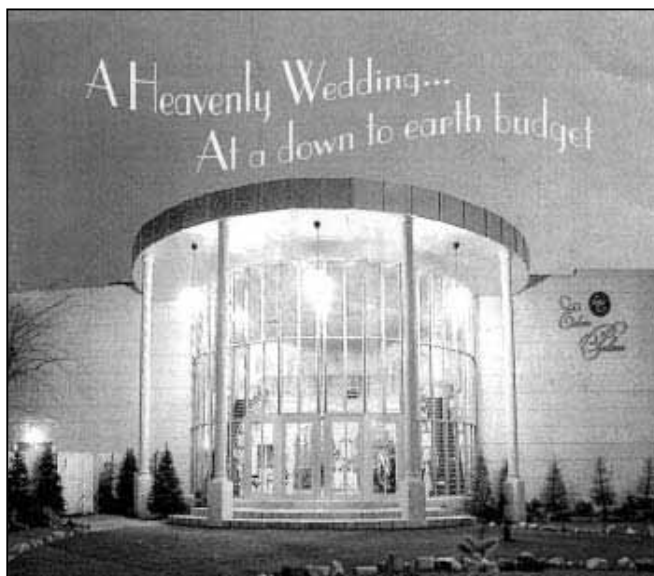



Asked if he was kidnapped, Fishbein said, "Oh yes, I was definitely kidnapped." After offering to skip over some details of the "long story," he was asked how he was released. Fishbein responded that the kidnappers realized that they were "in over their heads," had "no idea what they were doing and were going crazy talking on the phone," and had not planned the action well in advance.

It was reported late this morning that the *yarmulke* on his head in the original video was placed there by the terrorists.

The kidnapping is the latest indication that the Hamas-led Palestinian Authority appears to be on its way towards following the lead of other extremist, anti-Western Islamic states such as Afghanistan, as well as the Iraq that rebel groups want to form. Just last week, an American air strike killed Abu Musab al-Zarqawi, the Iraqi Al-Qaeda terrorist leader who was responsible for many abductions of Western citizens in Iraq, as well as the beheading of some of them.

Critics of U.S. President Bush's two-state solution, which the current and previous Israeli governments have also adopted, have long warned that it would lead to an Iran-backed Hamas terrorist state threatening Israel, Jordan and the stability of the entire Middle East. (Ariutz Sheva) ♦


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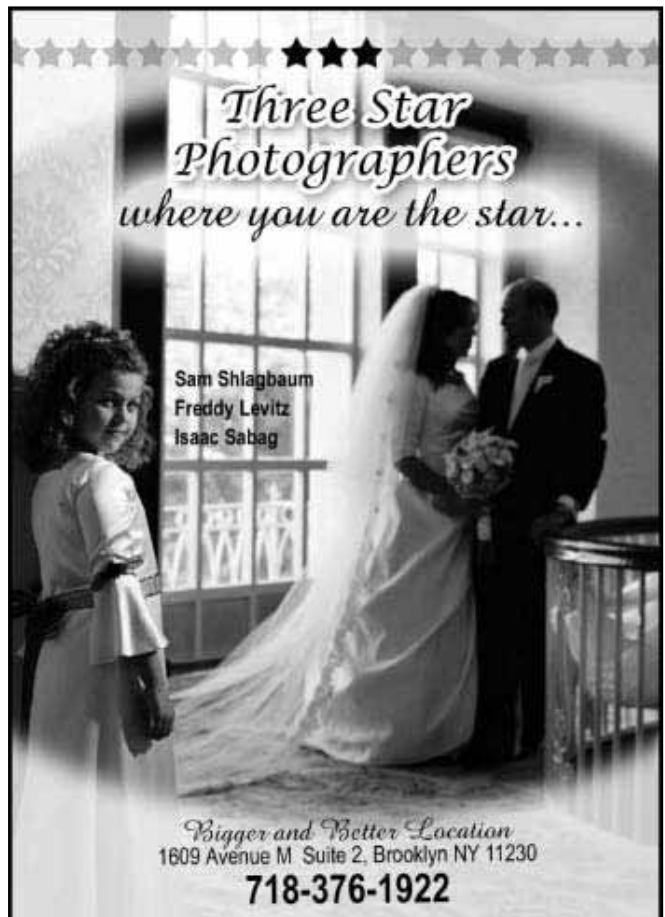
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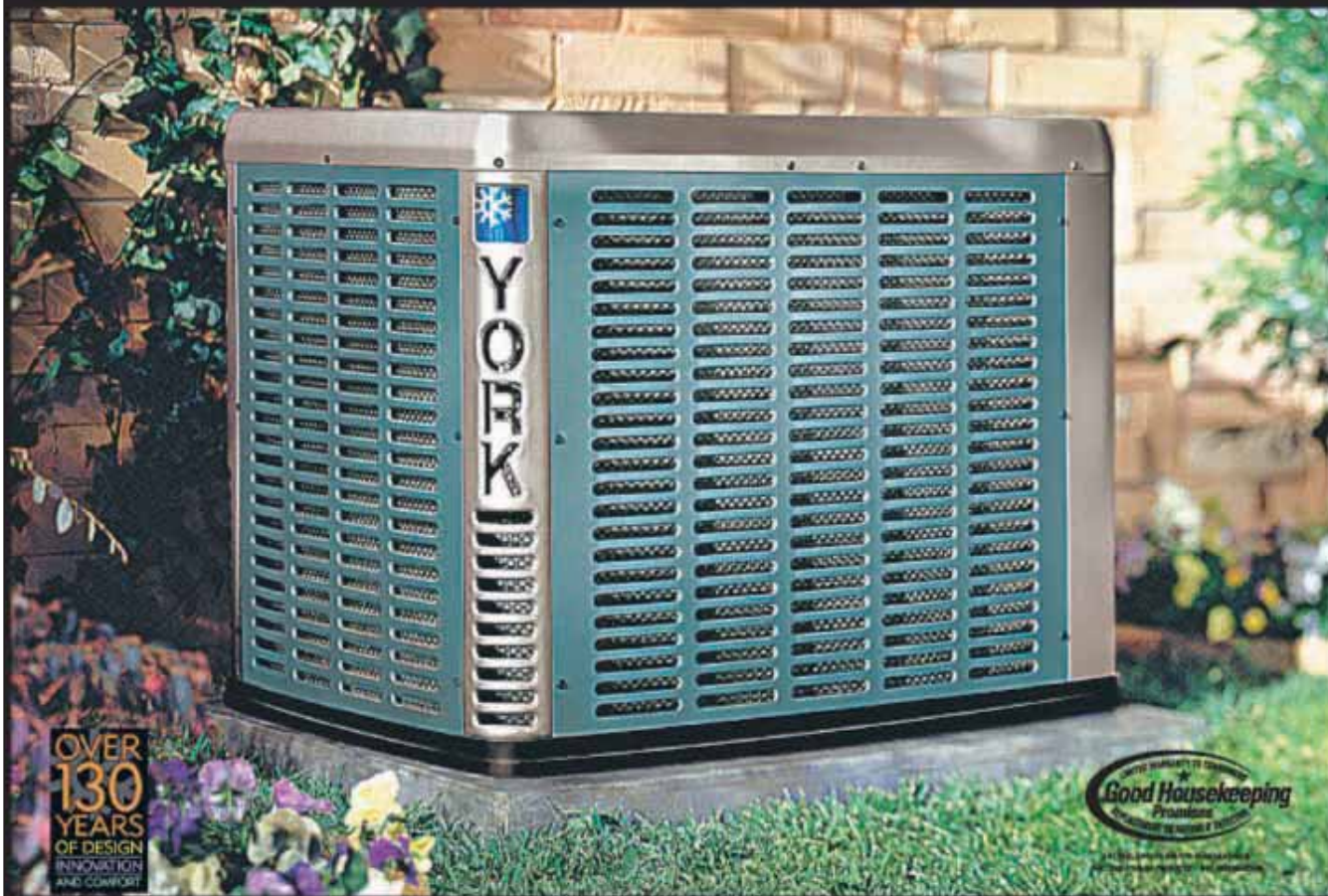
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Photos By Jeff Neckonoff



Bat Mitzvah of Batsheva Feldman on June 11 at Young Israel of West Hempstead. Batsheva attends HANC in West Hempstead. Mazel Tov to her parents Richard and Sheri. Entertainment was provided by Azamra DJ.



Bat Mitzvah of Julie Katz on June 11 at the White Shul. Julie attends Yeshiva Har Torah. Mazel Tov to her parents Michael and Jill and sisters Sarah and Rebecca. Entertainment was provided by Azamra DJ.





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Shomria

The Transplanting Of Home

BY TOBY KLEIN
GREENWALD

We're on our way to Shomria to meet up with our daughter Naama, her family, and her in-laws. Naama was uprooted from her home in Atzmona last August, along with her husband and three children. At the same time, her in-laws were uprooted from their home of 27 years in Ganei Tal, also in Gush Katif.

Naama and Avner would like us all to see the community—and the caravan—where they will be making their new home.

The deeply religious community of Atzmona spent the first five weeks of grieving, following the expulsion, in the Spartan dormitory rooms of Yeshivat Shaalvim. Then about 30 families relocated to Yated, on the border of Egypt, with hot sand and desert air as far as the eye can see. With them went the well-known pre-army Atzmona preparatory program, headed by a rabbi who is also a combat pilot, where five yeshiva students were murdered by terrorists in 2002.

A few families scattered temporarily, and another 57 families set up the famous tent camp in an abandoned hangar on the outskirts of Netivot, in the Negev, which they called "Ir HaEmunah"—"City of Faith." They

thought it would be for several weeks. It lasted eight months. Eventually most of the tents were "upgraded" to rickety old caravans. The Atzmona Talmud Torah—the educational "pearl" of Gush Katif—reopened, and uprooted Katif parents bused their children there from their various "Diaspora" caravan camps.

They lived there, in substandard conditions, until about ten days before Pesach. But they say they had it easier than their friends who were in "gilded

army job in Tel Aviv, rather than live in Ir HaEmunah), I am happy my daughter and her family will find some peace by reuniting with their community.

The Israeli government suggested that the Ir HaEmunah people relocate to Shomria, a *kibbutz* that was established in 1985 by the non-religious, Communist Hashomer Hatzair movement. Nearby are two other *kibbutzim* from the same movement—Dvir and Lahav, which is the home of Meretz MK Haim Oron, who was helpful

I see the Hebron mountains. Closer still and I see a barbed-wire chain fence. I'm sitting in the front passenger seat with an open atlas, unable to believe my eyes. Ultimately, these people who were removed forcibly from their home in Gush Katif, with the government telling them they would now be safer, have been resettled by that government about half a kilometer away from the green line and less than a kilometer from the closest hostile Arab village.

They have gone willingly, because they are still idealists, and still believe in settling outlying areas, and perhaps also because of the beauty and isolation. It is no wonder that its original members chose this area to make the land bloom.

But it hadn't been easy. Shomria was trying to hold its own, but it had dwindled to 13 families. Only six people worked on the *kibbutz* itself, either in agriculture or in the cow shed, according to Yigal Aflalo, head of the *kibbutz* secretariat. Others worked on the outside and gave a portion of their earnings to the *kibbutz*. Aflalo says that there were basic necessities that were not being properly provided by the government, and that in general the state was not helpful to small communities.

Negotiations between the government and the Shomria residents dragged on for months. Eventually the members of Shomria voted to leave, with each family receiving compensation of \$370,000, an amount that, according to Zevulun Kalfa of

Eventually the members of Shomria voted to leave, with each family receiving compensation of \$370,000, an amount that, according to Zevulun Kalfa of Atzmona, was "twice as much" as Atzmona people received for similar size families and homes.

cages" in hotels, who were given the uncerecermonious boot out only a few days before the holiday.

As we drive, I have sorely mixed feelings. On the one hand, the first part of this road is familiar to me, but I know that this time the journey doesn't lead to the sand and sea of Katif at the end. On the other hand, after a basement rental in Nof Ayalon (Naama and her husband decided to stay close to his

before and after the disengagement to the Gush Katif people, his opposing political views notwithstanding.

About an hour and a half from Jerusalem, on the way to Beer Sheva, there is a turn to the left and one drives until he feels he's reached the end of the world, and a little beyond that is Shomria, surrounded by rolling flatlands, hills, and forests in the distance.

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Atzmona, was "twice as much" as Atzmona people received for similar size families and homes. In addition, there are Atzmona evictees who, like others from Gush Katif, have still not received partial or full compensation. The Shomria people received half while they were still there and the other half shortly after they left. They did not have to go through the draconian nit-picking of providing 20-year-old electric bills to prove their residency, as did the Katifers.

Aflalo has since moved into a caravilla on Kibbutz Dvir, where he plans to build along with eight other Shomria families. Two families have moved to Lahav and another two went privately to *moshavim* elsewhere.

The Rebbetzin of Atzmona told me last autumn that, "We would be willing to live in Shomria and have the original residents stay there. They don't want to live together with us." Aflalo claims that a representative from the Disengagement Authority told him, "I spoke with the *rav* of Atzmona and he said that the Atzmona people don't want to live together with you."

But in a follow-up call to the *rav* of Atzmona, in light of Aflalo's comments, he said that no one at any time ever asked him if the people of Atzmona would be willing to live together with the people of Shomria.

Aflalo says that some Shomria people had expressed a fear that, "The Atzmona people would make us wear *kippot*, ask that we not drive or smoke on Shabbat..." When asked if he was ever told that by anyone from Atzmona, he said, "No, but..."

The original plan, says Aflalo, was that the people of Atzmona would live there for only two years until a permanent community could be built for them elsewhere. "The fact is," says Aflalo, "we've been living here, overlapping, for the last few months. Had we known then what it was like to live with the Atzmona people, we might have been willing to stay and live together. Having said that," he adds, "after the trauma they have gone through, I believe now that what they need is to be alone, to do deep work on healing their wounds." In a parallel vein, Rav Netanel of Atzmona calls Aflalo, "A precious Jew, a *tzadik*."

"My army reserve unit took part in the disengagement, though I wasn't there, personally. They told the people from Atzmona, 'We're the same ones who did that; now we will help you rebuild,'" says Aflalo. "I wasn't happy about the decision to leave, but the majority decided. It was a terrible time. Not everyone felt as secure as others; couples began to argue. We felt we were falling apart as a community."

"As empathetic as I felt for the evictees before their eviction, I didn't know how it felt till we went through it ourselves," says Aflalo. "And in some ways I feel it was worse, because we made the decision ourselves."

But one evictee said, when Aflalo's comment was repeated to her, "It's worse to be evicted by force by your government who has sent you there. And at least they can go back and visit their former home."

"They had a cow shed that delivered five million liters of milk a year, twice

as much as us. Those cows are waiting in Beer Tuvia," says Aflalo. "But Basi said, 'I have to build them a cow shed, the same size that they lost,' but the only available area is an ecological area where it's prohibited to build a cow shed; the only place left was our cow shed. Now, I try to look forward."

spinmasters dubbed "caravillas," as if giving them a classier name could make them more attractive to their inhabitants. Naama's mother-in-law, Rutie Cohen, whose sister and brother-in-law, Rachel and Dov Kol, were the last to be murdered on Tzitzur Kissufim before the disengagement,

bedroom," she said.

We stop by to visit the caravan of Odeya Pachnik, who, like Rutie, like others, has tried to make it home. Over the door is a sign that reads, "It is good to give thanks to G-d, and to sing to Your Name on high." Books and toys fill the cardboard house.

Odeya's daughter is dressed in a bunny costume. Why a bunny costume? "Because when it was Purim, we were still in Ir HaEmunah without our costumes, so she wants to wear it now."

There is a hush over the community, a combination of the exquisite isolation in the wilderness, and the nature of the people. Women are dressed modestly, men are in white shirts, and children play on the narrow pathways. Fledgling plants and transplanted trees are being nurtured in the new little yards. My own grandchildren are happy to see the friends that they'll be rejoining in a few months, and they fearlessly climb among the piles of dirt

Continued on Page 80

"As empathetic as I felt for the evictees before their eviction, I didn't know how it felt till we went through it ourselves, and in some ways I feel it was worse, because we made the decision ourselves."

We drive through the area of the original *kibbutz* homes, rich with foliage. A peacock crosses our pathway, remnant of a dream of one of the original *kibbutz* members. We pull into a makeshift parking area by a neighborhood of what Ariel Sharon's

tells me with a bitter laugh that when someone from the Disengagement Authority came to open another door in their "caravilla" in Yad Binyamin, he cut open the wall with her kitchen knife. "And after the rain I wake up to a puddle of water on the floor of my

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People try to be upbeat, rather than dwelling on what has been taken from them. A family invites us to spread out our picnic lunch on their “patio” table. Every second word from the man of the family—a rabbi and teacher—is, “*Baruch Hashem, Baruch Hashem.*” One of the guests with us cannot contain herself and before we leave, she asks him, on the side, if he doesn’t feel any sense of sorrow, of anger. He becomes more animated. “Of course I do.” He recalls the Passover holiday. “Do you think it was easy for me to check for *chametz* the night before Pesach in this place? My children couldn’t even bring themselves to join me. We did it alone, and I’d remember

Outside his home, three teenage girls whiz by on bicycles, orange streamers between the spokes of the wheels. A tractor is leveling the ground where another street will be. Someone has saved the sign "Kerem Atzmona," from the neighborhood that was an offshoot of the original community, and it is propped against their home. No TV antennas adorn

“We know you’re a religious community. We have a pool, and we’ll happily provide you with separate days for men’s and women’s swimming, but tell me, do we have to change the water in between?”

We drive back the way we came, and on the way pass a loping camel caravan led by local Bedouins, entrancing in the sunset. We continue on a round-about road to Amatzia. It is only 15 kilometers away, but there has never

In Amatzia I meet with Naama Zarbiv, head of the secretariat of Moshav Katif, whose members are being resettled there. She shows me the curtains she has hung in their bedrooms, anxious to live "normally". She's salvaged a piece of her old

Their welcome was comforting, since the Moshav Katif people were

Naama relates how two young children got stranded on a steep hill outside the fence when they ran after a *kippah* that flew off in the wind. The hill began to crumble and they had no way back. They screamed and cried for an hour, until a father heard and rescued them, and ended up in the hospital with a wounded arm in the process.

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"The Disengagement Authority put up the pre-school caravans right next to the gas station, which of course the Ministry of Education did not allow, so we took over two empty caravillas, and now the ministry is telling us they're 'unsafe' because the teacher can't see the children from every corner. For three weeks we had no tables or chairs in the pre-school. We had transferred our playground equipment to the settlement of Psagot before the expulsion, but we'll have to pay 50,000 shekels of our own money to transport it all back. Right now the children have no slides [or] swings—nothing."

Perhaps the saddest missing piece at Amatzia for the children is the one thing that there was always an abundance of in Gush Katif. There is no sandbox.

Like a "cut-out," one can visit, in the same day, the pastoral beauty of Shomria, and the pitfalls of Amatzia, and be reminded that the big picture of the Disengagement is so much more than any one frame, and will continue to haunt us for many years to come. ♦

Toby Klein Greenwald writes for the Center for Near East Policy Research on the aftermath of the Disengagement
(www.israelbehindtheneews.com/katif.htm).

If any man of you, or of your future generations, shall be unclean... or be on a journey afar off, he shall keep Pesach to G-d on the fourteenth day of the second month...

(Bamidbar 9:10-11)

The meaning of the "Second Pesach" is that it is never too late; there is always a second chance.

(Rabbi Yosef Yitzchak of Lubavitch)

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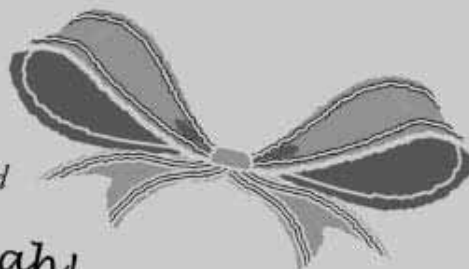
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CLASSIFIED ADS

Continued from Page 85

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Deadline for Classified Advertising in the Next Issue is Monday, June 19 at 5:00 P.M. Call 516-569-0502

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MINCHA

12:30 pm SUNDAY & FRIDAY ONLY

Mincha Gedolah L'Shiras HaGR'A at Mesivta Chaim Shlomo (in Darchei Torah)

12:45pm SUNDAY ONLY

@ Agudah of Long Island—Rabbi Reisman MINCHA GEDOLAH (1/2 hour after Chaitos Hayom)

@ Yeshiva B'nai Torah, 737 Elvira Ave.

@ Kallai-Yeshiva Darchei Torah (Upstairs)

1:15 pm @ Hebrew Academy of Long Beach

1:25 pm @ Learning Center, 84 Spruce St., Cedarhurst

1:30pm @ Mesivta Chaim Shlomo

@ Mesivta of Long Beach,

1 Fairway Road, 516-889-9650

@ Yeshiva Darchei Torah

@ Yeshiva Shkol Yeshuv

1:45pm @ Mesivta Chaim Shlomo

@ Yeshiva Gedola of the 5 Towns

@ Yeshiva Mordechai HaTorah,

505 Beach 129th St., 718-474-3064

2:00 pm @ Five Towns Judoists

@ Mesivta of Long Beach

@ Yeshiva of South Shore

@ Yeshiva Zichron Aryeh

2:15 pm @ Yeshiva of Far Rockaway

2:45 pm @ Agudah of Long Island

@ Yeshiva Gedola of the 5 Towns

3:00 pm @ NCSV

530 Central Avenue, Cedarhurst

3:15 pm @ Mesivta Chaim Shlomo-Kallai

@ Yeshiva Mordechai HaTorah

3:30 pm @ Cedarhurst Center, 445 Central Avenue

2nd Floor

4:30 pm @ Yeshiva B'nai Torah

Approximately 15 minutes before Shkia at local Shuls.

MAARIV

5:35 pm @ Yeshiva Darchei Torah

6:30 pm @ Rabbi Brown, Yeshiva Zichron Aryeh

6:35 pm @ Yeshiva Shkol Yeshuv

7:10 pm @ Rabbi Katz (on Hicksville Road Between

Beach 6th and Reads Lane)

7:30 pm @ Cong. Anshe Chesed,

1170 William Street, Hewlett

8:00 pm @ Rabbi Norman

@ The White Shul

@ Young Israel of Far Rockaway

@ Young Israel of Woodmere

@ Beit Hamedrash Harav

8:15 pm @ Young Israel of Lawrence/Cedarhurst

8:30 pm @ Rabbi Blumenkrantz

@ Yeshiva of Far Rockaway

8:45 pm @ Agudah of Long Island

9:00 pm @ Aish Kodesh

@ Rabbi Brown

@ Yeshiva Shkol Yeshuv

@ Young Israel of Wavercrest & Baywater

9:15 pm @ Shaaray Tefila

9:30 pm @ Beth Shalom

9:45 pm @ Shomrim of Baywater

@ The Red Shul in Cedarhurst

@ Yeshiva Gedola of the 5 Towns

@ Yeshiva Shkol Yeshuv

10:00 pm @ Agudah of Long Island

@ Yeshiva Darchei Torah

@ Yeshiva DRS

@ Yeshiva of Far Rockaway

@ Yeshiva Zichron Aryeh (Priority I)

20 Columbia Avenue, Cedarhurst

10:15 pm @ Agudah of the 5 Towns

10:30 pm @ Agudah of Long Island

@ Yeshiva Gedola of the 5 Towns

11:00 pm @ Boston Bais Meirash

11:20 pm @ Boston Bais Meirash

THE CHESSED NETWORK NEWS

Far Rockaway & The Five Towns, NY

Hotline: (718) 471-1314 Fax: (718) 471-0440

Email: ChessedNetwkNews@aol.com

Call, fax or email your free ad. To sponsor an issue in memory/in honor of, or as an advertisement - call, fax or email your request to reserve an issue.

COMMUNITY NUMBERS

Bikur Cholim Hotline.....	(718) 327-5999, (516) 371-9662
Chavrusim.....	(718) 327-1800
Chavrus Kabbala (YIPF).....	(718) 471-2475
Community Calendar.....	(718) 327-7755
Hatzotz.....	(718) 327-1000, 367-1750
Judaica Library.....	(718) 471-7067
Mikvah P.R.I.Lawrence.....	(718) 327-8727
Woodmere.....	(516) 569-5534
Shalom Tax Force.....	(516) 563-7323
Shabbat Tasting.....	(718) 327-5537, (718) 327-7105
Shabbat Meetings.....	(516) 371-2831, (516) 564-7584, (718) 471-7057
Tomaher Shabbos.....	(718) 327-7293
Torah Tape Library.....	(718) 327-5095, (517) 655-7636
TOVA.....	(516) 295-5550

THE CHESSED NETWORK

NEWS is a publication devoted entirely to Gemilas Chesed (acts of kindness). No ads are accepted in which items are bought or sold! It is distributed in Far Rockaway & the Five Towns through the local Orthodox synagogues.

GENTLY USED DISTRIBUTION CENTERS

Children's clothing.....	(516) 569-1253
Baby Equipment.....	(718) 327-0713
Furniture.....	(516) 917-562-3518
Cars.....	(516) 374-0741
Books.....	(718) 471-8504
Linens.....	(516) 569-5591
Men's Clothing.....	(718) 471-1218

Community Gmachs (borrow/rent)

COMMUNITY GMACH INFO.....	(516) 295-5894
Baby Gifts.....	(718) 327-5512
Bikur Cholim Equipment.....	(718) 327-4690
Special Gowns.....	(718) 868-3997, (718) 327-0389
Bira Outfits, Pillowcases.....	(516) 371-4885, (718) 327-8322
Candlesticks.....	(516) 569-1895, (516) 295-5772
Centerpieces.....	(718) 471-3157, (718) 868-1590
Chairs.....	(516) 374-1528, (516) 781-2600
Chimshin/Siddurim.....	(718) 471-1436, (718) 327-2946
Clothes.....	(718) 471-5536, (718) 327-4110
Crochets.....	(718) 471-3157, (516) 371-0180, (517) 813-3684
Feetings Tables.....	(516) 239-1254
Gemara - Adults.....	(718) 868-2167, (718) 327-2946
Children (age 2-5).....	(516) 239-8370
Hachnosas Kallah Free Loan.....	(718) 327-1343
Keren M'Neoni V'Chaya Yehudis.....	(718) 471-3895
Layette.....	(718) 327-7174
Liams for Rebbe's.....	(718) 658-2300 x 232
Regent Review Books.....	(516) 371-4889
Ribbles.....	(516) 561-3295
"Shulch".....	(718) 471-8323
Tablecloths.....	(718) 327-2272, (516) 569-5178
Tails.....	(718) 327-8529
Torah.....	(718) 868-4787, (516) 569-3338
United Jewish Community (new).....	(516) 239-2340
Video Projector & Screen.....	(516) 574-1528

Drop off clothing donations in bins at Sephardic Temple in Cedarhurst, Call Kasher (516) 371-0596 for pickup of clothing (except for coats, call (516) 374-0741).

The purpose of the newsletter is to promote Ahavas Chinam (unconditional brotherly love) on the south shore of Long Island and throughout the entire world. If you're reading this, you've already started to network!

WOULD YOU LIKE TO ADD, EXPAND, OR BUILD A NEW HOME?



New to market:

Far Rockaway/Reads Lane. 2 lots, 14,900 sq. feet

Classic slate roof Colonial on large corner beautifully landscaped lot which can be subdivided. Great potential to add on, expand present home, or build new home. LR with bay windows, fireplace, formal dining room, eat-in-kitchen, office, flagstone den/library/built-in-bookcases, half bath. 3 Bedrooms, 2 Full Bathrooms. Finished basement, family room, large storage closet + cedar closet, utility room and half bath. Lots of storage & attached oversized 2 car garage. Central AC, sprinkler system, alarm system. Near schools and shuls. Sold by owner. Offered at \$1,500,000.

For more information or appointment to view, call 516.410.8180.



Mazel Tov to:

1 - The Katz Family
of Great Neck on
Julie's Bat Mitzvah at the White Shul
6/11/06 *** YHT Rocks ***

2 - The Feldman Family of West Hempstead
on Batsheva's Bat Mitzvah at the YI of WH
6/11/06 *** HANC Rocks ***

We Are:

- A Talented, Experienced, Classy, Respectful, Volume-Conscious Music Alternative for Your Upcoming Event.
- Deeply Concerned With Providing You With the Party You Want, Infused With Joy, Yet Without You Having to Compromise Your Values & Good Taste.
- Not Like Any "DJ" You'd Find in the Non-Orthodox World. If you like, call us the Un-DJ. The Only Thing We Might Have In Common Is the Audio Equipment We Use.



We Promise An Amazing Time for Both Kids & Adults....

"This Is How Every Simcha Should Be"



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Leibadik & Tzniusdik
"Keeping It Real, Cool & Frum"

Shomer Shabbos



Call Jeff Neckonoff at 516-771-9377 or email AzamraDJ@aol.com

MASK

MOTHERS AND FATHERS ALIGNED SAVING KIDS

Support for Parents of Children-In-Conflict

SERVICES PROVIDED:

CONFIDENTIAL HOTLINE

Parent Support Groups

Yeshiva Liaison

E-Mail Support Group

Sibling Support Groups

STARR- Female Sibling Program

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Referrals

Educational Forums

Prevention and Awareness

Parent Mentoring Group

Lending Library

Hotline

10 a.m. - 10 p.m.

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718-758-0400