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5 TISHREI 5776

SEPTEMBER 18, 2015 פרשת וילד

Stone-Throwers Kill Again



The family of Alexander Levlovitz, 64, at his funeral on Wednesday in Jerusalem. He was killed on his way back from a family Rosh Hashanah dinner when Arabs threw stones at his car in the Talpiot neighborhood. See Page 19

FROM THE **EDITOR**

BY LARRY GORDON

Victorious Defeat

We all pushed hard in our own ways for the P5+1 deal with Iran to go down to defeat. It doesn't appear that those efforts were successful, as the presidential executive order has not garnered enough opposition in Congress and, as a

Continued on Page 10

The Agunah Wars: An Analysis

Halachic Musings

BY RABBI YAIR HOFFMAN

Last week, the Five Towns Jewish Times ran an article about the unfortunate dilemma of agunos. A number of points were made in the article. One point was that

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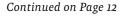
Rabbi Asher Lopatin

HEARD IN THE BAGEL STORE

BY LARRY GORDON

New Talent

Time marches on. Things change and people change, as do circumstances. That reality has given way to a changing of the rabbinical guard, in a sense, over the last few weeks, as in one small area of the Five Towns three new rabbis have





Rabbi Ya'akov Trump

PIECE FOR PEACE: LIMITING THE STRESS OF DIVORCE

BY ESTHER SCHONFELD AND RACHEL MARKS

"Imagine all the people living life in peace."—John Lennon

There is an old joke that we often tell that makes light of an attorney's propensity to argue. When a lawyer has the law on

Continued on Page 18

TEFILLAH AND KEHILLAH ARE INSEPARABLE

The following address was delivered on Shabbos in a local shul by one of its members who is in need of a yeshuah. May it serve to inspire many and may all the good that it accomplishes be a z'chus for a refuah sheleimah for Moshe ben Chana, b'soch sh'ar cholei

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NOT A GAME OF CHICKEN

In the aftermath of a N.Y. court ruling allowing the ritual of "shlugging kapparos" to go forward, four young men in Boro Park prepared on Wednesday to exercise their freedom of religion.





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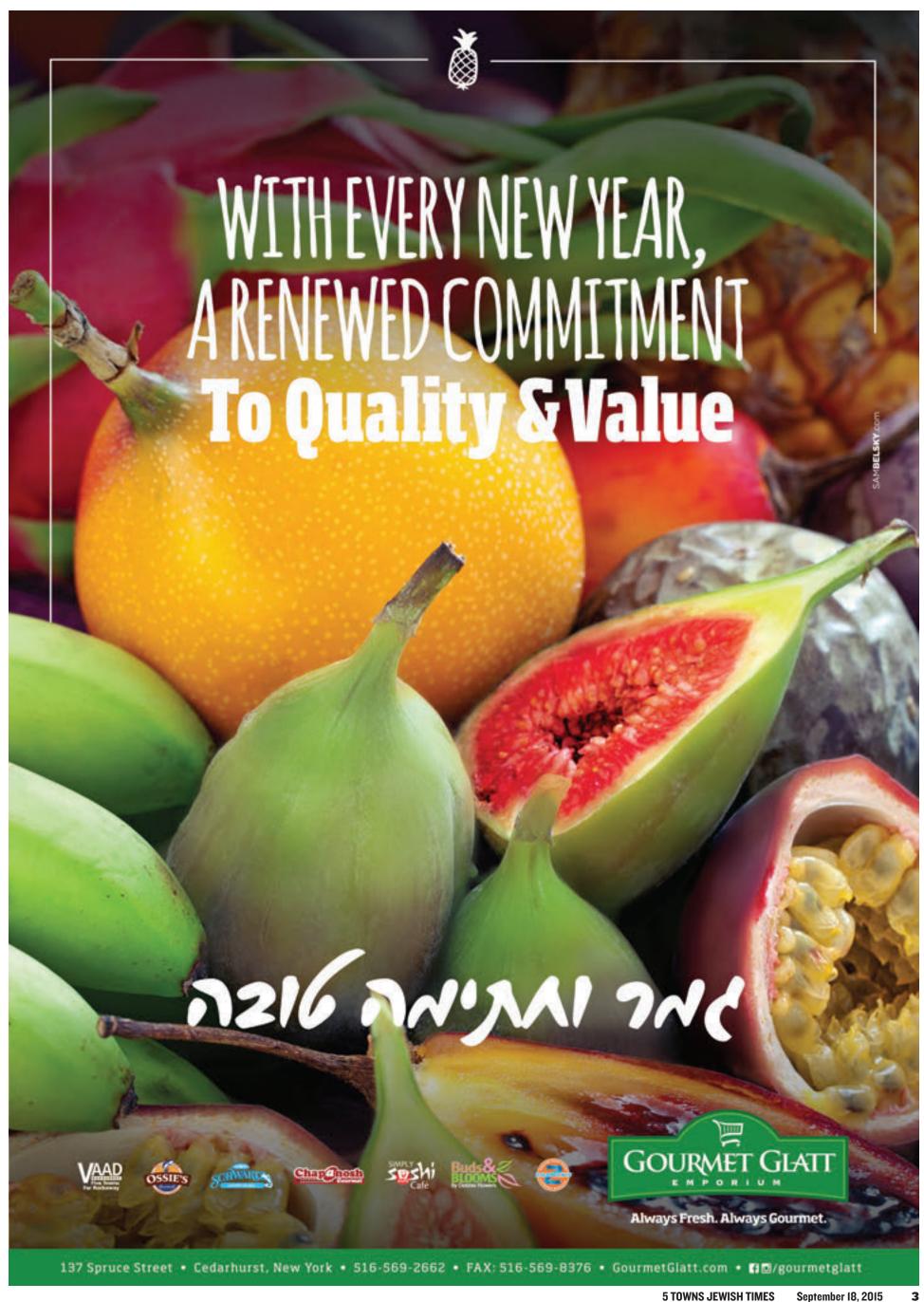


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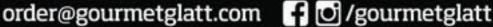
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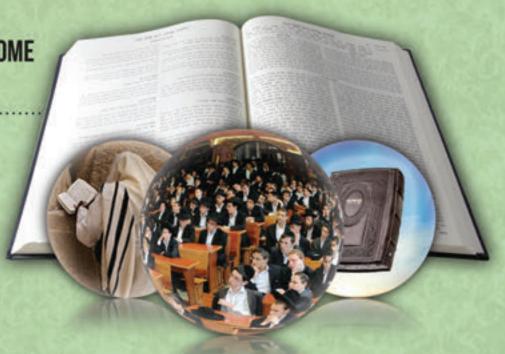
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TEFILLAH & KEHILLAH

Continued from Front Cover

Yisrael. Please have him in mind during your tefillos.

The yemei Elul are here and the Yom HaDin is almost upon us. In our own lives, we each have so many things to be grateful for, yet at the same time, still have so many wants and needs. This year, this period has taken on an even greater meaning for some of us, and it has become obvious that we need HaKadosh Baruch Hu's constant help. However, we really must all realize and internalize that, quite literally, in every instance, all of our lives depend totally on Him and we are all in His hands, every minute of every

The mefarshim say that the biggest act of tochachah and mussar given in the Torah was when Yosef HaTzaddik said to his brothers the two words: "Ani Yosef!" He didn't rebuke them by asking how they could have done what they did to him all those years ago or go on an accusatory rant. He merely said "Ani Yosef!" Just looking at Yosef, his mere presence, and with those two words, the brothers understood that what they had believed for the past 22 years was wrong. Yosef had not been destined to be a slave but rather was destined for malchus, and their actions had been misguided. Those two words, Ani Yosef, were all that was needed to be said for the message to be received.

Morai v'rabbosai, my dear fellow mispallelim, ani Moshe ben Chana. This is my new identity, and I want to speak to you about, and remind us all, of the opportunity we are given through the gift of tefillah and what it means to me. You don't need to look very closely to see that I am on my own journey of tefillah and bakashah as I seek a yeshuah and refuah from HaKadosh Baruch Hu. But the beauty of this kehillah and every kehillah, is that we all must know and internalize that we are not on our own. I thank you from the depths of my heart for all of your tefillos. We have been so overwhelmingly touched by the outpouring of support and friendship from family, friends, and people who we don't even know, who are expending so much effort to create z'chuyos on my behalf. We truly feel "Yisrael chad hu." We are a family here and family cares about each other, davens for each other, shares simcha with each other, and, Rachmanah litzlan, hard times with each other. With that comforting knowledge, however, also comes an unbelievable achrayus. As members of this kehillah, we must do all that we can for each other, and we will be judged based upon the seriousness with which we take that responsibility. I, as well as many others, am counting on your tefillos, just as I am davening for each and every one of you and your families. For better or worse, we will either swim together or, chas v'shalom, sink together. This beis ha'knesses is our communal raft on the ocean that is our lives.

Right after I was diagnosed, I happened to stumble upon the famous

story about a man who fell very ill and went to Rav Avigdor Miller, zt'l, for a berachah. Rav Miller asked the man if he gave the proper kavod to tefillah in shul, to which the man answered yes. Then Rav Miller continued, and asked him if others in his shul were all giving the proper kavod to tefillah as well, to which he answered unfortunately, not all of them yet. The rav told him to leave his shul and begin davening elsewhere in a shul of mispallelim who understand the importance of tefillah and act in kind. The man did so, and he miraculously recovered. I am not in a position to give mussar and I certainly am not one who judges anybody. But I feel an achrayus to my fellow kehillah members and now to myself, as well. We are a tzibbur, a team, a family, and HaKadosh Baruch Hu views us that way. We are not a bunch of random people who happen to daven in the same place for our own individual problems. We are viewed as one kehillah, and if any one of us does not treat tefillah with the kavod that is required, that person, according to Rav Avigdor Miller, is devaluating and possibly negating his neighbors' tefillos. I know that this is an awesome responsibility none of us would like to play with.

Our very thoughtful president and gabbai encouraged me to speak today to create extra z'chuyos for myself. Their rationale was that being officially involved in more tzorchei tzibbur will provide me with additional shemirah. What kindness they have

shown me. They understand that members of one *kehillah* are indeed family to each other, and they acted out of pure, genuine care and concern.

When we embarked upon the construction of our beis midrash, we had one objective in mind—to build a shul in our midst that would be at least as beautiful as the homes that surround it, that would be a true haven for kiddush Hashem and kedushah, and that would be a place from which pure, genuine tefillah and Torah emanate. Baruch Hashem, with the help and generosity of all of you, we were able to build this binyan, which I do believe is undoubtedly magnificent. But have we indeed succeeded in our true endeavor? Our illustrious rav puts his heart and soul into always conveying to us what our main purpose here is, because he understands its importance, and wants all the tefillos generated from here to be accepted and pleasing in the eyes of the Borei Olam. But do we all do justice to this cause? Have we fulfilled the shul's true mission to be a mikdash me'at that was built to be mekadesh Shem Shamayim u'l'hagdil Torah u'lhaadirah?

Tefillah, at its core, is about our fundamental relationship with our Father in heaven. We are given three formal opportunities a day to connect with Him. How seriously do we value those opportunities? Do we need to wait until, chas v'shalom, we really need Him to take tefillah seriously? We

Continued on Page 9



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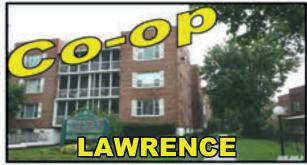
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Look for the next issue of the 5TJT on newsstands Friday, September 25

WHAT'S YOUR OPINION?

E-MAIL US AT editor@5TJT.com

TEFILLAH & KEHILLAH

Continued from Page 7

need to develop the keen awareness that even in the good times He has to be standing with us for us to thrive, and through *tefillah* we are afforded this precious chance to recognize all that He does for each and every one of us daily. When one is in my position, trust me, you talk to Hashem all day. Every day. Begging. Pleading. Crying. Longing to be able to talk to Him again from a place of joy and peace.

What separates man from all other living beings is that he is a medaber; we have the power to speak and express our thoughts and emotions. However, we have to be careful to use our mouths appropriately. When we stand in this space during tefillah, this makom kadosh that was built with a lot of mesirus nefesh by many, do we really feel as if we are conversing with our Father? If our father asked to speak or meet with us every day for our own benefit, would we ever show up late? Would we ever let our attention wander or not look him in the eye? Would we talk to others instead of to him? What kind of kibbud av would that be and what kind of message would we be sending to our father? Unfortunately, my father is no longer alive, but what wouldn't I give to have the opportunity to speak with him again as I did every day during his lifetime? Al achas kamma v'kamma how I should feel towards Avinu she'baShamayim, the Melech Malchei HaMelachim.

As I look around, I see all of you, my brothers, my family. I see those who are having difficulty with parnassah, challenges with their children, in need of shidduchim, in need of refuos, and the list goes on. I see those here that have had miraculous recoveries from many hardships—I am sure, due in no small part, to the fact that many of us came together, with a unified voice, to speak to our Father during those times. Can we really afford to waste any tefillah opportunity when so many here are counting on us?

No one can do it alone. As we begin Selichos tonight and approach this Rosh Hashanah, let us please, as a kehillah, take it upon ourselves to use our time here in our beis midrash the way it was meant to be spent . . . with introspection, with thought, with respect, with seriousness, and with the deep concern that I know each and every one of us has for one another. If we can accomplish that, I am confident that we can break the doors of Sha'arei Shamayim wide open, so that our collective tefillos will iy'H be heard and answered by HaKadosh Baruch Hu the way we want them to be—l'tov!

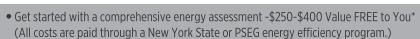
I will conclude with a berachah for the New Year. May we always be able to connect to Hashem through happiness and may we never have to feel pain or desperation in order to propel us into heartfelt, genuine tefillah. Please, don't waste our precious chances and please, let us not let each other down. Have a kesivah v'chasimah tovah and a gut gebentched yohr! ❖

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Long Island

FROM THE EDITOR

Continued from Front Cover

result, it will be implemented over the next several months as U.S. policy on

The New York Times reported last week that the effort to have the Iran deal rejected was a significant defeat for AIPAC—the American-Israel Public Affairs Committee. But was it really?

Israel's prime minister lobbied the Congress hard to turn the deal down, but those efforts seem to have come up short—or did they?

The Israeli leadership is perceptive. They most likely knew that this effort was not going to be successful. Why didn't the prime minister pull back or at least go with the flow and make the best of a difficult situation? And why didn't AIPAC do the same thing?

It now appears that although Israel knows that this full-court press in Congress would not turn things around for Israel on the Iran deal,

there were numerous benefits to be reaped by continuing the struggle against the deal, with Prime Minister Netanyahu planning on speaking out forcefully against the nuclear agreement when he speaks before the UN General Assembly later this month.

As things turn out, it seems that Israel might be in a much better position strategically and diplomatically with the deal going forward than if it had been defeated in Congress. At the same time, the benefits would not be as copious had there not been organized and vehement opposition to the deal. AIPAC knew this, Netanyahu knew this, and many in the Republican Party understand this to be the best way to proceed. In a sense, Mr. Obama may have gotten his way but he also may have been checkmated by Israel and her representatives here in the U.S.

On the surface, none of this makes sense. From the outside, it looks to many like Israel took a huge gamble in going up against Mr. Obama and lost. There should be repercussions and consequences for the position taken against the president. For now, it looks like Mr. Obama might be a little unnerved, but the diplomatic jockeying and the tradeoffs with senators for support for the deal will benefit the Jewish state beyond anyone's expectations.

That is, except for the New York Times, which relishes pronouncing a setback or defeat for Israel on its front page as often as possible. That is the nature of the critical but superficial types of reporting that the Times specializes in, especially when it comes to Israel.

Now in the aftermath of the battle for the deal, it looks like the U.S. will have to compensate and build Israel's defensive military arsenal to a much larger scale than if circumstances were different. In a sense, this is a win for all sides—at least temporarily. The president gets his lone foreign-policy achievement that will not be viewed as a novice's error

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September 18-September 23 ZIP Code: 11516

5 Tishrei

Friday, September 18

Daf yomi: Nazir 27

Zmanim*:

Earliest t	allis/tefillin:		5:45 am
Sunrise:			6:39 am
Latest Shema:			
	M. Av.	9:07 am	
	Gr'a	9:43 am	
P'lag ha'minchah:		5:42 pm	

Candle Lighting: 6:41 pm

6 Tishrei – Shabbos

Saturday, September 19

Parashas Vayeilech Shabbos Shuvah Shabbos ends**:

> 7:44 pm 8:15 pm

9 Tishrei – erev Yom Tov

Tuesday, September 22

erev Yom Kippur Candle Lighting: 6:34 pm

10 Tishrei – Yom Tov

Wednesday, September 23

Yom Kippur Yizkor

Yom tov/fast ends: 7:37 pm

8:08 pm

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72 min.

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WHAT'S YOUR OPINION? E-MAIL US AT editor@5TJT.com

FROM THE EDITOR

Continued from Page 10

until quite a few years from now, and though Israel opposed the achievement, the Jewish state has to receive a consolation gift in order to ameliorate the potential pain and suffering down the line.

The odd thing about all this contra-

drels like the Iranian leadership, it is an approach that while dangerous, is also somewhat refreshing.

This is aside from the worn-out phrase that "all options are still on the table," which is supposed to mean that if all else fails, the U.S., Israel, or a combination thereof can still use utilize the military option that can set Iran back not just to a state worse

Union, when the arms race was about which country could destroy the other hundreds of times. We all know that in reality, in a knockdown, dragout war, any country only needs to beat or destroy its opponents once—that should do the trick.

In that vein, Mr. Obama presented his position by explaining that the Iran military budget is only \$15 billion annually while that of Israel is several times more than that, and the U.S. military budget is hundreds of billions of dollars. In other words, this entire drama may be little more than something akin to a political election campaign where the candidate with the most money has the best chance to win.

So while the *Times* and other liberal media are overjoyed that the effort of elements of the organized Jewish community were reversed, they may be greatly disappointed when they find out that defeat might have been the plan all along.

Continued on Page 12

The diplomatic jockeying will benefit the Jewish state beyond anyone's expectations.

dictory interplay is that the president has claimed all along that he had to take steps that endanger Israel and other Middle Eastern states in order to protect them. If we take a step back and try to analyze the Obama approach to international scounthan being ravaged by economic sanctions, but back to a previous century and a condition they may never be able to recover from.

In a way, these possible scenarios or threats are a throwback to the Cold War between the U.S. and the Soviet



FROM THE EDITOR

Continued from Page 11

It seems that for the time being, the more Mr. Netanyahu criticized the Iran deal, the more Mr. Obama has to do for Israel. That might only be part of the current strategy. The other aspect is that the more Israel is out there condemning and censuring the deal, the more difficult it is for the Obama administration to exact any retribution for being so overtly condemned by Israel and her repre-

It has been expected all along that Mr. Obama would wait until his last year in office in order to create additional international pressures and discomfort for the only true democracy in a sea of dictatorships dominated by violence and terror in the Middle East. That is just one of the oddities of what it means to be a Jew these days in this world.

This wild state of affairs is reminiscent of the outcome of the 1973 Yom Kippur War in which the Israeli Army had the Egyptians encircled and was ready to crush them if not for the intervention of President Nixon and Secretary of State Henry Kissinger. In the aftermath of the lightning victory of the Six Day War in 1967, this was a hard fight for Israel that included large sacrifices in human life. It took three weeks for Israel to defeat the attacking armies of Egypt and Syria.

Still, Egypt observes the October War-as they call it-as a great victory marked by parades, pageantry, and fanfare. What are they celebrating exactly? They are celebrating the fact that it took them three weeks to be defeated instead of six days. The Arab world is a tough place in which to find things to celebrate, especially in these tumultuous times. So now, in a way, it is Israel's turn to take a chapter out of that book and celebrate defeat—a loss that, in the end, will be looked upon as a victory after all. 🌣

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

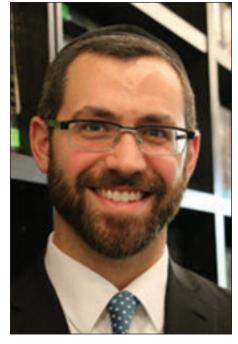
BAGEL STORE

Continued from Front Cover

assumed the pulpits at several of the leading shuls.

It is challenging and perhaps difficult enough to focus on what type of key message a spiritual leader feels he wants to communicate to his congregation on Shabbos Shuvah—the Shabbos between Rosh Hashanah and Yom Kippur. These messages may set the tone and even establish a theme for the year ahead. All that is compounded somewhat when you are new to a position and people are paying extra attention to what you say and possibly even the way you say it.

So, what are some of the new rabbis in the Five Towns thinking as Shabbos Shuvah and Yom Kippur are approaching? The three that we spoke to for this piece were Rabbi Uri Orlian, 40, at Congregation Shaaray Tefila in Lawrence; Rabbi Ephraim Polakoff, 30, the new rav at Congregation Bais Tefila in Woodmere; and Rabbi Ya'akov Trump, 30, assis-



Rabbi Ephraim Polakoff

tant rabbi at the Young Israel of Lawrence-Cedarhurst.

Rabbi Orlian says that he and his family are overwhelmed with and exceedingly grateful for the warm way they have been received in the community. For his first Shabbos Shuvah message, he plans to focus on the classic theme of how an individual can find his or her unique and special way and achieve one's own true potential. He will tell his congregation that it is solely up to us as individuals to figure out the type of Jews we want to be—and perhaps even become in the year ahead—by endeavoring to improve both our daily tefillah and study of Torah.

I asked the rabbi whether he thought that there was a "crisis in faith" in today's communities, wherever they may be. He said that there certainly might be an existential threat to an extent, and added that there certainly are challenges—both personal and otherwise—that people face today that can impact on their emunas Hashem. "We need to work on our own self-confidence and our trust in Hashem," Rabbi Orlian said.

Rabbi Orlian was retained by Shaaray Tefila after an exhaustive search around the world for a new rav. The rabbi is engaging and personable, and the word is out that his shiurim and lectures are not to be missed.

While the key Shabbos Shuvah derashah at the Young Israel of Lawrence-Cedarhurst will be delivered by veteran rav Rabbi Moshe Teitelbaum, Rabbi Ya'akov Trump, the assistant rabbi, has over the last year or so won over the hearts and minds of many in the community.

Rabbi Trump advised us that the plan as of now is that he will assume the senior rabbinical position in approximately four years, and Rabbi Teitelbaum, who has served and led the shul in a most extraordinary fashion these last three decades, will assume the position of rabbi emeritus at that time.

While the name Trump has dominated the news this summer, I could not help but ask how a young Torah scholar born in Johannesburg, South Africa, and educated in Israel happens to have the same unusual last name as the leading candidate for the Republican nomination for president of the United States, business mogul and reality-TV star Don-





Rabbi Uri Orlian

The rabbi assures me that there is no familial relationship and while it is somewhat of an uncommon name, he does know other families with the name Trump, and they are an Orthodox Jewish family in England.

He will not be delivering the specific annual derashah this Shabbos but is planning or perhaps has already delivered a series of shiurim on the Rosh Hashanah and Yom Kippur theme. One of those themes he plans to focus on deals with judgment and how it is determined.

He says that he wants his message to be concentrated on our ability to play not just a central but a determining role in our Rosh Hashanah and Yom Kippur judgment. It is we who have the ability to place ourselves in a position that can result in favorable judgment. In other words, Rabbi Trump is saying, we can determine our own destiny.

He points out four words that we recite thrice daily, to which we may not pay as much attention as we should. The words in the Shemoneh Esreih that we recite at Shacharis, Minchah, and Ma'ariv are close to the very top of the silent central prayer. The words he is referencing are, "Melech, Ozer, U'moshia, U'magen." These four words, Rabbi Trump says, represent the multiple choice version of how the individual views his or her relationship or position vis-à-vis G-d Al-mighty.

He explains that it is our choice. Do you want Hashem to be your King/Melech? If you do, that is all fine and good, but a King is usually there and you are here. A king issues orders and you must follow those directives. If He is your Ozer, your Helper, then you are again calling on Him on a conditional basis, which is when you might have a particularly pressing need that you do not have on usual or routine days.

If Hashem is your *Moshia*, your savior, again it is a relationship along those same lines. It is only when he is

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Magen—your shield—that that there is an uninterrupted and ceaseless nature to the connection between you and HaKadosh Baruch Hu. This is the highest level we can hope to achieve, Rabbi Trump says, an around-the-

Israel of Staten Island for two years and then at the Young Israel of Long Beach, also for two years.

For his first Shabbos Shuvah derashah this Shabbos, Rabbi Polakoff plans to discuss the fascinating issue

explains that the simple explanation for that is that this is the way the services were conducted during ancient Temple times. Rabbi Polakoff says that he also plans to address the issue of *teshuvah* and humility.

As far as addressing community issues, it sounds like Rabbi Polakoff was talking for all three new young rabbinical talents when asked that question. "I'm new in town," he said. •

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

We have the ability to place ourselves in a position that can result in favorable judgment.

clock, year-round Divine protection.

It is only a few weeks since Rabbi Ephraim Polakoff assumed his new position at Congregation Bais Tefila in Woodmere. Rabbi Polakoff is from a prestigious rabbinical family with his father, Rabbi Dale Polakoff, the rav at the Great Neck Synagogue for many years. Prior to his arrival in Woodmere, Rabbi Polakoff served as the assistant rabbi at the Young

that Judaism does not pay that much attention to—the matter of bowing during our Rosh Hashanah and Yom Kippur services.

The rabbi says that we bow down the way we do in a way that the modern world only identifies with other religions. Both on Rosh Hashanah and Yom Kippur, we practically fall to the floor in a bowing motion during certain parts of the service. The rabbi

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HALACHIC MUSINGS

Continued from Front Cover

Rav Hershel Schachter, a leading halachic posek and a champion of the rights of agunos, had voiced serious dissent against what he sees as radically innovative methods propounded by the International Beis Din established by Rabbi Simcha Krauss.

The approach, in essence, creates annulments by unilaterally dissolving marriages by a light investigation where the three members of the beis din determine that there were never valid witnesses in the first place.

This author further pointed out that ultimately the "annulment approach" to resolving the agunah crisis would both create pariah status for the descendants of those who received IBD annulments as well as cause a marriage rift in Orthodox Judaism. I presented the argument that we must certainly address the agunah crisis, but not at this double cost of making these young women and their children pariahs and of causing a rift within Klal Yisrael where people will not marry into them.

Update

Since then, the Five Towns Jewish Times has obtained specific rulings that have emanated from the IBD. It seems that the IBD has thus far issued annulments to seven women. The 5TJT has seen the alleged arguments for three of these rulings. Essentially, the IBD views videotapes of the weddings and seeing no witnesses standing in the front, assumes that there were no previously specified witnesses in the audience and thus annuls the marriages. They also assume incompetence on behalf of the officiating rabbi, an assumption that is, at best, halachically questionable.

Initially, the IBD claimed that they would have full transparency in regard to all their annulments. Unfortunately, the rulings were never made public, even though a full seven annulments have been issued. Only after pressure has some of the information been released.

Further clarifications have also revealed that Rav Zalman Nechemiah Goldberg had never backed the IBD initiative. Previously it was reported

that he had initially supported the idea but backed away. It seems that this is entirely incorrect. Inquiries have revealed that Rav Goldberg had never backed the IBD initiative in any

It was also claimed by supporters of the IBD that Rav Hershel Schachter had made a deal that he would not come out against the IBD and had reneged on this arrangement. This too, has proven to be entirely unverifiable. Rav Schachter had only met with Rabbi Krauss in June 2015 at Rabbi Krauss's initiative. The meeting was held at Yeshiva University and no such "deal" or conversation took place. There was no other communication between the two or their representatives.

Because of Rav Schachter's dissent, 100 rabbis have signed on to attack Rav Schachter's position. A good many of these signatures are from rabbis who are simply not on the same page as most Orthodox rabbis. They have taken the most radical positions on issues of Biblical criticism, changing the formulation of blessings instituted by the Men of the Great Assembly, recognizing marriages that the Torah clearly prohibits, and engaging in interfaith activities that are clearly forbidden by halachah.

There have also been several Facebook campaigns subtly attacking Rav Schachter. One such campaign is titled, "I stand with the IBD. Say yes to halachic civility." The campaign essentially labels Rav Schachter as being uncivil in espousing his halachic posi-

On a final note, it is disconcerting that the voice of the yeshiva community has not been heard as of yet on a matter that can affect the future of Klal Yisrael. This author has no doubt that in the coming weeks or months such statements will be issued. What is disconcerting is that the yeshiva community still takes significant time to react to important issues.



'Open Orthodoxy' Rabbi Asher Lopatin

Below is a back-and-forth correspondence between this author and the dean of Chovevei Torah regarding the possible rift and the pariah status of IBD annulments.

Dear Rabbi Hoffman,

The one thing I would most strongly disagree with is that when the IBD releases these agunot, they or their children will be pariahs. To the contrary, well over 100—and maybe hundreds—of Orthodox rabbis will be competing to officiate at their weddings. And all the girls or boys they meet, while perhaps getting a thumbs down from their shul rabbi (who may be centrist or chareidi), will find many Orthodox rabbis that will approve of the shidduch. And the families will all go to these weddings, and the friends of families will all go . . . No split in sight as long as rabbis will do the wed-

Also, the letter is not denouncing Rabbi Hershel Schachter, just supporting Rav Krauss.

> **Gmar Chatimah Tovah and Yasher** Koach on Your Writing. **Asher Lopatin**





Dear Rabbi Lopatin,

Thanks for your response. I do not know of anyone in the yeshiva community who would marry a child from such an annulment. The yeshiva world and community is not an insignificant section of *Klal Yisrael*. What this is doing is ensuring that people from a Modern Orthodox background not marry into families with a yeshiva background—and that would be a terrible, terrible shame.

Yair Hoffman

Dear Rabbi Hoffman,

They will all come to the weddings, and if they can find an Orthodox rabbi who gives a thumbs up, they will marry them. Rabbis even in the *yeshivishe velt* are losing control—for better or for worse.

Asher Lopatin

Dear Rabbi Lopatin,

Thank you for your response and wishing you a *kesivah v'chasimah* tovah as well.

Regarding the issue of annulments of Jewish weddings, I am sorry to have to point this out, but we cannot just "will away" an issue just because we don't like the implications of a very valid point. There is a clear and present problem here, in regard to the creation of a rift. It has nothing to do with whether a rabbi would be willing to marry them. Of course you will find "orthodox rabbis" willing to marry them. There are Orthodox rabbis that will do anything, as one can see from a cursory glance of headlines in the past few months.

My point is that the annulment game has already created a situation where no one from a yeshiva background would wish to date girls or their children when they have received annulments. Our well-placed rachmanus for the agunah will create a horrific situation for her post-annulment child if we adopt the annulment system—no ifs, ands, or buts. It already has. Certainly Rabbi Krauss does not have a better reputation than Rav Moshe Feinstein, zt'l's own grandchild. Yet he has given annulments and no one from the yeshiva world or the chassidish world will date these girls.

Although you write, "They will all come" and "They will marry them," I believe this is either head-in-the-sand thinking or that you are completely unaware of an entire demographic of Jews

Denying a problem will not make it go away.

There are entire zip codes where the residents are as likely to marry a girl with an IBD annulment as they are likely to eat lobster or shrimp. Example zip codes are 08701, 11249, 11219, 10952,



just to name a few. Think of Madison Square Garden's siyum haShas, Rabbi Lopatin. Do you really think that there is one, even one, attendee who would have his child marry a girl or boy whose mother did not receive a get but had an annulment?

vish, and the chareidi world is holding. They will not marry these children and will consider them mamzerim.

Don't get me wrong. We need a solution to the *agunah* dilemma. But it has to be one that does not create larger problems. And we cannot pretend that

make it as if he wasn't actually entering *Har HaBayis*. They stoned him.

Wishing you a gut Shabbos and a gut gebentched year,

Yair Hoffman

Dear Rabbi Hoffman,

I'm listening, I take what you say seriously, but I don't agree. And that's for the record!

A *gut yohr*—in all the zip codes!

Asher

The author can be reached at Yairhoffman2@gmail.com.

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The voice of the yeshiva community has not yet been heard on a matter affecting the future of *Klal Yisrael*.

It is all very well and good to try to solve one problem, but creating a much larger problem by trying to solve another problem is short-sighted and very damaging.

With due respect, I submit that your response indicates a similar unawareness as to where the *chassidic*, the *yeshi*-

this rift will not happen. If you put a world-class *hechsher* on pork rinds, *Klal Yisrael* will not eat the pork rinds; they will throw out the world-class *hechsher*.

Moshe Montefiore once tried to enter *Har HaBayis* in a carefully constructed box that allegedly would



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MEDIATION

Continued from Front Cover

her side she argues the law; when an attorney has the facts on his side, he argues the facts; and when an attorney has neither, he just argues. We have to ask ourselves, attorneys and non-attorneys alike, how often we argue just to argue. How often do we assert ourselves just because we want to be right or have the last word?

This time of year it is customary to wish our relatives and friends well and bid them good wishes for the New Year that include health, prosperity, and peace. But what do we really mean? How far are we willing to extend ourselves for peace?

Back in the day, the contestants at every beauty pageant would wish for "world peace." When we wish someone "peace" in the upcoming year, is our wish just as canned? It is not that I doubt the contestants really wanted world peace, but rather that they had given any thought to what that entailed. Did they have a game plan, a course of action? I am going to go out on a limb and say that we are living in a time where a blessing for world peace is necessary and universally recognized. Given the state of world affairs from civil wars, ISIS, and the Iranian threat, to name just a few, we all need to dedicate much of our tefillot to world peace. Not as widely recognized and prayed for are the more personal matters of turmoil and strife affecting others among us. It is the peace in our homes and families that I wish to explore.

Though it sounds counterintuitive, one of the compelling reasons for a couple to sign a halachic prenuptial agreement is as a token of love and of mutual respect. You might wonder how signing a document discussing the possible disintegration of a marriage has anything to do with love and respect. The reality is that when a couple signs such an agreement, they are pledging to respect each other even when they are in the worst of times. They are proclaiming that even if their marriage is not successful, they will still respect each other enough to let go amicably.

An important lesson that we try to impart to our children is that you don't have to bring someone else down in order to raise yourself up. The same concept is applicable here. If parties choose to mediate their divorce, mediation with a trained and experienced individual who has a good track record settling cases can help two people separate in a way that will build bridges to the future and not tear them down. We teach our children to be problem-solvers, to see solutions and not just problems. There is no one who knows your financial, psychological, religious, and emotional needs the way that you do.

ing decisions large and small. They will need to discuss everything-whether a child's homework has been completed prior to making a parenting switch, how to treat a major illness, and everything in between. The parents will see each other at birthday parties, Chumash plays, parent-teacher conferences, weddings, events for their grandchildren, etc. Given the inevitable involvement in each other's lives, it is to everyone's benefit that a parting of ways be as amicable as possible.

If people are willing to put peace above all else and begin to recognize that disdain and pettiness are just an expression of our hurt during a most challenging time, then families would weather a difficult time in their lives better and the outcome would be stronger with a more collaborative future.

In the coming year, we wish you and your loved ones health and prosperity. May your burdens be lessened and may HaKadosh Baruch Hu grant you the strength to choose peace over pettiness and respect over disdain. ❖

Esther Schonfeld, Esq., and Rachel Marks, Esq., are associated with the law firm of Schonfeld & Goldring, LLP, with offices located at 112 Spruce Street, Suite A, Cedarhurst, NY 11516. Schonfeld & Goldring, LLP limits its practice to divorce law, family law, and matrimonial law in both secular court and rabbinical courts. The law firm represents clients located in the five boroughs, Nassau, Suffolk, Westchester, and Rockland Counties in all aspects of family and matrimonial law with resolution through litigation, mediation, and collaborative law. Ms. Schonfeld, also a trained mediator, is a member of the NY State Council on Divorce Mediation. The authors can be reached at 516-569-5001 or at www.SchonfeldandGoldring.com.

They are pledging to respect each other even when they are in the worst of times.

Unfortunately, the most painful turmoil is often felt when a marriage disintegrates, when those who once pledged their love and commitment to one another find that they can no longer be married. This article does not address the precipitating reasons for a divorce but rather the course that is taken once the serious decision has been made to divorce. So, what becomes of our wishes for peace? When parties can no longer remain married, there are peaceful ways to navigate the difficult process of divorce.

So ultimately, with the help of a skilled and trained professional to guide you through the process, you are able to problem-solve. What people fail to understand is that when a matter is put in the hands of the court, it is put in the court's sole discretion. A judge who does not know you or your children will make important decisions regarding the rest of your life.

When two people have children together, they will always be a part of each other's lives. It will be necessary for them to communicate regard-

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Jerusalem Resident Killed In Rock Attack On Rosh Hashanah

BY JONATHAN BENEDEK

Alexander Levlovitz, the Israeli who was killed in a rock attack on his car on Rosh Hashanah, was buried on Wednes-

Following a surge of violence in Jerusalem over the past few months, Prime Minister Netanyahu toured Israel's cap-



ital Wednesday morning with Public Security Minister Gilad Erdan, Transportation and Road Safety Minister Yisrael Katz, and Jerusalem Mayor Nir Barkat. During the tour, Netanyahu announced that Israel was making changes in its engagement policy with

ceptable and we intend to provide soldiers and police officers with the tools necessary to act firmly against those who throw stones and firebombs."

Included in the policy changes are methods of engagement and penalties with rock throwers. "We are also going to adopt changes in the rules of engagement and for minimum sentences on those who throw stones and firebombs," Netanyahu explained. "In addition, we will massively increase fines for minors and their families to create deterrence there as well."

"This stone is one too many," Netanyahu said referring to the stones thrown at Levlovitz's car. "We are declaring war on those who throw stones and bottles, and rioters." (Tazpit) &



day, September 16. Hundreds, including his shocked family members, attended his funeral, where he was eulogized by his children, Nir and Maya.

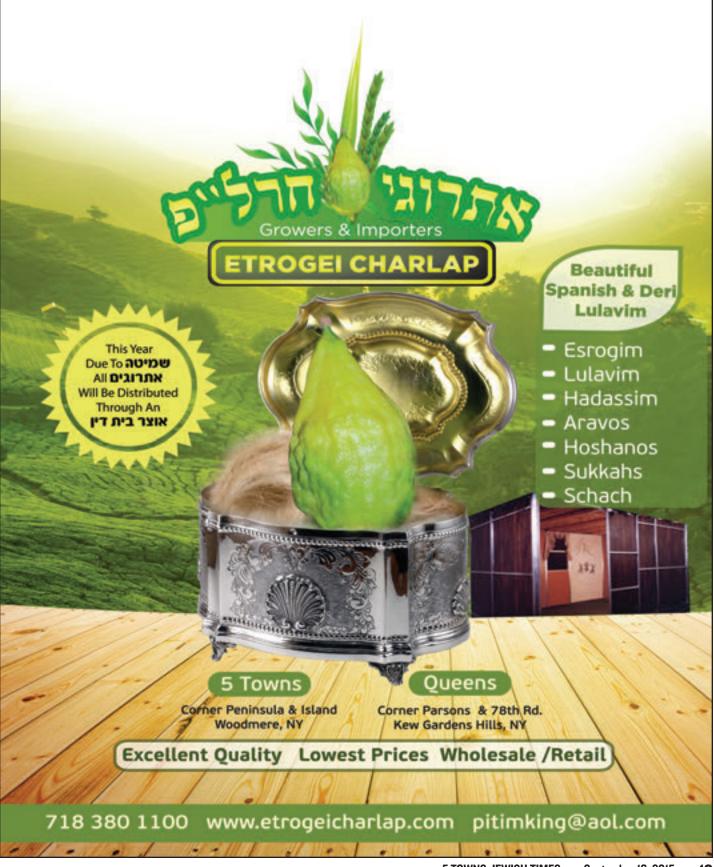
Israeli Prime Minister Benjamin Netanyahu addressed the stone-throwing incident, saying that the stone-throwers do not differentiate between their victims. "The stone does not distinguish between a car hit here, in which an Israeli citizen was killed, and a rock thrown within the Green Line," said the prime minister in the Jerusalem neighborhood of Armon Hanetziv, the area where the attack took place.

> "We are changing policy. The present situation is unacceptable."

Levlovitz, 64, was driving home from a Jewish New Year dinner on Sunday evening, September 13, in Armon Hanetziv, which is located south of the Old City next to some Arab neighborhoods. The victim's car was struck by stones thrown by Arab youths, causing him to lose control of the vehicle. Levlovitz passed away shortly thereafter, having suffered wounds and an apparent heart attack.

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Soaring To The Heavens, Yom-Kippur Style

BY SANDY ELLER

Eve of 11 Tishrei 5774—Today I was an angel. Not for the whole day, maybe not even for an entire hour, but there were moments today when I managed to somehow rise to a level that I didn't even know existed. It was easier today than most days, because today was Yom

I confess that while there are people who look forward to Rosh Hashanah and Yom Kippur, those days fill me with dread. I am working on that-I know it isn't a good thing. I don't mind the long hours in shul, the davening that sometimes seem endless. I mind having to take responsibility for the countless times over the past 12 months when I have messed up, whether intentionally or totally by accident. I wish I could pretend that I were a better person and that those misdeeds never occurred, but it just isn't true.

Yet a funny thing happens when Rosh Hashanah rolls around. You are standing in shul, and if you are lucky, you are listening to a great ba'al tefillah who really gets you to connect with the words you are saying. Suddenly, you aren't uttering words while thinking something completely different. Your mind and your mouth are working together and, with the help of a really beautiful niggun, everything clicks. There is nothing in your head except the davening

and the words you are saying, and for just an instant, the world drops away and you realize that your body and your neshamah are totally in tune with each

I was struck by an epiphany on Rosh Hashanah this year, one that seems so obvious, I don't know why it took me so many years to figure it out. Standing in shul, holding my two-week-old grand-

"Yehei Shmei Rabbah" in my grandson's ears. He will hear those words innumerable times throughout his life, but the first time he heard them was from me. Call me crazy, but as long as they are clean and well-behaved, I believe in bringing babies to shul. Let them hear the words of Kaddish and Kedushah from their earliest days so that it becomes part of who they are. Handing my new grandson to my son-in-law so that he could take the baby under his tallis during duchaning for the first time in his life as a father? Also a moment that ranks up there as something I don't ever want to forget.

I realized that while davening normally doesn't come easily to me, on Yom Kippur it is effortless.

son, it struck me that I was singing a niggun that my grandparents probably sang in Europe as well, and here I was, singing it to their great-great-grandson. It should come to me as no surprise that I am a link in a very long chain that is baruch Hashem continuing to grow; but at that moment, I really understood for the first time how all that we do and all that we are is centuries old, and we continue to pass that on to the next generation, so that one day they can transmit that same mesorah to their grandkids.

In another awesome moment, I got to be the first person to whisper the words

I woke up erev Yom Kippur with a sense of dread. This is it. No more stalling. No more playing around. It's time to face the music.

But when the music came, in the form of Kol Nidrei and all the other tefillos, I discovered something incredible. The opportunity to take responsibility for our actions on an annual basis—to check in with G-d, ask his forgiveness, reevaluate our priorities, beg for mercy, place our requests, and think about what we are going to do to become a better person—is an incredible gift. The idea that once a year, we get to stop, take responsibility for our misdeeds, learn from them, and then start fresh may be frightening and may leave some pages in my Machzor slightly damp, but it gives us the chance to leave everything behind and really connect with the One Above.

Somewhere along the way, I realized that while davening normally doesn't come easily to me and concentration is beyond elusive, on Yom Kippur it is effortless. We are intensely focused on only one thing: connecting with G-d. And in those moments, when we alternate between asking for forgiveness, acknowledging the majesty of Hashem, and davening for ourselves, our family members, our friends, relatives, and even total strangers, there is nothing between us and our *Siddurim*. We are completely and totally in sync. By the time we were midway through Ne'ilah, reciting the Yud Gimmel Middos again and again, I could have sworn that, much like when Dorothy's house is lifted by the twister in the Wizard of Oz, our entire shul was no longer tethered to the ground but was airborne, making its way higher and higher in the heavenly realms as we chanted the age-old words again and again.

I know that when I pick up my Siddur to daven tomorrow, marshaling my thoughts in the right direction is going to be a challenge, one I have yet to con-

But today, just for a few hours, buoyed by the *kedushah* of the holiest day of the year, I was an angel. ❖

Sandy Eller is a freelance writer who writes for numerous websites, newspapers, magazines, and private clients. She can be contacted at sandyeller1@gmail.com.





Pursue Peace

BY FIVE TOWNS MARRIAGE INITIATIVE

Moshe Rabbeinu went from tent to tent in the encampment of the Jewish nation, speaking words of peace to the families in each tent. The Kli Yakar explains that because one is required to seek and pursue peace, it is unlike other commandments. With respect to other commandments, such as tzitzis, mezuzah, or challah, we are obligated to fulfill these mitzvos as we come across them, but we aren't asked to actively seek these opportunities.

Bringing peace between man and his fellow helps to facilitate repentance, which brings peace between man and his Creator. In some situations, a person might not realize that he is doing something wrong, but an objective outsider may be able to put the matter in perspective and guide him towards a peaceful resolution.

Another reason we are exhorted to actively pursue peace is our responsibility for one another. In this vein, our Sages teach us that repentance is so great that one person who repents can cause Hashem to forgive him and the entire world along with him. When we are at peace with each other, we forge a double connection: we demonstrate our responsibility to our fellow Jews, and we also enable repentance and forgiveness. Both aspects lead to the ultimate peace—between man and his Creator.

Opportunities to actively pursue peace are within our reach on a daily basis. Each time we come home at the end of a long day, we have an opportunity to actively pursue peace with our spouses. We can choose to say something kind or, if we aren't careful, to complain. In each conversation with our spouses, we can choose peace, starting the conversation with a nice word or a compliment. Every interaction with our spouses throughout the day is a chance to fulfill this unique commandment of pursuing peace, which should be the cornerstone of a Jewish home.

The major defining criterion of the home is referred to as "shalom bayis," or "a house at peace." Clearly we don't mean that the walls of the home must be at peace with each

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other; it's the couple living in the home who must live harmoniously. The husband and wife set the tone in walks around on tiptoes, fearful of setting off trouble. Everyone feels tense and nervous when the lack of peace between a couple permeates the whole atmosphere of the home.

Marriage cannot remain in stagnation. We are either heading towards

their day. When there is strife, anger,

and discord, everyone in the house

Marriage cannot remain in stagnation. We are either heading towards harmony or we are heading towards strife and discord. With every interaction, we must choose harmony, shalom bayis. We need to actively pursue peace if we hope to truly attain and maintain it. May we have much success in creating a harmonious envi-

Five Towns Marriage Initiative provides educational programs, workshops, and referrals to top marriage therapists. FTMI will help offset counseling costs when necessary and also runs an anonymous shalom bayis hotline for the entire community Sunday, Tuesday, and Thursday evenings, 10:00–11:00 p.m. For the hotline or for more information, call 516-430-5280 or e-mail dsgarry@msn.com.

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When there is peace, all those living in the house can sense it.

their home. When there is peace, all those living in the house can sense it, allowing them to go calmly about ronment together with our spouses and work ever harder this year to make peace our reality! •





From The Chassidic Masters: Passive Labor

One of the greatest paradoxes of a life of faith concerns the need to work for a living. If G-d is the source of all blessings, why toil to earn a livelihood? And if we do work, how can we avoid the thought that it is our labor alone that produces material results? We seem torn between absolute passivity and the denial of G-d's involvement in the world.

Thus the believer engages in what can be termed "passive labor." In the opening verses of Parashas Vayakheil, Moshe instructs the people of Israel: Six days shall work be done; but on the seventh day there shall be to you a holy day, a Sabbath of Sabbaths to G-d . . .

Not "Six days shall you work," but "Six

days shall work be done." The passive form suggests that even during the week's six workdays, when the Jew is permitted and obligated to work, he should be occupied, but not *preoccupied* by his material endeavors.

This is how Chassidic teaching interprets the verse (Tehillim 128:2), "If you will eat the labor of your hands, you will be happy and it will be well with you." What King David is implying, say the Chassidic masters, is that the labor in which a person engages for his material needs (so that "you will eat") should be only "of your hands"—an activity of the outer man, not an inward involvement. One's "hands" and "feet" should attend to one's

material endeavors, while one's thoughts and feelings remain bound up with G-dly things. This is the same concept as that implied by the verse, "Six days shall work be done." One does not do the work; it is "done," as if of its own accord. The heart and mind are elsewhere, and only the person's practical faculties are engaged in the

The Jew works not to "make a living," but only to fashion a k'li ("vessel") to receive G-d's blessings. This is what the Torah means when it says, "And the L-rd your G-d will bless you in all that you do." Man is not sustained by his own efforts, but through G-d's blessing; it is only that G-d desires that His blessing should realize itself in and through "all that you do." Man's work merely provides a natural channel for the Divine blessing of sustenance, and man must at all times remember that it is no more than a channel. Though his hands prepare the channel, his mind and heart must remain focused on the source of the blessing.

The Chassidic masters take this a step further. In truth, they say, man should really not be allowed to work at all. For of G-d it is said, "I fill the heavens and the earth," and "The whole earth is full of His glory." The proper response to the ever-present nature of G-d would be to stand in absolute passivity. To do otherwise would be to be guilty of what the Talmud calls "making gestures before the king." If a person standing in the presence of a king were to do anything other than devote his attention to the king, he would surely forfeit his life. So it is only because the Torah itself permits, indeed commands, "Six days shall work be done" and "The L-rd your G-d will bless you in all that you do," that work is permissible and desirable. But to go beyond the level of involvement sanctioned by the Torah beyond the "passive labor" of making a "vessel"—that would be, in the first place, to show a lack of faith that human sustenance comes from G-d; and secondly, it would be "making gestures before the king"—an act of rebellion in the face of G-d.

The Double Shabbos

This explains the phrase "Shabbos Shabboson"—"a Sabbath of Sabbaths"—used by Moshe in the above verses. Shabbos is not a day of rest following six days of active labor. Rather, it is a "Sabbath of Sabbaths," a Shabbos following six days that are themselves "sabbaths" of sorts—days of passive labor, in which one's work only engages one's external self, with the true focus of one's attention in a higher place.

Indeed, a true day of rest can only be one that follows such a week. Citing the verse "Six days you shall labor, and do all your work," the Sages say: "On the Shabbos, a person should regard himself as if all his work were complete." This is true rest—rest in which one is utterly free of all workday concerns. If, however, during the six days a person had been preoccupied with material concerns, on the seventh day anxieties will invade him; even if his body ceases work, his mind would not be at rest. On the other hand, if he has given his work its proper place during the week, the light of Shabbos will illuminate him, and it will be Shabbos Shabboson—a Shabbos twice over. For Shabbos will then permeate his whole week, and when the day itself arrives it will have a double sanctity.

The Day After Yom Kippur

This also explains the context in which Moshe addresses the above verses to the assembled congregation of Israel.

Our Sages elaborate on how the building of the Mishkan (Tabernacle) atoned for and rectified the sin of the Golden Calf. Ostensibly similar (both the Calf and the Mishkan were a "consecration" of physical matter, particularly gold), the Mishkan was, in truth, the very opposite of the Calf: the Golden Calf was a deification of the material, while the Mishkan

Continued on Page 24







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CHASSIDIC MASTERS

Continued from Page 22

was a subjugation of the material to serve the Divine. So on the day after the first Yom Kippur, immediately following G-d's full forgiveness of Israel's sin, Moshe conveyed G-d's instructions to the people to build Him a "dwelling place" in their midst; that very day, the people donated their gold, silver, and copper to the making of the Mishkan.

the hands of the hewer."

In a certain sense, the excessive preoccupation with business and the material world is also a form of idolatry. For this, too, involves the error of attaching significance to what is no more than a vessel or channel of Divine blessing. The materialist's preoccupation with material things is a form of bowing the head, of misplaced worship. Only when a person sees his workday effort for what it truly is—a way of creating a natural channel for the bless-

It is only because the Torah commands "Six days shall work be done" that work is desirable.

First, however, Moshe gathered the people of Israel and commanded them in G-d's name: "Six days shall work be done; but on the seventh day there shall be to you a holy day, a Sabbath of Sabbaths to G-d . . ." This implies that, like the Mishkan, this commandment is a refutation of, and atonement for, the sin of idolatry.

Rambam traces the origins of idolatry to the fact that Divine providence is channeled through natural forces and objects. The original idolaters recognized that the sun, moon, and stars derived their power to nourish the earth from G-d, yet they attached Divine significance to them. Their error was to regard them as objects of worship, whereas they are no more than the instruments of G-d, like "an ax in

ings of G-d-will his work take the passive form and the focus of his thoughts be on G-d alone.

This is how idolatry—whether in its overt or its more subtle forms—is atoned for. Six days of passive work—in the sense of mental detachment and the realization that human work is only an instrument of G-d—culminating in and inspired by a "Sabbath of Sabbaths" that focuses utterly on the source of our blessings are the corrective for and the denial of the instincts of idolatry. ❖

Excerpted from Torah Studies (Kehot 1986), an adaptation of the Lubavitcher Rebbe's talks by Britain's Chief Rabbi, Dr. Jonathan Sacks. Visit www.chabad.org/parshah for more Torah articles for the whole family.

An Enchanted Evening: Haym Salomon Celebrates **New Rehab Center**

BY ROCHELLE MARUCH MILLER

It was the perfect culmination of a gorgeous summer: a lavish red-carpet event held at the magnificent new penthouse of the Haym Salomon Home for Nursing and Rehabilitation. On that

Located on the eighth floor of the acclaimed Brooklyn facility, the expansive addition is magnificent in both style and size. Featuring breathtaking ocean views, residents will be



enchanted evening, over 350 elected officials, community leaders, hospital executives, directors, case managers, and members of the media gathered to celebrate the unveiling of the spectacular all-new Grandview Pavilion Rehabilitation Center.

able to rehabilitate in tranquil settings while enjoying the high standards of care that have earned Haym Salomon its well-deserved reputation for excellence.

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Haym Salomon

Continued from Page 24

Guests at the event, held on Tuesday, September 8, enjoyed a sumptuous five-star buffet, an open bar with white-glove service, and elegant monogrammed giveaways.

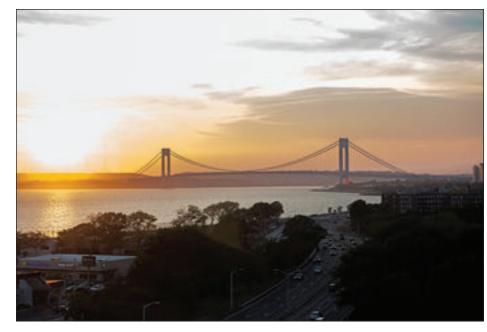
The upscale evening began with a cocktail reception followed by an official ribbon-cutting. Among the program's highlights were opening remarks by facility co-owner Olga Lipschitz, who delivered a powerful speech about her aspirations for Haym Salomon, and Rabbi Jonathan Rietti, who, in a nod to the stunning vistas of the beautiful new pavilion, discussed the importance of living in the moment and enjoying the blessings surrounding us daily.

Guests also enjoyed a full array of first-

rate entertainment, including a reenactment of Haym Salomon's pre-Revolutionary War era, a strolling magician, a 60-second novelist, and an exciting contest held on the facility's new social-media pages, featuring high-end electronic prizes. A Donald Trump impersonator had the crowd mesmerized and, as a "master builder," he gave his stamp of approval.

New York State Assemblyman Bill Colton praised Haym Salomon for its many years of service and noted that the new pavilion would further enhance the experience for residents at the facility.

"This is something that really indicates service and care of people," said Colton. "The view that you have from this floor is one that is going to be tremendously helpful to people who have

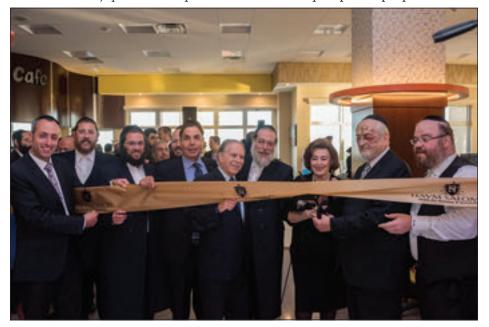


disabilities, people who have had some hard times, to now be able to recover and be restored."

"Haym Salomon was established 50 years ago on Manhattan's Lower East Side by a group of Jewish people, all Holocaust survivors," Chaim Lipschitz, the facility's administrator, told the 5TJT. "My mother, Mrs. Olga Lipschitz, became owner in 1992, with the goal of helping elderly Jewish people. Under her leadership, a new, beautiful stateof-the-art building was built, affording patients state-of-the-art rehabilitation equipment in a tranquil environment, against a magnificent water-view setting. We feel that this is half of the therapy."

He added, "We have a dedicated staff, headed by Dr. Albert Khaski, our medical director, who is a consummate professional and a real 'mensch'—a dedicated, devoted doctor who knows each and every patient and is accessible to all. All of our staff—doctors, nurses, therapists, and social workers—are outstanding. We are in this to help people. We feel that because people are living longer, we want to improve the quality of their lives. This is why we built this special rehabilitation center; it is the largest of its kind in New York."

Haym Salomon designed their shortterm rehabilitation program with younger patients in mind. Whether you are there after joint-replacement surgery, an accident, or a hospital stay for an illness, their excellent physical, occupational, and speech-therapy program will help restore your ability to function. Their licensed therapists can administer therapy six times per week



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for up to four hours a day. They will make sure you receive the maximum amount of therapy, with state-of-theart technology and equipment, so you can get back to the life you loved. They specialize in rehabilitation therapy for joint-replacement patients.

Who you are as a person is of paramount importance at Haym Salomon. Your injury or illness does not define you. Their individualized rehabilitation programs are centered on your medical needs, current abilities, and goals so you can recover quickly. As well, they provide healthy lifestyle education and give you the resources, tools, and ability to make choices that will keep you active and enjoying life to the fullest.

At Haym Salomon, your medical team collaborates to develop a unified treatment program. They ensure that every aspect of your care is coordinated to achieve the best care, health, diagnosis, and treatment plan for the best recovery results possible. You needn't worry about fragmented treatment at Haym Salomon. Among their on-site specialists are neurologists, cardiologists, oncologists, and urologists. They communicate with and confer with each other, with you, and with your family about each aspect of your treatment plan. Your health is monitored by Dr. Albert Khaski, medical director of Haym Salomon, a board-certified cardiologist and internist with over 30 years of experience in caring for a geriatric population. He is well acquainted with every patient and is vigilant about the wellbeing of each patient.

Good nursing is a top priority at Haym Salomon so that you can recover



quickly. To that end, each of their nurses meets rigorous criteria for excellence, diligence, and dedication to patient care. The facility is fully staffed at all times, ensuring that every patient receives responsive, compassionate care, day or night.

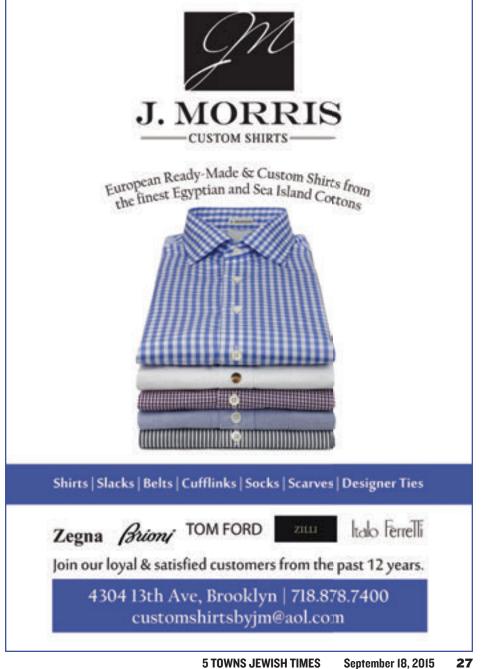
From treating complicated medical conditions to administering IV therapy and pain management, their talented nursing staff, including nurse practitioners, registered nurses, licensed practical nurses, and certified nursing assistants, receives the ongoing training and education they need to stay abreast of the most advanced clinical skills and practices.

"We hope that this will be the beginning of a very successful rehabilitation for those people who really need it and that it will bring a lot of good luck and joy to the community," said Mrs. Lipschitz. "Hopefully, all those who cross our doors will go out healthy and happy."

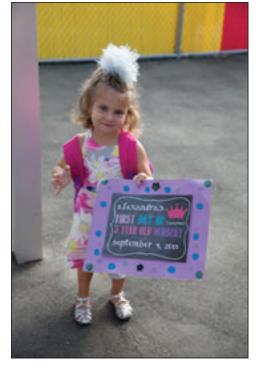
Chaim Lipschitz adds, "Haym Salomon is a place to consider for anyone who needs to recover in a *heimishe* environment in a highly professional, state-of-the-art, and beautiful setting. For short-term rehabilitation patients, recovery is very quick, and the addition of this new room greatly enhances and facilitates the recovery process by making it an enjoyable and relaxing experience."

Haym Salomon Home for Nursing and Rehabilitation is co-owned by Olga Lipschitz and Samuel Paneth. The facility is located at 2340 Cropsey Avenue, Brooklyn, NY 11224. For further information, please call 718-373-1700. ❖





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Rav Malkiel Kotler Pens New Sefer On Teshuvah

Halachic Musings

BY RABBI YAIR HOFFMAN

A new sefer on Hilchos Teshuvah that deals with a number of fascinating topics on hilchos teshuvah was released by Rav Aryeh Malkiel Kotler, shlita, before the Yamim Nora'im. The sefer is called Hagos Teshuvah and has a haskamah from Rav Meir Tzvi Bergman, the rosh yeshiva of Yeshivas Rashbi in Bnei Brak.

The two main *Rishonim* who deal with *teshuvah* are the Rambam and Rabbeinu Yonah. Although numerous *sefarim* deal with this essential topic, few *sefarim* have subjected the subtle distinctions in approach between these two *Rishonim* to rigorous Talmudic analysis.

The 58 chapters of Rav Kotler's sefer deal with a deep analysis of the various opinions in the Rishonim regarding teshuvah and related matters. Rav Kotler, shlita, following the classical Litvish methodology of each learned assertion being both textually and logically compelling, unfolds a trea-

sure-chest of latent meaning and depth in the nature of teshuvah and mussar. Replete throughout the entire sefer is the notion of dveikus Bashem and how it can be achieved.

Rav Kotler further poses

All these questions and more are addressed in Rav Kotler's new volume on teshuvah.

The first chapter deals with the nature of Elul, the precursor month. Rav Kotler differentiates between Rashi's opinion that Moshe arose on Har Sinai three times and that of the Vilna Gaon who held that Moshe arose to the mountain only twice. He describes the debate as to what the 40 days of Elul to Yom Kippur were established for, and explains

In the second and third chapters, he deals with whether teshuvah is an obligatory mitzvah or a mitzvah kiyumis. Rav Malkiel Kotler marshals evidence that there is a "pre-mitzvah teshuvah" to the mitzvah of teshuvah, so to speak. He also analyzes the distinctions between whether vidui is the essence of teshuvah or just a part of the teshuvah process.

In chapters 42 and 43, he deals with the ideas of "I will sin and Yom Kippur will atone," and "I will sin, then repent." He analyzes the underlying problem with these notions.

The sefer contains a seven-page topical index. The book, however, could use an index of pesukim in Tanach, as well as of the sefarim that are cited throughout the work. Rav Kotler cites Rav Dessler, the Sifsei Chaim,

and numerous other works that are not found in the index. It is anticipated that future editions will contain more substantive indices. Regardless, the *sefer* will certainly be learned and studied for many generations to come. ❖

The author can be reached at Yairhoffman2@gmail.com.

WHAT'S YOUR OPINION? E-MAIL US AT editor@5TJT.com

Is there a *teshuvah* for poor character traits?

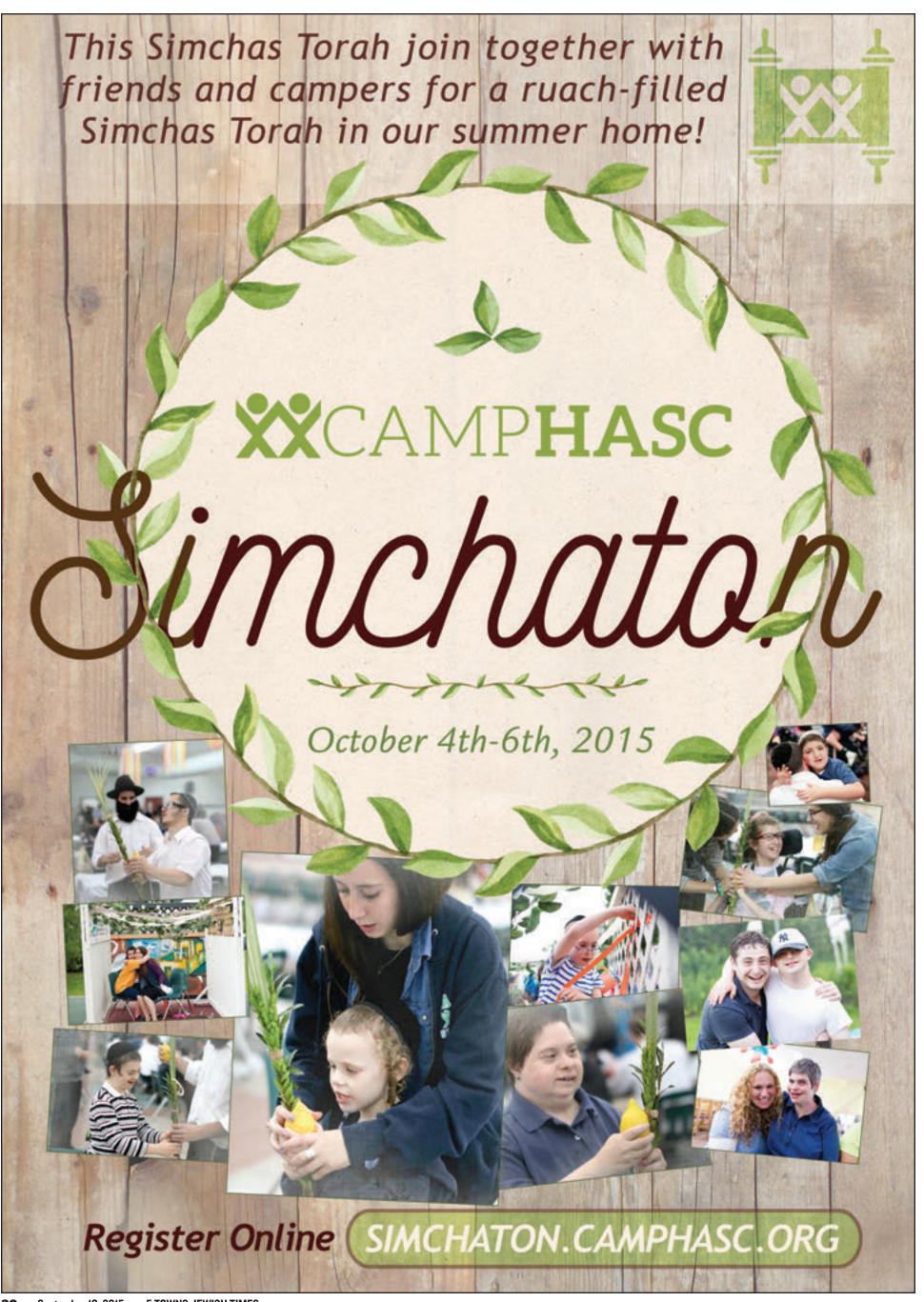
some penetrating questions: Is prayer an integral part of teshuvah? What is the nature of teshuvah only in thought? When is one considered a "ba'al teshuvah" and why is this term important? Is teshuvah only for sins, or is there a teshuvah for poor character traits as well? When does bushah play a role in atonement? When is it necessary and when is it not? How does one go about doing teshuvah for kfirah or heresy?

the variant customs of Elul based upon this debate.

In chapter nine, Rav Kotler deals with Rav Elchonon Wasserman's famous question: If in regard to regretting mitzvos, one loses the mitzvah, this should certainly be true regarding regretting sins. What then is the chiddush of teshuvah? Rav Kotler explains that the mitzvah is not undone—it is just that it is not counted. Teshuvah, however, undoes the sin itself.









The Nazir Can't Have Rashi

The daf yomi is now learning Tractate Nazir. Daf yomi learners relish when the daf that they learn relates to their daily lives, but that is somewhat difficult with this particular tractate, as nezirim seem hard to find. Some suggest that perhaps for this reason Tractate Nazir wasn't studied regularly in ancient yeshivos, and that is why the text of Nazir is not consistent with other tractates of Shas. Certain phrases are employed differently than elsewhere in the Talmud.

The Rosh often makes note of this in his commentary. For example, on 19b, he writes "Shitas nazir meshuneh." We find the same phenomenon in regard to Tractate Nedarim. Another similarity between the two masechtos is the lack of Rashi's commentary. In regard to Nedarim, it is almost universally accepted that the commentary printed with the Vilna Shas and labeled as Rashi was not written by Rashi. In relation to Nazir, the authorship of the commentary printed in Rashi's place is a matter of some dispute. Some say that it is certainly not Rashi, while others say it is at the very least based on Rashi's commentary. Rashi's commentary is the standard one used when learning any Gemara, but in these two tractates, students tend to use other commentaries in place of the one printed as Rashi.

Kinnah 22 recited on Tishah B'Av was written in response to the massacre of Jewish communities in France. Many eminent scholars and Tosafists were killed in those attacks. The Kinnah laments, "Who will now interpret the nazirite vows and who will arrange the laws of oaths?" The second half of the rhetorical question is readily understandable. The author is lamenting that there aren't scholars left of great enough caliber to decide matters pertaining to vows. However, what was the intent in the first half of the question? Was there a community of nezirim in France? After the destruction of the Beis HaMikdash, nezirim have been virtually unheard of. There have been anecdotes of someone who unwittingly uttered a nazir vow and had to become a nazir,

chased this army exemption may still use it. Furthermore, the cards were not restricted for use by the original purchaser; the right was transferable to a new owner. Therefore, the price for these exemption cards on the open market skyrocketed as they were becoming exceedingly rare and were no longer offered for sale by the government.

A man with several sons owned one such exemption card. He passed away with instructions that the exemption card should go to his youngest son. One can possibly conjecture that this was the weakest son and the father thought he most needed the exemption. The family followed the father's wishes and gave the exemption card to the youngest brother.

The enterprising young man attempted to sell the exemption card on the open market.

but those instances are extremely

Rav Yosef Dov Soloveitchik, zt'l, offered a novel interpretation of that verse in the kinnah. He said the author is lamenting that there is no one left to explain Tractates Nedarim and Nazir. The student of the Talmud needs a replacement for Rashi for these two tractates. Sadly, the author laments after the massacres that there is no one left of the caliber to write a similar commentary.

However, even though there are no nezirim nowadays, there are still relevant halachos that can be learned from this masechta. At times in Russian history, there was mandatory conscription into the national army. However, for the right price, one was able to purchase a "Get Out of the Army" card. At some point, this program, which was officially sanctioned by the government, ended. However, the government declared that anyone who had previously pur-

When it came time for the young man to present himself to the army for conscription, he did not immediately present the card. Instead he submitted to an army physical. Indeed, he failed the physical and was freed from his army obligation. The enterprising young man, realizing his windfall, attempted to sell the now superfluous exemption card on the open market. His brothers, however, argued that the profits should be split evenly. They argued that the card was only offered for his personal use and not as an added inheritance. The youngest brother reasoned while that may have been the intent, once it was given to him it was his to dispense with as he saw fit.

They agreed to ask Rav Yosef Rosen, known as the Rogatchover Gaon (Rogachev, 1858-Vienna, 1936) to decide their dispute. He said the dispute may be readily resolved from a passage in Nazir (24a). The Gemara discusses the case of a husband who provided his wife with an animal to use for her required korban, and she sanctified the animal. But in the end, the vow that necessitated the sacrifice was void. Rava says that the animal was not sanctified because she cannot sanctify an animal that isn't hers! The husband provided the animal only for her personal need; once it has been determined that she no longer needs it, it reverts to him.

The Rogatchover argued that the same can apply to the exemption card. The father only offered it for the youngest son's personal use. Now that it has been determined that he no longer needs it, it should revert to the brothers' shared inheritance. The young man accepted the analogy and relinquished his personal claim. ❖

Rabbi Avrohom Sebrow leads a daf yomi chaburah at Eitz Chayim of Dogwood Park in West Hempstead. He can be contacted at ASebrow@gmail.com.

Gather the people together, men, and women, and the babies ... that they may hear, and that they may learn

(Devarim 31:12)

Rabbi Dosan ben Horkinas saw Rabbi Yehoshua [ben Chananya] and proclaimed:"Whom to teach knowledge? ... those weaned of milk' (Yeshayah 28:9). I remember his mother bringing round his cradle to the study hall, so that his ears should pick up words of Torah."

(Jerusalem Talmud, Yevamos 1:6)

And I, hide shall I hide my face from them

(Devarim 31:18)

There are times when G-d hides His face. But then there are times when G-d hides His face and we don't even realize that His face is hidden; we dwell in darkness, and think it is light. This is a double galus, a concealment within a concealment.

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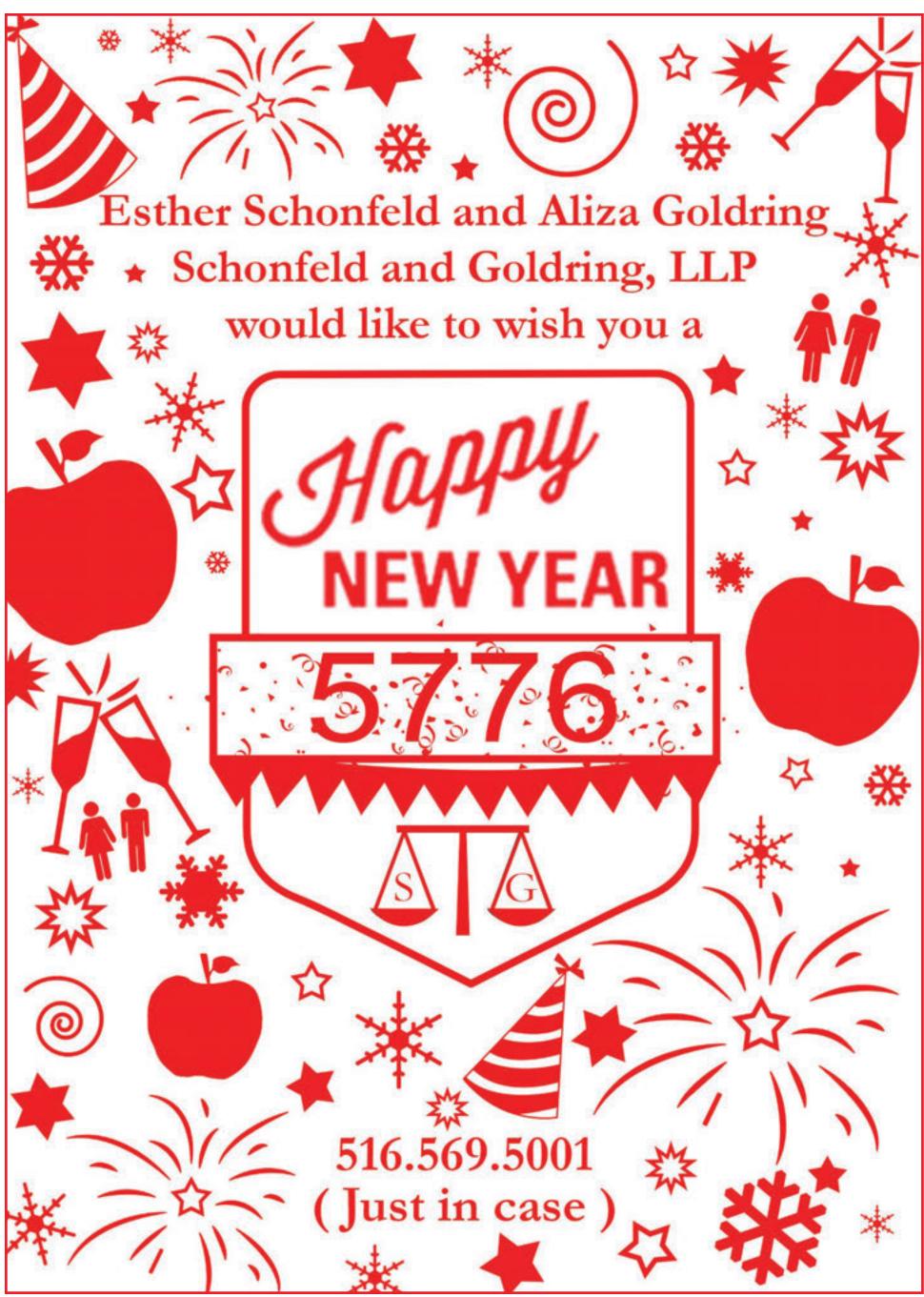
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Dusting Off His Big Book

There was a joke running through Israel last week at the height of the sand-storm: "This is what happens the week before *Yom HaDin*, when G-d blows the dust off of the book He uses to inscribe judgment!" (It's funnier in Hebrew.) What a week we had leading up to Rosh Hashanah! I have definitely expressed astonishment at this year's odd weather, but this week took the prize.

sandstorm comes from the south and blows in the desert sand from the Sahara. It usually comes as the seasons change and lasts no more than a day or two.

This storm, which brought sand from Syria and Iraq, hung over us for days because the weather was stalled by the Mediterranean Sea until northern winds blew the storm away. According to the weather folks here, this type of storm is

Infraviterkov//Postcom

Hazy, dusty conditions in Israel last week

It was hot. No, not just hot—it was *incredibly* hot. And it wasn't just heat; it was a wet, humid, stifling heat. We had several hundred-degree days in a row. And the weird part was that the sun was totally obscured in the sky so we had very little direct sunlight, yet we still had hundred-degree heat (and humidity).

As most of you already know, we had a once-in-a-lifetime sand event here in the week before Rosh Hashanah. Our normal

freakish in nature and quite rare. Unfortunately, it also led to high levels of pollutants (mostly sand and dust) in the air.

People with allergies or asthma had difficulty breathing. And it was easy to get dehydrated—we had some students who exhibited the beginning symptoms of dehydration and we had to constantly remind the guys to drink, drink, drink.

Thankfully, these things are temporary and life returns to normal after a

few days. Yet I cannot deny that the juxtaposition of the end of the year—especially the end of the *Shemittah* year with this rare storm led to a moment

I definitely considered that the joke might be connected to reality.

of pause. The joke I quoted was just a joke, but I definitely considered that the joke might have some reality connected to it.

Looking at the tumultuous events happening in the world around us, perhaps there was something symbolic in a rare storm blowing in from Syria and Iraq—the stronghold of some of our worst enemies. Who is to say?

I hope that we were all judged favorably on Rosh Hashanah and that the judgment included the z'chus to watch the Kohen Gadol perform the avodah this Yom Kippur. May Yom Kippur bring a final judgment of berachah and hatzlachah for each and every one of us, for Am Yisrael, and for Eretz Yisrael. ❖

Shmuel Katz is the executive director of Yeshivat Migdal HaTorah (www.migdalhatorah. org), a new gap-year yeshiva. Shmuel, his wife Goldie, and their six children made aliyah in July of 2006. Before making aliyah, he was the executive director of the Yeshiva of South Shore in Hewlett. You can contact him at shmu@migdalhatorah.org.







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Helping Israel's Farmers In 'Eighth Year Of Shmitah'

BY DAVE MATKOWSKY

Many people assume that Shmitah, the Torah-mandated sabbatical year during which planting, harvesting, and other agricultural activities are prohibited in the Land of Israel, is a 12-month endeavor, beginning with Rosh Hashanah of the seventh year and concluding with Rosh Hashanah of the eighth year. The Torah seems to indicate as much, stating that fields and vineyards may be cultivated for six years, and must be allowed to rest during the seventh year of the cycle; in the eighth year, planting may begin anew. But the Torah recognizes that crops planted in the eighth year will not yield a harvest for some months, and sustenance will need to come from another source prior to the eighth year's harvest.

The Talmud explains that planting is often not possible until well into the eighth year, depending on the agricultural cycles of different crops. This calculation is complicated by modern agricultural technology, and the shift from broad-based subsistence farming to a small agricultural sector (2% of Israel's contemporary workforce) within a larger, post-industrial economy. Today's Shmitah-observant farmers will not begin to earn post-Shmitah income until anywhere from March 2016 to January 2017! Israel's farmers need our help to complete the cycle during this upcoming "eighth year" of Shmitah.

Currently, 3,453 Israeli farmers are fulfilling the *mitzvah* of *Shmitah* on behalf of the entire Jewish people. *Shmitah* is a communal *mitzvah*, yet in today's economy, the financial burden is not equitably spread across the Jewish polity. Farmers cultivate the land in fulfillment of 2,000 years of our collective hopes and prayers, feed the nation, preserve its pioneering spirit, fulfill the *mitzvot hateluyot ba'aretz*, and are left to bear the economic hardship of *Shmitah* on their own.

To observe this foundational mitzvah on our collective behalf, they forgo 18 months or more of income; they struggle to meet their ongoing lease payments for farmland and equipment; and, ironically, they struggle to feed their own families. They make this sacrifice in order to fulfill a mitzvah our people waited 2,000 years to have the privilege of fulfilling. Their sacrifice is a declaration of emunah that the land belongs to G-d, and all productivity and livelihood are determined by G-d. They struggle in the hope that the merit of their actions will bring prosperity and security to Israel and the Jewish people as a whole.

Who are these farmers, these families, who sacrifice so much to fulfill the *mitz-vah* of *Shmitah* on behalf of all Jews? Many of them are from the Religious Zionist and *mesorati* (traditional) communities; they are veterans of the religious *kibbutz* and *moshav* movements and IDF service, and they farm the Land of Israel as a fulfillment of the reestablishment of

Jewish religious national life. In observing *Shmitah* as intended, they draw inspiration from the words of Rav Kook, Rav Lichtenstein, and other leading rabbinic luminaries who wrote about *Shmitah* as a foundational Torah value, and about *heter mechirah* (the legal "workaround" to avoid *Shmitah*-observance with *halachic* sanction) as a tragic—though *halachically* valid and often unavoidable—concession to expediency.

The personal sacrifice of 3,453 farmers and their families in keeping *Shmitah* is what allows the Jewish people to avoid the unacceptable alternative of letting *Shmitah* fall into obsolescence and fade to the margins of Jewish consciousness. These farmers are heroes of Torah and heroes of Israel, representing the noblest values and loftiest aspirations of the Religious Zionist enterprise.

And yet, the cause of Shmitah and the heroic farmers on the frontlines of its observance has remained off the radar screen of the broader Religious Zionist, Modern Orthodox, and traditional Jewish communities. For the past ten Shmitah cycles, support for shomer Shmitah farmers has come almost exclusively from the chareidi community, in support of Keren Hashvi'is, the organization working "on the ground," with the sanction of Israel's Ministry of Agriculture, to provide financial and moral support to the farmers. The rest of us have been missing out on the opportunity to take part in this important religious, Zionist, agricultural, and societal mitzvah which speaks to our deeply held values of faith, return to the land, social and environmental responsibility, and Jewish unity. The Shmitah Fund was created to share this opportunity, this sacred obligation, with the Modern Orthodox, Religious Zionist, and broader Jewish community, to do our part in supporting the farmers keeping *Shmitah* on behalf of *Am Yisrael*.

The budget for helping support the farmers this Shmitah cycle is \$22.5 million—which averages under \$7,000 per farmer. It's not nearly enough to support the farmers at a level they would earn in a regular year, but instead helps them cover certain basic expenses such as land-lease and equipment payments so they don't literally lose their farms as a cost of keeping Shmitah. They still bear most of the burden. Thanks to the efforts of Keren Hashvi'is, all but \$6 million of the target budget has been raised. The chareidi community has done its part and more—it's time for the rest of us to do ours. We have 6–8 months to raise the remaining \$6 million. The farmers will not make it without our help, and they should not have to. It is no less our mitzvah than theirs.

In our *tefillot* on Rosh Hashanah, we acknowledge and proclaim Hashem as King over all Creation, and that the world and everything in it belong to Him. For 3,453 Israeli farmers, this is not merely a two-day declaration of faith, but a two-year sacrifice. We owe it to them—and to our own core values and beliefs—to learn from their example and to play our part in making their valiant sacrifice possible.

Learn more about Israel's Shmitah-observant farmers at www.shmitahfund. org. •

Dave Matkowsky is the founding director of the Shmitah Fund.

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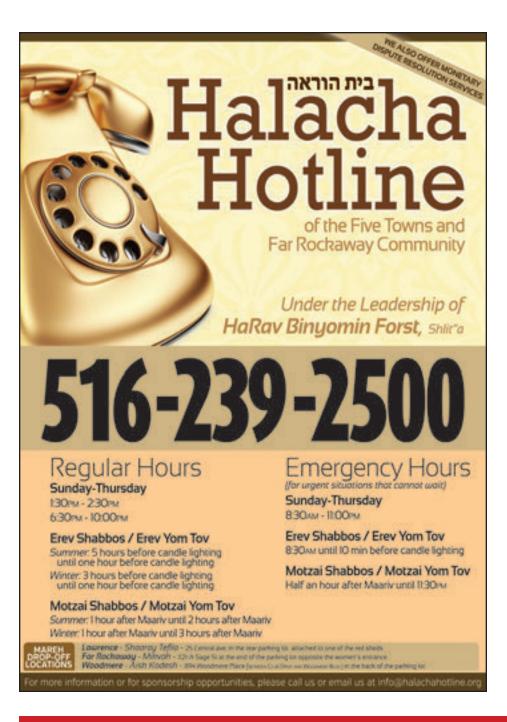
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real estate & mortgage financing By Anessa V. Cohen

It's A Mabul Out There

Since Hurricane Sandy, Five Towns homebuyers have been much more diligent about checking the house's location on the updated flood maps that FEMA posted after Sandy.

Before Sandy, most buyers did not pay that much attention to whether or not a house was in a zone that required some form of flood insurance, unless it was in the small area of streets that had a tendency to flood whenever it rained. And even then, only a minority of would-be homebuyers avoided house-hunting on those streets. For the most part, flooding simply wasn't an issue that caused worry back then.

Fast-forward to the post-Sandy era: Many homeowners who never even considered that their homes might be susceptible to flooding during a storm got hit very badly, and so flood insurance has become a front-and-center issue. Those looking to purchase a home must now take flood insurance into account as a mandatory expense on top of taxes and homeowners insurance—not to mention a mortgage—when they budget for how much house they can afford.

Unfortunately, flood insurance has become a more difficult expense to calculate. Under the new formula, each house on a block may be earmarked by FEMA differently based on criteria such as height, land elevation, the presence of a basement—to name but a few categories. One house could be priced at a low yearly premium cost while the house next door to it might be twice or even three times that same premium according to FEMA guidelines.

The best way to figure out what the flood insurance would be on a specific address today is to first ask the existing homeowners what their flood-insurance premium is for that year. Some homeowners who do not have mortgages on their properties may have opted to not take out flood insurance. Mortgage lenders do a flood search and, based on the FEMA flood map, if it is determined that a home is within the flood map even to the slightest extent, flood insurance is a mandatory item necessary for the issuance of a mortgage. If for some reason the home-

Continued on Page 38

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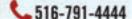
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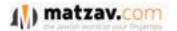
























REAL ESTATE

Continued from Page 36

owner does not have flood insurance, the prospective homeowner should contact his insurance company, give them the address of the house under consideration, and ask for an estimate based on current rates for the flood zone in which that particular house is situated.

For more information about flood insurance and the guidelines and different zoning determinations used by FEMA, I recommend visiting the FEMA website and looking through the extensive consumer information available.

Wishing everyone a shanah tovah v'chatimah tovah. *

Anessa Cohen lives in Cedarhurst and is a licensed real-estate broker and a licensed N.Y.S. mortgage broker with over 20 years of experience, offering full-service residential and commercial real-estate services (Anessa V Cohen Realty) and mortgaging services (First Meridian Mortgage) in the Five Towns and throughout the tri-state area. She can be reached at 516-569-5007 or via her website, www.AVCrealty.com. Readers are encouraged to send questions or comments to anessa@AVCrealty.com.



Flying Table

Mr. Steinberg's sister lived in a penthouse apartment in Florida. She and her family were going away for the month of August. "We'd like to take a two-week vacation to Florida," Mr. Steinberg said to his sister. "Would it be OK if we used your apartment while you are away?"

"We're happy to let you use the apartment," said Mr. Steinberg's sister. "We'll leave a key with the doorman. There's a nice patio table on the porch, if you'd like to eat outside."

One afternoon, a rainstorm began. The wind began howling, and rain poured down. The children looked out the window and watched the rain beat down on the porch.

All of a sudden, they saw the patio table being lifted by the wind. It stood

then dropped down. The Steinbergs heard a crash and the shattering of glass below; a car alarm went off.

Mr. Steinberg ran downstairs to the ground floor. He saw that the table had fallen onto one of the cars sitting in the parking lot below. "Just what we needed to make our vacation complete," Mr. Steinberg muttered, with a grimace.

He returned upstairs and told his wife, "Unfortunately, the table landed on someone's car. The table is shat-

A woman who is uncomfortable appearing before *beis din* may appoint an agent to make her *pruzbul*.

suspended in the air, as if held by invisible strings, rotating slowly! The table

tered, and there's extensive damage to the car."

Mr. Steinberg called Rabbi Dayan. He related what happened and asked: "Who is liable for the damage to the table and the car? My sister, the building, the car owner's insurance company, or me? Or no one at all?"

"When a person borrows an apartment, he becomes responsible for any of the furniture that he intends to use," replied Rabbi Dayan. "The possession of the apartment extends to the movable furniture, based on *kinyan agav* ('along with')" (C.M. 202:1–2).

"A borrower is liable even for *oness gamur*, circumstances completely beyond his control," added Rabbi Dayan. "Thus, you are liable for the broken table, even if the wind is of unexpected nature. Furthermore, a borrower becomes responsible for damage caused by the borrowed object, since it is now under his authority" (C.M. 340:1; 347:1).

"Then I guess I'm also liable for the damage to the car?" said Mr. Steinberg.

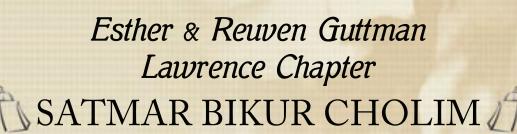
"The Gemara (B.K. 6a) teaches that a person is liable for damage caused by his object that was hurled off a roof by a normal wind," answered Rabbi Dayan. "This is included in the category of eish (fire), which is defined as damage caused in conjunction with an external force, such as the wind. However, if the object could not have been blown by a normal wind, but was blown by an uncommon wind, the person is exempt. He had no reason to expect that it might be blown, and was not negligent in placing it there" (C.M. 411:1-2; Sma 411:1; Lechem Mishneh, Hil. Nizkei Mammon 14:16).

"What if he knew there would be strong winds?" asked Mr. Steinberg.

"If the person placed the object there when the unusual winds were already blowing, he is liable, since he was negligent in placing it there under such circumstances," answered Rabbi Dayan. "That would also be the case if he knew a storm was approaching" (see *Rema*, *C.M.* 418:9 and 307:3).

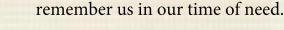
"What about insurance coverage?" asked Mr. Steinberg.

"If the car owner has comprehensive coverage, the damage would probably



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be covered as an 'act of G-d,'" replied Rabbi Dayan, "unless it was determined that the homeowner was negligent in not securing the patio table to the porch. In that case, the building's property-damage liability might still cover the damage."

From The BHI Hotline: Pruzbul, Part 2

Q. I am a woman and I am uncomfortable appearing before *beis din* to make a *pruzbul*. Is another option available?

A. The halachos related to Shemittah and canceling loans apply to women (Sefer HaChinuch #477). It is not a positive, time-bound mitzvah since it is in force even after Shemittah and, additionally, there is a related prohibition, which also applies to women. Therefore if a woman loaned money and the debt comes due before Rosh Hashanah, she should fill out a pruzbul to prevent it from being canceled.

Poskim discuss whether one can appoint an agent to fill out a pruzbul. Some maintain that lenders must personally appear before beis din since mili lo mimsari l'shaliach—"mere words cannot be transferred to an agent." Consequently, an agent appointed to write a gift document may not appoint a subagent to fulfill that instruction (Erech Lechem 67:19).

Many others disagree and contend that the principle is limited to one agent conveying instructions to another, but when the principal instructs an agent to make a declaration on his behalf, it is considered as though the principal is making that declaration and does not have the limitation of mili lo mimsari l'shaliach (Machaneh Ephraim, Shluchin 7; Noda BiYehudah, Tinyana Y.D. 147; and Birkei Yosef, O.C. 434:5).

The majority of *poskim* follow this position, especially since the cancellation of loans during *Shemittah* is rabbinic. Accordingly, a woman who is uncomfortable appearing before *beis din* may appoint an agent to make her *pruzbul*. When utilizing this option one can rely on the presumption that the agent fulfilled his agency, because the issue is only rabbinic (*Yeshuos Yisrael* 67:1). ❖

This article is intended for learning purposes and not to be relied upon halacha l'maaseh. There are also issues of dina d'malchusa to consider in actual cases.

Rabbi Meir Orlian is a faculty member of the Business Halacha Institute, which is headed by HaRav Chaim Kohn, shlita, a noted dayan. For questions regarding business halacha issues, or to bring a BHI lecturer to your business or shul, please call the confidential hotline at 877-845-8455 or e-mail ask@businesshalacha.com. To receive BHI's free newsletter, Business Weekly, send an e-mail to subscribe@businesshalacha.com.





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Running For Yachad

BY NICKI TALLER

After seeing some posts on Facebook a few months ago, I told my husband, David, that I was thinking of running the Miami ING Half-Marathon with Yachad.

His first response was, "You know you don't run," soon followed by, "You are out of your mind," and finally, with a sigh, "Just let me know where and when."

He's a great guy. I gleefully explained to him that we would finally be spending Shabbat on a Yachad Shabbaton—and didn't that sound amazing? He agreed that it sounded great, but reminded me, "You know you don't run, right?"

He was correct. I'm not a runner. I've never been a runner. I've been a spinner, a karate-er, a kick-boxer, a stepper, a tennis player, a weightlifter, a Zumba-er, but never a runner. I'd see runners at the gym and think, "That looks boring." Watch a race on TV? Not in my lifetime.

So how did I get here? We have four children, three with special needs. About eight years ago, musing to a friend that I didn't know what I was going to do with my oldest, Max, for the summer, she immediately encouraged me to send him on a Yachad summer program.

Me: "What's Yachad?"

Friend: "Oh my, this amazing special-needs organization that is part of the OU!"

Then came the kicker. "You should start sending him on some Shabbatons so they can get to know him and he can get used to being away."

Wait a minute. Did she just say that I should send my baby away for Shabbat ... without me? Is she insane?

Well, she wasn't. I sent him, and eight years, four involved children, and many programs later, here we are.

Let me briefly recount some of the many Yachad programs my children have participated in. Max, our almost-20-year-old, went away for that first weekend and never looked back. He hasn't missed a Shabbaton since his first. He looks forward to the Leadership and Simchaton programs all year.

He was an inclusion camper at Yachad's partnership with Morasha and Moshava, and has been a vocational participant at Moshava for the past two summers. Each of these programs has brought him new friends, experiences, and memories. He has had countless advisers and shadows over the yearsand I assure you he can name each and every one of them—and without fail, they are the most kind, patient, positive, and happy people on the planet. He is accepted and cherished, not in spite of who he is, but because of who he is.

Our 17-year-old daughter, Ariana, took a slower route. She grudgingly went on one Shabbaton to prepare her for a summer at Moshava. Whereas Max gravitated to his peers from the start and loved all attention from them, Ariana was a bit more hesitant. Well, five summers of Camp Moshava later, with shadows who are now family and a camp director who has a picture of Ariana in her living room, things are a bit different for her.

This brings me to my favorite program. Now let me just preface this by saying that every Yachad program that we have ever participated in (and we've done a bunch) has been incredible, and every person involved in those programs has been amazing. There is, however, one Yachad program that is very close to my heart: Yad B'Yad.

When the prospect of Yad B'Yad for Max was first brought to me, my reaction was similar to that of our first Shabbaton. Only this time the exclamation points in my head quadrupled: "You want me to send him where? For a month?"

However, when your observant children go to public school, friendships can be a challenge. The children and their parents have always been lovely, but when you don't run in the same social circles, and Shabbat and kashrut come in to play, it's difficult for your child to make real friends. So a chance for Max to spend a month alongside Orthodox peers was not an opportunity I was going to pass up.

Enter the summer of 2011: He left one child; he came home another. Forget for a moment the incredible tours of Israel and the experiences there. My son came home with *friends*. Orthodox boys who live in our neighborhood were now calling Max and stopping by on a Shabbat to say hi. These are things that my friends' kids had and took for granted, and now my son was part of that club. There is nothing like seeing the excitement on your son's face when he has spent time with or simply spoken to a

It is what I've been wishing for him his whole life.



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Nicki and Max prepare for the race

Then came the summer of 2014: Ariana's turn. Ariana is no Max. She tends to growl at people who annoy her (pretty much everyone). This is the girl who threw up her hands and screamed, "Stay back!" when the girls at camp would greet her on the first day. Sadly, due to the tensions in Gaza last summer, Israel was not in the cards, and Yad B'Yad rerouted to the West Coast.

Yet, once again, Yad B'Yad worked its magic and sent home a different girl. My new Ariana may still growl from time to time, but she also texts her friends, meets them for pizza and bowling, and goes to the movies and to the city with them. At first, the kids would contact her and try to convince her to join them. These days, she calls

For her birthday in November, we made her a surprise party. Eighteen kids showed up, some from as far as New Jersey (we live on Long Island). Eighteen kids came to be with my growly daughter on her birthday. If that isn't magic, what is?

It goes without saying that there would be no magic without the staff.

Max and Ariana are as different as can be, yet the incredible supervisors and counselors managed to connect with them equally. They infused kindness, excitement, and humor into every part of the summer. The staff is kind, eternally patient, ridiculously responsible, organized, prepared, giving, and genuine. And they find the humor in everything. So much so, that this summer, I'm sending child number three on Yad B'Yad to enjoy the same benefits as Ariana.

Jake, Ariana's twin, is my most sensitive, introverted child. G-d willing, he and Ariana will be joining the group this summer, this time to Israel. I can't wait to meet my new kids when they get home.

My youngest, Mackenzie, is eager to join the Yad B'Yad tour as a typical participant. Living with three siblings with special needs, Mackenzie has witnessed firsthand what an amazing organization Yachad is, and gets involved at every opportunity.

Which brings us full circle.

What in G-d's name could ever have gotten me into padded socks, an unsightly headband, dripping sweat on a treadmill four times a week, sometimes for more than two hours at a time? I, the woman who was never going to run, am now a runner?

One word—Yachad. ❖

You too can be part of Team Yachad as it prepares for the upcoming Miami Marathon and Half-Marathon, to be held on Sunday, January 24, 2016.

There are a variety of options available:

- Run, walk, jog, or roll along with Team Yachad. Team Yachad participants commit to raise sponsorship money to benefit Yachad programs. You will receive round-trip airfare; hotel accommodations; guaranteed race admission and registration; Team Yachad gear; prerace pasta party and post-race barbecue; and a personalized training regimen.
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On The Front Lines

BY MORDECHAI SCHMUTTER

Yom Kippur is a time to be *mochel* people. "Forgive and forget," they say. And I've got that covered. As time goes on, I find that I'm getting better at forgetting.

"Are you mochel me?"

"For what?"

"That thing I did to you. Remember?" "Oh, yeah!"

"So you forgive me?"

"I don't know. It's still too fresh."

But when you're young, you remember everything. Kids remember every fight they've ever had with their siblings. And there are a lot of those. I know that, as a parent. And there's nothing I can do to stop these fights from happening. I can't give all of them all my attention all the time. I'm like a doctor—sometimes I have to make appointments. And while I'm seeing one patient, the other patients pass the time in the waiting room by fighting.

"Did you just throw that magazine at him?"

"He was hogging the water cooler."

And I'm the referee. I have to be, because, as a third party, I can see the bigger picture.

"Look, I don't care what he did to you this morning. You can't hide the milk and then go to school." These kids are taking the law into their own hands, before you're even awake. "I don't care what he did to you over breakfast at 5:00 in the morning. You shouldn't even be up yet. You're waking up extra early to get a jump on the fighting?"

As the referee, I'm not out for justice. It's not about right or wrong. It's about what will get them to stop. The topic of their fight is so small and insignificant that it doesn't matter who wins, really. At the end of the day, I can, in one sentence, veto whoever wins this fight.

And they're silly fights. For example, my kids fight about who's going to wash first on Shabbos. Really? I'm not making *HaMotzi* until everyone washes. You know this. I wash last. What are you fighting for? The privilege of sitting around and not being able to say anything for longer?

"Yeah, but last time he washed first!"
And the other kid goes, "Mm! Mm mm
m mm!"

And it's not just in our house. My wife and I have spoken to several people about this, and apparently, we're not alone. For example, YEB says that her kids constantly fight about whose portion is bigger.

And she's not alone.

Look, I don't know whose portion is bigger. I honestly promise I was trying to cut them evenly. Because I remember what happened the last time. But I'll admit, my head is not as close to the table as yours is. So okay, you give him a little piece of your crust, and you give her a little piece of one of your strawberries. Oh, but her strawberry has more dots... Look, no one's going to finish theirs anyway.

What am I supposed to say?

Kid: "His piece is bigger."

Me: "Yeah, but your piece is wider."

Kid #2: "Hey, how come *he* gets the wider piece?"

They even complain about things that I honestly have no control over.

Kid: "He got a bigger ice cube."

Me: "I don't . . . How do you even . . . Wait a couple of seconds!"

Kid: "Then mine will be smaller too." *Me:* "Okay, so have a second ice cube."

Kid #2: "Hey, why does he get two?"

Me: "What do you want from me? There was never a limit on ice cubes!"

And kids even fight over things that are bad, so long as everyone else wants those things. For example, CC's and LHF's kids both fight over who's going to take a shower last. Everyone wants the cold water, apparently. And then they want to walk out on to wet bathmats and slip across the floor and stub their toe on the door, and make a big sound and have someone in the hallway go, "Who is it?"

That's the fight.

OK, so maybe there are some benefits to showering last. My kids say that they don't want to hang out in their Shabbos clothing for extra time, because it means they can't get dirty. (Well, clearly they can. They mean that they're not *supposed* to.) So when we tell them to start showering, it means that whatever fun, messy activity everyone's doing, someone has to be the first to walk away from that. For two days. Who wants to be that person?

That's definitely why I shower last.

So sometimes the kids have reasons; we just don't see them. For example, RK says that her kids fight about who gets the pink booster seat. My kids fight over

that too. I have mostly boys. No one wants it. Why do we even have a pink booster seat? I guess we got it because we had a girl at some point. She's 11. But the boys don't want it, no matter how much we try to explain to them that pink used to be a boy color, back before car seats existed. To be fair, we do a lot of carpooling, and when you're sitting in a car full of boys, you don't want to be the one in the pink booster seat. It's all everyone will talk about.

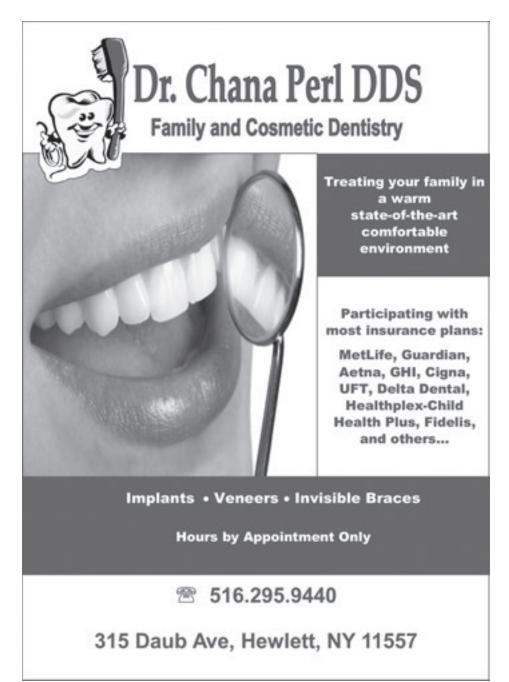
So maybe that's an argument we could prevent. But honestly, sometimes it feels like kids invent things to fight about. For example, EH told me that her kids fight about who has to come into the house last, because whoever comes in last has to close the door. No one wants to do that. How are you supposed to prevent this, as a parent? You taught your kids, ages ago, that whoever comes in last has to close the door. This isn't a punishment for coming in last. Were you supposed to say that the first person in has to close the door? Or that each person has to close the door behind themselves, right in front of the next person?

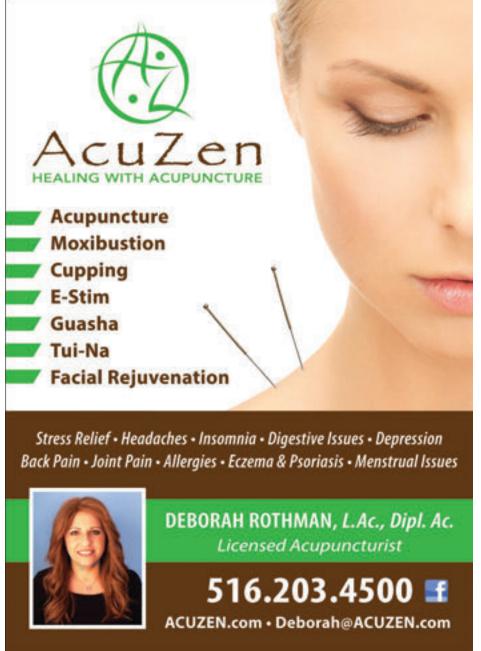
And TZ points out that the best fights are when they are "helping," like when they're fighting over who gets to stand on the stepstool in your way and help you cook by touching everything and pushing each other off the stepstool so you have to keep catching them with floured hands. This is very helpful.

"Could you go help somewhere else?"

I need someone to come and help me help the little kids help me.

Also, MG says, "Whenever I send a kid to get something for me, after hemming





and hawing, he finally starts going, and then another child will always fight to beat him to it. Where were you before, when I was trying to convince the first kid to do it? And now they both really want the mitzvah, and they both end up crying and I still don't have my seltzer from the fridge!"

I know, right? It's almost worth it to get up and get your own seltzer. The sacrifices we make for chinuch.

And numerous people tell me that their kids fight about where they sit at the table. So do mine.

So you're like, "OK, permanent seating." But permanent seating is a disaster. Now they fight with me instead. "Why does he get that seat for all time?"

So now there's a rotation. Every day. My wife made a chart. Our whole house is charts. I can't even set the table, because I have no idea where anyone sits anymore. And none of them wants to set the table, because, apparently, according to them, every single one of them set the entire table last time.

Also, about once a year, my wife has to redo the chart, because everyone especially wants to sit next to me on Shabbos, probably because I give out candies for answering questions. It's like, "Who's going to eat the middle out of a piece of challah next to Totty before running away from the table?"

But they all want to sit next to me. I feel like Yaakov Avinu with the stones, except that I don't think all my kids are suddenly going to merge into one really big kid.

None of our kids' fights will matter tomorrow. None of them will matter in ten minutes. I know this, because I've been around longer than they have, and I no longer remember who washed first on any given week when I was growing up (though I have a sister who might).

But my point, I think, is that Hashem is our parent. So He probably feels the same way about us.

"Stop fighting! Not everything has to be fair! You think you have a lot of kids?"

And that's what I'm saying: all the fights that adults have, even though they'll matter for longer than our kids' fights, will they matter tomorrow, from Hashem's perspective?

Maybe as we get older, we should learn to be as good at forgiving as we are at forgetting. ❖

Mordechai Schmutter is a weekly humor columnist for Hamodia and is the author of four books, published by Israel Book Shop. He also does freelance writing for hire. You can send any questions, comments, or ideas to MSchmutter@gmail.com.







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The Missing Piece

My Journey

BY MICHELE HERENSTEIN

I recently "finished" a 1,000-piece jigsaw puzzle. I had decided that I needed something new to keep my mind sharp, and honestly, I believe jigsaws are more for adults than for kids. I started out as one usually does with a jigsaw, separating the border pieces from the other 900 pieces (my mom taught me this when I was just a wee one!).

And then I got to work. After finishing the border, I realized there was one end piece missing. I searched the bag. Nope, nada. I figured I would do the whole puzzle and for sure it would show up. After a few weeks, I got to the

end—30 pieces left, 20, 10, and by golly, I was done! It felt great; a huge sense of accomplishment given that almost all the pieces looked alike, varying shades of brown and blue. But there was still that one missing piece. My puzzle was incomplete. And this got me think-

The unfinished puzzle is really a metaphor for life—no one has it all. There is always something missing, like the puzzle piece. Some people can't have kids, some haven't met their bashert, some couples promise to love each other in sickness and in health and end up getting divorced, some couples might have a child with an incurable disease, some people can't find a job or are unhappy in their professions, others have a myriad of other problems. No matter what it looks like on the outside, no one has it all. There is always a missing piece to life's puzzle.

I know this from my own life. Yes, I get a sense of satisfaction from my writing, and from my interest in helping other people, and in buying and giving gifts and cards to others. Yet there are many things missing from my life. For one, I would like to get married. People don't see this when they look at me, because I don't go around with a downcast face and personality. They don't know how much it hurts to at family meals, with strings of kids running around and playing, watching couples hold hands or talk to each other lovingly—this can be painful, more than some can bear. Chagim are meal-oriented, and being single among so many couples could be astonishingly difficult.

People who are married and have not had the challenge of being single for long may not understand why some unmarried people may choose not to be with family on the chagim. It's not a personal rejection of the family; it's a way to keep oneself together, to not fall

There is always a missing piece to life's puzzle.



be alone, not half of a loving couple. It's painful, especially around couples and families.

In the same way, imagine a couple that can't seem to have children, and most of their friends have several kids. It must be difficult to be friends with a couple that has kids, where the children might be a constant reminder of what they are missing and want so badly. And it might even be hard to become friends with other couples, as many people meet through their children's friendships and play dates.

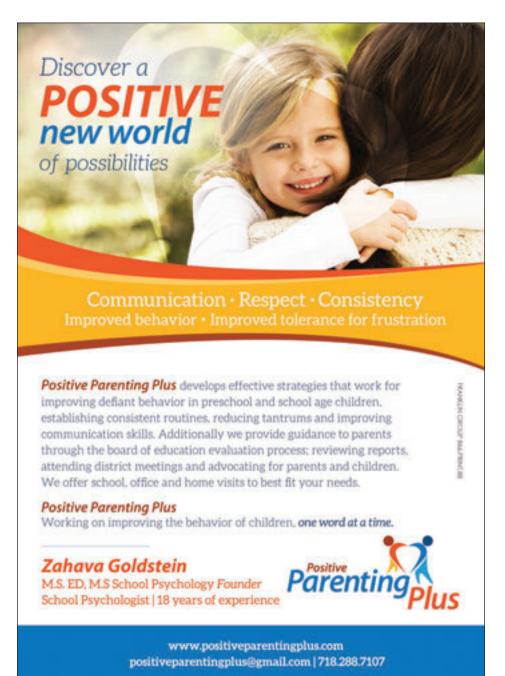
And then there are those who have not yet met their bashert, who may have a huge hole in their heart. Sitting apart, to not feel agonizing pain for yet another year's holiday.

Sometimes I look at a house or family and think, oh, they're adorable, they're so perfect. But something I learned recently, through wisdom I've acquired, is that there is no such thing as the perfect family.

Some families suffer abuse, emotional or physical, and this often cannot be seen on the outside. Some children may have lost a parent. Some parents have lost a child. Then there are many families who have a child who is sick, whether with cancer or any number of scary diseases.

There is no end to the tragedies peo-





ple live with, often having no way to make things better.

We may see people over these *chagim*, and be happy to spend time with them, and still feel pain at the same time. These are not mutually exclusive.

When we daven to Hashem this year, we can hopefully ask with serious kavanah for Hashem to fill in the missing pieces of our lives. Whether it's health, happiness, children, getting married, or a refuah for someone who is sick, let's pray that Hashem completes our lives for the good. And if He chooses not to, or if we don't see it, we must assume there is a good reason why, and a time and place for everything.

And if the missing pieces of your life aren't filled in as you had hoped, try to find distractions to keep you busy and feeling complete. Giving tzedakah, getting involved in charities or volunteering, donating to the charity that most correlates to the issue you are dealing with (Chai Lifeline, for example, for those with children who have cancer), or a myriad of other things to keep your mind off what you don't have.

To start with, you are alive. That is one thing to be thankful for. Try not to take it for granted. People die all the time, as is Hashem's will. Hashem has given you the gift of life. Also, you might have some family, whether it be siblings, parents, a spouse, or kids; however close or emotionally or physically far apart they may be, it is still a *berachah* that you have people, hopefully ones who care about you.

There are so many organizations that do good work. If you can't have a child, perhaps Bonei Olam can help you. If you don't have the money to plan a wedding, there's an organization to help with that.

Your life may feel incomplete, such as a puzzle with a missing piece, but look at the 999 pieces of the puzzle that do fit. You should look at your life and see all that is good, not what is bad or incomplete.

You can walk, breathe, swallow, and laugh. Your children are healthy and in school. You have food to eat; you're not starving. These are just a few things not to be taken for granted that make up a full life.

Remember, you can search high and low and never find a family that is perfect. Or you can look at what you have and say, this is perfect *enough* for me. ❖

Note: I'm writing these articles because I hope my story will provide encouragement, hope, and information that will be helpful to others. Please understand, however, that I cannot offer medical advice or referrals to treatment.

Michele Herenstein is a freelance journalist and can be reached at michelesherenstein@hotmail.com.





The Sukkah Wasn't Built In A Day

Many years have passed since I was a builder. OK, I was never actually a builder; I was a builder's assistant. And that was only once a year, in late September or early October, when I would help to build our *sukkah*.

The chief contractor was my husband, Arnie. And putting up the *sukkah* was not his strong suit. It was the same scenario every year. Hubby would struggle with heavy canvas, long metal poles, and bamboo rods, and I would watch the struggle. I thought of myself as the second-in-command, so I would try to help Hubby decide which pole would go where.

But this was only after we moved into our own home. Before that, in the early years of our marriage, we were apartment dwellers and we depended on the generosity and hospitality of others who allowed us to share their *sukkah*.

I would *schlep* pots of hot food to a neighbor three doors down. Hubby would help me on the first trip. But once he sat down in the *sukkah* and began to engage in conversation with our hosts, it was I alone who trudged back and forth to get anything we had forgotten to bring.

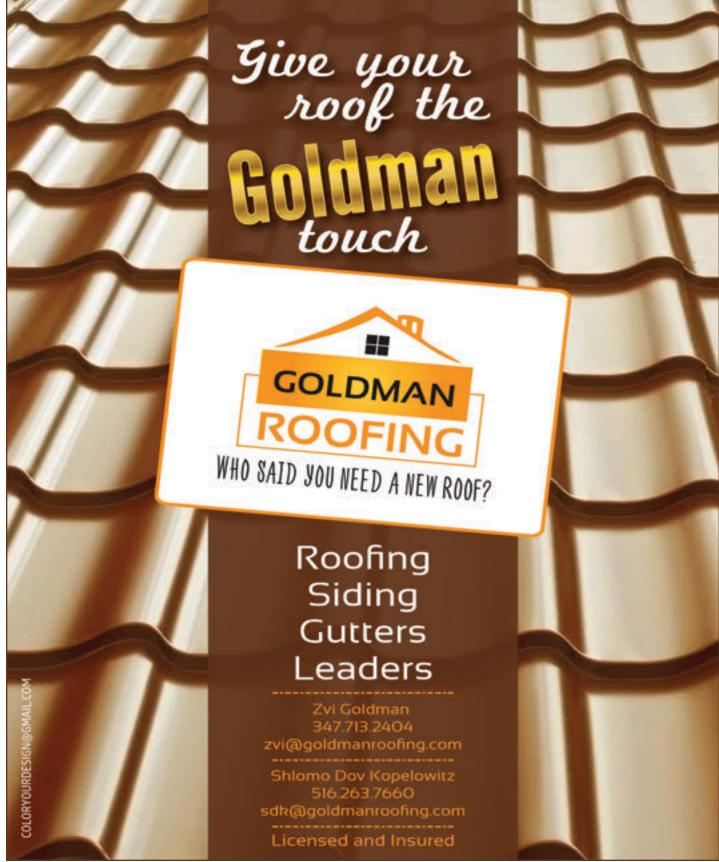
The hot food did not stay hot for long. By the time it arrived at our destination, the soup was room temperature—and chicken soup at room temperature is tasteless. *Schlepping* back and forth between our apartment and the *sukkah* was tiring, but I was rewarded for my effort: it was the only holiday of the

entire year that I did not gain weight. That was not only because of the exercise, but also because I never got much time to sit and eat.

All that changed a few years later, when we bought our own home. We moved in on Sunday, October 1, 1967. The date is one I will always remember, as it was right before Rosh Hashanah and the pressure was on to purchase a *sukkah* ASAP. Hubby was in charge of this, and two days after Rosh Hashanah he went *sukkah*-shopping. He came home with a blue-and-yellow canvas and several metal poles. Then, on a second trip to the "*sukkah* store," he brought home bamboo poles.

He put the *sukkah* up, and before he took it down, I wrote, with a permanent-ink pen, *north*, *south*, *east*, and *west* on the poles. At the time it seemed like a sensible thing to do. But the following year, we could not remember where the pole marked *north* was supposed to be. There was no way to mark the poles in accordance with any direction. It just did not work out.

Continued on Page 46



THAT'S THE WAY IT IS!

Continued from Page 45

The placement of the poles was important because in one of the sukkah's four walls there was supposed to be a doorway. It remains unclear to me why I thought that labeling the poles would be effective. It was probably equally unclear to Hubby. But it was what I did.

The following couple of years, before putting the sukkah away after the holiday, I marked the poles again, this time labeling them 1-2-3-4 or A-B-C-D. But neither of those schemes proved any more helpful than the earlier markings. We had no idea where A went and we were not certain if the pole marked B was to the left or the right of the one marked

As we did in the previous years, we muddled through and Hubby got the sukkah up and standing, if not quite the way it had been the year before. After a while, the poles had so many markings (from top to bottom, of course, since the poles were too narrow for horizontal markings) that they resembled Chinese scripture.

And then we added to the confusion by deciding to enlarge the sukkah. This meant the acquisition of more poles and buying an additional piece of canvas. At that time we gave up those round bamboo poles for the sukkah covering. We

have "the real thing," something that was actually once in the earth. So he decided to weed through a field for vegetation. He was successful-depending on how one defines success. He did come home with palm leaves and other forms of greenery, but he ended up with scratches on his hands and legs and an

Hubby got the sukkah up, if not quite the way it had been the year before.

did that because there were times when one pole would roll and create a domino effect. If one pole rolled, it bumped into the one next to it, which then rolled into another one, and so on. It was reminiscent of a house of cards—when one went down, the others followed.

So we thought about other types of s'chach. Hubby felt that we should

abundance of bug bites. While he was busy placing this new s'chach atop the sukkah, I was out buying calamine lotion for him! He never did it again.

The next year, he got mats. These were a lot easier to work with, but Hubby was not entirely convinced that they were a "kosher" covering. The gentleman in the sukkah store assured Hubby that they were—but, then again, he was the one selling them! Regarding how kosher this covering was, we later learned that it more or less depended on which rabbi one consulted with.

To add to Hubby's sukkah-building troubles, the canvas seemed to have somehow shrunk over the years. This meant that one piece never quite reached from one pole to the next! Not wanting to have large openings that allowed daylight to stream in, and that may render the sukkah not kosher, I would do creative decorating and make sure the flowers, greenery, and posters covered those openings. But after a few years of playing around with shrinking canvas and marked-up poles that we had no idea where to position, I got fed up. Hubby was the builder, but I was the one who was annoyed.

I believe the final straw was when it happened that the entire sukkah had been erected and somehow the doorway was on the far side, nowhere near the house, so that in order to serve I had to walk around the whole thing. It was then that I surprised Hubby with a new sukkah. The walls were sheets of blueand-white fiberglass, and he was overjoyed with it. That is, he was overjoyed until he went to put the sukkah up and discovered that the sheets were heavy and, with his chronically painful back, too cumbersome for him to handle.

Our children were too young to assist in the project, so I got smart and gifted Hubby yet again. I surprised him by doing what I should have done all along: I hired some neighborhood boys to put the sukkah up for us and to take it down when the chag ended!

That's the way it was, and that was the way it remained until we handed the sukkah over to our daughter and started spending the entire holiday with her.

G'mar chatimah tovah to all! ❖

Hannah Berman lives in Woodmere and gives private small-group lessons in mah-jongg and canasta. She can be reached at Savtahannah@





Prepared

NO ONE PLANS TO HAVE AN ACCIDENT, BUT YOU MUST BE PREPARED IF THE UNEXPECTED

The 10 Things You Should Do And The 10 Things You Should Not Do If You're Involved In An Accident



- Stop immediately and pull over to a safe location. Do not drive away! You can be charged with a hit and run even if the accident was not your fault.
- If someone is hurt, call for medical assistance.
- 3. Call the police. Make sure to obtain the name and badge number of the responding officer.
- Cooperate with the police. In New York, you are required to give your name and address. Show your driver's license and insurance card to the other party. Obtain the same from them for you will need this information to make any future claims.
- "Stick to the facts." If you were driving at a speed of 40 mph, do not say you were flowing with the traffic under the speed limit.
- Obtain names and addresses of vehicle's other occupants.
- 7. Use your camera phone to photograph the damages to the other 9. Do not leave anything of value in your car. vehicle and of the accident scene or write it down...
- Obtain contact information from any witnesses.
- Determine the value of your vehicle and the estimated cost of the repair in order to make an intelligent decision on whether or not to proceed with the repair.
- Choose your repair facility wisely. The promise of the driver of the first shiny tow truck who says "trust me, we will make your car look like new", will not help you when you pick up your car with substandard repairs or when you find out that certain parts were not actually replaced.

- Do not pull over and stop if you are bumped from behind and are in a deserted area. Call 911 immediately and proceed to a busy area
- Do not stay in vehicle if you are in a dangerous location.
- Do not leave your vehicle in the way of traffic.
- Do not let the other party persuade you with promises of reimbursement of your damages and to please trust them.. Wait for the police! Get a police report to protect yourself.
- Do not volunteer unnecessary information like what you were planning to do after the light changed. Just say, "I stopped at the light and was hit from behind."
- Do not discuss, argue or admit who is at fault.
- 7. Do not let your car be towed without obtaining information from towing company as to rates and how to get your car released. Make it clear that they have no authority to dismantle your car or contact your insurance company. Ideally you should have your vehicle towed directly to your repair shop or to your driveway.
- Do not leave your car at the towing company's yard for an extended period of time. They will assess excessive charges which your insurance company may not reimburse in full.
- Do not choose a repair facility or sign any papers allowing someone to negotiate with your insurance company until you are satisfied by recommendations that your vehicle will be repaired properly.



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Question

I met a woman at a Shabbaton a while back. After thinking about her for more than a month, I contacted one of the shadchanim from the weekend to redt her to me. When I didn't hear back from the shadchan by the end of the evening, I contacted another shadchan—who'd had nothing to do with the Shabbaton—to redt the same woman.

But I didn't realize that even though I hadn't heard back from the first shadchan, she ended up redding the shidduch at the same time as the second one. What I think happened was that she didn't get back to me until she spoke to the woman first. This woman and I ended up going with the second shadchan, and the first shadchan got very mad at me.

At first I didn't care, because the dating relationship was going great anyway. But now that there are problems, I'm not sure which shadchan I should involve or if I should bring a different shadchan into the mix.

Here's the problem: When this woman and I go out to fancy restaurants the dates are amazing, but when the dates are more low-key, she seems to get annoyed at everything. It's not that I can't afford expensive dates, but sometimes I like to chill. Could she be a gold-digger? I want to add that we are both divorced.

The first shadchan knows this woman very well, and maybe she could give me some insight, but I have a feeling she is still mad at me. The second shadchan doesn't know her, which is why I was thinking of bringing in a third shadchan who I am sure knows this woman. What's your advice?

Response

By Baila Sebrow

It sounds like you treated the two shadchanim as if they are Uber drivers; you put out a call to more than one shadchan regarding the same woman, and whoever got there first was the lucky candidate to land the job. Your cavalier attitude about your conduct is even more perplexing than the situation you are in.

Regarding the shadchan you called on first, in my opinion you have burned your bridges with her, at least with this particular shidduch. That's a pity, because she would have been the perfect person to mediate. As you said, not only does she know the woman you are dating, but she was also involved with

Continued on Page 48



In the 5 Towns Far Rockaway Area

4:30 am @ Yeshiva Sh'or Yoshuv - Mishnah Berurah: Rabbi Shmuel Grossman **5:00 am** @ Yeshiva Sh'or Yoshuv - Magid Shiur: Rabbi Shmuel Grossman

@ Y.I. of Woodmere - Magid Shiur: Rabbi Rafael Fink

5:30 am @ Chofetz Chaim Torah Center - Cedarhurst

@ Rabbi Neiman's Shul - Magid Shiur: Rabbi Yossi Schonkopf @ Agudah of L.I. (Rabbi Reisman) - Magid Shiur: Rav Shmuel Witkin 5:45 am

@ Kehillas Bais Yehudah Tzvi (the Red Shul)

@ Agudah of L.I - Magid Shiur: Rabbi Dr. Mermelstein

@ Aish Kodesh - Magid Shiur: Rabbi Sholom Fried, Rabbi Daniel Fink @ Rabbi Blumenkrantz's shul

@ CBEY- Island Ave., Woodmere - Magid Shiur: Rabbi Shalom Rosner @ Yeshiva Sh'or Yoshuv - Magid Shiur: Rabbi Dovid Greenblatt

6:10 am @ Beis Medrash of Cedarhurst - Rabbi Spiegel

@ Cong. Beis Avraham - Magid Shiur: Rabbi Henoch Grumet 6:15 am

@ Beis Haknesses of North Woodmere

@ Agudah of West Lawrence - Magid Shiur: Rabbi Moshe Brown 6:30 am @ Young Israel of Law./Cedar. Maggid Shiur: Yale Fishman/Yaakov Shalev @ Y.I. of Oceanside

@ Rabbi Katz's Shul in Far Rockaway - Magid Shiur: Rabbi Pinchas Birnhack

6:40 am @ Y.I. of Woodmere - Magid Shiur: Rabbi Aron Glatt

@ Congregation Beth Shalom - Maggid Shiur: Rabbi Yechiel Weberman

@ Shaaray Tefila – Magid Shiur: Rabbi Kalish @ The White Shul - Magidei Shiur: Rabbi Kanner

@ Agudah of the Five Towns - Magid Shiur: Rabbi Ephraim Edelstein

@ Agudas Yisroel of Long Island - Magid Shiur: Rabbi Tzvi Flaum

@ Agudah of L.I. - Sunday ONLY - Magid Shiur: Rabbi Dr. Mermelstein

@ Congregation Beth Avraham - Sunday ONLY

@ Yeshiva Gedolah of 5 Towns - Magid Shiur: Rav Yitzchok Knobel

@ Young Israel of Law./Ced. - Sunday ONLY - Magid Shiur: Rabbi Yale Fishman @ Far Rockaway LIRR 3rd car from the end - Direct to Penn Station Magid Shiur: Rabbi Kodesh

@ Agudah of Bayswater

@ Mesivta Ateres Yaakov, 131 Washington Avenue

7:15 am @ Aish Kodesh - Sunday ONLY @ Kehillas Bais Yehudah Tzvi (the Red Shul)

@ Chabad - Maple Avenue, Cedarhurst

@ Agudah of L.I. (Rabbi Reisman) In Library - Magidei Shiur: Rabbis S. Kohn, N. Schweid, R. Flegman @ Congregation Heichal Dovid - Sunday ONLY

7:35 am @ Y.I. of Woodmere - Sunday ONLY - Magid Shiur: Rabbi R. Fink 7:45 am

@ Kehillas Bais Yehudah Tzvi (the Red Shul) – Sunday ONLY @ Beth Sholom – Sunday ONLY – Magid Shiur: Rabbi Yale Fishman @ Rabbi Blumenkrantz's shul - Shabbos ONLY

@ Far Rockaway LIRR front section of the last car - Direct to Penn Station

7:55 am @ Lawrence LIRR - Magid Shiur: Rabbi Pesach Lerner 8:00 am @ Shaaray Tefila – Sunday ONLY – Magid Shiur: Rabbi Kalish

@ Agudas Yisroel of Long Island – Sunday ONLY – Magid Shiur: Rabbi Tzvi Flaum @ Mesivta Ateres Yaakov, I3I Washington Avenue (Shabbos Only)

@ LIRR Far Rockaway Branch, in the last car of the train, which makes stops at Inwood, Lawrence, Cedarburst and Woodmere at 8:22 am

Magid Shiur: Rabbi Menachem Adler 8:15 am @ Beth Sholom - Shabbos ONLY - Magid Shiur: Rabbi Yale Fishman

8:45 am @ Agudah of L.I. – Sunday ONLY in library

@ Sunday mornings at Beis Tefilah – Magid Shiur: Rabbi Shaya Richmond

10:15 am @ The White Shul - Magid Shiur: Rabbi Matt Cohen

12:50 pm @ Cedarhurst Center - Ground Floor Conf. Room - Magid Shiur: Rabbi Lichtenstein

8:00 pm @ Agudah of L.I. – Magid Shiur: Rabbi Nochum Katz

@ Aish Kodesh - Magid Shiur: Rabbi Simcha Weingott

@ Y.I. of Far Rockaway - Magid Shiur: R' Daniel Martin and R' Avraham Bachrach

8:15 pm @ Cong. Beis Medrash of Cedarhurst - Magid Shiur: Rabbi Dovid Spiegel

8:30 pm @ Y.I. of Oceanside

@ Congregation Heichal Dovid

@ Yeshiva Sh'or Yoshuv – Magid Shiur: Rabbi Dovid Metz

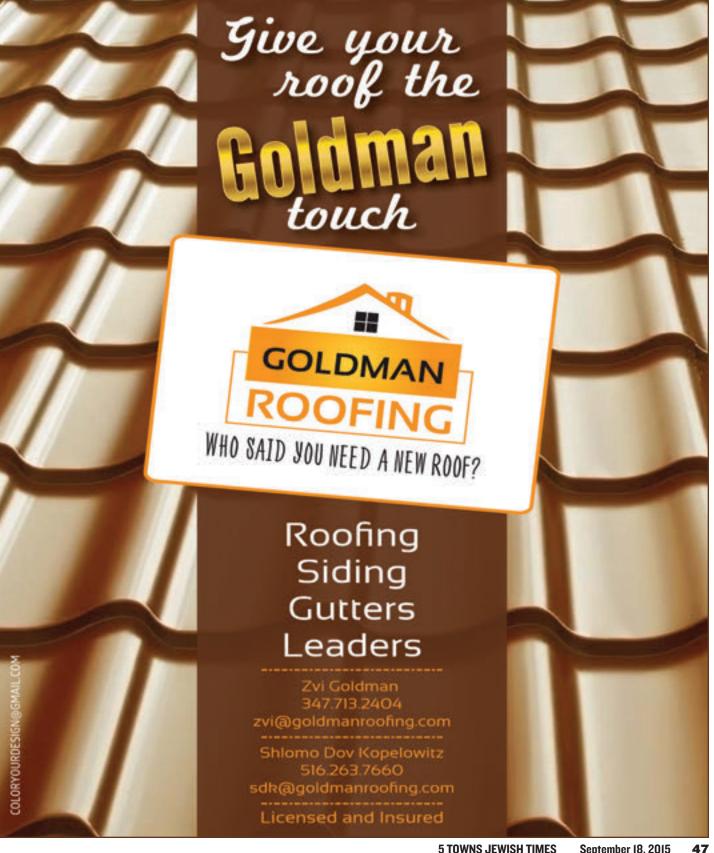
@ Rabbi Blumenkrantz - Magid Shiur: Rabbi Yosef Friedlei

@ Agudah of L.I. - Magid Shiurim: Rabbi Lichtenstein/Rotating Chaburah

@ Agudah of West Lawrence - Rabbi Brown's Shul

@ Agudah of Bayswater

@ Beis Tefilah – (Tues.– Thurs.) Maggid Shiur: Rabbi Ephraim Edelstein



DATING FORUM

Continued from Page 47

the Shabbaton you both attended. If you had respected normal protocol, we would not be having this conversation in the first place.

I am not deliberately trying to make you feel bad about how you mishandled the situation. However, because you are so nonchalant about how you arranged for the shidduch to be redt, I want you to understand the negative ramifications of your actions. It is my hope that you learned that there are consequences in playing one shadchan against the other. Unfortunately, such situations recur often, as the single guy or girl becomes anxious when they do not hear back from a shadchan in what they consider a timely fashion. This can lead to hurt feelings on the part of the shadchan, as he or she rightfully feels used.

You do not indicate how long the relationship with this woman has been going on, but I would not advise you to consult shadchan number two, who does not even know her. In fact I am conAnd I strongly caution you that under no circumstance should you even consider bringing a third shadchan into this deal.

At this point, you should try and evaluate your dating relationship from various angles. Most people, when in the process of searching for a shidduch, are more focused on the person they are dating rather than where they go or what

will be a mutually positive one. Experts are inclined to advise dating couples to focus on activities where the two people will get to know one another, regardless of their age or previous marital status.

However, there are men, such as you, who do enjoy treating their dates to fancy restaurants, and there are women who are quite content to be the recipiamong those who have been previously married to well-to-do men. Oftentimes, if a woman has become accustomed to a lavish lifestyle, she seeks the same in a

It can be difficult to ascertain how financially well-off a man in fact is, but if he wines and dines the woman on every date, it will give her the impression and the assurance she seeks that she can continue to live the lifestyle she is familiar with. This is why some women expect to be treated to fancy restaurants and expensive outings on all their dates. But I can see why you are worried. There can be a fine line between seeking financial security and seeking a gold mine.

You need to understand that there is a difference between the two. A gold-digger will not see the relationship as meaningful unless you are extremely wealthy and willing to splurge on her.

I am not discounting the possibility that the woman you are dating is a gold-digger, particularly because her behavior appears worse when she is not wined and dined. You want to make sure that this woman, or any woman you date, is dating you because she enjoys your company, not your money. More importantly, you want to make sure that you properly verify any suspicion you

While in a relationship, a gold-digger might drop a few subtle hints that may be red flags that she is in it for the money only. Other than enjoying expensive dates, does this woman ever tell you or hint that she requires money for personal needs, such as clothing or help in paying bills? In the course of your conversations, does she ever allude to viewing those with less money as inferior? Is she openly envious of people who appear to be wealthy? What types of questions does she ask you—if any—about your

Because there can be so many other indications of a gold-digger, I believe that it is best to tackle any doubt or misgivings you have with someone directly. This woman clearly feels comfortable enough with you to show annoyance when things do not go as she anticipates. That should be your open ticket for discussing your feelings on the matter. Express your concerns and how you plan to live your life with a future spouse. If this woman is a true gold-digger, she will go running if she believes that you cannot provide her with the lifestyle she craves and feels entitled to.

Baila Sebrow is president of Neshoma Advocates, communications and recruitment liaison for Sovri-Beth Israel, executive director of Teach Our Children, and a shadchanis. She can be reached at Bsebrow@aol.com. *

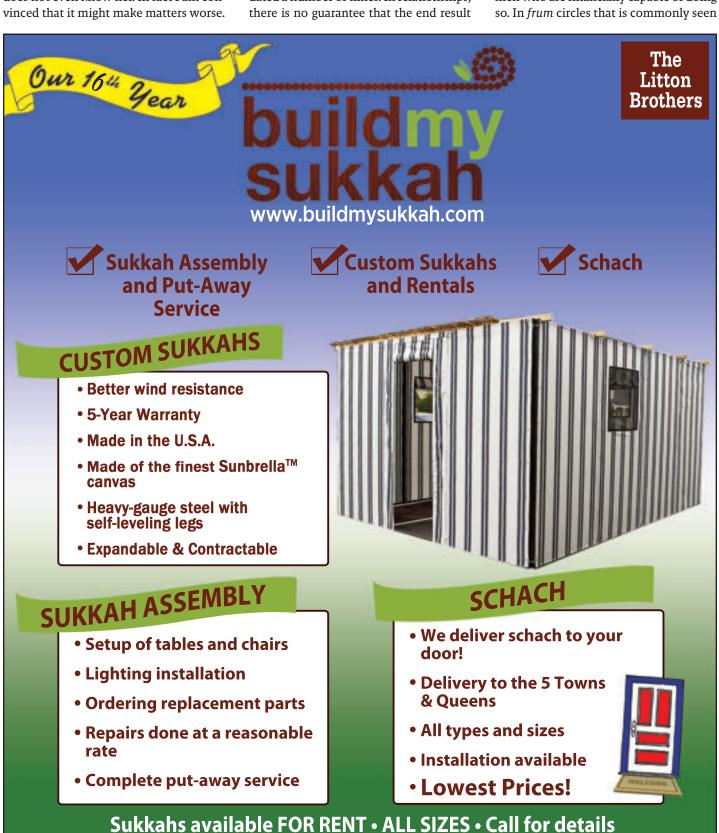
Questions and comments can be submitted to 5townsforum@gmail.com.



There can be a fine line between seeking financial security and seeking a gold mine.

they do on the date. Many single women have expressed that they feel uncomfortable having the guy spend vast amounts of money on their dates. To such women, it makes no sense for the guy to go all out monetarily, as no one can predict the outcome of a date, even if the couple has dated a number of times. In relationships,

ents of such generosity. There are also women who not only prefer but expect to be wined and dined on every date. This does not necessarily brand them gold-diggers, although it might appear that way. The women who expect guys to pay for expensive dates usually will only date men who are financially capable of doing



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9:45PM: Dessert, Cocktails & Raffle Winners





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Crossword: All About Jonah

BY YONI GLATT

Across

- 1. Glazer of comedy
- 6. Israeli city spelled several different
- 10. Director Peter
- 14. Goes on the light rail
- 15. Bar mitzvah, e.g.
- 16. "So what ____ is new?"
- 17. They get mistaken for *chassidim*
- 18. Archipelago part
- 19. Shiluach ha'kan need
- 20. One way to get to Oz
- 22. Schrader on Breaking Bad
- 24. Ed.'s request
- 25. Rivers of note
- 27. Half a laugh
- 28. Jonah anointed him king
- 32. Red coin?
- 33. Sacred song
- 35. Some are pale
- 36. Make fun of
- 37. Aero finish
- 38. Destination for Jonah
- 40. Jonah plant
- 44. Emeritus: Abbr.
- 45. Small amount
- 46. Like Felix Unger
- 47. Collect
- 50. Brown alternative
- 51. ___-hepher, Jonah's hometown
- 52. Female warrior in the "Thor" movies
- 53. Game with colors
- 56. Lorne's letters
- 57. Scarf
- 58. "... tishkach _
- 63. Screen symbol
- 65. Style of poker
- 67. Gives a hoot
- 68. Exile of 1979
- 69. Good girl's name?
- 70. It might be airtight
- 71. Forbidden marks

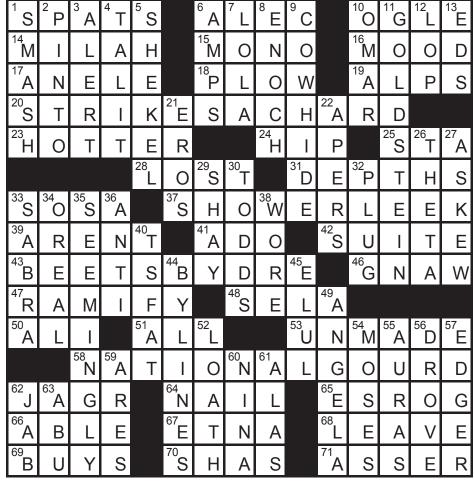
- 72. Tree name
- 73. Mexican shekels

Down

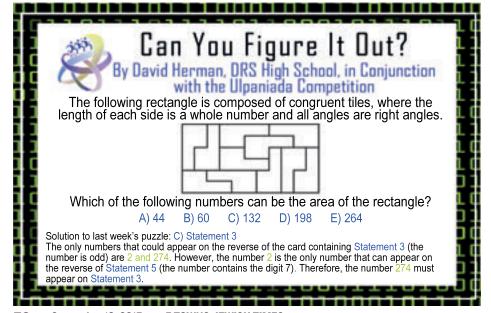
- 1. Where 38-Across is, today
- 2. City founded by Pizarro
- 3. Rabbi Steinsaltz
- 4. Shiluach ha'kan need
- 5. Kind of korban
- 6. ___ Lanka
- 7. Ironic outdoors activity for Jonah
- 8. Etta James classic
- 9. NCSY demographic
- 10. Lies locale
- 11. Teacher of Jonah
- 12. One setting in Jonah
- 13. Cash in
- 21. Like Har Sinai's location
- 23. Mattress filler
- 26. Matriarch with the most children
- 28. Yeshiva Week mon.
- 29. Judge with wicked sons
- 30. Egg maker
- 31. Consumers
- 34. Loose talk?
- 37. Cinematic legend Lumet
- 39. Sleeveless garments
- 40. Immanuel of note
- 41. Indeed
- 42. Granola morsel
- 43. Degree in math?
- 45. Theme of Jonah, in a word
- 47. Court stat
- 48. Time for Jonah
- 49. Like Jonah, at one point
- 50. Little shooter
- 54. Fritter away
- 55. Parashah summary
- 59. Abraham, Isaac, Jacob, e.g.
- 60. Eye part
- 61. Biblical viewpoint
- 62. Destroyers of Jonah's (possible) grave
- 64. School org. for bright kids
- 66. Father of Chushim

1	2	3	4	5		6	7	8	9		10	11	12	13
14						15					16			
17						18					19			
20					21		22			23		24		
				25		26						27		
28	29	30	31		32					33	34			
35					36				37					
38				39				40				41	42	43
			44				45				46			
47	48	49				50					51			
52				53	54					55				
56				57					58		59	60	61	62
63			64		65			66		67				
68					69					70				
71					72					73				

Solution To Previous Crossword: Symbolically



Puzzle appeared on Page 52 of the September II issue.



JERUSALEM 6:02 P.M. CANDLELIGHTING IN











MIDDAH OF THE MONTH

הכנסת אורחים (Welcome Guests): Walk guests a few steps out of the door and say "goodbye.



כונה

With יום כיפור a few days away, be honest and sincere when you apologize to anyone you may have harmed or upset in the past

word into Hebrew. Use the parasha reference for help Complete the crossword by translating each English

says the תורה should be kept

in the ארון הברית and the mitzvah

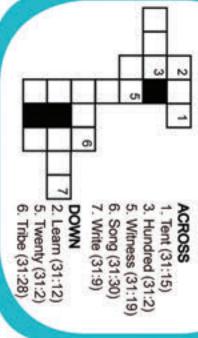
oer תורה a oer

given

and it will not be forgotten from

they will remember the words of the keeping the covenant with 'a, but will be angry with the people for not

the mouths of their descendants.



CROSSWORD

WORD FIND

S The unused letters spell a secret message! Find the bold italic words on this sheet z 0 1 ด z 0 S

-	S	m	Z	0	I
<	_	S	ш	г	S
>	I	3	г	m	*
0	-	D	<	>	z
7	-	m	-	0	0
I	Z	>	S	I	4
<	m	0	4	>	0
_		S	>	G	z
-	>	G	-	*	0
v	Z	<	z	I	Z
v	ш	+	S	0	4
co	D	_	0	I	o

?ו אא מצוה אוא

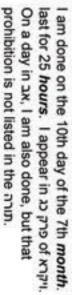
Your sibling lent your basketball to her friend

Your new teacher gives you a lot of

homework.

Can you judge these situations favorably?

הוי דן את כל האדם לכף זכות



I

z

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3

••

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PARSHA SKIT IDEAS

Act out these scenes with friends and family. משה giving encouragemet to "Be

strong and courageous!" (ז'א:)

The Jewish people singing the them about. (לא:יט) told משה "song"

words of encouragement to יהושע

ספר דברים can read part of מלך gather every seven years so the and said the Jewish people should

hat He משה that He משה

going to die and יהושע would lead

At 120 years old, משה said he was

the people into משה . ארץ ישראל gave

SHABBOS

objects together in a skilled or permanent manner Are the following actions considered קושר? The מלאכה of קושר (tying) is the act of binding two

On שבת tying shoe laces in a triple knot.

2) Putting a simple hair band to wrap a "pony tail" in one's hair

SPOT THE DIFFEREN 2

Which one is different? (Hint: הקהל)

בית המקדש KING YEARLY מצוה GATHER סוכות

WORD CMRLESAB

(משה רבינו :Hint) HERATCE **TPEPRHO** DELARE ARBIB (scramble) NRTSAEV HROAT

גמטריא



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Working Together: Former 5T Resident Builds 'Hub Etzion'

When Amy Gottlieb Shuter left Cedarhurst with her husband and seven-year-old triplets, she had no idea how her story was going to turn out. No one could have predicted the twists and turns—the dramatic downs, and dramatic ups.

Amy and Barry Shuter came to Israel on a pilot trip in April 2011, with plans in hand to start their own business. A case of pneumonia put Barry in the hospital in Jerusalem-a hospital he would not walk out of. Amy's three children, Miri, Eliana, and Binyamin, were taken care of by her "superwoman" sister-in-law, Miriam Gottlieb (also formerly of Cedarhurst) in Neve Daniel during Barry's extended hospitalization. Barry passed away in May 2011, and Amy made aliyah with her kids while sitting shivah, moving to Neve Daniel where her brother and sister-inlaw could continue to provide support.

Thus began Amy's road to rebuilding a life for herself and her kids, one day at a time. "I had to spend four years redefining myself as a single mother, as a dating mother," says Amy, but adds that her faith in G-d is helping her accept her new reality. "Do I like every decision He made for me? No. But I am thankful for all the things He put in place to help us survive."

Amy has now entered a second chapter in the rebuilding of her life. She is opening a new business in Gush Etzion, just five minutes from her



Amy Shuter and family

home in Neve Daniel. Together with business partner and fellow Neve Daniel resident Rachel Temkin Moore, she is opening the first co-working hub for start-ups and entrepreneurs in all of Gush Etzion, "Hub Etzion."

The Hub, located in an industrial park just minutes from most of the *yishuvim* around Gush Etzion and across from Efrat, is relatively new. The office space is 350 square meters (almost 3,800 square feet) and includes enclosed offices for one to four people, open space with "hot desks" that can be rented by the day or month, a spacious conference room, and a kitchen.

"We are hoping to create a functional and beautiful workspace for the many, many residents of Gush Etzion that work from home, telecommute, freelance, or are just starting their own 'start-up nation' venture and bootstrapping it," says co-founder Rachel Moore. "We have a long list of people who are waiting to finally have a local place to work. Great Wi-Fi, coffee, and networking opportunities—we even have a gym in the building for our members to use."

Hub Etzion is following a model of several co-working hubs in suburban areas that have popped up in recent years throughout the U.S. and more recently in parts of Israel like Raanana, Modi'in, and Bet Shemesh. Hubs, accelerators, and incubators are all work facilities that are intrinsic parts of the start-up culture, as they allow for monthly commitments, shoestring budgets, and the new trend in hi-tech for people to work on projects rather than for a single company.

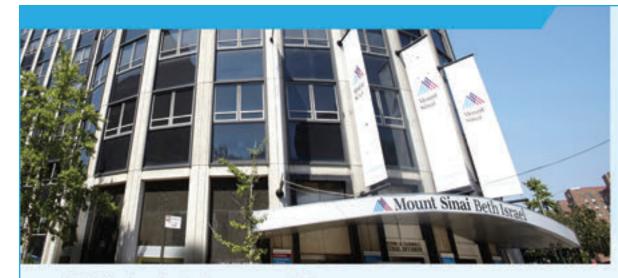
According to a Deskmag survey, the number of co-working spaces is doubling annually. In the 2013 Forbes article "Why Coworking Spaces Are Here to Stay," Sande Golgart of Regus explains: "It's a natural evolution of technology. It's a blend of technology and people getting smarter about getting efficient use out of their space. Nowadays people don't necessarily need a landline all the time that's plugged into a wall that they have to go to and sit in front of every single day. Nowadays an office worker can be mobile, and an on-the-go entrepreneur would simply be wasting money by paying for a full time office."

"When my life started to fall out from under my feet and I had no idea how I was going to pick up the pieces, the Neve Daniel and the entire Gush Etzion community was there for me. Since those first few weeks, I knew that at the right time and in the right way I would find an opportunity to give back. This is about creating a successful business, about being able to finally support myself and my family without assistance, G-d willing. But this is also about giving my community a place to grow, a place to help businesses succeed and my friends and neighbors work better, work more efficiently, and improve the community as a whole."

Shuter and Moore are currently in the process of raising a round of funding in order to finish renovating the office space, including a crowdfunding campaign on the Indiegogo platform.

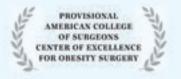
Amy's former community of the Five Towns has also remained a part of her rebuilding process—up to and including the creation of Hub Etzion. "When I needed help to buy a home, some of our dearest friends from the Five Towns helped. Now they have contributed to our crowdfunding campaign, and it's like they are still right with me, helping me be more and more on my own two feet, no longer needing to ask. It is beautiful and humbling to see friends who I tearfully left to realize our dream of aliyah stay a part of the story and help me with this next chapter."

For more information about Amy's Hub, visit http://igg.me/at/HubEtzion or www.facebook.com/HubEtzion. ❖



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Our Gifts To Kohanim

Machberes: Inside The Chassidish And Yeshivish World

BY RABBI GERSHON TANNENBAUM

Note: As we recall the service performed in the Beis HaMikdash on Yom Kippur, it is an appropriate time to publicize the work of Igud HaKohanim.

Kehuna.org is the educational website of Igud HaKohanim, the foremost contemporary kehunah organization operated by kohanim. The primary purpose of Igud Kohanim is advancing the application of kehunah, the Jewish priesthood, to the general Jewish population. Kehunah has been a fundamental part of mankind's relationship with the G-d of Israel since the world's creation. It has been a part of the deep-rooted heritage and history of the Jewish people since before the Exodus, and continues to have an important role in Judaism today.

Kehunah, integral to historical and contemporary Jewish life, is also a fundamental component of the future third Holy Temple. Igud HaKohanim takes

pride in delivering to today's kohen a comprehensive database of what the Torah and halachah expect of kohanim, where a kohen will find viable means of connecting with other kohanim and to the rich Torah- and halachah-based heritage of the *kehunah*.

Who is a kohen? A kohen is a Jewish priest by birth and of direct patrilineal descent from Aharon HaKohen. The kehunah (priesthood) in Judaism is passed down from father to son, provided the son is not the product of a marriage prohibited to a kohen. Once born a kohen, the kohen remains so for life and passes the kehunah on to his offspring. A kohen has no option in terms of kehunah restrictions, such as becoming impure to the deceased, marrying a divorcée, etc., but does have an option in accepting benefits; i.e., the kohen has the right to forgo certain kehunah priv-



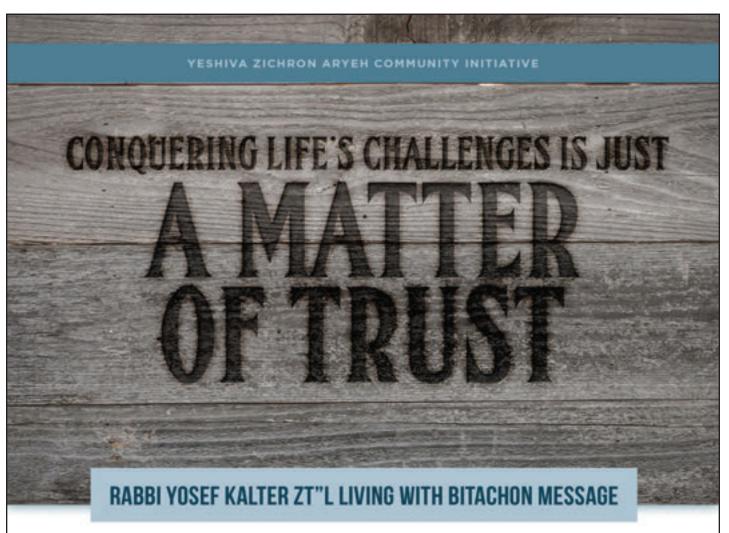
Birkas Kohanim at the Kotel

The Torah and Chazal place numerous restrictions regarding whom a kohen may marry; only permitted marriages produce a "kosher" kohen fit to perform those services a kohen is commanded to perform. Today, there are thousands of religious kohanim worldwide who are proud descendants of Aharon HaKohen and are happy to perform those mitzvos that apply to kohanim, including nesias kapayim (priestly blessings) and pidyon ha'ben (redemption of the firstborn son).

Kohanim are in fact members of Shevet Levi, and are often referred to in the Torah as "the kohanim the Levites." The Talmud cites Rabbi Yehoshua ben Levi who counted 24 places in the Torah where the kohanim are called Levi'im. However, they are not interchangeable, nor have Levi'im been called kohanim. Scholars have compiled 21 locations where the reference has been found. The others are yet unknown. Talmidei chachamim have presented different ways to complete the count; however, there is no consensus beyond the 21 citations. This is discussed in Sefer Ben Yehuda, Kuntres Eitz Yehuda, and Sefer Ohel Dovid.

Of extreme interest is the intention of Igud HaKohanim to resurrect the mitzvah of giving the foreleg, cheeks, and abomasum (the fourth or true stomach of cud-chewing animals) of every kosher slaughtered animal to a kohen. This mitzvah is unique in that it is to be performed by the shochet. This applies to every four-legged animal, even if slaughtered for commercial use and even if the animal does not belong to the shochet. The mitzvah of giving the foreleg, cheeks, and abomasum is one of the "matanos" (gifts), the most frequent of all the 24 Torah-mandated gifts to the kohen.

Unfortunately, this mitzvah has fallen to the wayside of Jewish life. Torah-true observant Jews, kohanim, shochtim, and kashrus-certifying agen-



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cies are almost uniformly unaware of its details and specific requirements. Igud Kohanim has launched its campaign to restore the giving of the foreleg, cheeks, and abomasum to kohanim and to the mitzvah's glory.

The following are some highlights of Shulchan Aruch, Yoreh De'ah 61, which is titled "The Foreleg, Cheeks, and Abomasum to Kohanim."

The shochet is required to give the foreleg, cheeks, and abomasum of an ox and sheep to a kohen. . . . The cheeks are from the portion where they begin up until the opening of the trachea, which is called "the great ring," including the tongue between those two joints. Also, the shochet is to give the cheeks with the attached skin and wool that is on the head of goats. The *shochet* is not permitted to soak the cheeks in hot water in order to remove its skin before giving it to the kohen. The shochet gives the abomasum to the kohen with all of its fat, both inner fat and outer fat. This is obligatory irrespective of whether the kohanim of an area have a custom to leave the fats with the owner of the animal. (61:1-4)

Even though it is permitted to eat from the (other) meat of the animal before the shochet separates and gives the foreleg, cheeks, and abomasum to a kohen, the mitzvah is for the shochet to separate immediately. The foreleg, cheeks, and abomasum are forbidden to be eaten by a non-kohen (unless permitted or sold by the kohen). Note: The preferred fulfillment of the mitzvah is for the shochet to immediately separate the foreleg, cheeks, and abomasum, before the animal is checked for its kosher status. (61:5)

If the shochet is not slaughtering the animal for normal consumption, such as to feed dogs or for medicinal purposes, the shochet is nevertheless obligated to the give the foreleg, cheeks, and abomasum to a kohen. If, however, the shochet discovers that the animal is treif (non-kosher), the shochet is exempt from the mitzvah. Note: This applies if the animal is treif according to the Torah. If the animal is treif according to rabbinical interpretation, the matter is in dispute between the Toras Yekusiel and the Rambam. (61:6)

The shochet should initially attempt to give the foreleg, cheeks, and abomasum to a kohen who is also a learned scholar. If no scholarly kohen is available, then an unlearned kohen can be a recipient. (61:7) The foreleg, cheeks, and abomasum can be given to a kohenes (female kohen) even if not married to a kohen. Giving the foreleg, cheeks, and abomasum to the non-kohen husband of a kohenes fulfills the mitzvah. The mitzvah exempts a non-kohen husband of a kohenes from having to give a foreleg, cheeks, and abomasum. (61:8) Kohanim are exempt from this mitzvah. (61:22) Levi'im are exempt. (61:23) A partnership in an animal with a kohen or a non-Jew creates an exemption. (61:26)

A shochet should not distribute one set of foreleg, cheeks, and abomasum to several kohanim, as an individual kohen may not receive a sizable portion. However, the foreleg may be given to one kohen, the abomasum to another kohen, and the cheeks to yet two other kohanim. If an ox is large, then the shochet may divide the foreleg, giving one part of the foreleg to each of two kohanim. (61:9)

If no kohen is immediately available to receive the gifts, then the shochet may consume or sell the parts. However, he must give the monetary value to a kohen. The kohen must not grab the gifts, nor verbally request them. The gifts should respectfully be given to him. If several kohanim are at a slaughterhouse or place of slaughter, modest kohanim withdraw their hands while gluttonous kohanim grab. However, if a kohen is in such place that he is unknown, he may acknowledge that he is a kohen and is ready to receive. A kohen should not refuse the gifts, as the giving of the gifts is a mitzvah. (61:10-11)

The giving of the foreleg, cheeks, and abomasum is obligatory in all places, both in Eretz Yisrael and outside of it, with and without the existence of a Holy Temple. Some say that the mitzvah is not applicable outside of Eretz Yisrael, and so they have become accustomed. (61:21) Rashi, in his Sefer HaPardes published in Kushta, differentiating between the words nohagu and minhag, directs that in responding to a query in regard to the giving of these gifts, one should not quote the lenient opinion as an option. ❖

Rabbi Gershon Tannenbaum is the rav of B'nai Israel of Linden Heights in Boro Park and director of the Rabbinical Alliance of America. He can be contacted at yeshiva613@aol.com.









Dear Esther,

Last week I was reading an article in a magazine and I came across the following line: "When I think of the word 'family' I get a warm, fuzzy feeling all over and sometimes even find myself getting all choked up with happiness." I suddenly broke out in terrible sobs, which shocked me and even scared me a little. They were so strong and overwhelming that I couldn't stop myself from crying for quite some time. Though I've never been one to live in denial, I think that sentence really said it all. I realized how pathetic my life was and how I was missing out on life's most basic joy.

When I think of family, I think of disappointment at best and of pain at worst. That's what that word inspires in me. I'll break it down for you. My parents have been gone for a few years, but honestly I can't say they were the greatest parents in the world. My childhood wasn't terrific, and as an adult, I certainly never felt I could turn to them for comfort, support, or advice.

I have two brothers. They are both much younger than me, and though they are nice guys, we really have

so little in common. Our lifestyles are different; their wives are sweet enough, but not women I have ever really been able to connect with in a meaningful way. So though we get along, I don't feel any special kind of bond with them.

always more like, "When are they going to turn it around and 'mensch out'? When are they going to stop hurting us so badly?"

By now you are probably thinking, "So what's wrong with this woman, who doesn't seem to be able to get along with anyone in her life?" Honestly, I don't think it's about me. My husband and I have a beautiful relationship. We love being together and have the utmost respect for and joy with one another. I also have many amazing friends, some from as far back as elementary school. These relationships are very important to

everything, I feel like I'm missing something major—like an arm or a leg! Seriously, it feels as though I am handicapped and forced to live my life without a basic part.

This time of the year certainly doesn't help. Most friends are busy making plans to share the yamim tovim with family. Parents, siblings, children—they all seem to be the preferred go-to people. And again, I am forced to wonder, why us? How did this happen? Why is it that when it comes to family, my husband and I are left empty-handed? (My husband is from out of town, and though we actually like his parents and siblings, they are pretty much spread out across the country. So aside from simchas or an occasional visit, we don't see that much of them.)

I guess I'm just writing to you from a place of pain. It hurts a lot. And that particular column seemed to have highlighted my pain so perfectly. Does it ever get better? Can a person truly be happy without getting that "warm, fuzzy feeling" from

Pained

Unfortunately, family doesn't seem to provide me with the opportunity to share my love and feel normal.

My two adult children both live far away. That's probably for the best. I think they purposely chose to run away from my husband and me. Not because we are horrible people, but because somehow they have always had so many issues of their own that it's challenging to be around them. That "warm, fuzzy feeling" that the author of that magazine article wrote about was never there. It was

me and we are extremely close. So I know it's not me. I know that I'm more than capable of getting along with people, loving people, enjoying people. Unfortunately, family doesn't seem to provide me with the opportunity to share my love and feel normal.

Sometimes I'm OK. But when I hear or read comments that go on and on about how family is just about

Dear Pained,

Whatever feels broken in a person's life always surfaces during this time of the year. The yamim tovim present us with time for contemplating where we are in life, where we want to be, how we've done, and what's missing. And from a practical perspective, as we celebrate the hol-





idays, it is usually glaringly obvious to us what's not working. This is true for anyone not living a perfect storybook life, in which all the puzzle pieces of one's life fit perfectly together, allowing a beautiful family portrait to emerge. Empty seats at a table, signifying lost ones; children who have chosen not to share; a missing spouse; an angry siblingall remind us of what's gone wrong. More often than not, something is not the way it should be.

You speak of much loss in your life and a sense of extreme sadness, as the word "family," which could and ideally should inspire joy, has failed to do so for you. This is not how you thought your life would look like at this stage, certainly as it relates to family. Of course it's upsetting for you. And I won't even try to sugarcoat your situation. To say that our lives aren't very much about family would be an untruth. However, there may be some wiggle room as it relates to the definition of family.

To begin with, what exactly constitutes a family? Do a husband and a wife define family, or must children be present in the mix

to make it feel real? I believe a husband and wife can be viewed as a family, and the fact that you and your husband have such a wonderful marriage is something special and not to be taken for granted.

Next, the saying that "friends are the family we choose" is something you should jump on. It sounds as though you've never lacked wonderful friendships, and I would be surprised if every one of your friends had a "warm and fuzzy" family dynamic. Consider starting a tradition with one or more of them to always celebrate certain yamim tovim together. Make it feel like the family you designed that will never let you down.

Even though your in-law family lives out of town, do you ever consider getting on a plane and joining them for yamim tovim or inviting some of them to join you? If these are people you feel close to, it's worth the effort, if at all possible, to share the yamim tovim with them and, in general, to be more present in each other's lives.

Finally, it sounds as though you like your brothers enough, but the lack of commonality has kept you further apart than siblings should be. Maybe you need to work harder at finding something to connect over, even if it's just your DNA! You may view them as your younger brothers from childhood that you had nothing in common with. But they are adult, married men now, and the differences you believe exist between you may have diminished over the years. Check it out!

Do your best. Redefine family as much as possible to a suitable, manageable concept. Be creative. All these suggestions should help. Ultimately, life hands us lemons—and they can be extremely sour. Sometimes, particularly this time of year, we find ourselves mourning our lost dreams. So, after you've given yourself permission to be sad over the disappointments, readjust your expectations and rework the possibilities.

Wishing you and all our readers a healthy and happy shanah tovah.

Esther

Esther Mann, LCSW, is a psychotherapist in Lawrence. Esther works with individuals and couples. Together with Jennifer Mann, she also runs the "Navidaters." She can be reached at mindbiz44@aol.com or 516-314-2295.

So that this song may be a witness for Me . . . And this song shall testify as a witness for them

(Devarim 31:19)

Thus the prediction that the people of Israel will abandon the Torah and will be punished for their sins, serves as a "witness" both for the people and for G-d. For the people, that they have been forewarned of the consequences of their deeds. And for G-d, that He should not be too harsh on them, since He Himself foresaw it all and said, "For I know their inclination, and what they do, even now, before I have brought them into the land of which I promised ..."

(Malbim)

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Half-Million Jews Join In Special Day Of Tefillah

BY CHAIM GOLD

It felt like *Ne'ilah* on Yom Kippur. Tens of gedolei Yisrael pouring their hearts out in tefillah. Venerated rabbanim, reciting the 13 Middos of Rachamim, the words "Hashem, Hashem Kel Rachum v'Chanun" thundering against the silent backdrop of trees and weather-beaten matzeivos. Most of all it was the tears. The sight of the venerated gedolim weeping, begging Hashem for Rachamei Shamayim in the z'chus of the Chofetz Chaim while standing at his kever, was something impossible to forget. To see the gedolim begging Hashem to protect Am Yisrael and begging Him to especially protect the lomdei daf hayomi b'halacha, who learn the Chofetz Chaim's Torah on a daily basis, sent chills up the spine. As the rain beat down, it seemed as if the very heavens were crying in unity with the *gedolim* during the *tefillos*.

An Unforgettable Spiritual Odyssey

The special *tefillah* journey of a delegation of senior *gedolei Yisrael* and *rabbanim* to the *kever* of the Chofetz Chaim and the Radin Yeshiva established by the Chofetz Chaim and to the *kever* of the *avi ha'yeshivos*, Rav Chaim of Volozhin, in Volozhin, was a spiritual odyssey that will not be forgotten.

One could not help but be indelibly impacted when hearing the venerated

rosh yeshiva of Yeshiva Zichron Melech, Rav Shmuel Yaakov Borenstein, shlita, leading the Selichos in the Yeshiva of Radin beis midrash, his voice reverberating, punctuated with tears, "Ulai yachos al am oni v'evyon, ulai yerachem—Perhaps He will pity his poor and destitute people, perhaps He will have mercy!"

Precarious Times Spurred The Yom Tefillah

The tefillos at Radin were the climax of the unique worldwide yom tefillah and day of unity that was marked 24 Elul/September 8, the yahrzeit of the Chofetz Chaim.

The precarious times in which we live and the proximity of the Chofetz Chaim's yahrzeit to the Yom HaDin of Rosh Hashanah spurred the hanhalah of Dirshu, with the urging and encouragement of leading gedolei Yisrael, to declare the Chofetz Chaim's yahrzeit a special day of Torah and tefillah for all of Klal Yisrael. In keeping with the words of the *Gemara* that he who learns the Torah of a tzaddik has the ability to invoke Heavenly mercy in the tzaddik's z'chus, hundreds of thousands of Jews the world over engaged in learning the daily limud of daf hayomi b'halacha and the daily limud in the Sefer Chofetz Chaim. Others engaged in heartfelt recitation of Tehillim. Over 200,000 copies of the daily learning were distributed to yeshivos and shuls, over 120,000 to chadarim, with over 80,000 to girls schools and seminaries. In the United



Rav Simcha Kook (center), a member of the delegation to Radin

States and other Diaspora locations, tefillos and learning the Chofetz Chaim's sefarim took place on an unprecedented scope. In Brooklyn, large schools such as the Belzer Cheder and Yeshiva Tiferes Elimelech learned and davened for Klal Yisrael. In schools, yeshivos, and chadarim throughout Lakewood, Monsey, Toronto, Los Angeles, and even Houston, Texas, Sefer Chofetz Chaim and Tehillim were learned and recited on behalf of Klal Yisrael. Even numerous businesses stopped in the middle of the work day and switched over to the real business of davening for Klal Yisrael. Notable among them were Riverside Abstract, Madison Title, and BP Graphics. Over 50,000 people contacted Dirshu and accepted upon themselves to learn Mishnah Berurah as a result.

In addition, a targeted campaign of "Jewish Unity" to unaffiliated Jews through various media reached more than 500,000 people, urging them at this precarious time to take a few minutes to *daven* for the Jewish people.

Gedolim Participate From All Sectors

The trip featured the presence of numerous gedolei Yisrael, including Rav Shmuel Yaakov Borenstein, rosh yeshiva of Yeshiva Kiryas Melech in Bnei Brak; Rav Shimon Baadani, rosh kollel Torat Chaim and a member of the Moetzet Chachmei HaTorah; Rav Yechiel Mechel Steinmetz, Skverer Dayan of Boro Park; Rav Shmuel Eliezer Stern, rav of West-

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Dirshu

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ern Bnei Brak and talmid muvhak of Rav Shmuel Wosner, zt'l; Rav Simcha HaKohen Kook, chief rabbi of Rechovot; Rav Dovid Alter, son of the Gerer Rebbe; Rav Shlomo Kanievsky, son of Rav Chaim Kanievsky and rosh yeshiva of Yeshiva Tiferes Tzion and Kiryas Melech; Rav Shmuel Bransdorfer, dayan of the Toldos Avrohom Yitzchok community of Bet Shemesh and a son of the senior posek Rav Meir Bransdorder, zt'l; Rav Menachem Ernster, rosh yeshiva of the Vizhnitzer Yeshiva and brother-in-law of the Admorim of Vizhnitz; Rav Yitzchak Shmuel Shech-

ha'kollelim of Seret-Vizhnitz, Haifa; Rav Shimon Galaei, rav of Osem and dayan in Bnei Brak; Rav Aryeh Dinkel, rav of the Bayit U'Menucha neighborhood of Bet Shemesh; Rav Zishe Horowitz, rav of Kehillas Hachassidim of Elad; Rav Boruch Yehuda Heimlech, dayan in the Eidah Hachareidis and Toldos Aharon community; and Rav Binyomin Eckstein, Belzer Dayan in London, shlita.

The Plea

The group of gedolim left Eretz Yisrael on a chartered plane late Monday night, 23 Elul/September 7. After landing in Minsk they journeyed to Radin. Throughout the airplane ride and bus trips, numerous gedolim

"How can a person live as a Jew if he doesn't know the *halachos* of daily living?"

ter, Sanz-Klausenberger Dayan of Netanya; Rav Raphael Alkarif, rosh yeshiva of Yeshiva Derech Chaim; Rav Chizkiyahu Mishkovsky, mashgiach of Yeshiva Orchos Torah and talmid muvhak of Rav Aharon Leib Shteinman; Rav Chaim Pesach Horowitz, Belzer Dayan of Ashdod and a daf hayomi b'halacha maggid shiur; Rav Sariel Rosenberg, Av Beis Din at the Beis Din Tzedek of Bnei Brak and a daf hayomi b'halacha maggid shiur; Rav Dovid Shlomo Zoldan, dayan and rosh gave powerful addresses about the nature and importance of this mission and the imperative to learn the Chofetz Chaim's sefarim. After arriving in Radin, Selichos, Shacharis and a daf hayomi b'halacha shiur—the daily Mishnah Berurah and Mussar program—was held in the beis midrash of the Radin Yeshiva. In that holy place, where the Chofetz Chaim left his indelible impact, where the walls were saturated with words of



Rav Simcha Kook (center), a member of the delegation to Radin

Torah and tefillah from the pre-Holocaust kedoshim, tefillos of gedolei Torah once more rose to the heavens. The nasi of Dirshu, Rav Dovid Hofstedter, remarked, "I don't know if there was ever a time since the churban of Europe when the beis midrash of the Radin Yeshiva was so packed with great talmidei chachamim engaged in Torah and tefillah."

This was followed by tefillos at the kever of the great kohen, the Chofetz Chaim. In the same place where Rav Chizkiyahu Mishkovsky, zt'l, rav of Krinik delivered a hesped on the Chofetz Chaim at his levayah, 82 years later, his grandson, Rav Chizkiyahu Mishkovsky, shlita, delivered moving words of chizuk, calling on Jews the world over to connect with

the Chofetz Chaim by undertaking to learn his *Mishnah Berurah* daily. "How can a person live as a Jew if he doesn't know the *halachos* of daily living?"

From Radin, the group went on to the town of Volozhin where they davened at the *kever* of Rav Chaim of Volozhin. In Radin, Rav Shlomo Kanievsky, said, "Rav Chaim of Volozhin gave us the *mesorah* on how to learn Torah and the Chofetz Chaim gave us the gift of how to keep the Torah, *halacha l'ma'aseh*. We are learning your Torah, we are learning the Chofetz Chaim's *halachos*, please, in that *z'chus*, may all of *Klal Yisrael* and especially the *yeshivos ha'kedoshos* and *lomdei halacha* be preserved and granted heavenly assistance and mercy." ❖







MAY Freshmen Overcome Challenges Together

Confidence, trust, and striving for excellence were just some of the many goals facilitated at Mesivta Ateres Yaakov's ninth-grade orientation outing to Project CARE in Amityville last week. The freshman class had a memorable retreat through a challenging course

of activities that included a tandem zipline, catwalk, high-wire walk, and more.

The outing was a success in helping the new arrivals bond with their peers and their *rebbeim* in a setting that promoted confidence, team-building, cohesiveness, and cooperation. Many *talmidim* faced their fears and rose above





MAY freshmen enjoying orientation

them. It was an inspiring experience for *talmidim* and *rebbeim* alike. This event, besides being an opportunity to rejuvenate, was a great opportunity for these young men to solidify their self-esteem and confidence. "Doing these activities at Project CARE was really challenging and scary," said one freshman student, "but I pushed myself and feel stronger because of it."

Rabbi Tsvi Greenfield, the *mesivta*'s student-activities coordinator, explained, "The goal of our freshman orientation trip is to promote individual and team growth, and this kind of outing accomplishes that. Our hope is that the students will recognize their

true potential and use the tools they acquired on this trip to propel them to succeed on the highest levels." .*

Councilman Richards Helps Serve Seniors On Rosh Hashanah

Council Member Donovan Richards (D-Far Rockaway) joined the Jewish Community Council of the Rockaway Peninsula to help give out food to Jewish seniors for Rosh Hashanah. Councilman Richards also announced that he provided the JCCRP with \$75,000 in the 2015–16 fiscal budget. Out of that

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AROUND THE FIVE TOWNS

Continued from Page 65

funding, \$15,000 will go directly to the JCCRP's food pantry, which provides food packages to about 1,800 residents a month and serves anyone and everyone, as well as access to SNAP enrollment and emergency food vouchers to supermarkets. The remaining \$60,000 will go to senior and youth programs.

The JCCRP kosher client choice pantry has gone through extensive renovations and upgrades to help meet the increase in clients coming to the pantry to receive assistance.

"The Far Rockaway JCC has been helping the community for years and the increase in residents they serve through the food pantry shows just how large of a need there is in our district," said Councilman Richards. "It's a pleasure to provide them with the necessary funding to ensure that they are able to meet that need while they continue to open their doors to anyone who comes knocking with an empty stomach. It was great to spend time with our seniors who helped build this commu-



Shalom Becker, Richard Altabe, Councilman Donovan Richards, Nathan Krasnovsky, and Jeff Leb

nity, wish them a happy Rosh Hashanah, and see them leave with a smile on their face."

"Councilman Richards has been a major supporter of the JCCRP since he has taken office," said Nathan Krasnovsky, executive director of JCCRP. "With his continued support and increase in funding for our community, he has truly helped make this upcoming New Year a sweet, healthy, and happy one."

Since 1972, the Jewish Community Council of the Rockaway Peninsula has been providing services on a non-sectarian basis to those in need and advocating issues of concern in the community. The JCCRP combines and coordinates the efforts of all parts of the Jewish community, including all the religious, educational, social-welfare institutions, and Jewish communal organizations within the Rockaway Peninsula, to improve the cultural, educational, social, communal, and religious welfare within this community. The JCCRP aids in meeting the needs of the impoverished members of the Rockaway community by determining the nature and extent of their basic needs and methods of meeting those needs; improves the housing and living conditions in the area; prevents the deterioration of existing housing and community facilities; and serves as advocates for the communal needs of the Jewish community. *

Lechu V'Nelcha Shiurim In Cedarhurst

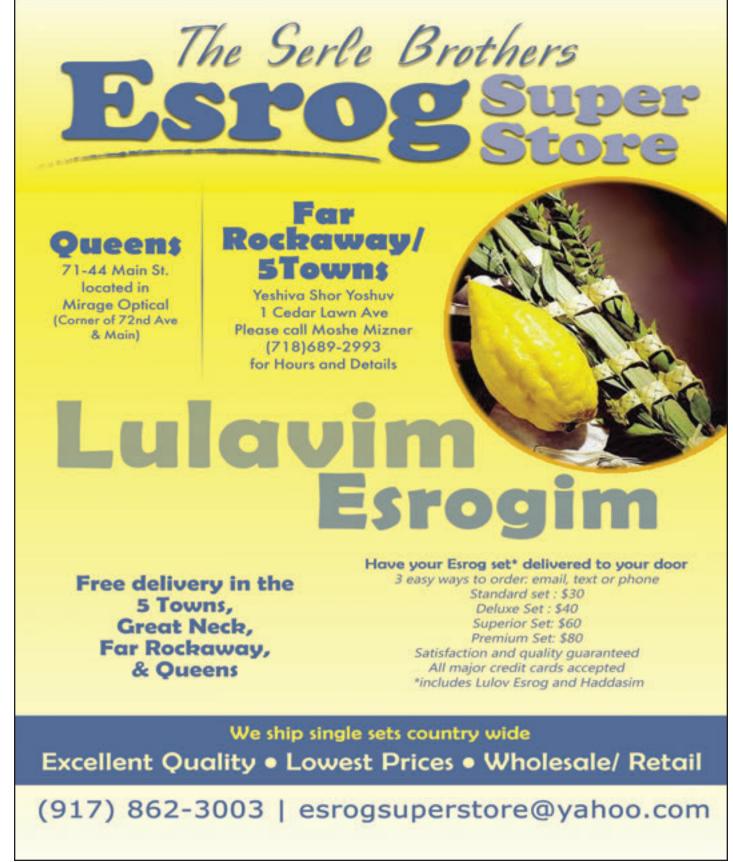
As the summer ends and the many vacationers have returned to "reality," the young ladies of Lechu V'Nelcha welcomed in the new season of shiurim with much excitement. Everyone was happy to welcome many new faces—girls who have just returned from seminary and others who wished to come and be inspired in time for the Yamim Nora'im. The weekly shiur for all post-seminary girls who wish to learn from Rebbetzin Dina Fink, popular teacher at Bais Yaakov Intensive and founder of Lechu V'Nelcha worldwide, is returning for its second year and looks forward to making some changes to allow for maximum benefit for all those who wish to come. They will now be learning together before the shiur each week from a sefer on Shaar Bitachon of Chovos Halevavos, in a chabura-style setting, so that as a group they can learn and grow together.

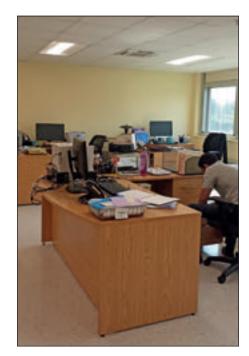
The local branch meets every Wednesday evening at 8:00 p.m. at Congregation Tifereth Zvi, 26 Columbia Avenue in Cedarhurst. The *shiur* is free, and all not-yet-married post-seminary girls are invited to attend.

This *shiur* is a part of Lechu V'Nelcha, a global organization that caters to the growing Bais Yaakov graduate and is under the auspices of many *gedolim* including Rav Matisyahu Salomon and Rav Chaim Kanievsky. Information regarding other branches and organization-wide programs can be found by calling the LVN Hotline at 718-4-800-LVN (586). ❖

Major Renovations In Lawrence Schools

Major renovations are nearly complete, and the Lawrence School District Broadway campus and high-school facilities are beautiful. The spacious, sunny central office is painted a welcoming yellow, and friendly faces are ready to greet students and parents. The large chorus room can easily hold a whole chorus for practice sessions in the new middle-school art and music area, and with newly installed air conditioning, the impressively designed high-school lunchroom promises to be a comfortable and enjoyable place to enjoy a nutritious meal.







"Expansive renovations upgrades and new grade configurations will set the tone for transforming school culture and ultimately impacting student achievement," commented School District Superintendent Gary Schall. These renovations were done to facilitate the Princeton Plan being implemented in the district. Tova Plaut, Lawrence School Board trustee, is excited about the new plan. "The Princeton Plan will help unify our district and create a stronger community for our students and families," she added. The Princeton Plan places all students in the same grade at the same school instead of dividing them by geographical location. The result is more-balanced groups and added cultural diversity.

Renovations at the two schools have brought positive changes to the district. On a recent tour of the two campuses, teachers and staff members expressed their happiness with their new spaces. "As a staff member, community member, and parent of Lawrence graduates, I'm





School board trustee Tova Plaut, third-grade teacher Kathleen Robertson in her new classroom, and district employee Chicki Zangari

so proud of our schools and the work that has been done to make the future so bright," said Chicki Zangari, longtime employee of Lawrence School District. Teachers have planned classroom environments designed to create a positive experience for their students. The new classrooms and offices are welcome improvements and Lawrence School District has built a foundation upon which student academic, social, and emotional success will be achieved. ❖

Workshop Aims To Empower Divorced Parents

By Faygie Holt

Navigating life as a divorced, single parent is never easy, but the challenges are compounded when one is part of the Orthodox Jewish community—in part because of the community's strong family focus and many traditions.

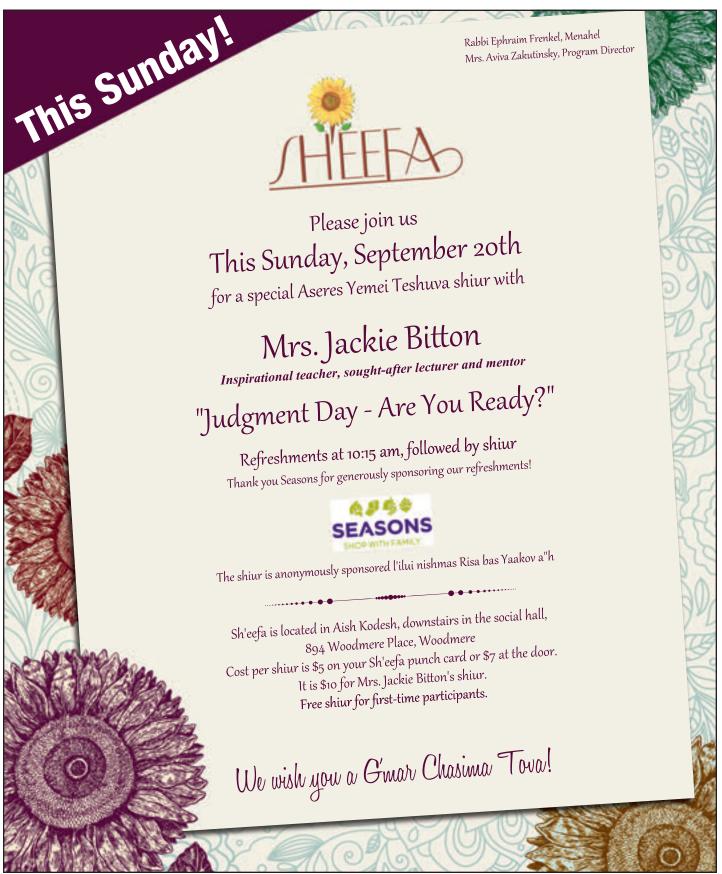
While friends and family will likely rally around the divorced parent by helping with carpools or inviting them for a Shabbat meal, the parent and children are still likely to experience loneliness, sadness, and frustration. Often families receive support when they are going through the initial stages of separation and divorce, but many find that people pull away over time.

To provide newly divorced individuals with the tools they need to help themselves and their children, clinical psychologist Dr. Barbara Lauer-Listhaus and Mrs. Rena Kutner, who herself was a young divorced mother (she has since remarried), teamed up to create a workshop titled "Accepting Your New Normal: Rebuilding a Better You and Helping Your Children in the Process."

More than 30 women from across New Jersey attended the first workshop, which was held at Congregation Rinat Yisrael in Teaneck. A second session was held at the JCC on Long Island, and was equally well-attended.

"We want to empower parents and their children to face their peers, their extended family, and the community with strength and determination to

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AROUND THE FIVE TOWNS

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improve their life," says Lauer-Listhaus, who has spent 20 years helping people renegotiate their roles as parents while dealing with their own emotional adjustment to the changes in lifestyle that occur following divorce.

Orthodox families dealing with a divorce have unique concerns that aren't necessarily faced by others, says Lauer-Listhaus. "These young parents have to handle the expenses of yeshiva education often on a single salary. They have to help their children transition

classmates because their parents are absent from the Shabbat table or do not attend events at their school. "Some are fortunate to have a supportive extended family, but others feel ashamed and on their own dealing with a stigma that still exists within our community," says Lauer-Listhaus.

According to the organizers, the workshop provides practical suggestions for different scenarios, as well as guidelines for knowing when to seek professional help. Parents are encouraged to model positive behavior and avoid overwhelming their children, teaching them how to deal with their



Rena Kutner and Dr. Barbara Lauer-Listhaus at divorce support workshop

between two homes, which may have different levels of religious observance. Many single parents spend the yamim tovim alone, without their children."

As for the children, Lauer-Listhaus says they often feel isolated from their experiences in a productive manner, rather than from a position of anger or frustration.

The organizers also encourage divorced parents to take the initiative.

"Don't just wait for an invitation,

invite friends over for meals on Shabbat," advises Rena Kutner, adding that parents should "speak openly about their situation to friends and family rather than be secretive. Be direct and let friends and family know how they

The advice, and the way it was presented, was much appreciated by the

information more workshop, please specialkidsdoc@gmail.com. �

HANC Senior Named NMSP Semifinalist

On September 9, officials representing the National Merit Scholarship Corporation announced the names of



Rabbi Shlomo Adelman, Mrs. Carole Tabin, and Ms. Tziporah Zucker congratulating Matthew Rosenberg

attendees at both workshops.

"As a divorced mother, there was a lot of helpful and practical information," said one parent. "There were many tips I can use in my everyday life as a single mom."

Another newly divorced parent praised Kutner and Lauer-Listhaus for having a "warm and empathic approach that enabled the members to feel validated and understood."

approximately 16,000 semifinalists (out of 1.5 million juniors entered) in the 61st annual National Merit Scholarship Program. HANC High School is proud that its very own Matthew Rosenberg is one of these select few. Matthew will go on to compete with the other semifinalists for one of 7,400 National Merit Scholarships worth more than \$32 million. Much hatzlachah to Matthew in the ongoing competition. ❖





Community News From Around The World

Landmark Agreement For Einstein College Of Medicine

Montefiore Health System and Yeshiva University have finalized a new landmark agreement for Albert Einstein College of Medicine, wherein Montefiore assumes operational authority and responsibility for Einstein, while Yeshiva remains responsible for academic oversight, including the granting of degrees. The agreement comes half a century after Yeshiva and Montefiore's affiliation was first forged to strengthen Einstein's excellence in science, education, and clinical care.

"As the University Hospital for Albert Einstein College of Medicine, we have together strengthened the shared missions of our two institutions in a way that few academic medical centers have been able to achieve," said Steven M. Safyer, MD, the president and CEO of Montefiore. "Montefiore and Einstein have become the example of what transformative care, science, and education can be. This new agreement, which brings us even closer, will be the first step toward a more secure and sustainable future."

Montefiore and Einstein's relationship is rooted in shared values and a commitment to social justice. This historic agreement will perpetuate Einstein as a top-tier medical school and research institution by deepening the bonds between Montefiore and Einstein. Further integrating the institutions' faculty, students, and staff will align operations to best advance science and medicine and build on traditions of service and success.

"This is part of a journey that began when Yeshiva University founded Einstein 60 years ago," said Richard M. Joel, the president of Yeshiva University. "Albert Einstein lent his name to this fledgling institution at a time when Jewish students were turned away from other schools. The new imperative in today's complex healthcare environment is to formally link this now worldclass medical school and research institution to a world-class health system. Yeshiva University continues its historic commitment to medical education while we further our unique mission to prepare students through a contemporary academic education enlightened by Jewish values."

Montefiore is a premier academic health system and the University Hospital for Albert Einstein College of Medicine. Montefiore consists of eight hospitals and an extended-care facility with a total of 2,747 beds, a School of Nursing, and state-of-the-art primary and specialty care provided through a network of more than 150 locations across the region, including the largest school health program in the nation and a home health program. The Children's Hospital at Montefiore is consistently named in "America's Best Children's Hospitals" in U.S. News. Montefiore's partnership with Einstein advances clinical and translational research to accelerate the pace at which new discoveries become the treatments and therapies

that benefit patients. For more information, visit www.montefiore.org. ❖

Central's 'Science Times'

Central's Science Institute program provides students with opportunities to explore the latest in cutting-edge research and to contribute to the world of scientific knowledge as well. They are consistently amazed at the impressive work of the students and alumnae in these ever-changing fields. Central was well-represented at the annual Summer Symposium of the Research Scholars Program at Stony Brook University. Flutist Bonnie Mendelson ('16) and her fellow musicians opened the symposium as part of the student orchestra. As a member of a team conducting experiments on thrombosis and angiogenesis, Bonnie later presented her research, titled "Engineering a Blood Vessel Using Cultured Human Umbilical Vein Endothelial Cells and Polydimethylsiloxane



Central girls at annual Summer Symposium at Stony Brook University

Substrates." Tzippora Chwat (16) also presented, describing her research on "The Effects of TiO2 Nanoparticles and LED Lights on Dental Pulp Stem Cells" with her group, which studied dental

pulp stem cells. We look forward to following Bonnie and Tzippora's research as they continue to write their papers

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Minyanim in the 5 Towns/Far Rockaway Area

MINCHA

12:35	Agudath Israel of Long Island (Sun and Fri)
12:45	Agudath Israel of Long Island (Sun-Thurs)
	Shaaray Tefilah (Sun) (Summer)
1:30	Yeshivah Darchei Torah
1:38	Aish Kodesh (Summer)
1:40	Shor Yoshuv (changes weekly)
1:45	Yeshiva Gedolah of the Five Towns (Sun-Thurs)
1:50	Mesivtah Chaim Shlomo (Mon-Thurs) (Summer)
2:00	Young Israel of Woodmere (Summer)
	Five Towns Judaica
	Brach's
2:15	Yeshiva of Far Rockaway
2:30	Young Israel of Woodmere (Sun) (Summer)
2:45	Young Israel of Woodmere (Summer)
	Yeshiva Gedolah of the Five Towns
	Agudath Israel of Long Island (Sun-Thurs)
3:00	Young Israel of Woodmere (Sun) (Summer)
	Judaica Plus
3:30	Young Israel of Woodmere (Sun) (Summer)
4:00	Young Israel of Woodmere (Sun) (Summer)
4:35	Bais Midrash D'Bayswater (Summer)
5:00	Agudath Israel of Long Island (Sun-Thurs)
5:17	Aish Kodesh (Summer)
6:00	Kollel Avreichem (Summer)
6:15	Yeshiva of Far Rockaway
	Young Israel of Woodmere (Summer)
6:35	Shor Yoshuv (changes weekly)
	Agudath Israel of 5T Long Island (Mon-Thurs)
6:50	Agudath Israel of 5T Long Island (Mon-Thurs)
6:55	Agudath Israel of 5T Long Island (Tues, Wed, Fri)
7:00	Young Israel of Woodmere (Summer)
7:30	Young Israel of Woodmere (Sun) (Summer)
7.45	Agudath Israel of Long Island
7:45	Min/Maar Chabad 5 Towns (Summer)
7.55	Young Israel of Woodmere (weekdays) (Summer)
7:55	Bais Midrash D'Bayswater (Summer)
8:01	Agudath Israel of Bayswater (Summer)
8:05	White Shul (Summer)
0.10	Young Israel Lawrence Cedarhurst (Summer)
8:10	Min/Maar Young Israel of Woodmere (Sun-Thurs) (Su
	Young Israel of Hewlett (followed by Maariv) (change
	Young Israel of Wavecrest and Bayswater

MAARIV

4:25	Agudath Israel of Long Island (Sun-Thurs) (Summer)
5:00	Agudath Israel of Long Island (Sun-Thurs) (Summer)
6:45	Agudath Israel of 5T Long Island (Mon-Thurs)
8:00	Shaaray Tefilah (Summer)
8:10	Agudath Israel of Bayswater (Summer)
8:30	Mesivtah Chaim Shlomo (Summer)
8:35	Young Israel of Wavecrest and Bayswater (Summer)
	White Shul (Summer)
8:45	Agudath Israel of 5T Long Island (Mon-Thurs)
	Agudath Israel of Long Island (Sun-Thurs)
	Yeshiva of Far Rockaway (Summer- 8:30 winter)
9:00	Chabad 5T (Summer)
	Bais Midrash D'Bayswater (Summer)
	Young Israel Woodmere (Summer)
9:15	Shaaray Tefilah (Summer)
	Agudath Israel of 5T Long Island (Mon-Thurs)
	Agudath Israel of Long Island (Summer)
	Young Israel Lawrence Cedarhurst (Summer)
	Shor Yoshuv (changes weekly)
9:30	Young Israel Woodmere (Summer)
9:45	Shor Yoshuv (changes weekly)
	Kahal Chessed V'emes
0.50	Yeshiva Gedolah of the Five Towns
9:50	Kollel Avreichem
10:00	Yeshiva Far Rockaway
	Agudath Israel Long Island (Summer)
	Young Israel Woodmere (Summer)
	Agudath Israel of Bayswater
10.10	Agudath Israel of 5T Long Island (Summer)
10:10	Bais Midrash D'Bayswater (Summer)
10:30	Agudath Israel of 5T Long Island (Summer)
	Agudath Israel of Long Island (Summer) Yeshiya Gedolah of the Five Towns
11.00	
11:00	Boston Beis Midrash
11:30 12:00	Boston Beis Midrash Boston Beis Midrash
12:00	DOSTOLI DEIZ LIIMIGZII

To add or modify a listing, please email: 5tjtgraphics@gmail.com

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Community News

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and compete in various science compe-

Also in attendance at the symposium were YUHSG alumnae Julia Landsberg ('12), Briana Friedman ('13), and Michal Auerbach (13), who all introduced presentations as research-experience undergraduates in charge of high-school groups. Respectively, they introduced students who focused on computational analysis, nanotoxicology, and DNA. Mrs. Ruth Fried felt "honored" and "proud" to attend the symposium. "Their work ethic, communication skills, and ability to be independent thinkers and learners were quite evident," she says. "They have all earned the respect of their mentors as well as fellow students on the program."

Central is also proud to announce that Bracha Rosenberg ('16) has been named a semifinalist in the 61st annual National Merit Scholarship Program. National Merit Scholarship Semifinalists are among the top high-school seniors in the country, based on their scores on the PSAT administered in the fall of 2014. Bracha now has an opportunity to continue in the competition for some 7,400 National Merit Scholarships, worth more than \$32 million, that will be offered next spring. Sincerest congratulations to Bracha on her accomplishments. Best of luck in the process towards becoming a National Merit Finalist! �

BYQ G.O. Shapes The Year

On the first Friday of school, Bais Yaakov of Queens Junior High was wowed with a high-school-style orien-





BYQ junior high school orientation

tation. The girls heard words of chizuk from BYQ's dean, Rabbi Mordechai Gewirtz. Rabbi Gewirtz focused on the pasuk "v'samachta b'chol ha'tov," and Mrs. Jurkowitz, the Kodesh principal,

followed with the approach of seeing the good and appreciating all that we

The G.O. theme "Shaping up a Great Year" was introduced by their G.O. presidents, Breindy Dick and Penina Rockove. Morah Chaviva Pfeiffer, the G.O. coordinator, showed the girls a video on previous G.O. activities. The girls were very excited as they observed all the fun to come. As they exited, the girls received their Hebrew schedules, a ruler (to draw any shape), and Super Snacks in a variety of shapes. .

'Taste Of Memphis' Shabbaton, October 16-18

Faced with skyrocketing costs of housing and education, an increasing number of young Jewish families are choosing to move to the vibrant, affordable, and friendly community of Memphis, Tennessee. Specifically, 15 Jewish families have relocated to Memphis this summer, moving from cities as diverse as Rochester, Boston, Nashville, New York, and Seattle.

In an effort to recruit even more families, the Memphis Jewish community will be showcasing itself at the third "Taste of Jewish Memphis" Shabbaton over the weekend of October 17. Visitors will enjoy a fantastic weekend featuring the finest Southern home hospitality. They will have multiple opportunities to interact with engaging families and speak with employment and real-estate experts. On Friday, visitors can tour the newly renovated Margolin Hebrew Academy/Feinstone Yeshiva of the South (MHA/FYOS; Pre-K-12th grade), the Bornblum Jewish Community School (K-8), the fabulous JCC, and visit the city's historic sights. On Saturday night, Faye and Jonathan Kellerman will host a book signing at the JCC promoting their new book, The Murderer's Daughter. On Sunday morning, the 27th annual Memphis Kosher Barbecue Contest will take place. This community-wide event features fun for the whole family, including a 3-on-3 basketball tournament for all ages, children's activities, great food, and 50 themed booths being judged on their brisket, ribs and, beans.

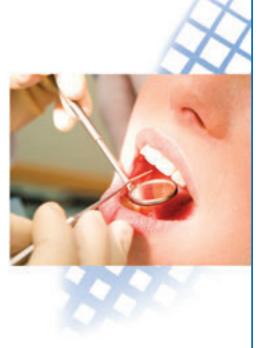
Memphis is well known as a tourist attraction-600,000 people come yearly to visit Graceland, the home of Elvis Presley. Sun Studio, the Gibson

Dr. Chana Perl

advertises in the Five Towns Jewish Times...

"I've been in the 5TJT since its inception 14 years ago. It's pretty simple, many of my patients found out about me through these pages "

— Dr. Chana Perl



Dr. Chana Perl DDS

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Don't be left out!





Drs. Ari and Lindi Vanderwalde and family

Guitar Factory, Beale Street, and the National Civil Rights Museum are popular destinations as well. It is not as well known, however, that Memphis boasts an extremely vibrant Jewish community, including seven synagogues with dynamic rabbis—four Orthodox, two Conservative, and one Reform; two Jewish day schools; a bustling JCC; and wide availability of kosher food.

While being able to participate in a plethora of activities, Memphians simultaneously enjoy a relaxed, stress-free lifestyle. Drs. Ari and Lindi Vanderwalde moved to Memphis two years ago from Los Angeles. They stated: "It is the rare city where one can experience both small-town perks and an exceptional Jewish community, complete with choices of schools and synagogues. The pace of life is slow and very family-friendly. There is an abundance of outdoor space and the kids are able to play safely. Protecting family time is a cultural value in the city; the workday ends comparatively early for even the busiest professionals. People are friendly, accommodating, and genuinely care about each other. And traffic is now a thing of the past!"

One of the 15 new families to Memphis is Chana Dina and Yoel Goldblatt from Teaneck. They moved to Memphis in August with their four children, ages 7 to 16. Yoel is a partner at Deloitte and Touche and Chana Dina is also a CPA. They have both been overwhelmed by the outpouring of hospitality before and since their arrival. As Chana Dina said, "The Memphis Jewish community has gone out of its way to ensure that we're settled and comfortable. We're thrilled to have found a community this warm and welcoming!"

To encourage Jewish families to explore life in Memphis, the Jewish community is offering a generous incentive package. It includes a \$250 subsidy towards a family's flights to visit for a weekend. New Memphians will receive three months of free membership at the JCC. In addition, students enrolling at the MHA/FYOS will receive a 50% tuition discount for the 2016-17 academic year and a 25% discount for the 2017-18 academic year. New students at Bornblum will receive a \$1,000 tuition discount. Lastly, Jewish families who move to Memphis will receive \$500 towards relocation expenses.

Memphis is the ideal destination for a family looking for a fantastic quality

of life with all of the Jewish amenities. They hope that you will visit the community on the weekend of October 17 and discover this gem for yourself!

Please visit www.100newfamilies. com, e-mail 100newfamilies@gmail.com, or call 901-219-9794 for more information. ❖

Keren Dovid: Continuing The Legacy Of R' Dovid Winiarz

By Rabbi Jonathan Gewirtz

You cannot be all things to all people, but R' Dovid Winiarz, z'l, appeared to be pretty close to it. A teacher, a friend, and a confidant, he was the one to whom many people turned when they had a problem. R' Dovid was taken from us in an ice storm in January 2015, but his spirit lives on in the hearts and minds of the people whose lives he touched.

Keren Dovid was established shortly after R' Dovid's passing, to continue the work he started. The goal is to be the single address for people in crisis to go to for guidance, assistance, and peace of mind. By leveraging our wide social network, and developing a relationship with people willing to help others, we have become a social-services organization that empowers people to make a difference for others by giving whatever they can and knowing that it will be directed properly.

The unique nature of Keren Dovid is an outgrowth of R' Dovid's own warm, caring personality. The organization is run by people who want to help in any way they can—and who get pretty creative in doing it. By making connections and contacts, we help people find jobs, clothes, furniture, meals, and more. Understanding that each person is his or her own story, we seek to make the bumps in the road of life a little smaller.

Our work unifies the Jewish people by providing a clearinghouse for givers and recipients to come together in a non-judgmental atmosphere that reminds us we're all one body, many parts of the same soul. Our mission, simply stated, is to make a difference.

To get involved, join the group on Facebook at https://www.facebook.com/groups/Keren.Dovid.Winiarz.Free.Items. Gemach. ❖

MTA School Year Gets Off To A Fast Start

By Raziel Siegman and Netanel Tager On Thursday, September 3, the new school year entered "pre-season" with the annual freshman orientation; the students of the incoming freshman

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Community News

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class—scheduled to be the 100th graduating class of YUHSB-were excited to meet their new teachers and fellow classmates as they embark on their high-school adventure. The day consisted of somewhat shortened classes following the regular schedule, in order

for the teachers and students to get acquainted with each other before the beginning of the actual school year. YU Rosh Yeshiva Rav Hershel Schachter made his way into all of the freshman classes to issue words of greeting and to discuss his own experiences as an MTA student.

On Tuesday, September 8, the "regular season" officially commenced. As



Davening at MTA



Rav Hershel Schachter at MTA

the new school year begins, many students are excited to join the wide array of clubs and activities that MTA has to offer. The coming school year appears to be a promising one—all the students arrived at historic Zysman Hall, surprised and excited to see all the building renovations that had been done over the summer. The fourth-floor classrooms have been newly carpeted and have larger, more modern desks and new chairs. Some of the bathrooms were also redone and many areas of the school have been repainted. Students were also treated to special iPhone wallets bearing the MTA logo. Tryouts for a large variety of Lions' teams took place during the evenings and final rosters



Newfound buddies at MTA

Back-to-School Night took place for parents on September 9; parents had the opportunity to meet their sons' teachers and school leaders, and to get acquainted with fellow members of the MTA family. Parents, students, and faculty are all excited about the year ahead. 🌣



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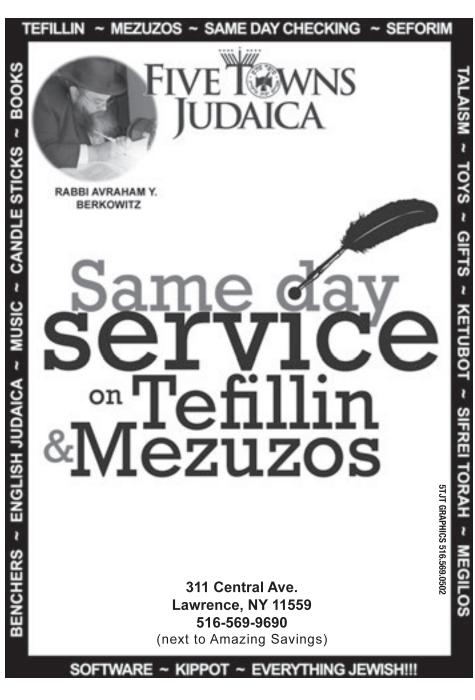
I have discovered lately that the most effective way for me to promote my music videos has been through the 5 Towns email blasts.

Lasko Tours has run a number of e-mail blasts this season with the 5TJT e-mail list, and we have had great success. I highly recommend it. 77

- Sam Lasko



516-569-0502 Blasts@5tjt.com



We Have A Mezuzah On Our Door



Rabbi Perry Tirschwell, executive director of Shulamith School for Girls; Rabbi Mordechai Yaffe, menahel of Mesivta Ateres Yaakov; and Assemblyman Todd Kaminsky



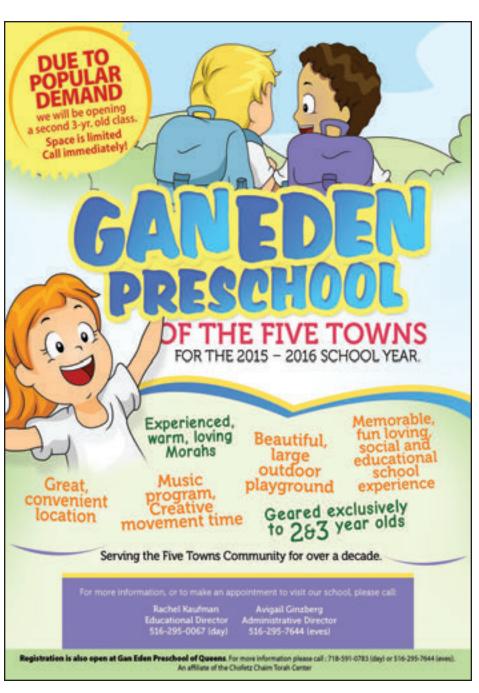
Mrs. Rivka Holtzman, Hebrew-curriculum teacher; Mrs. Joyce Yarmak, principal of the Lower Division of Shulamith; and Assemblyman Todd Kaminsky

With great celebration and joy, Shulamith School for Girls hosted an open house and *mezuzah*-hanging at their temporary home on Cedarhurst Avenue. Community leaders were honored to participate in the event on September 2.



Menachem Gelbtuch; Assemblyman Todd Kaminsky; and Rabbi Perry Tirschwell





Behind The Scenes At Bnos Malka Academy

BY RABBI MICHAEL WEICHSELBAUM

Some things are just more readily apparent than others. At a wedding, we pull our car up to the hall and a man in a red jacket seems to magically arrive to whisk our car off to an empty spot. We walk through the door and are immediately serenaded by a seven-piece band. We locate our place cards and join the ba'alei simcha at an elaborate smorgasbord. All of these things didn't happen by themselves. Every moment is orchestrated many weeks in advance. Of this no one has any doubt.

When it comes to education, most people aren't aware of the many things that go into preparing for a smooth start to the school year. Every summer, schools spruce up their buildings. Buying new equipment and making necessary repairs takes time to accomplish. New books and manipulatives need to be decided upon and purchased. Imagine how quickly the overall environment can grow stale and boring if not for a few minor tweaks in the building each year. Baruch Hashem, these enhancements are usually not too costly.

All of these things, which demand time and effort, are necessary improvements before welcoming back hundreds of students, but they are not the stuff that excites educators. Our passion lies in finding better methods to help students learn. Professionals spend a large part of their summer exploring ways to make the biggest impact on the level of education. In our digital age, it is easy to believe that the answer lies in adding new technology. While more computers and smartboards are wonderful enhancements and can be powerful classroom tools, they don't replace effective instruction. (Not to mention that many teachers are not properly trained to use them).

At Bnos Malka, from the moment we say our goodbyes to our students in late June, our administrative team begins assessing our school's performance for the past 10 months. What can we do to improve our work and the experience of our students both in terms of education as well as emotional well-being? As the summer unfolds, patterns become clear and areas of focus come into view. While Bnos Malka is renowned as a school that supports its teachers with regular feedback regarding their methods of instruction, it became evident to us that not all of the teachers were benefiting fully. We also noted that some teachers were overwhelmed with the volume of information that we were giving them. What could we do to make this process less intimidating and more effective?

We discovered the perfect solution in Paul Bambrick-Santoyo's book Leverage Leadership.

In the past, when it came to observing our teachers teach, we relied on the format laid out by the New York State Board of Regents: a couple of formal observations during the school year as well as numerous, "informal observations." These were followed by either a meeting or written report in which we detailed the teachers' many strengths as well as areas that were in need of improvement. Examples of observed teaching skills could be as simple as finding a more efficient way to review homework to more sophisticated skills such as how to use graphic organizers and constructing appropriate assessments. (Is there really a need to give the same style of test at the end of every was not relevant the next few times we visited that classroom? How was the observer able to see if the teacher was progressing? Another problem was that from the teacher's perspective, the administrator was viewed more as a supervisor looking to find fault than as a coach looking to bring a member of the team to the next level of expertise.

While Bambrick-Santoyo acknowledges that a principal can easily observe dozens of behaviors that can be commented on during the course of a lesson, he believes that less is more. Instead with, "I noticed that during the lesson you did not . . ." Instead, the administrator asks the teacher probing, open-answered questions that help the teacher reflect on what transpired in the classroom. Once the target issue has been identified, action steps that are clear and measurable are then introduced and practiced so that the teacher becomes comfortable and confident with her ability to incorporate that skill into her future lessons.

The collaborative effort between administration and teachers improves performance in the classroom, and studies have shown that this method of observation impacts the performance of students as well

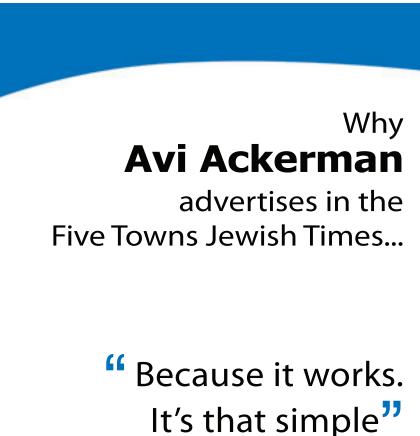
I believe strongly in the benefits of being a "lifelong learner." Someone whose thirst for knowledge and personal growth is seen as a way of life doesn't stop learning after his school years are completed. At Bnos Malka, we strive to instill this in our students, and I am proud to say that our administration and faculty model it every day. ❖

Rabbi Michael Weichselbaum is the menahel of Bnos Malka Academy.

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perek?) True, we were providing our teachers with authentic feedback, but this also meant that each teacher could be assigned five things to work on at the same time. Where was she supposed to begin? How was she to prioritize the list? What if the issue that we had seen

of 40-minute formal observations a few times a year, use 15-minute observations every week. Instead of commenting on everything, focus on the single most important area of concern, the one that if mastered, can lead to the biggest change. Follow-up meetings should not begin



— Avi Ackerman I know A Guy





Political Roundup

Rally For Better Iran Deal, September 20

"A Call to Conscience: The Rabbinic-led Rally for a Better Iran Deal" has been scheduled for Sunday, September 20, 12:00 noon at the United States Mission to the United Nations, East 45th Street between First and Second Avenues in Manhattan. The rally has been organized by Rabbi Avi Weiss, spiritual leader of the Hebrew Institute of Riverdale in the Bronx and founder of Yeshivat Chovevei Torah, and Rabbi Ginsburg, spiritual leader of Congregation Sons of Israel in Woodmere, who has served as president of the Long Island Board of Rabbis and as president of the Union for Traditional Judaism.

This rally differs from others in that leaders from across the religious spectrum will join for a different type of gathering—one where people address the politicians rather than politicians addressing the people. They will offer a moral voice that is raised

through prayer, reflection, song, and the sounding of the shofar. The list of those confirmed to attend includes Rick Block-immediate past international president of the Central Conference of American Rabbis (the Reform rabbinical organization) and spiritual leader of Temple Tifereth Israel in Beachwood, Ohio; Perry Raphael Rankpast international president of the Rabbinical Assembly (Conservative) and spiritual leader of Midway Jewish Center, Syosset, NY; Charles Klein-past president of the New York Board of Rabbis and spiritual leader of Merrick Jewish Center, Merrick, NY; Elliot Skiddell—current president of the Long Island Board of Rabbis and spiritual leader of Reconstructionist Congregation Beth Emeth, Rockville Centre, NY; Art Vernon-current president of Queens/Nassau/Suffolk Region of the Rabbinical Assembly (Conservative) and spiritual leader of the West

Hempstead JCC, West Hempstead, NY; and Cindy Grosz, coordinator of Stop Iran Now College Activism, who will work with groups like Stand With Us to include many students from public and private schools and colleges around New York.

The pro-Israel community needs and deserve a constructive outlet to express its opposition to the Iran deal. This gathering will occur five days after Rosh Hashanah and three days before Yom Kippur, providing rabbis with an unparalleled opportunity to first mobilize the Jewish community's support for this effort and then use its impact to raise consciousness even further across the country. ❖

Curran And Santino Secure FEMA Extension

Assemblyman Brian Curran (Lynbrook, 21st A.D.) and Town of Hempstead Senior Councilman Anthony J. Santino recently secured an extension of the September 15, 2015 federal review deadline for homeowners whose proper-



Assemblyman Brian Curran and Councilman Anthony J. Santino

ties were damaged by Superstorm Sandy; there is a 30-day extension.

"This is great news for homeowners whose lives were devastated by Superstorm Sandy," said Curran, who has been a vocal advocate and supporter for Superstorm Sandy victims. "Working closely with Councilman Santino, and joining the call of U.S. Senators Schumer and Gillibrand, we were able to secure an extension from the Federal Emergency Management Agency. At this point, we are urging everyone to submit any final paperwork to FEMA via fax or e-mail so that they do not miss this very important opportunity to receive the help they need."

Curran said that he and Senior Councilman Santino had made a formal request to William Craig Fugate, administrator of FEMA, requesting an extension in a September

Town of Hempstead Senior Councilman Anthony J. Santino said, "Assemblyman Brian Curran and I have worked very closely together in seeking an extension from FEMA on behalf of the 142,000 eligible homeowners who filed claims but did not receive the federal aid that they either expected or deserved. I am glad our advocacy has achieved these results."

Among other reasons, the previous deadline coincided with the second day of the Rosh Hashanah holiday. Santino represents Hempstead's 4th Council District, including several thousand Orthodox Jewish families living in the Five Towns, many of whom sustained considerable property damage during Sandy.

According to recent report ing, FEMA agreed to a 30-day extension for policyholders who filed a flood-insurance claim after Superstorm Sandy but did not get the payout they were expecting. The article suggested homeowners sign up for the Hurricane Sandy Claims Review Center by calling 866-337-4262 or visiting www.fema.gov/hurricane-sandy-nfip-claims. ❖

National Grid Won't Charge **Connection Fees**

After weeks of outcry from Assemblyman Todd Kaminsky and affected community members, National Grid has agreed to discontinue charging Superstorm Sandy victims who are demolishing or elevating their houses for disconnecting and reconnecting their natural gas lines.

Until June 15, 2015, National Grid waived gas-service-line alteration fees and associated reconnection fees for Sandy-damaged homes. Then, this summer, owners of those homes began receiving bills for \$700 to disconnect their gas. In some cases, others who were ready to reconnect their gas lines were charged more than \$2,000. Many affected residents struggling through the lengthy and costly processes of elevation and demolition could not afford the new fee and reached out to Assemblyman Kaminsky for help.

After writing to National Grid on August 21 to advocate for homeowners, Kaminsky announced on September 3 that he would hold a rally at National Grid's Island Park location to protest the new fees, which impacted storm victims in his district and throughout the region. Following the announcement of the rally, Kaminsky began discussions with National Grid President Ken Daly, urging that the policy be reversed. Today, National Grid officially agreed to once again waive the fees for Sandy vic-

"I am very pleased that National Grid will discontinue charging storm victims and fund the costs associated with these required infraimprovements," said Assemblyman Kaminsky. "Storm victims have been through so much; an additional charge, which would have cost already beleaguered families thousands of dollars, was the last thing that they needed. I applaud National Grid for responding to the public and doing what is right for those in our region still trying to rebuild. I also thank Legislator Denise Ford and Mayor McGinty for her hard work on this issue. I am proud of the people of my district who stood firmly to support their neighbors. Once again, we saw the strength of the resolve of Long Islanders win the day."

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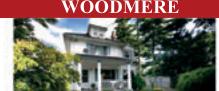
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Continued on Page 80

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Continued from Page 79

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E-mail — MLipner@Pugatch.com

Woodmere — 4BR, 2.5Bths House Rental, Quiet Residential Street, Lg MBR, Den W/Fplc, CAC, Deck

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Far Rockaway — First show, ours alone! LR/ DR, new kitchen, 3BR, 2bth, renovated apt in great location. Call for details: Joan 516-319-4482, 5 Towns Homes Realty 516-569-5710

Cedarhurst — Apt for Rent, 4BR, 2Full Bths, DR, LR, Den, Closets galore, 3-car parking...... \$2700/M Call **516-996-1955**

FOR RENT

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Wishing everyone a very Happy and Healthy New Year from 5 Towns Homes **Woodmere**— Beautiful large colonial, Magnificent Kosher gourmet granite EIK w/top-of-the-line appliances, LR, DR, Den, 5+BR, full finished basement on oversized park-like property, in ground pool, SD#14, great location, walk all. Call

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Wishing everyone a very Happy and **Healthy New Year from 5 Towns Homes** Cedarhurst — Colonial in heart of town. 4BR, 2Bths, basement. Call for details

Call Joan 516-319-4482,5 Towns Homes Realty 516-568-5710

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FOR RENT

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FOR RENT

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Woodmere — Several office spaces from 500sf to 1000sf. Elevator Building. Central Avenue — Prime Location! Ample Parking, Ideal for Medical/Professional Offices, Call Kate for Details **516-334-2146**

Wishing everyone a very Happy and Healthy New Year from 5 Towns Homes

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......\$25/SF For Lease...Call Randy for More Details. 516-295-3000, info@Pugatch.com

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Cedarhurst — 3,400 +/- SF Retail Space w/Full Bsmt, Municipal & Street Parking, Former Restaurant, For Lease ... Call Lori for More Details

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Hewlett — 800+/-SF Retail Store with Full Basement, on Franklin Ave, For Lease. Call Lori For More Details. info@pugatch.com, 516-295-3000

Hewlett — Retail Store with Full Basement, Parking in Rear, Great Location, on Broadway, For Lease. Call Lenny for More Details.

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Hempstead — 2,500 +/-SF Restaurant/Retail Space on Main St, Can Be Divided, High Visibility & Excellent Frontage, info@Pugatch.com, 516-295-3000

Island Park — Retail 13,000+/- SF Lot, on Corner with Traffic Signal, Great Visibility, 1800SF Building in Busy Location For Lease/For Sale. Call Lori for More Details. info@pugatch.com 516-295-3000

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Continued on Page 83

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CLASSIFIED ADS

Continued from Page 81

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MISCELLANEOUS

Yeshiva of South Shore has some **membership openings** in its burial society. By purchasing an individual, couple or family membership, you will be ensured of select plots in one of several New York area cemeteries. For more information on burial society membership, please call **516-374-7363** or e-mail: **societies@yoss.org**

Deadline for
Classified
Advertising
in the next issue
is Thursday,
September 17,
at 5:00 PM
Call
516-569-0502

Political Roundup

Continued from Page 76

Sandy hit, and who are just now in the process of rebuilding their homes after receiving New York Rising and Build It Back grants," said Mike Ruiz, director of community and customer management at National Grid. "By working with local officials such as Assemblyman Todd Kaminsky (D-Long Beach), we made the decision to continue to suspend recovery of the costs associated with connecting services to homeowners who are now in a position to rebuild their homes nearly three years after the devastating event."

"I lost a great deal from Superstorm Sandy and it would have cost me almost \$2,300 to reconnect my gas," said Emma Willi, an Island Park resident. "I am so thankful for Assemblyman Kaminsky's work on this issue—he was instrumental in bringing about this change. I also thank National Grid for changing its policy in order to help homeowners like myself who have already been through so much."

In a statement, National Grid said it "will continue to temporarily suspend its recovery of costs to disconnect and reconnect natural gas facilities through March 31, 2016 to accommodate the reconstruction activities of current New York Rising and Build It Back grantees and other

Sandy-affected customers in the service relocation process. Going forward, the company will work with customers and officials to determine whether these costs are recoverable through storm reconstruction programs." There will also be a procedure for homeowners who already paid these fees to be reimbursed by National Grid. .

And Moshe went . . . to all of Israel (Devarim 31:1)

But the Torah doesn't tell us where Moshe went on this last day of his earthly life. The Chassidic masters say: Moshe entered into the core of every Jew of every generation, so that every Jewish soul possesses a spark of the soul of Moshe.

(Maayanei shel Torah)

I am I 20 years old today (Devarim 31:2)

Today my days and years were fulfilled; on this day I was born, and on this day I shall die ... This is to teach us that G-d fulfills the years of the righteous to the day and to the month, as it is written (Sh'mos 23:26): "I shall fulfill the number of your days."

(Talmud, Rosh Hashanah 11a)





PEDIATRICS

AT ST. JOHN'S EPISCOPAL HOSPITAL

St. John's Pediatric Heath Services Department provides the highest standard of personalized care for your child, from birth into adulthood, with dedication to serving families in our community. The hospital's team of Board Certified pediatricians and specialists work collaboratively to offer a comprehensive array of services to address every child's needs, including wellness care and disease prevention and management. Our goal is to be your child's medical home.

Department specialties and subspecialties:

- Pediatrics the medical care of infants, children, and adolescents
- Neonatology the medical care of infants, especially ill or premature newborns
- Pediatric Endocrinology- medical care focused on variations of physical growth and sexual development in childhood, as well as diabetes and other disorders of the endocrine glands
- Pediatric Neurology medical care focused on issues involving the nervous system, such as seizures, delayed speech, weakness, or headaches

THE TEAM

Dr. Cynthia Criss is a graduate of the New York College of Osteopathic Medicine. She completed her training at Schneider Children's Hospital of Long Island Jewish Medical Center before coming to St. John's. She has been on the medical staff of the Hospital for 15 years, is the Pediatric Department Chair and is Board Certified in Pediatrics.

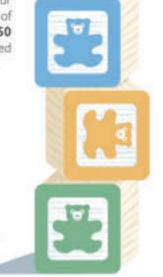
Dr. Allan Steinberg completed his training at Long Island College Hospital and his fellowship in neonatology at Brookdale Hospital. He has been a dedicated member of the Hospital and community for more than 25 years. He provides specialized care required for the sick and well newborn, and is Board Certified in Pediatrics. Dr. Steinberg is fluent in Spanish.

Dr. Lesly Gracias Michel offers endocrinology services. He completed his training at Nassau County Medical Center and his fellowship in Pediatric Endocrinology at Winthrop Children's Hospital. He specializes in diabetes, thyroid disease, growth disturbances, precocious puberty, short stature and obesity. Dr. Michel is fluent in Spanish, Creole and French.

Dr. Rami Grossman completed his neurology training at Long Island Jewish Medical Center. He has been providing care to the community for more than 20 years. Common disorders that he diagnoses and treats include ADHD, autism, developmental delay, seizures, headaches, learning difficulties and tic disorders. Dr. Grossman is boarded by the American Board of Psychiatry and Neurology in Neurology with a special qualification in child neurology, and is fluent in Spanish.

Debbie Steiger Cohen R.N. is a certified lactation consultant. She is available to assist mothers and babies with their breast feeding needs. She is fluent in Spanish.

We are excited to work closely with our community residents to foster the growth of happy, healthy children! Please call: 347.619.5950 for an appointment. Our new offices are located at 495 Beach 20" Street as of September 21".



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To be given by Rabbi Aryeh Zev Ginzberg, אליט"א, September 19, 2015 After Mincha (6:30PM) At the Chofetz Chaim Torah Center To Derby Avenue (corner West Broadway) Topic: "Living Through הבלי משיח Expects From Us

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A Muslim Lady Calls The Rabbi

In his work with sick patients over the past 30 years, Rabbi Avraham Lider has witnessed some extraordinary moments and literal miracles. Recently, a social worker from a local hospital urgently called Rabbi Lider at home. "There is a lady here who needs to speak to you right away. Her husband is in the ICU; she is sitting by his bedside. His condition is extremely critical, and he is not expected to make it. Can you come to speak with her?"

Rabbi Lider dropped what he was doing and immediately came to the ICU. He found the patient attached to life-support machines and his anguished wife waiting to speak to the rabbi. She began to tell him a startling story. "Rabbi," she said, "I'm a Muslim. My husband is Jewish, and he is dying. We have been married for 27 years, but it is his wish that even though he didn't live like a Jew, he wants to be buried as a Jew. Rabbi, listen to me. I have pressing family matters to take care of, and I need to travel back to Turkey tomorrow. When my husband dies, please make sure to bury him as a Jew. I think he will want to have a Jewish burial. Can you help, please?"

Rabbi Lider was astounded and managed to tell her that we Jews plan b'risos, bar mitzvahs, and weddings, but we don't pre-plan funerals! She insisted, "If my husband dies in the meantime, I want to give you a letter giving you full authority in writing



Rabbi Avraham Lider calls on the patient

to bury him and be in charge, in case I am not around." Rabbi Lider could not persuade her against this, so he agreed to accept the note giving him

The rabbi went to the man in the ICU, and prayed for him by his bedside. He came to that bedside every single day, said a Mishebeirach for him, and talked to the unconscious

Continued on Page 88



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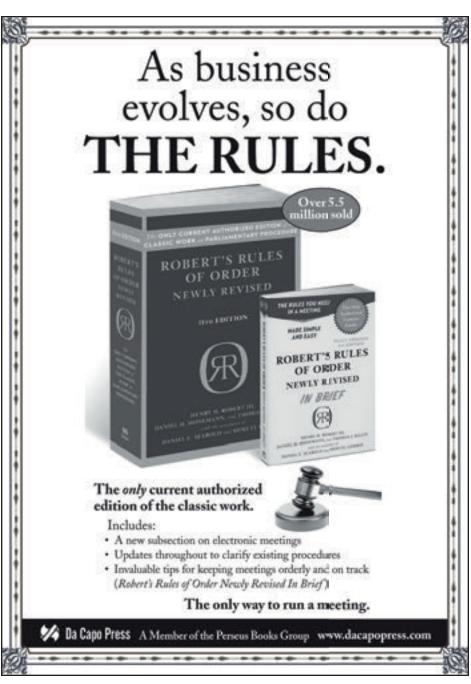
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In the office of the Five Towns Jewish Times



Call The Rabbi Continued from Page 86

man. Meanwhile his wife left for Turkey, torn between her family obligations. Astonishingly, the man got better; after four days he opened his eyes, and gradually his tubes and on tefillin. "Last time I put on tefillin was at my bar mitzvah. I'm now 84 years old," he replied. The next morning Rabbi Lider came by again, bearing a pot of delicious chicken soup. After enjoying the chicken soup, the patient then put on tefillin, for the first time in 70 years. With tears in

After enjoying the chicken soup, the patient put on *tefillin* for the first time in 70 years.

wires were disconnected, and he was transferred to a regular room. Now that he was awake and alert, Rabbi Lider was able to chat with him, and asked his name. "My Hebrew name is Yitzchak," replied the patient. The rabbi grinned. "Tell me, do you like chicken soup?" he asked the sick man. "I love it," said the patient. He asked the man if he would like to put his eyes, he said Shema Yisrael with Rabbi Lider. What a difference!

Rabbi Lider reassured Yitzchak that he would always be there for him and that he would always look out for him "until he was 120!" ❖

Rabbi Lider is the Jewish chaplain at King's County Hospital, and he is the executive director of Ahavas Chesed, a medical services

Remember that article?

Visit our archive section and find any issue of the **5 Towns Jewish Times online** @ www.5TJT.com



Why Is Beis Din Involved In Esrogim?

BY YAAKOV CHARLAP

It says in the Torah that every seventh year is *Shemittah*, and we are prohibited from working the land of Israel. You are not allowed to plow, plant, prune, or harvest your field, or work the land during the year of *Shemittah*.

One may not sell Shemittah produce in a business manner. Instead, many growers declare their fields "hefker" during Shemittah, and have their fruits distributed through an otzar beis din (rabbinical court storehouse) in a way that implies it is a division of the produce rather than a sale.

One is allowed to use and even eat *Shemittah* fruit as long as it was pronounced *hefker* by the field owner.

Beis din represents the consumer by hiring people to cut, gather, and store the esrogim and distribute them to the public in an organized way.

Obviously, the otzar beis din cannot expect the laborers to work as unpaid volunteers, nor can they use the production equipment free of charge. The managers who coordinate this project are also entitled to a wage for their efforts. The otzar beis din divides these costs among the consumers. However, there is no charge for the actual fruit, since they are hefker. These costs are referred to as s'char tircha (payment for time and work.)

The first otzar beis din was established over 100 years ago. This year, each distributor for esrogim is acting as a shliach for the otzar beis din to distribute the esrogim according to the guidelines that the otzar beis din has established.

The grower plants everything before *Shemittah* and is given extremely detailed instructions regarding what he may and may not do during *Shemittah*. The grower agrees in advance to a price for his produce that he will receive regardless of the quality of the produce. The grower must understand that this price is not to purchase the produce, but compensation for his out-of-pocket expenses, including compensation for his own time.

Exporting *Shemittah* produce to *chutz la'aretz* presents yet another problem and is resolved by allowing *esrogim* to be exported in order to allow people to fulfill the *mitzvah*, since there would not otherwise be enough *esrogim* available for the general public. Some *poskim* insist that the *esrogim* be returned to Israel after Sukkos, while others

require them to dry out completely.

During previous Shemittah years, many consumers relied on Havla'ah, acquiring the esrog by means of purchasing the lulav and hadasim, or heter mechirah, selling the land to a non-Jew during Shemittah. But many rabbanim, including my great-grandfather, HaRav Yaakov Moshe Charlap, zt'l, were against the practice of heter mechirah.

Following this year of *Shemittah*, one should be careful to purchase *arba'ah minim* from a



reliable source with a reliable otzar beis din. Even though the esrogim will be used after Shemittah (for Sukkos of 5776), they still have a kedushas shvi'is since they grew and were cut during Shemittah of 5775.

Some rely on bosur likitah and use esrogim that were cut after Rosh Hashanah. However, according to most poskim, any esrog that was almost fully grown during the year of Shemittah (5775) would still have



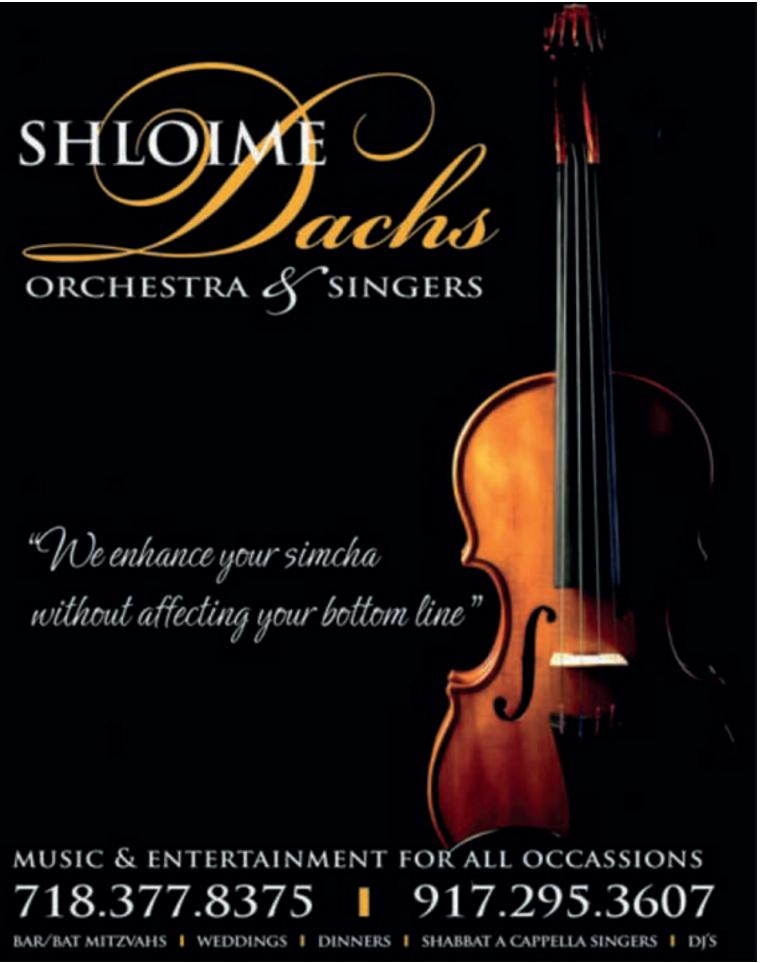
The author inspecting esrogim in Israel

kedushas shvi'is regardless of when it was cut.

In any event, as previously stated, after Sukkos, care must be taken not to discard the *esrog*, but rather to send it back to

Israel or let it completely dry out. It is always advisable to consult one's *rav* for *halachic* guidance.

For questions or comments on this article, please e-mail me at pitimking@aol.com. ❖



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The Proper Way To Eat On Yom Kippur

Halachic Musings

BY RABBI YAIR HOFFMAN

It is one of those things that no one really learns, almost like that elephant in the room that we don't want to talk about. Perhaps it is because it reminds us of our own morbidity. But it is a set of *halachos* that we should be familiar with, because dangerous illness can strike people at any time. So, what are the parameters of feeding a dangerously sick person on Yom Kippur?

It is important to know that the Torah does not want us to endanger ourselves by being overly stringent in matters of fasting. If it is determined that a patient must not fast, then it is a *mitzvah* to eat. A serious punishment is exacted upon people who refuse to eat when it is medically mandated (see *M.B.* 618:5).

Experience, however, tells us that when people get very ill or very old, they often do not think logically when it comes to their own health. It is often excruciatingly painful for elderly, sick people to eat on Yom Kippur even when they must. As a consequence, they will often use their lifelong strict adherence to *halachah* as an excuse not to eat even when instructed to do so.

Family members should patiently and lovingly say that their *mitzvah* now is to eat, just as there is a *mitzvah* to

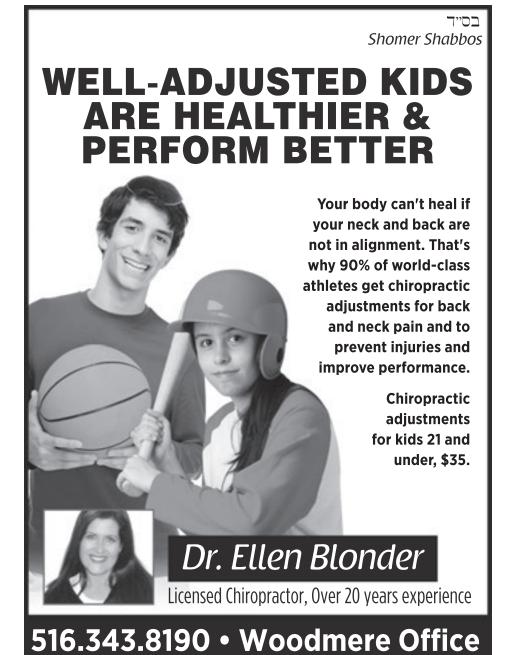
eat on *erev Yom Kippur*. Often the best manner to approach it is to divert their attention with other matters or questions when one feeds them. Sometimes, switching the feeder or plying the "guilt trip" method can work, too. (This is all referring to situations when there is no feeding tube or parenteral nutrition port.)

There are other situations where a generally healthy person may have recently just taken ill. It is therefore important to be familiar with the definitions and parameters found below.

Dual Prohibitions

There are actually two prohibitions that are violated when a healthy adult eats on Yom Kippur. The less commonly known one is called "below the threshold" or "chatzi shiur" prohibition. Although this is a Torah prohibition, it does not invoke the serious punishment of kareis. It is also set aside whenever there is anyone who is dangerously ill.

But what about the regular "above the threshold" prohibition? May a dangerously ill person violate this regular prohibition if he can be eating "below the threshold"? Although this issue is debated, the consensus is that if it is



completely feasible from a medical perspective, such a person should eat and drink only in amounts that are below the threshold.

Below-The-Threshold Measurements

Foods. The food measurement is a constant—two-thirds of a medium egg (see S.A. O.C. 618:7), understood as one fluid ounce. If it is determined that the patient should be fasting on Yom Kippur, then, if feasible, the maximum quantity of food that may be eaten at one session is one fluid ounce—or 30 milliliters (cc). It is a good idea to prepare these amounts in schnapps cups in advance. Proteins are more filling than starches.

Liquids. The amount for liquids varies depending upon the person's individual cheek volume. Remember, it is not a mouthful, but rather a cheekful—one side of the mouth. For the average person, one can figure 35 milliliters. For a small person, it could be 30 milliliters.

All this refers to plain water. However, a few years before his passing (before Yom Kippur of 5769), Rav Elyashiv, zt'l, ruled that a person could actually use a different option—consuming water that has a pagum (unnatural) taste that is not normally consumed because of its negative taste. The rationale for this ruling (based upon the Rema) is that such drinking does not constitute a normal form of drinking and is thus only forbidden by rabbinic ruling. The rabbis, however, never made such enactments for people who are dangerously ill.

Time Durations

What is considered an eating or drinking session? Ideally, one should try to space them every nine minutes. The view of Rav Chaim Na-eh for food is eight minutes (see Shiurei Torah 3:15). Rav Moshe Feinstein, zt'l, writes (Igros Moshe O.C. IV #41) that b'dieved, in a case of need, they should have a gap of four minutes between them. In regard to liquids, one should try for a nine-minute gap, but if not, a-four minute gap. If this is not possible, then, for liquids one should try to fulfill the view of the Chasam Sofer (Responsa Volume VI #23) of a gap of at least two minutes. These are the main views.

Antibiotics

Some people have life-threatening illnesses that require the consumption of a potent antibiotic. These antibiotics must be consumed with a significant amount of water. Because of this, the *pagum* water suggestion of Rav Elyashiv, *zt'l*, would be the most appropriate approach to this dilemma.

But what should be the recipe for such water? It should be distasteful enough that a normal person would not be drinking the water, yet not so distasteful as to cause the drinker to get sick or to violate the prohibition of *bal teshaktzu*—doing something disgusting.

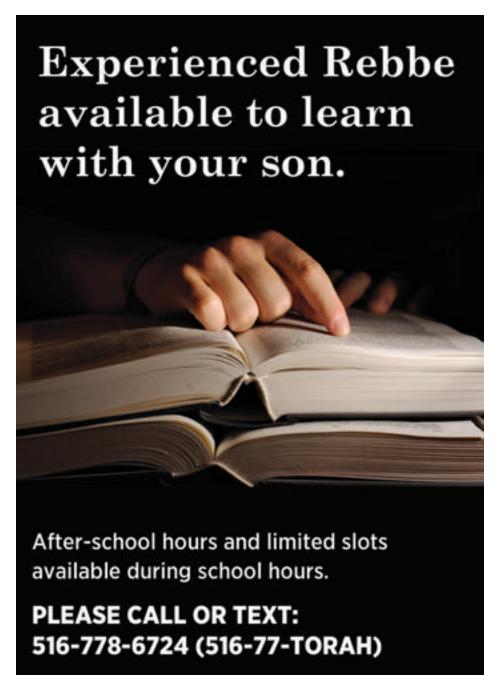
One should always check with one's doctor, but this author has experimented with various concoctions to create the *pagum*-water. (Do not take the *pagum*

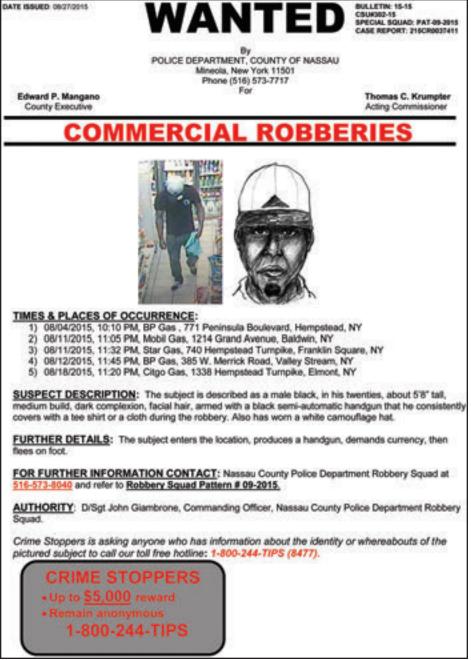
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Halachic Musings

Continued from Page 91

water if your doctor does not advise it for you.) The recipe that best fits the bill, in this author's opinion, is a room-temperature 16.9-ounce bottle of water, mixed with a half teaspoon of granu-

Conclusions

It is this author's opinion that the halachos under discussion should be more widely known and disseminated. Whenever there is a doubt as to whether one is dangerously ill and there is no doctor or knowledgeable rabbi available, one should feed

If it is determined that a patient must not fast, then it is a mitzvah to eat.

lated onion powder and three shakes of salt. (The onion powder should first be dissolved in a small amount of hot water before Yom Kippur, if possible. This will keep it as pagum but will help reduce possible stomach unrest later.) If there is a negative reaction to the pagum water, one can always go back to the "below the threshold" method.

Experiments conducted by this author have revealed the following: the colder the water, the more onion powder and salt one can tolerate.

the patient. We should all know the one-ounce food figure and nine-minute gap formula, and the four-minute gap if this is not possible. It may also be worthwhile to have pre-filled oneounce food containers available for emergencies.

May Hashem, the Healer of all illness, grant us all a year of health, parnassah, and nachas. ❖

The author can be reached at Yairhoffman2@gmail.com.

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Preparing For A Fast

The days after Rosh Hashanah are a time to reflect and prepare for the upcoming day of Yom Kippur both mentally and physically. While we would

Moroccan Bean Stew

Serves 6

Ingredients:

1 Tbsp. olive oil

1 large onion, chopped 1 tsp. ground cinnamon 1 tsp. garlic powder ½ tsp. cumin ½ tsp. ginger salt and pepper to taste

15-oz. can chickpeas, drained and rinsed 15-oz. can red kidney beans, drained and rinsed

14.5-oz. can diced tomatoes with juices 1 cup vegetable broth

Directions:

Heat oil in large saucepan over medium heat. Add peppers, squash, and onions and cook for 5 minutes.



Chili and Corn Muffins

toes, and broth and bring to a boil.

Reduce heat to a simmer and cook, covered, for 20 minutes. Serve over couscous or with crusty bread.

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One might think it's good to load up with a large meal before the fast, but in fact eating a normal-size meal is more beneficial.

like to focus on the spiritual experience of prayer and repentance, often the hardships of fasting can distract from the true objective of the day. Although it is inevitable that there will be discomfort while fasting, taking precautions so that you don't get ill or dehydrate are important to ensure your fast goes well.

Drink a lot! Hydrating your body is key to an easier fast. Dehydration will cause weakness, headaches, and overall discomfort. Water is the best way to hydrate your body. You can drink other liquids as well, including sports drinks that provide electrolytes, but stay away from caffeinated beverages, which make your body lose more water.

Wean yourself off caffeine. Caffeine is one of the hardest things to do without on a fast day for someone who is used to consuming daily doses of it. Since caffeine is addictive, your body will display signs of withdrawal without it, such as headaches, irritability, and weariness. You can slowly take yourself off of caffeine starting two weeks before a fast, reducing your intake until you are not drinking any caffeine a couple of days before the

Do not overeat. One might think it's good to load up with a large meal before the fast, but in fact eating a normal-size meal is more beneficial. Eating a heavy, big meal will make you uncomfortable and will not supply you with any more calories for the next day when you cannot eat. It may actually expand your stomach and make you hungrier when fasting. The best thing is to eat small, frequent meals throughout the day. Eating foods you might crave will also only make you crave similar foods when fasting. Stay away from high-fat, sugary, and salty foods.

Load up on carbs. Carbohydrates, especially complex ones, are the best to eat before a fast. They help your body retain more water and stay hydrated, and keep you fuller and more energized once fasting. Breads, pastas, rice, beans, fruits, and vegetables are all good sources of complex carbohydrates. Whole-grain carbs are even better, since they are digested slowly and keep you fuller longer. Don't eat too much protein or fatty foods. ❖

- 2 cups chopped red peppers
- 2 cups butternut squash, peeled and cubed

Add cinnamon, garlic powder, cumin, ginger, and salt and pepper. Cook 1 minute, then add beans, chickpeas, toma-



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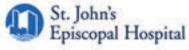


































































































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