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INSIDE

'Nine Out Of Ten'
Rabbi Yair Hoffman **15**

Daf Yomi Insights
Rabbi Avrohom Sebrov **20**

MindBiz
Esther Mann, LMSW **30**

Why Women Do Lunch
Hannah Reich Berman **32**

Ask The Lawyer
Howard M. Adelsberg **35**



Bar Mitzvah of
Nissan Gordon.
See Page 40



A shloshim remembrance.
See Page 64



Wedding of Shlomo Weg and
Melanie Lowy.
See Page 23



CANDLE LIGHTING
JAN. 19 – 4:38 PM
JAN. 26 – 4:47 PM

FROM THE EDITOR'S DESK

BY LARRY GORDON

Defining Peace

The notion exists that within Jewish communities outside of Israel—especially one like ours that reaches out in support of the settlement communities of Judea and Samaria—we are opposed to concessions that can lead to peace. At the same time, there is blistering criticism about why a community of Jews living outside of Israel takes a stand on the future of

a country that we don't live in and, in most cases, whose army we (and our children) don't serve in.

The position has existed as far back as one can remember that only the government of Israel is justified and appropriately equipped to make decisions for the sovereign state of Israel. That is coun-

Continued on Page 21

Letters to the Editor

Dear Editor,

Several weeks ago, the *Jewish Week* published an article which researched "the actions of the rabbinate of the Far Rockaway and Five Towns regarding the removal of *kashrus* certification from an establishment in our midst." The entire article was factually flawed, but was also highly critical of the *rabbanim*. The staff writer quoted only negative reactions among the community and could not find

even one positive voice in support of the *rabbanim*.

I want to share my reaction to that unfortunate and inaccurate diatribe against the entire rabbinate, in the hopes that, at least in our community, we can set the record and facts straight.

I am both amazed and deeply disappointed that, in his recent article about the action of the Vaad Harab-

Continued on Page 16

A YFR Moment



At 11 p.m. on Thursday, January 11, students and parents filled the Yeshiva of Far Rockaway dining hall at the annual siyum to honor those students who completed a second review of *Maseches Bava Metzia*. The event was dedicated to the memory of Sarit Marton, a.h., whose father, Dr. Freddie Marton, recited the Kaddish. The official completion of the *Maseches* was delivered by Aryeh Ismach and Eli Jacobs, and Sruly Kiffel recited the Hadran.

Silver Creek Caterers provided a delicious meal while M3, a musical band of YFR graduates, had the crowd dancing until 2 a.m. Pictured above are the students who made the Siyum: Moshe Nissan Alpert, Yeshia Fox, Yisroel Gewirtz, David Goldgrab, Yitzchok Goldstein, Yaakov Haft, Aryeh Ismach, Eliyahu Jacobs, Yehuda Keilson, Yisroel Kiffel, Shlomo Lamm, Yechiel Lieberman, Shmuel Menahemov, Gavriel Neufeld, Eliezer Plumer, Yisroel Shonek, Avraham Slansky, Simcha Sontag, Tzvi Ungar, and Ephraim Weller.

YI WOODMERE CELEBRATES 47



The Young Israel of Woodmere, one of the largest Orthodox shuls in the U.S., celebrated its 47th annual Dinner on January 13 at the Sands at Atlantic Beach. One of the traditional highlights of the dinner is the joyous and spirited dancing that celebrates the passage of yet another year of service to the Five Towns community. See Page 23

HEARD IN THE BAGEL STORE

Who'll Start The Rain

BY LARRY GORDON

It's right there these days in our daily *daf* that enthusiasts of Talmud study, grapple with, or speed through on a daily basis: the weather. It can be mostly cloudy or beautifully and completely sunny. It can be a light, annoying, and unrelenting mist or a torrential downpour, and it's all in there in a most comprehensive and thorough fashion. It's

meteorology with *Rashi* and *Tosefos*. This is cosmic weather forecasting, with depth and meaning beyond whether or not we should take an umbrella with us on any given day.

More than anything else, as you know, we live with the weather. It's everywhere and a factor in everything we do. The weather determines how we dress, where we go, and

Continued on Page 7

Turning The Corner

Our Aliyah Chronicle, Part 37

BY SHMUEL KATZ

Last week was a great week for our family.

We had always had the Chanukah season marked on our mental calendars as a time when the hard work should begin to pay off. Based on what we had heard from other *olim*, Chanukah time is when the "strangeness" of our new surroundings would begin to wear off and when

Continued on Page 11

THE GRASS IS ALWAYS GREENER

BY MICHELE HERENSTEIN

I've found that among married couples, there's a definite fascination with single life—the ups and downs, disaster dates, long courtships, engagements, arguments, makeups, breakups, setups, etc. When I first began writing for the *Five Towns Jewish Times*, I stuck solely with arti-

Continued on Page 8

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Pharaoh said:

**“Sacrifice to G-d your
G-d in the wilderness,
but don’t go too far;
pray for me**

(Sh’mos 8:24)

The animal soul of man, which embodies his selfish and material desires, knows that it is futile to try to dissuade a Jew from serving his Creator. So when a Jew wants to pray, it doesn’t try to stop him; instead, it seeks to transform his service into just another selfish endeavor. “Go ahead,” says the Pharaoh within, “serve your G-d. But don’t go off too far. Pray for me as well...”
(Chassidic saying)

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HEARD IN THE BAGEL STORE

Continued from Front Cover

how we plan on getting there. With winter vacationers hitting their stride over the next few days, there are thousands of people from this and other areas on the move and on the hunt for warmer environs.

Of course the weather doesn't always cooperate, and it sort of seems to have its own mind. But the weather has been around for a long time. Often assigned to "Mother Nature," this time of year it's more often "Old Man Winter." Perhaps we assign those names so that we can blame someone or at least something in case things do not work out the way we hope.

A friend leaving for Israel told me just the other day that more than a few people he knows changed their intersession plans from vacationing in Florida to traveling to Israel instead. The reason is that it just hasn't been cold enough up here in these parts this winter (so far) so as to demand a getaway of a Miami Beach magnitude. After all, how can the human mind justify going to Florida where it's 78 degrees when it's almost 70 degrees on the same day here in New York?

This week in Israel, it's about as cold as it usually gets in the winter. During the day, the temperatures are at about the 50-degree range, and at night it dips into the mid-30s. It's cold, but not impossibly cold like it can get around here this time of year. So far, the brutally cold side of winter has held off for us (at least around the city) which has created a buzz about the possible serious impact of global warming. We may or may not be feeling the impact of global warming, though my guess is the people in Denver who have already had almost 10 feet of snow this winter might disagree.

The other Shabbos, when the temperature reached 72 degrees, there was once again talk of the so-far unusually mild winter and the impact of global warming. The newspeople reported that the 72-degree temperature broke the record of 70 degrees that occurred back in 1950. But wait a minute, what's going on here? There was no global warming in 1950. How in the world did the outdoor temperature reach 70 degrees without us first deconstructing the environment with aerosols, chemicals, and other pollutants? There may be something wrong with the entire theory. Maybe warm weather is just that—warm weather. (And cold is cold.)

As far as the snow is concerned, I don't miss it at all, and can indeed do without it. My two younger sons, ages 12 and 14, however, are a bit more concerned. After all, they know that the school calendar includes several days a year designated as "snow days," meaning that the schools arrange their schedules on the assumption that some days will be canceled due to snow. In some years, those days can occur as early as sometime in November. So far this year, there has been nothing at all. In fact, schoolchildren are concerned that all the snow this year may have already fallen in Denver, and whatever hasn't fallen in Denver already fell on

Buffalo. For farmers and food growers, snow is important, too. The Talmud in *Ta'anis* explains that one snowfall provides the soil with the equivalent of five rainfalls.

In some years, it snows and then the temperature dips below freezing and stays there for weeks; the ice and snow then seem to become part of the fixed landscape to the extent that you forget what green grass looks like. The whole idea of walking on snow and ice—and then driving in snow which quickly becomes icy—is a whole different way of living compared to what we've had to deal with so far this winter. People in Florida

Continued on Page 8

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HEARD IN THE BAGEL STORE

Continued from Page 7

have been calling their relatives in the north a lot more than in the past, full of inquiries about the weather. It's as if they cannot enjoy themselves sufficiently down there so long as it's not brutal up here. This is a part of human nature that needs work in order to be excised. In the meantime it's there, and it's kind of funny.

For those of us who depend on the media that bombards us with weather information, that information is both nonstop and very often contradictory. When it's too hot and sunny for an extended period, they warn us of the impending doom related to those types of atmospheric conditions. If it is too cold or rainy or there is too much snow, we are warned of all the hazards that can affect us that are related to those conditions. And on and on and round and round it goes.

So far we've had an unusual winter season, though technically the winter only started a few weeks ago. We know that February and March can be extremely cold with plenty of snow, so we're not exactly ready to declare this the calmest winter in history yet. Whatever the situation is—whether it's cold or not so cold—someone somewhere gets to benefit from the conditions. The news reported last week that hotels at the seashore and golf courses had never had such lengthy seasons before. On the other hand, snow shovels or salt that's used to melt ice have already been sitting on store

shelves for weeks. Stores that sell coats and other cold weather accessories have salespeople sitting around waiting for customers, who will no doubt flood in once the temperature drops (as it's supposed to do this weekend).

All these references deal with the superficiality of the weather and the nature of everyday weather that we take for granted. In actuality, the atmospheric and weather conditions are a way for the celestial heights to

Three things—or
“three keys”—are not
entrusted to anyone
else: rain, childbirth,
and the resurrection
of the dead.

communicate approval or disapproval of the fashion in which we are managing this enterprise known as planet Earth.

The Talmud in *Ta'anis* delves into how the manner in which we conduct ourselves here impacts on our weather conditions and the vital rains necessary in order for vegetation to grow and for us to have water to drink and the other forms of sustenance dependent on rain. The title of the tractate references the concept of fasting, because

the volume deals extensively with when a communal fast should be implemented, as in times of severe drought. Analyzing the text begins to make it abundantly clear Who in actuality starts and stops the rains.

On the very first page of Tractate *Taanis*, Rabbi Yochanan declares that though Hashem has quite a delegation at his disposal to carry out all kinds of missions and edicts, three things—or “three keys”—are not entrusted to anyone else: rain, childbirth, and the resurrection of the dead in the Time to Come. In the Jerusalem Talmud—known for usually shortened capsule versions of the ideas of the Babylonian Talmud—a fourth item is added, and that is the key to sustenance or producing a livelihood. Some commentaries say that sustenance and rain are interchangeable; that one is predicated on the other.

Basically there's a lot going on up there, of which we can perceive a tiny sliver of a glance. The one thing that is most symptomatic of the contrasts between this world and that of the heavens is that we are inundated with the message that a cloudy and rainy day adds up to misery and inconvenience. Sure, rains can cause severe flooding and other damage. For the most part, however, while we perceive the water that falls from the clouds as something that can ruin our day, in reality it's the best thing that can happen. ♦

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

Always Greener

Continued from Front Cover

cles about singles and dating. However, after a time, my fingers (of their own volition) began typing articles about a myriad of topics. I wrote about my trip to Canyon Ranch in the Berkshires, my Pesach experiences, the tipping controversy during the holiday season, surviving the summer in NYC, living in the city as opposed to the burbs, my experiences in Israel during Sukkot, the Mets, more of the Mets, my nephew's *bar mitzvah* in Israel, Mother's Day, the lives of cats and dogs, and other topics. I learned very quickly that as a writer, my best articles are the ones I write about with some semblance of firsthand knowledge.

But what is this eager fascination about singles and the single life that my friends and I detect among married folks? Why do people discuss the single life and all it entails as though it is the most interesting phenomenon they've ever encountered? I suspect one reason for this is because anything that doesn't “happen to you” or that you're not currently personally experiencing is “exciting” to hear about and to discuss. This is human nature. Yes, people are upset to hear about tough situations, but there's also a feeling of “this isn't my life,” and then they breathe a sigh of relief. I believe this is also somewhat true in relation to the single life. It's interesting to read about the exploits of singles and their crazy or wacky dates, but then you're grateful that it's not

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you living this life. I believe we all do it to some extent in various situations, and I suspect this is considered a normal reaction.

However, I bet something else is happening here, as well. Many couples met when they were very young; they dated and got married in quick succession. They never experienced the kinds of things I write about. And to some degree, I'm guessing people live vicariously through my "stories." I speak to my married friends and they express amazement and fascination with some of my dating tales. "He said that?" they ask. "No way," they might intone. "You're kidding," they say in shock. They honestly can't believe some of the dates I've been on (I can't believe some of them, myself). I am not in any way implying that married people really want to go through the single dating life. They're not that crazy, I hope.

However, I believe many people feel that the independent lifestyle that singles seem to live is not altogether off-putting. I've heard many marrieds say they wish they could be single for a day or two (or a week or two—they just

Although married
folks may desire
single life at times,
it's probably a
short-term desire.

don't want to admit it out loud) so they could be free to explore the city, visit museums, go to the spa, meet up with friends, and not have to worry about getting home at a specific time to deal with all the responsibilities that a family entails.

"The grass is always greener" is an apt expression for these desires. Most singles want to be married, and sometimes marrieds want to be single. However, although married folks may desire single life at times, it's probably a short-term desire, while singles want to experience married life and then stay put!

I think I've done a disservice to singles by relaying mostly negative dating tales. There are so many additional stories I could tell of the single life and dating, but I've always thought they would be too unexciting for my readers because they portray dating in a positive light, and not as this problematic experience that is often spoken of by singles regarding bad dates. There's no drama or excitement in some of my tales—just chivalry, normalcy, and politeness. But I believe these are dating tales that you need to hear, as well.

For example, at 1:00 a.m. on a Friday night/Saturday morning, the meal I was at had just ended. It was too late for me to walk back home

Continued on Page 10

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<p>4:30 am @ Yeshiva Sh'ar Yeshua - Magid Shiur: Rabbi Shmuel Grossman</p> <p>5:15 am @ Y.L. of Woodmere - Magid Shiur: Rabbi Rafael Fink</p> <p>5:30 am @ Chofetz Chaim Torah Center - Cedarhurst</p> <p> @ Rabbi Neiman's Shul - Magid Shiur: Rabbi Yossi Schonkoff</p> <p>5:45 am @ Agudah of L.I. (Rabbi Reisman) - Magid Shiur: Rabbi Shmuel Bloom</p> <p>6:00 am @ Agudah of L.I. - Magid Shiur: Rabbi Dr. Mernelestein</p> <p> @ Aish Kodesh - Magid Shiur: Rabbi Shalom Fried, Rabbi Daniel Fink</p> <p> @ CREY - Island Ave., Woodmere - Magid Shiur: Rabbi Shalom Rosner www.crey.org (Shiur is Downloadable)</p> <p> @ Yeshiva Sh'ar Yeshua - Magid Shiur: Rabbi David Greenblum</p> <p>6:10 am @ Beis Medrash of Cedarhurst - Rabbi Spiegel</p> <p>6:15 am @ Cong. Beis Avraham - Magid Shiur: Rabbi Henoch Gruner</p> <p> @ Beis Haknesses of North Woodmere</p> <p>6:30 am @ Agudah of West Lawrence - Magid Shiur: Rabbi Moshe Brown www.dafyonline.org (Shiur is Downloadable)</p> <p> @ Y.L. of Lawrence - Cedarhurst</p> <p> @ Y.L. of Oceanside</p> <p>6:40 am @ Y.L. of Woodmere - Magid Shiur: Rabbi Aron Glatt</p> <p> @ Beis Shalom - Magid Shiur: Rabbi Y. Weberman</p> <p>6:45 am @ Shaaray Tefila - Magid Shiur: Rabbi Kalish</p> <p> @ The White Shul - Magid Shiur: Rabbi Faum, Rabbi Kanner</p> <p> @ Agudah of the Five Towns - Magid Shiur: Rabbi Ephraim Edelstein</p> <p>7:00 am @ Agudah of L.I. - Sunday ONLY - Magid Shiur: Rabbi Dr. Mernelestein</p> <p> @ Congregation Beth Avraham - Sunday ONLY</p> <p>7:09 am @ Far Rockaway LIRR 3rd car from the end - Direct to Penn Station Magid Shiur: Rabbi Kodesh</p> <p>7:10 am @ Agudah of Baywater</p> <p>7:15 am @ Aish Kodesh - Sunday ONLY</p>	<p> @ Chabad - Maple Avenue, Cedarhurst</p> <p>7:30 am @ Agudah of L.I. (Rabbi Reisman) in Library - Magid Shiur: Rabbi S. Kohn, N. Scheid, R. Fligman</p> <p>7:35 am @ Y.L. of Woodmere - SUNDAY ONLY - Magid Shiur: Rabbi R. Fink</p> <p>7:50 am @ Far Rockaway LIRR front section of the last car - Direct to Penn Station</p> <p>7:55 am @ Lawrence LIRR - Magid Shiur: Rabbi Pesach Lerner</p> <p>8:00 am @ Shaaray Tefila - Sunday ONLY - Magid Shiur: Rabbi Kalish</p> <p>8:10 am @ LIRR Far Rockaway Branch, in the last car of the train, which makes stops at Inwood, Lawrence, Cedarhurst and Woodmere at 8:22 am Magid Shiur: Rabbi Shmuel Bloom</p> <p>8:45 am @ Agudah of L.I. - Sunday ONLY in library</p> <p> @ Sunday mornings at Beis Tefilah - Magid Shiur: Rabbi Shaya Richmond</p> <p>10:00 am @ The White Shul</p> <p>10:15 am @ The White Shul - Magid Shiur: Rabbi Matt Cohen</p> <p>12:45 pm @ Cedarhurst Center - Ground Floor Conf. Room - Magid Shiur: Rabbi Lichtenstein</p> <p>8:00 pm @ Agudah of L.I. - Magid Shiur: Rabbi Nachum Katz</p> <p> @ Aish Kodesh - Magid Shiur: Rabbi Simcha Weingart</p> <p> @ Y.L. of Far Rockaway - Magid Shiur: R' Daniel Martin and R' Avraham Bachrach</p> <p>8:15 pm @ Cong. Beis Medrash of Cedarhurst - Magid Shiur: Rabbi David Spiegel</p> <p>8:30 pm @ Y.L. of Oceanside</p> <p>8:45 pm @ Yeshiva Sh'ar Yeshua - Magid Shiur: Rabbi Y. Weberman</p> <p> @ Rabbi Blumenkrantz - Magid Shiur: Rabbi Weberman</p> <p>9:00 pm @ Agudah of L.I. - Magid Shiur: Rabbi Lichtenstein</p> <p> @ Agudah of L.I. - Magid Shiur: Rotating Chaburah</p> <p> @ Agudah of West Lawrence - Rabbi Brown's Shul</p> <p> @ Agudah of Baywater</p> <p> @ Beis Tefilah - (Tues.-Thurs.) Magid Shiur: Rabbi Ephraim Edelstein</p>
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Always Greener

Continued from Page 9

alone, given that I lived 16 blocks and one avenue away from the building where we had just eaten. So two different guys offered to walk me home, although they both lived in the opposite direction from where I lived. Add to this that it was not just a regular winter night, but there was a freezing cold wind that made it feel like we were in Alaska. I had to turn down one sweet guy in favor of another. And this shows that there are definitely some well-mannered, chivalrous gentlemen on the Upper West Side.

Then there was the time when I was too sick to go out

on a first date, so the guy I had plans with offered to buy and bring me some soup and anything else I would need in order to get better. And this was offered without the guy having met me yet!

Another story involves a date that happened on my birthday. The guy I was "dating" (it was only a third date) not only bought me a card and gift, but had the restaurant where we were eating bring me out a cake with candles when it was time for dessert.

I'm relating these dating tales to show you that not every date that my friends or I go on results in a negative story. In fact, many are positive. Do we meet some guys who give dating a bad name?

Yes, to some degree. But I hate to leave out the good guys, because they're the ones who allow us to continue dating and to keep our hopes up. And they're the ones we hope to marry.

So if you married folks like to read about dating, I won't disappoint. I'll continue to relay my stories to you, both the good and the bad, so you can live vicariously through me and my friends. But every once in a while, or even more often that that, I may have to veer off course and regale you with stories unrelated to dating. Much of my life has nothing to do with guys (thank heavens for that).

So please read on, dream on, and if there's anything specific you'd like to read about, don't hesitate to let me know. I can try to experience what you want to hear, and then have my fingers type it up for you. Your wish is my command. Happy reading. ❖

Michele Herenstein is a freelance journalist who lives and works in New York City. She can be reached at michelesue@gmail.com.

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BUSINESS ATTIRE - DIETARY LAWS OBSERVED

And Amram took Yocheved, his father's sister, as a wife (Sh'mos 6:20)

Why did G-d agree that a great man such as Moshe should be the product of a marriage which is destined to be forbidden? (After the giving of the Torah, marriage with one's aunt is regarded as incestuous). Because no man is appointed as an authority over the community unless there is something objectionable in his past, lest he lord over the community. (As was the case with King David, who was descended from the legally questionable marriage of Boaz and Ruth). (Chizkuni)

Aliyah Chronicle

Continued from Front Cover

the kids should begin to get into the flow of things with their friends and in school.

Although we could definitely see progress being made each month (I can't say each week, because there were some really rough weeks in there), we had looked to Chanukah as the benchmark time when we would really be able to see significant developments. In the tough weeks this actually gave us a bit of strength, because we knew we were shooting for a specific goal and that there would be light at the end of the tunnel of difficulties we were dealing with.

We actually did see results, for most of us. Chaim's schooling was on track, Chaya was coming home happy and excited from the open welcome her class gave her, Aliza was trying as hard as she could to get out of *ulpan* and go to the "normal" class, and even Batya, after a slow start, was really coming into her own in Hebrew and making the grade in school. (Moshe, at almost 2, is too young to have many adjustment issues, and speaks an excellent Hebrew).

Socially we knew they were doing well, with good friends and a strong support network of kids who had great empathy for their struggles and great compassion in going out of their way to make them feel welcome. Having met with most of the kids' teachers in the weeks before Chanukah, we knew that they were doing well and that immediately after Chanukah we would start to turn on the heat as far as academics. Once we saw how well they were doing socially, our biggest emotional worries with the kids were making sure they weren't suffering educationally because of the transition and getting Mordechai comfortable enough in school for him to begin speaking in Hebrew.

So it was a really great thrill when Goldie dropped Mordechai off at his *gan* on Sunday and got an awesome report. His teachers told her that the change in him (since Chanukah) was overwhelming; he has begun to speak in Hebrew and really participate in all the class activities. He interacts with all the other children, not just the English speakers. Most importantly to him, he has found his role in the classroom and is finally confident (once again) in his ability to do well in school.

It is all about confidence. He mixes Hebrew words in his sentences all the time now, and we can feel how much more comfortable he is with the language. Sure, he makes a ton of mistakes with his grammar, mixing up his tenses and genders and mangling the words. But he is trying and is not afraid of making mistakes, a fear which is (in my opinion) the biggest hurdle one faces when learning to speak a foreign language.

To us, this is a huge victory. The child who has had the hardest short-term adjustment to the language and culture is finally beginning to get it. We had suffered along with him for so long that it was a tremendous lift for the whole family to see him break

through the barrier. Suddenly, he no longer wants Goldie to stay with him in the mornings for school drop-off. In fact, since the *gan* is at the end of our block, he actually prefers to walk there (and home at the end of the day) by

truly amazing the difference that confidence and comfort make in a child's attitude and accomplishments. Chaim, who had struggled mightily with a poor program and an irresponsible educational administration and

and getting into college.

The folks at GMAX are working with him very closely and we can see how much his teachers care about their students, personally as well as academically. Yes, they all tell him frequently that he should consider staying here and I am sure that their voices are more powerful to him than our own. Yet they respect him and understand that he has the right to choose for himself.

The other kids are reporting successes, as well. They have made tremendous growth in their language skills and have not let the transition to Hebrew slow them down in their work on core subjects like math and social studies.

Goldie and I spent a night shopping in Machane Yehuda for groceries. I know I have said it before, but we are drawn to Machane Yehuda. The produce there is *huge*, and always incredibly fresh. The prices are unbelievable. And each time we go, we make a discovery of a new store or booth that we

Continued on Page 13

We are eager to finally get a new car (which, because of the taxes, will probably be the last new car we ever own) and have the opportunity to travel together as a family again.

himself. We (still being American in attitude) have decided to allow him to walk by himself a couple of times a week and see how we handle it.

We attended parent-teacher conferences for Chaim and were not surprised to hear that Chaim was doing well. As we saw with Mordechai, it is

oversight, and who had a miserable first couple of months here, has also made a significant turnaround. Now that we have found the right educational program for him with GMAX, he has risen to the occasion and really applied himself to accomplishing his goal of finishing high school early

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Directed by: Lisa Strassberg

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29 Teves - Erev Shabbos

Friday, January 19

Daf yomi: Ta'anis 11

Z'manim*:

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Sunrise: 7:15 am

Latest Shema:

M. Av. 9:04 am

G'a 9:40 am

Candle Lighting: 4:38 pm

1 Shevat - Shabbos

Saturday, January 20

Shabbos Parashas Va'eira

Rosh Chodesh Shevat

Shabbos Ends**:

5:42 pm

72 min. 6:10 pm

7 Shevat - Erev Shabbos

Friday, January 26

Daf yomi: Ta'anis 18

Earliest tallis/tefillin: 6:14 am

Sunrise: 7:11 am

Latest Shema:

M. Av. 9:02 am

G'a 9:38 am

Candle Lighting: 4:47 pm

8 Shevat - Shabbos

Saturday, January 27

Shabbos Parashas Bo

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Aliyah Chronicle

Continued from Page 11

hadn't visited before. This week our surprise was finding the cheese store.

Hard cheeses are different here. The flavors are different, and even the texture is different. I have not been able to adjust to the Israeli cheeses. Finding a store with a good *hash-gachah* that also has a large selection

Many others here
will also be
different,
so we should
fit right in.

of products was a welcome surprise. The proprietor was thrilled to show us the various products he has, and we went home excited that we had found a new place to buy our old favorites. The only thing he didn't have (that we noticed) was plain old American cheese, which we still have to bring in from America or pay \$30+ for a brick.

The same night we went to Machane Yehuda we started to look for a van. I would say "minivan," but with six kids, there are very few options for us here and none of them are mini—either in size or in price. Interestingly,

all the larger vans here are converted commercial vans, so most of them come standard with diesel engines. The fuel will be cheaper (by about 40¢ per liter), and the diesel engines supposedly run longer, with less maintenance.

Car buying is radically different here. There is a published price and you pay it. No haggling, no trying to get things thrown in, nothing. This is unusual since almost every other vendor expects you to bargain with him about price. (Okay, except for the supermarket and gas station.) As new *olim* we are entitled to an import-tax break on the purchase of a new car bought in our first five years here. The break? Instead of having to pay 120%+ import taxes on the value of the car, we have to pay 70%+. What a bargain!

Financing a car is another difference. In America, the car companies constantly run financing specials, zero or low-interest rate loans to "qualified buyers." As far as we can tell, there is no such thing here. We have to check with our bank for their rates, but the car dealer finance rates here are 9 percent. Again, no bargaining, no deals, just a flat percentage rate. When you consider that a car can run anywhere from \$25,000 to \$60,000 for a *non-luxury* car, a quick calculation shows how expensive getting a new car here really is. This leads to one of the good things about cars here: After the initial drop in value the car experiences as you drive

Continued on Page 14

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it off the lot, cars here retain their value for a long time. A 20-year-old van can cost over \$10,000, depending on its condition. Since new cars are so expensive, the resale market here is very strong and many people purchase their cars from car rental or

leasing companies.

Since we have been driving a five-seat car for several months now, we are eager to finally get a new car (which, because of the taxes, will probably be the last new car we ever own) and have the opportunity to travel together as a family again.

We had a rare quiet Shabbat. Our kids have been passing different bugs

back and forth, and Goldie was tired out with having to keep up with all of us as well as her own schedule, so we decided to have no guests and just stay home for the meals in order to relax a bit. The Shabbat weather here was awesome. In between lunch and *Minchah* we all went out to our backyard and either sat in the sun or ran around on the (new) grass with the little kids.

After *Minchah*, Mordechai had invited one of his friends, Shmuel Schwartz (a Hebrew-only speaker) to come over and play. Shmuel's family *davens* in our shul, and Shmuel is quite comfortable with me in my capacity as candyman in shul, so he was happy to come. Mordechai's best friend in Israel (Chaim Rock) also came over with his brother and sister, so we had a mini-*gan* running in our living room for the afternoon.

It was nice to see all the kids happily interacting, even if none of the English speakers really wanted to invest the effort in speaking Hebrew without parental prompting. The ease and comfort they are acquiring in speaking Hebrew and dealing with Hebrew-only speakers is something that Goldie and I will probably never attain and can only be grateful that we could provide it for our kids.

I can't believe that I can finally say this, but they are now all (thank G-d) doing well and really moving forward as American Israelis. We will always be different. However, since this country was built on and continues to rely on significant amounts of immigration,

many others here will also be different, so we should fit right in. ♦

Shmuel Katz is the director of Yeshiva Eretz HaTzvi in the Katamon neighborhood in Jerusalem. Shmuel and his wife, Goldie (the telecommuting controller at Bnos Bais Yaakov of Far Rockaway), and their six children (ages 1 to 15) made aliyah in July of 2006. Prior to his aliyah, Shmuel was the executive director of the Yeshiva of South Shore in Hewlett. You can contact him at shmukatz@bigfoot.com.

And the flax and the barley were destroyed; for the barley was in the ear, and the flax was in bud. But the wheat and the spelt were not struck, for they were still pliant (Sh'mos 9:31-32).

A person should always be pliant as a reed; and let him never be unyielding as the cedar.

(Talmud, Ta'anis 20b)

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Ten Out Of Ten For 'Nine Out Of Ten'

BY RABBI YAIR HOFFMAN

DEAN, TIFERET CHAYA—THE CAROL TEPLER
HIGH SCHOOL FOR GIRLS

A few years ago, Menachem Daum, the very talented film producer, created a rather controversial documentary entitled *Hiding and Seeking: Faith and Tolerance after the Holocaust*. The documentary was remarkable in that it highlighted the attempt of one Boro Park family to make up for lost years of *hakaras ha'tov* toward the members of a Polish gentile family that risked their lives hiding their grandfather. But this was what was also disturbing. How could there have been lost time? How could so many years have gone by with this Polish family not having been thanked?

As each of their children married, he sent them a full bedroom set, dining-room set, and kitchen furniture.

Holocaust survivors can generally be divided into two groups: those who survived the camps and those who hid. Many were hidden by non-Jews. It was not a small thing to hide a Jew in Nazi-occupied Europe. The risks were monumental. Discovery could lead to death—not only for oneself, but for one's entire family. Who were these righteous gentiles, and what was our reaction to them? And, perhaps more pertinently, what is the ideal reaction—to the Holocaust itself and to those who risked all to save Jewish life?

Hakaras ha'tov—the demonstration of gratitude both toward Hashem and to those who have given to us—is a central theme permeating every aspect of Torah life. It is with us from *Bereishis* to *Devarim*, from morning until night, and from birth until death. In *Bereishis* we read of Adam's lack of *hakaras ha'tov* ("Ha'ishah asher nasat-tah immadi... The woman whom You have given to be with me—she gave me from the tree, and I ate.") as being the reason for his expulsion from *Gan Eden*. In the morning, the first thing we recite is the *Modeh Ani*, thanking G-d for returning our *neshamah* to us. The blessing recited upon the birth of a son is "*ha'tov v'ha'meitiv*," a special blessing just for *hakaras ha'tov*.

Nine out of Ten by Moshe Katz (Israel Bookshop, 2006), is more than a Holocaust memoir—it is a veritable "how to" book of *hakaras ha'tov*. From its foreword to its epilogue, it is a *musar sefer* of *hakaras ha'tov*. The book's title refers to the fact that nine out of

ten of Moshe Katz's siblings perished in the Holocaust. Yet, it is also a book that we can readily identify with.

In the epilogue, we read how Dr. Katz did not abandon the Poly family that saved him and his brother. Each year he sent them money. He made sure that they had modern, indoor plumbing (they were the only ones in town with it). As each of their children married, he sent them a full bedroom set, dining-room set, and kitchen furniture. It is a debt of gratitude that he will honor all his life.

But this is the epilogue. How does the book begin?

The year is 1960, some 15 years after the Holocaust. Moshe Katz is living in New York, working by day and building Torah institutions by night. But the subject of the Holocaust is still

taboo. No one wishes to hear of it.

Then a remarkable event occurs that transforms world society: Members of the Israeli Mossad—the elite spy unit—along with its leader, Isser Harel (whose *zeide* was a *talmid* in Volozhin) successfully capture the notorious Adolf Eichmann and spirit him away to Israel. Moshe Katz must attend the trial. He travels to Israel three days before the trial begins and obtains a pass for the opening day.

The trial creates a new beginning. Moshe Katz can now begin to speak about the greatest tribulations faced by the Jewish people in almost 2,000 years. No longer taboo, people will finally hear about the Holocaust.

In the first chapter, we join and identify with the Katz family in Ungvar, Czechoslovakia (it is not yet in Hungary, nor part of the Ukraine). The Katz family has its own *Tomchei Shabbos*-type of activity, distributing food to the needy for Shabbos. This is a *mitzvah* that, *baruch Hashem*, hundreds of Far Rockaway/Five Towns families participate in and can identify with. We read of young Moshe Katz's yeshiva education. We identify. We read further of the Katz family printing press, where desperate fleeing Jews can be supplied with false papers. An extraordinary act of courage and selflessness in helping Klal Yisrael, we cannot easily identify with this. We read of growing anti-Semitism. We identify. We read further of violent

Continued on Page 16

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'Nine Out Of Ten'

Continued from Page 15

physical acts against Jews. We do not easily identify.

Then the Nazis enter. The Katzes are frightened. A big *rav* is taken prisoner in the Ungvar prison. The Katz family gets him released. The Katz family disperses. Brother Pinchas—an extraordinary *talmid chacham*—and his wife and two daughters die. Moshe Katz's older sister Chana hides in Budapest and establishes herself, posing as a gentle, and makes plans to rescue their parents and various members of the family.

They speak to and are surrounded by Gestapo and members of the SS. It is a dif-

ferent world. The Katz family endures many exploits, trials, and tribulations. These "ordinary people" save not only themselves, but others—and thus become anything but ordinary.

Katz relates the following fascinating narrative: As the Nazis were about to search his pockets, where he secretly carried his *tefillin*, he deftly deposited them in a garbage can without the Nazis noticing. When he came back, the *shel rosh* was missing! These *tefillin* are more than just *tefillin* to him; they are his identity card as a Jew, a link to his previous life. He was saddened about the *tefillin* until, many decades later, a young Five Towns student attending

one of his lectures suggested that another Jew must have seen them and taken them. What better *z'chus* is there than for someone else to use his *tefillin*!

The book doesn't end at the Holocaust. It describes a career of response. The only true answer to Hitler, *yemach sh'mo*, is to build Torah institutions and to build one's own family. And Dr. Katz did. He has an extraordinary legacy. He was one of the founders of the Torah Academy for Girls, a builder of the Sh'or Yeshuv yeshiva, and was active in South Shore. Dr. Katz now teaches at Darchei Torah and Yeshiva of Far Rockaway, and lectures at schools and colleges throughout the country.

He and his brother Sruli, a survivor of Auschwitz (who now also lectures) live in the Five Towns. His book is a must-read. ♦

The author can be reached at vze37jka@verizon.net.

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LETTERS TO THE EDITOR

Continued from Front Cover

bonim of the Five Towns and Far Rockaway, staff writer Stuart Ain failed to apprehend the awesome development and the growth and maturity of the Orthodox and Torah-observant community. He was completely oblivious to the fact that the community as a whole was solid in support of its rabbinic leadership, exactly as it should be. It is the Torah authorities within the community—the rabbinic leadership—whose responsibility it is to set the tone and to provide leadership and to render decisions.

For too long have we on the American soil come to view the rabbi as filling a "job" at the will of his congregants. The result was that the rabbi, for fear of not pleasing this or that influential person, would compromise even on basic principles. The fact is that our community has matured and understands that the decisions made by a *beis din* and of the rabbinic leadership of a community are not subject to review by laity, especially when that laity is ignorant of the facts. It is a *kiddush Hashem* of immense proportions when the rabbis assume the mantle of responsible leadership and the laity accepts that leadership with respect.

While it is quite evident that the overwhelming proportion of the Jewish population in the area was solid in their support, Mr. Ain went to great lengths to find a number of discordant voices and totally ignored what was a most revealing and certainly most welcome development in the healthy relationship which has always prevailed in *kehillah* life between the *rav* and his congregants. To be sure, there are always exceptions. Even Moshe *Rabbeinu* was not spared; he had his Korach. However, Klal Yisrael as a whole understood the position of the *rav* as a decisor and final authority in all Torah matters.

What is even more puzzling is that the writer, in order to find support for denigrating the Orthodox rabbinate of our area, quotes a Conservative rabbi who calls the actions of our rabbinates a *chillul Hashem*. This is an awesome castigation, which implies that one has forfeited both this world and the World to Come. *Chillul Hashem* has *halachic* parameters, and as far as I can see there is absolutely

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LETTERS TO THE EDITOR

Continued from Page 16

no basis in the *halachah* to apply the term "*chillul Hashem*" to our situation. To do so cavalierly and without specific *halachic* justification is a wrong, the severity of which I would not care to describe.

I also question the propriety of a Conservative rabbi, speaking on the basis of Conservative values, commenting upon Orthodox rabbinic decisions. I have personal views concerning the propriety of mixed marriages, gay marriages, gay rabbis, and the like. However, I would not venture to classify them in a Conservative context, since Conservative Judaism has a different value system of which I profess total ignorance, and perhaps in their value system they find this appropriate. The reverse therefore should also hold true. If *chillul Hashem* is indeed something to be applied to our situation, it must meet the criteria of the *Shulchan Aruch* and not gut feelings,

which are not based on any solid Torah scholarship.

In any event, I am proud of our community and proud of its rabbinic leadership, which has come of age and has made it more comfortable for me to make my purchases with a sense of confidence. Perhaps I should make it clear that I do not hold a position as a *rav* in the community and have no personal ax to grind. I am, however, very proud of the *kiddush Hashem* which was displayed by the fearlessness and responsible actions of the rabbinic leadership and the respectful and honorable response of the Torah-observant members of our community who displayed responsible support for its *rabbanim*.

Rabbi Moshe Weitman
Dean, Torah Academy for Girls
Far Rockaway

Dear Editor,

Your editorial last week ("The Blogosphere") concerning Orthodox blogs understates the problem that

lashon ha'ra and *hotza'as shem ra* present to both blog writers and readers. While you do note that *lashon hara* is a concern, you proceed to trumpet the merits of Orthomom, a local blogger.

During the recent Gourmet Glatt controversy, I was urged to use Orthomom as a venue for publicizing an open letter to the Vaad that I, along with other concerned citizens, had written. Having little experience with the blogosphere, I posted the letter and then waited to see how the online community would respond. I returned a few times to Orthomom and read through some of the messages. I had to stop, because mingled with reasoned observations were insults, *lashon hara*, and *hotza'as shem ra*. It seems that on Orthomom, anything and everything goes, including morally inappropriate messages. Although I wanted to make known my objections to the boycott of Gourmet Glatt, I also understood that a blog that permits unfettered forbidden speech is not the place to do so. I sub-

sequently chose other avenues to publicize our letter.

Orthomom does not monitor her blog; comments are posted without being vetted for content. The fact that permitted speech is interspersed with the forbidden variety does not mitigate the problem. Whereas blogs are a convenient, easy-access way to express opinions, I pray that Orthomom will exert better control over her blog.

Avi Goldstein
Far Rockaway

Editor's note: Although postings to the blog in question are not vetted before they are published, the blogger does indeed monitor the website and has removed material.

Dear Editor,

The article entitled "From Jordan to Jerusalem" (by Rabbi Yonah Weinrib, published on the front cover of last week's *Five Towns Jewish Times*) should have been entitled "Fear of the Unknown." That is the only reason to be afraid in Jordan. Jordan has a peace treaty with Israel and trades with Israel. Jordan kicked out the PLO, something Israel can emulate. Jordan doesn't want an Arab state in Yehudah and Shomron. They are smarter than us.

My family and I went on a day trip to Petra, Jordan last year. Aside from the border police asking my son and me to remove our yarmulkes, we had a great trip without any fear. After leaving the border, we put our yarmulkes back on and kept them on the whole time, including at the border going back to Israel. We traveled the whole time in an Arab car with an Arab driver and an Arab tour guide. Lunch was included in our trip, but we were told that there was no kosher food in Jordan so we brought a box lunch with us from Israel. Despite this, at the restaurant where we stopped for lunch, they tried to accommodate us by giving us fish wrapped in tin foil with paper plates and plasticware. (We kindly refused it). When we stopped at a gift store along the road, the owner insisted on giving us free gifts, knowing that we would probably never return. All of the people that we met in Jordan were very nice and friendly and [there was] nothing to be afraid about.

My political views are very right-wing, but just as there are righteous gentiles, there are righteous Arabs, and Jordan is full of them. Instead of being paranoid about friendly countries, we should support them. I highly recommend trips to Jordan. There are nice, five-star hotels there. A lot of our history is there, since part of B'nei Yisrael settled there. Aharon HaCohen is buried there. We supposedly saw the rock that Moshe hit—it is still giving out water and the Arabs still get water from there.

Don't let paranoid people—who, according to the article, nothing bad happened to—sway your opinion of a beautiful country full of Jewish history.

Mark Rubin

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Daf Yomi Insights

BY RABBI AVROHOM SEBROW

This week on Martin Luther King Jr. Day, *daf yomi* participants studied *Maseches Ta'anis, daf zayin*. The *daf* starts off by describing the importance of rain to the world. Rav Yehudah says (as *Maharsha* explains it) that a day on which rain falls is as important to the physical body as is the day that the Torah was given important to the soul. The *daf* ends by mentioning that the solution for a time of drought is abundant prayers for rain.

Prayers for rain occupy an important part of *Shemoneh Esrei*. As is well known, in the United States we begin adding the phrase "And give dew and rain for blessing" to the ninth blessing of *Shemoneh Esrei* on the night of December 4 (or December 5 in the year before a civil leap year). This request for rain is so

integral to our prayers that one who concluded his silent prayers (by saying "Yihyu leratzon imrei fi...") and forgot to add this appeal for rain

recite the entire *Amidah* again. If someone is uncertain whether or not he recited *Morid ha'gashem*, the *halachah* is as follows: If he has already been reciting *Morid ha'gashem* for 30 days, we assume that the proper recital has become habitual and that he said it. If he has been reciting *Morid ha'gashem* for

follows: If someone began *Shemoneh Esrei* with intent to say *Morid ha'gashem* (less than 30 days after we begin to include it) and, immediately after concluding his prayers, he is uncertain whether or not he said it, he must assume that he did *not* say it. If, however, his doubt arises some time after his prayers, he can assume that he said *Morid ha'gashem*. What is the explanation for this?

Tova W. was a Jewish girl who lived in Memphis in the 1960s. Her father ran a liquor store there. On April 4, 1968, when Martin Luther King Jr. was shot on the balcony of a nearby motel, one of her father's workers called him to tell him what had happened. Afraid that riots might break out, he quickly closed his shop and headed home. Meanwhile, Tova W. and her mother had plans for the day to shop for a new dress for an upcoming *simcha*. They heard what happened from a newscast on the radio. The advice being offered on the radio was to stay home; most people heeded this warning. Tova W. and her mother, however, stubbornly refused to let a little civil unrest deter them from their shopping plans.

They made their way to a clothing shop and found an appropriate dress to buy. They paid in cash. Back then, receipts were handwritten, and the proprietor of the store was in such a rush to close that he ushered them out of the store without a receipt. They went home only to discover their angry father/husband already home. He told them how stupid it had been to venture out in the city at a time of crisis, and he refused to grant them entry into the house. He told them that if they really liked it so much outside, they could stay outside. After enough time to let the lesson sink in, he let them in the house.

After Tova W. made herself at home, she tried on the dress, only to discover that it was too big; she had to exchange it. But she had no receipt! This turned out not to be a problem, as the shopkeeper remembered the two crazy shoppers who had ventured out to buy a dress amid the unrest following King's shooting.

The shopkeeper remembered them because things out of the ordinary tend to stick in a person's memory. Upon concluding one's prayers, if an individual had in fact said the appropriate phrase which he was not yet accustomed to saying, he should remember that he did so. The fact that he is in a state of doubt so soon after his prayers can only mean that nothing out of the ordinary was recited and that he said what he was in the habit of saying. However, the addition of a phrase to *Shemoneh Esrei* is not so exceptional that he is expected to remember it a while later. So if the doubt only creeps up on him sometime after his prayers, he can rely on his original intentions of saying the correct phrase.

I hope you find this article to be at least somewhat exceptional. Have a good Shabbos. ♦

The shopkeeper remembered them because things out of the ordinary tend to stick in a person's memory.

must recite the entire *Shemoneh Esrei* again.

Likewise, if someone forgot to add the phrase "*Morid ha'gashem*"—"He makes the rain descend" and already concluded his prayers, he must


less than 30 days, then it is assumed he recited what he was accustomed to—i.e., he did not say *Morid ha'gashem*—and must consequently repeat *Shemoneh Esrei*.

Sefer Ishei Yisrael (23:34) writes as

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FROM THE EDITOR

Continued from Front Cover

terbalanced by the assertion that the land of Israel is a land which every Jew has some stake in and even some responsibility toward. Let's set aside for the moment the reality that, in our communities, an inordinate number of people have children and grandchildren either studying for an extended period of time in schools and yeshivas in Israel or children who have made *aliyah* and are now permanent legal residents of the country.

You can agree or disagree about whether you—or we, as a responsible media outlet—can criticize the Israeli government and call into question the fashion in which they are conducting policy. Perhaps more than anything else, there seems to be a consensus that there is, at present, a serious leadership vacuum in the state of Israel. A poll conducted in Israel last week had Ehud Olmert garnering only 9 percent of the general vote if elections were to be held in Israel today. His standing was several points behind those registered as undecided about future leadership.

Since the creation of the modern state of Israel, rarely has there been such a lack of leadership or possible leaders. Those talking about seeking office or desiring to be a future prime minister have little or nothing to offer. Those leading the possible pack include former prime ministers Benjamin Netanyahu and Ehud Barak. Others hoping to take stab at running are foreign minister Tzipi Livni (who came out way on top in the poll with over 40 percent) and Shaul Mofaz, former defense minister and present transportation minister.

Needless to say, there are, as usual, numerous issues currently confronting Israel. The major issue—also, as usual—is the continuously illusory peace process. For just about 40 years, whatever has been taking place in that part of the world has always been referred to as “process,” and aptly so. It's as if anything related to peace cannot get past the “process” stage. Indeed there have been some great strides toward peace made over the last decade, but there's also been more process and not enough result for a very long time.

Frighteningly, today Israel is grappling with the issue of defining what peace is. Ehud Olmert is seeking to fulfill what he believes was the vision of the man he succeeded in office, Ariel Sharon. Like Sharon, Olmert has made an about-face, going from hard-line right winger to leftist advocate of shrinking the state of Israel—so long as the reduction of the size of the country is done under the rubric of “peace.” I believe we would be hard pressed to find an Israeli who does not want peace, who does not want to raise his family in an atmosphere of calm and serenity. And the same is true of Israel's supporters and friends here and around the world. The overriding question, however, is what kind of peace it is if the objectives of said peace are identical to what the peace partners have previously endeavored to accomplish through violence and war.

For nearly four decades now, the parties involved in the so-called peace process have been dancing around the exact same issues without much forward progress. Some of those issues are whether or not negotiations

Another issue was that there would be no forced transfer of populations, which the UN and the European Union felt was anathema.

Progress in the direction of peace only moved slightly ahead once nego-

Frighteningly, today Israel is grappling with the issue of defining what peace is.

between the countries can be conducted without pre-conditions. For decades, Israel insisted that while they wanted peace, the basis for such a peace could only take place if there was an understanding at the outset that, for example, Jerusalem would remain Israel's united capital city.

tiators, with assistance from diplomats and attorneys, began to split hairs and run circles around the meanings of certain words. For instance, you could split Jerusalem in half, award one half to the Palestinians, and still claim that Jerusalem was the undivided eternal capital city of Israel and the Jewish

people. You could expel people from their homes, take away their life's work and livelihood, and call it “disengagement.” And you could eliminate upwards of 90 percent of the communities in Judea and Samaria, and assign it the name “convergence.”

Another peculiar spin to the new peace game is how what takes place between Israel and her Arab neighbors is perceived to impact on the larger Middle East situation, particularly the war in Iraq. Just this week, U.S. Secretary of State Condoleezza Rice was in Israel and in Ramallah as part of the Bush administration's new approach to the effort of gaining control of Baghdad and winning the war in Iraq. I don't understand why manipulating Israel and coaxing her into a position of weakness and concessions without reciprocity is seen as helping the overall situation. On the contrary; the U.S. should want to demonstrate the strength and success of a country so committed to freedom

Continued on Page 22

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FROM THE EDITOR

Continued from Page 21

and democracy.

And had the "new Israel," first under Sharon and now under Olmert, not insisted on projecting an image of weakness by volunteering to shrink herself, it's doubtful that the U.S. would have initiated the pressure on Israel to do so. Some had hoped that the U.S. would follow the Israeli formula, by pulling out of Iraq and allowing the place to implode

and become a country that is the base for international terrorists and extremists. The truth is that weakness rarely works in a fight. More often, it's strength that brings victory, while weakness heralds the onset of the opposite.

As for the Palestinian side, what is it about these offers of 10- and 20-year cease fires? Are those offers the beginning of acclimating a people bred with violence to the idea of living with the idea of non-violence? Or is it a way to

rearm and ultimately attempt to overwhelm an Israel deluded by these moves into a false sense of security?

Either way, the parameters of lasting peace have to be defined. It's been a long, bloody, and painful road that's been traveled. If this process is going to move forward, it can only succeed if the type of peace that is pursued is not just another instrument of war. ♦

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

Who's To Blame?

BY DAVID WILDER

Over the past few days, Israeli media and blogs around the world have been chewing, regurgitating, and chewing again a short video filmed in Hebron a few months ago. The video shows Hebron resident Yifat Alkobi yelling and cursing some of her Arab neighbors, the Abu Isha family, who live across the street from the Alkobis and the other 17 families who live in the Tel Rumeida neighborhood. Of course, for the Israeli media, this kind of film is similar to a big piece of chocolate cake with cream and a cherry on top—a live portrait of the "monsters of Hebron" (Jewish monsters, of course). However, all those having a field day over the Yifat video have either forgotten, never knew, or prefer to ignore a number of important facts:

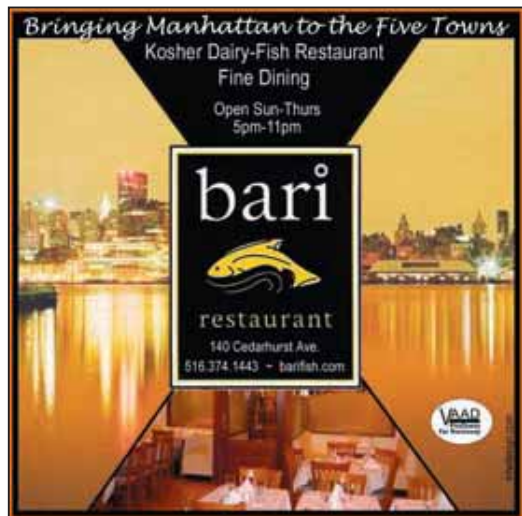
- The Tel Rumeida neighborhood, the highest Jewish neighborhood in the city, perched atop a hill, faces the Harat a-Shech hills to the north. These hills were abandoned by Israel to the Arabs exactly ten years ago as part of

the infamous Hebron Accords. All Israeli security forces were removed from Harat a-Shech.

When the Oslo War (a.k.a. the second intifada) began in October 2000, on the eve of Rosh Hashanah, Tel Rumeida came under attack from those hills. Terrorists shot from those hills into Tel Rumeida for two years. All the caravan homes, comprised of pasted-together plasterboard walls, were hit by Arab gunfire. The homes are all full of bullet holes. One Friday afternoon, when the Alkobis' firstborn daughter, Tziporah, was playing outside, a terrorist lined her up in his rifle scope and fired. The bullet missed Tziporah's head by a few centimeters.

- Just over eight years ago, an Arab terrorist penetrated the Tel Rumeida neighborhood at about 11:00 p.m., entered the home of Rabbi Shlomo Ra'anani from a back window, and stabbed to death the 63-year-old rabbi in his pajamas. The terrorist could not have perpetrated this attack without "inside information" gleaned from—who else?—Arab neighborhood

Continued on Page 24



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The Young Israel Of Woodmere hosted its annual dinner on Saturday evening, January 13, at the Sands at Atlantic Beach. Above: Rabbi Kalman and Mrs. Jordana Topp, Guests of Honor; Martin and Rochelle Goldmark, recipients of the Amud Avodah Award; and Andrew and Tamar Sicklick, recipients of the New Leadership Award. Top: The Award presentation is made by Rabbi Hershel Billet and assistant Rabbi Dr. Aaron Glatt.

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Who's To Blame?

Continued from Page 22

residents.

• About a year and a half ago, following the expulsion of 10,000 Jews from Gush Katif and the northern Shomron, a group of radically extremist Arab organizations—headed by EU-funded ISM, joined by groups like “anarchists against the wall,” the Christian Peacekeeping Team, Ecumenical Escorts, and with tacit support from TIPH—Temporary International Presence in Hebron—decided to focus on Tel Rumeida, with the goal of wiping the Jewish presence there off the map.

Of course, the ends justify the means, and the group's participants are ordered to physically intervene against Israeli security forces: “The project will be activist-oriented. Unlike other organizations, the project work will not be “witness” or “presence” oriented...assertively advocate for Palestinians of Tel Rumeida...physically intervene when soldiers or settlers attack Palestinians.”

These so-called activists, all foreigners, openly incite the Arabs against Israeli security forces and civilians. Their actions are overtly provocative, attempting to draw Israeli adults, children, and soldiers into violent situations, which they then selectively film for use by media and on the Internet. Of course, the films are professionally edited so as to leave out segments which they have no interest for the public at large to witness. So too, with the Alkobi video: the

events leading up to the public version can be left to your imagination.

• A true, short story, about the family in question, the Abu Isha clan (which has been transformed by ISM, et al., into the Hebron media PA family of the neighborhood): A number of years ago, one of the Jewish Tel Rumeida families had a broken piece of furniture. Their across-the-street neighbor, Mr. Abu-Isha, was a carpenter, and very naturally, they brought their broken chair to him to be fixed. When he completed the

After a little while, he turned around and went home. Shortly afterwards, a soldier stationed in the neighborhood approached the woman and asked her if she wanted to issue a complaint against the man who had screamed at her. She responded that she didn't understand Arabic, and she had no idea what he had said. The soldier replied, “I understand Arabic; he said he was going to come back with a knife and kill all of you.” Needless to say, the kids stopped playing together.

The difference is Jews and Arabs in Hebron, incitement, provocations, and a well-placed video camera.

work and they asked the cost of the work he replied, “I don't take money from neighbors.” It seemed that the days of the Messiah arrived; children from both families began playing together—Jewish and Arab children playing in Hebron.

One day, as happens with children all over the world, the kids had a fight and this one went home crying and that one went home crying. A little while later, the Jewish woman heard someone knocking at her door. When she opened it, one of the Abu-Isha clan stood there, and started screaming at her. (Did you see it on the Internet?)

In conclusion, it is also important to try and keep events in proportion to their actual significance. For example, yesterday I read on an Israeli news website about a man who murdered someone because of an argument—between two dogs. One dog bothered another dog in a coffee house in Haifa, and as a result a man was stabbed in the heart and killed. The murderer was convicted and sentenced to 18 years in prison, but appealed the harshness of the punishment. Israel's illustrious Supreme Court accepted the appeal and reduced the sentence by 3 years, leaving the killer in

jail for 15 years. As Israeli punishment goes, I expect he'll be out after 10.

Did you know anything about this story? Which seems to be more significant: a Jewish woman yelling at an Arab woman, or a man who was convicted of killing another man because of a dog, and whose jail sentence was reduced due to its “severity”?

And finally, what really happened? What's shown in the video? A woman yelling at another woman. Now, let me ask you: When was the last time you yelled at someone—a co-worker, a spouse, a child? Did you ever have a dispute with a neighbor and “let go”? Did it make international news headlines? On *Kol Yisrael* headline news, one of the features is that Yifat Alkobi from Hebron has been ordered by police to submit to interrogation. If she doesn't appear, an arrest warrant will be issued. This is headline news? Only because it's an Arab and a Jew in Hebron. Yifat didn't take a gun into their house and shoot anyone; she didn't go inside and turn the house inside out. She yelled at an Arab woman. Maybe her choice of words was undesirable, but believe me, I've heard worse. And a great confession: even at times I've lost it and used some pretty coarse language. I know a few righteous people who've never used such words, but not too many of them.

Again, the difference is Jews and Arabs in Hebron, incitement, provocations, and a well-placed video camera. And of course, a firm target: Let's get the Jews out of Tel Rumeida.

In reality, that's the whole story. So you tell me, who's to blame? ♦

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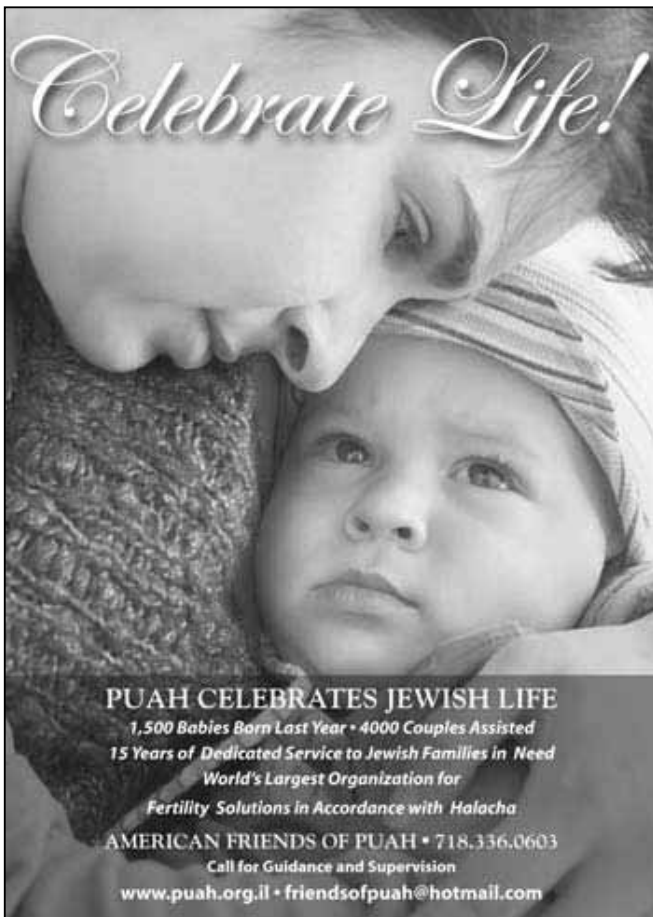


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From The Chassidic Masters What Is G-d's Answer?

Last week's *parashah* concluded with the epochal exchange between Moshe and G-d over the mystery of human suffering. Moshe protested, "My G-d, why have You done evil to this people?"; and G-d replied: "Now

"I am G-d (Y-H-V-H). I made Myself seen to Abraham, to Yitzhak and to Yaakov, by the name of *E-l Sha-dai*, but by My name...I did not make Myself known to them."

G-d then goes on to reiterate His

Times of extraordinary illumination
from Above are always preceded by
periods of profound spiritual darkness.

you shall see what I will do to Pharaoh; for with a strong hand shall he let them go, and with a strong hand shall he drive them out of his land."

This week's reading, *Parashas Va'eira* ("And I made Myself seen"), opens with a new communication from G-d to Moshe, in which G-d says:

promise to the Patriarchs to give the Land of Canaan to their descendents, evoking the "four expressions of redemption": "I will bring you out; I will save you; I will redeem you; I will take you," which chronicle the various stages of the redemption, culminating in Israel's election as G-d's chosen

people at Mount Sinai.

The commentaries see this Divine communication as the continuation of the exchange between G-d and Moshe at the end of the previous *parashah*. G-d's mention of His relationship with the Patriarchs—Abraham, Yitzhak and Yaakov—is interpreted as a rebuke to Moshe. G-d indicated to Moshe: "I regret the loss of those who have passed away and are no longer found. Many times I revealed Myself to Abraham, Yitzhak and Yaakov; they did not question My ways, nor did they say to me, 'What is Your name?' You, on the other hand, asked from the start, 'What is Your name?' and now you are saying to Me, 'You have not saved Your people!'" (*Sanhedrin* 111a).

"You questioned My ways; unlike Abraham, to whom I said, 'Yitzhak shall be considered your seed' and then I said to him, 'Raise him up to Me as an offering'—and still, he did not question Me" (*Rashi*).

G-d also says: "By My name...I did not make Myself known to them." This is understood by the commentaries as G-d saying to Moshe: "I did not reveal My quintessential truth," represented by the Divine name, to the Patriarchs; they knew Me only by the name *E-l Sha-dai* which represents a more limited manifestation of My being. They accepted that they could never comprehend My infinite, unknowable essence. You, on the other hand, to whom I have revealed My truth, question My ways (*Rashi*; *Ramban*).

This is how the opening verses of *Va'eira* are interpreted by the Midrash,

Talmud, and Biblical commentaries. The Chassidic masters delve deeper into these verses, and find there more than a rebuke to Moshe: in G-d's words they also see an answer (of sorts) to Moshe's question, and also a justification of his outcry.

The Pendulum Of Life

All life, say the Kabbalists, is characterized by a to-and-fro movement called *ratzo v'shav* (running forth and drawing back) or *mati v'lo mati* (reaching and retreating). The heart contracts and expands; the lungs exhale and inhale; the body sleeps, extinguishing its more elevated faculties (cohesive thought, sight, hearing, etc.) in order to rejuvenate its energies; the mind meditates, emptying itself of prior conceptions in order to receive fresh insight; the earth enters night and winter, enduring periods of darkness and hibernation in order to attain a new dawn or spring.

The same is also true of the flow of vitality from G-d to His creation: this flow also pulsates, running forth and drawing back, reaching and retreating. And the more elevated the bestowal is, the more intense is the withdrawal to precede it. Thus, times of extraordinary illumination from Above are always preceded by periods of profound spiritual darkness.

Thus Rabbi Schneur Zalman of Liadi explains G-d's words to Moshe regarding the difference in the quality of His relationship with the Patriarchs

Continued on Page 28

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INSIGHTS ON THE TORAH

Continued from Page 26

and His newly unveiled revelation of the Divine name.

"To the Patriarchs," G-d says to Moshe, "I revealed Myself only as *E-l Sha-dai*, relating to them only via the constraints and limitations that define My investment within the created reality. But to you and your generation I shall reveal, for the very first time, the name that connotes My quintessential truth." For the very purpose of the Exodus (as G-d said to Moshe at the burning bush) is the revelation at Mount Sinai and the communication of G-d's Torah, which is the very embodiment of His wisdom and will.

"You ask why My people must suffer so terribly in their exile. You ask why My face is hidden, why I have seemingly withdrawn My providence over their lives. But this seeming withdrawal is an integral part of the tremendous revelation to come, which shall herald a new, unprecedented intimacy between man and G-d."

Indeed, adds the Lubavitcher Rebbe, the revelation of the Exodus and the concealment that preceded it are two faces of the same reality. In order for the People of Israel to relate to the quintessential truth of G-d revealed at Sinai, they first had to unearth their own quintessential truth—which could manifest itself only in the nadir of their Egyptian *galus*.

"Truth" is that which is consistent and unchanging, the core reality of a thing that remains unaffected by all

external circumstances. The quintessential truth of the Jewish soul is its loyalty and attachment to G-d; but loyalty and attachment to G-d under conditions of spiritual enlightenment and material prosperity cannot, in themselves, attest to this truth, as there is no indication that the relationship would endure under less ideal conditions. But when the Jewish soul perseveres in its loyalty and attachment to G-d in the darkest hour of *galus*, it manifests the truth of its bond with

total "body" of Israel. Avraham, Yitzchak, and Yaakov are identified with the attributes of Love, Awe, and Harmony (*Chesed*, *Gevurah*, and *Tiferes*), while Moshe represents the attribute of Wisdom (*Chochmah*). Otherwise stated, the Patriarchs are the heart of the Jewish People, while Moshe is the mind.

Often, a person who calmly accepts the painful realities of life is described as "taking it philosophically," while one who agonizes over his own or others'

questions and challenges the way things are, whereas it is the one with "heart" who can find it in himself to accept the most terrible of incomprehensibilities.

It is true that logical explanations for evil and suffering have been presented by a succession of philosophers and theologians. For example, it is proposed that suffering refines the human being, teaching him compassion and sensitivity. It has also been explained that there is no greater satisfaction than the overcoming of adversity and no greater pleasure than the conquest of pain. The philosophical mind can also appreciate that a person's finest and most potent abilities are unleashed only under conditions of challenge and trial. Finally, there can be no denying the axiom that without a truly free choice between good and evil, nothing we do could possibly be of any significance.

These explanations are all valid, in their way; indeed, we have presented one such "explanation" in the first part of this article. But when they are approached from a purely rational standpoint, the mind of the believer will not be satisfied by any of them. Because after all is said and done, after each of these explanations is examined and the questions that can be asked on them are posed and resolved, there remains one final question: Why must it be this way?

All these explanations, the mind will inevitably argue, are predicated upon our understanding of human and universal nature. But G-d is the creator of nature and logic; He could

He could have created a reality in which there is gain without pain.

G-d, demonstrating that this loyalty and attachment is, in fact, the unalterable core of its being.

"I am Y-H-V-H," said G-d to Moshe. "I am in the process of revealing My quintessential self to you. But the only part of you that can apprehend this revelation is your own quintessential self. And your own quintessential self rises to the surface of your souls only under the terrible conditions of *galus*."

Mind And Heart

The difference between Moshe and the Patriarchs is also explained by the Chassidic masters as deriving from the different places they occupy within the

troubles is seen as "being emotional." Behind these categorizations is the notion that, in purely rational terms, the cause, or even need, for human suffering can be explained. On the other hand, goes this line of thinking, a person with a sensitive heart will not accept any rationalization of evil, however undeniable its logic.

The truth, says the Lubavitcher Rebbe, is the very opposite. Indeed, the difference between one who cannot reconcile himself to the existence of evil and suffering in G-d's world and one who can accept it is the difference between mind and heart; but it is the mind-driven person who incessantly



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have made the nature of things to be other than what they are. He could have made significant what logic dictates is of no significance. He could have created a reality in which there is gain without pain, in which the best in man could be realized without the threat and challenge of evil, and in which the highest peaks of life could be scaled without the momentum of its lowest descents.

This perfectly logical question has no logical answer. Thus, the mind of the believer will never accept the "necessity" for evil and pain.

The heart also perceives the pain—indeed, it senses it more deeply than the objective mind. But while the mind categorizes reality into compatible and non-compatible suppositions, the heart tolerates contradiction. Can you "prove" to a mother that her child is undeserving of her love? It's not that she is blind to his deficiencies and transgressions; it's simply that they are irrelevant to her love. Outrage and devotion, judgment and acceptance, pain and pleasure—a heart that loves has room for them all, simultaneously, in its warm embrace.

This, says the Rebbe, is the deeper significance of G-d's evocation of the unquestioning faith of the Patriarchs in His words to Moshe. "Moshe," G-d is saying, "you are the mind of My people—the mind that is the instrument for apprehending My truth and, with it, illuminating the world. You will even comprehend 'higher' aspects of My truth than did the Patriarchs. But as a 'mind,' you question My creation of evil and suffering, and can find no rationally satisfying answer. Yet you, too, are a child of Avraham, Yitzchak, and Yaakov. You, too, have inherited from them the Jewish heart, the intrinsic bond with your G-d that cannot be shaken by the most terrible

of contradictions."

Seeing Is Believing

Therein also lies the significance of the word *va'eira*—"and I made Myself seen"—with which G-d describes His relationship with the Patriarchs, and which gives our *parashah* its name in the Torah.

There are many ways that a person may come to believe in a certain truth. He may hear of it from a reliable source, it may be proven to him logically, or he may see it himself. Yet there is an essential difference between the perception of sight and all other senses. The other senses are refutable—they merely *prove* something to the person; subsequent developments can undermine the initial conviction. But sight is absolute. The thing perceived may be denied by the entire world—it may be utterly illogical—but the person who has seen it knows it is true. He saw it.

Faith can exist on many levels—faith comparable to the conviction in something that is heard, for example,

or faith as powerful as a logical fact. But the most powerful faith is faith on the level of sight. Faith as sight is absolute; the most blatant rational contradictions cannot shake it. The Patriarchs, the "heart of Israel," *saw* G-d. That is why their faith in Him was not shaken by even the most agonizing "contradictions."

This also explains a puzzling passage in Rashi's commentary on our *parashah's* opening verse. On the words "I made Myself seen," Rashi comments: "to the fathers." But the verse itself says, "I had made Myself to be seen to Avraham, Yitzchak and Yaakov..." and every schoolchild knows that Avraham, Yitzchak, and Yaakov are the three fathers of the Jewish nation. What is Rashi telling us?

The Jewish people are suffering, and G-d's promises seem to only make things worse. To Moshe's anguished words, G-d replies, "Avraham, Yitzchak, and Yaakov never lost faith; they *saw* Me." Yet Moshe and his people are obviously not Avraham, Yitzchak, and Yaakov—that's why they

reacted the way they did. So what is G-d telling them?

Therefore Rashi explains: G-d's response to Moshe is that He "made Himself seen" to the fathers. Avraham, Yitzchak, and Yaakov are the progenitors of the Jewish people in every sense of the word. Just as a child inherits the physical and psychological characteristics of his parents, in the same way, each and every Jew inherits the qualities of Avraham, Yitzchak, and Yaakov. Their every trait, experience, and achievement are stamped in our spiritual genes.

Because our fathers' faith in G-d was as absolute and unequivocal as sight, the potential for such faith exists within each and every one of us. No matter what our more external senses perceive, we can delve into our own selves for the inherent ability to *see* G-d: to sense His commitment to us even in the "darkest" of times. (Chabad.org) ♦

Based on the teachings of the Lubavitcher Rebbe; adapted by Yanki Tauber. Courtesy of MeaningfulLife.com.

So there was hail, and fire flaring up within the hail

(Sh'mos 9:24)

Imagine two fierce legions who were always at war with one another, but when the king needed their services for his own battle, he made peace between them, so that both should carry out the orders of the king. Likewise, fire and water are hostile to each other; but when the time came to do war with Egypt, G-d made peace between them and both smote the Egyptians as "fire within the hail."

(Midrash Rabbah)

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MINDBIZ

BY ESTHER MANN, LMSW

Dear Esther,

We enjoy reading your insightful articles from week to week. We thought perhaps you can advise us and others who are hearing-impaired. We live among many families with young children. Our neighbors are friendly and say hello. However, as a hearing-impaired couple with young children who are able to hear, *b'H*, we feel ignored by these neighbors or friends from shul when it comes to a visit or an invite for a Shabbos meal.

There is one family on our block who really cares about us. They do invite us for a meal from time to time, but they never visit unless we invite them for a meal. We've invited some other families for meals, but they never invite us back. And they do invite our friends very often for a Shabbos meal.

Deep down, we were really disappointed not to be included. Our parents and relatives keep in touch with us. We don't do sign language; we can hear them and can get along in conversation, although we miss out on some words. Many times in shul, when my husband is the first to arrive in the morning for *davening*, his fellow seatmates would say hello, but not converse with him any further. However, when the rest of the guys arrive, they seem to be busy chatting with each other. He feels ignored no matter how many times he tries to join in to the conversation.

We dress very well and are up-to-date in fashion. We've tried keeping in touch with others by visiting them, but they are not taking it up from there. We feel that we stand out and are different from the rest of the crowd, no matter how much we try to blend in. We know they have children and are busy with them, but why do they have time for other friends and not for us?

We've been going through this experience for a while, and we now say to ourselves that we have each other and our family to keep ourselves company. We really don't know of any other hearing-impaired couple of our age that we could become friends with, except for one couple that lives in Lakewood.

We are thinking that maybe we should move to a different neighborhood or to a different place in the Five Towns, Monsey, Passaic, or Lakewood. But then we wonder if we will wind up going through the same experience in new places. Would we be taking a risk? How would we feel if

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this happens again? Will we have to keep moving again and again until we find the right place where we can feel happy and have true friends? On the other hand, what can we do to make true friends, be happy, and have a great social life?

(P.S. *Dear Readers:* As hearing-impaired individuals, we try very hard to accommodate you when it comes to communicating and getting along. Please don't shy away from us. We just want to feel included in everything, just like anybody else. We would greatly appreciate it if you would take the time out for us every now and again. Don't feel ashamed or uncomfortable if you want to get in touch with us. It will be the greatest chesed you have ever done to make us happy.)

Seeking Friends

Dear Seeking Friends,

I'm sorry to hear that you and your husband are feeling frustrated and unappreciated in your neighborhood. It must be very hard for the two of you, especially considering how much effort you are both putting out. You sound like a perfectly lovely couple that anyone would be lucky to have as friends. I suspect that the problem has nothing to do with you or your husband on a personal level, but rather a general feeling of discomfort some people experience when faced with situations that are new to them and which they don't quite understand. It has a lot to do with other people's own insecurities. Perhaps people who meet you aren't quite sure whether you can hear them properly. They aren't sure if they should be raising their voices or speaking slowly. So it's easier to just shy away from situations that are challenging, rather than make the effort to figure out how to do the right thing—which, of course, is very unfortunate.

Moving, I believe, should be, if anything, a last resort (particularly for the sake of your children). Frankly, people are people, and you will find that all neighborhoods have people who are more sensitive and less sensitive. I do know that there is a tremendous amount of kindness in our community that perhaps you and your husband haven't experienced yet.

I would suggest that you research websites for the hearing-impaired. You are bound to find oodles of information that can be helpful on many lev-

els. I would also advise you to research support groups for couples like yourself. I haven't done the research myself, but I wonder whether such a group exists for Orthodox hearing-impaired couples. If not, you and your husband might consider starting a support group on your own. Surely, there are other couples like yourselves, scattered around in various neighborhoods, who are in the exact same boat as you and would be thrilled to jump on board with a support group. It's great when you have close friends who live nearby, but keeping up long-distance friendships is quite doable. I might also suggest that you hook up with a therapist who can help you and your husband deal with the special challenges and frustrations that are unique to you. Not only can you delve into the deeper issues, but you could also discuss your social skills and discover if perhaps there might be some areas in which you could improve.

Regarding friendships in general, I've noticed that most people around here don't just "drop in." At least

where I live, there is a formality that precludes that behavior. Most people wait for actual invitations. It sounds as though you have been inviting and the invitations have not been reciprocated. Don't give up. Try inviting other families. It can take time to make the right connections. You might be surprised to learn that for some of us who are not hearing-impaired, we don't always get invited back and we sometimes have to keep putting out invitations until we find what works for us. Making friends is a universal challenge.

I wonder whether you would feel comfortable discussing your problem with the one couple that has been there for you. Could they invite you over for Shabbos meals with other couples so that you have an opportunity to get to know their friends better? That might be very helpful.

Finally, the fact that you've taken the time to write a letter to me, which will be read by thousands of people, is probably the smartest and most productive move you can make. You

have single-handedly brought an issue out into the open, one that many people probably have never really thought about—not because they are bad people, but because it hasn't touched their lives directly. Hopefully, now it will, and people reading this column will take the time to think about what it might be like to walk in your shoes. My belief is that that thought process will lead to more sensitive behavior from those around you so that you can begin to develop the kind of relationships that you so clearly crave and deserve. All the best to you and your husband.

Esther

Esther Mann, LMSW, has a private practice in Lawrence. She sees individuals, couples and families. Esther can be reached at 516-314-2295 or via e-mail at mindbiz44@aol.com.

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**Moshe went out of
the city from
Pharaoh, and spread
out his hands to G-d
(Sh'mos 9:29)**

Moshe did not wish to pray
to G-d inside the city, for it
was full of idols.

(Rashi)



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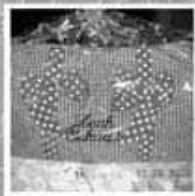
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That's The Way It Is!

BY HANNAH REICH BERMAN

Why Women Do Lunch

"Let's do lunch." On average, women either receive or make just such an offer at least once a week. Of course, "on average" means just that. Some females do lunch once a month, some do it once a week, and many do it daily. Others don't do it at all. The expression "let's do lunch" is catchy, but in fact there isn't one of us that actually *does* lunch. Sure, we eat lunch, but it's not as if we shop for the ingredients or prepare the meal. We don't even set the table or clean up after we're finished. So what we *do* is exactly nothing.

Eating out—a phenomenon that has been around for years—has recently gained popularity. But it wasn't always so popular. Once upon a time, a ten-minute phone conversation with a friend was considered a visit. This was at a time that young housewives with small children had a different mindset. We didn't think we had the time or the opportunity for a leisurely restaurant lunch with a friend. How wrong were we?

We spent our days shopping, cooking, cleaning, and doing laundry. We also arranged weekly play groups for

our pre-nursery-school children, and each of us was responsible to host a session every fourth or fifth week, depending on how many toddlers were in the group. Exactly why an 18-month-old tot needed companionship I was never sure of; but I went along.

This was in the 1960s, when not many wives worked outside the home. But all that changed, and between 1970 and 1980 some 14 million women joined the workforce, as slow economic growth made two earners a necessity for families striving for a middle-class lifestyle.

Personally, I only knew three of these women, but that is irrelevant, of course. And not every female worked because she had to; some were career women who had temporarily put their professional lives on hold while their families were young and couldn't wait to get back to their chosen field once all the kids were in school. The rest of the female population discovered tennis, golf, mah-jongg, and lunch.

While the ten-minute phone chats of a busy young housewife were significantly shorter than the two-hour phone sessions she engaged in as a

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teenager, they were considerably longer than the phone conversations women have today. Females—especially mature females—no longer visit by phone. The instrument is used primarily to set up a lunch date. Over time, lunching with a friend has become an important ritual, and it's now so much a part of our culture that most women don't wait for the kiddies to be in school. Even those who still have little ones at home "do" lunch. They might leave the child at home with a housekeeper or a cleaning girl

versing with her companion, mom also has to tend to the toddler. And she does all this while simultaneously keeping one eye trained on her watch because an older child is coming home from school. This hardly strikes me as relaxing, but there must be something to it, because they all seem to do it. I don't recall meeting friends for lunch when my own kids were young. Mind you, I don't claim not to have done it; I just don't remember.

Still, lunch dates are optional for the younger gal. But for the older

The best part is that we're not lying. We're so happy to be together that we honestly don't see imperfections.

or, barring that option, they load the baby and accompanying equipment into the family minivan. Determination is key, here; so, either way, they manage to meet a pal at high noon and are prepared to jockey for position at a table that can accommodate a stroller alongside it.

To be sure, the stroller often has a crying baby sitting inside, so in addition to having a bite to eat and con-

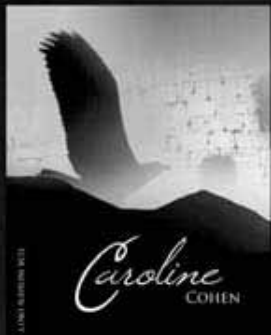
woman they're a must. As a female matures, friends become ever more important in her life, and a phone chat is no substitute for a face-to-face visit. Relating to another person is always best done in person. It's important to note that when eating out, one is likely to see and be seen by others.

This is a bonus, because it helps us to

Continued on Page 34


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THAT'S THE WAY IT IS!

Continued from Page 33

keep tabs on who among us is aging faster, but it has nothing to do with real friendship or the person we're lunching with.

The reason that we need to connect with friends periodically is because, as we age, there's ever more to discuss. In the early years we talked about our husbands' jobs, which stores had the best bargains, and how our in-laws were treating us. We still touch on some of those original topics, but by now we've added grandchildren and retirement plans to the agenda. Our repertoires resemble a rolling snowball that enlarges and gains momentum.

There are untold benefits to lunching with a friend, not the least of which is that we keep each other's spirits up. I might be having a bad-hair day, be the proud owner of a pimple on the tip of my nose, or have puffy eyes; nevertheless, a close friend always tells me I look great. And I do the same for her. If one of us moans about having put on weight, the other will say, "You don't look as if you've gained an ounce." And the best part of all that is that we're not lying. We're so happy to be together that we honestly don't see imperfections. It doesn't get any better than that. And none of this can be accomplished with a phone call.

Whether it's just two doing lunch, or three or four of us at the table, after the initial greeting, conversation begins in earnest. Of course no

luncheon chitchat is complete without that old standby—dieting. This is an acceptable topic, but there are others that are to be avoided like the plague. An aches-and-pains discussion is off limits. We have to remain vigilant about sticking to the rules; it might start with an innocent comment about which body part is currently aching, and then progress into which doctor we've seen to treat the condition, but it always ends the same way. "Let's not discuss aches and pains. We came to enjoy ourselves."

This works for a while, until we arrive at the "Did you hear...?" department. That often means announcing that a mutual friend or acquaintance is ill or incapacitated. This, too, is verboten. So the "Did you hear...?" conversations inevitably end the same way as the aches-and-pains discussion: with someone saying, "Let's not talk about this anymore; we're here to have a good time."

In direct proportion, the older we get the more time we spend declaring which topics are off limits. Eliminating discussion of illness, doctor visits, and sad stories doesn't make the serious stuff disappear, but it closes the door on melancholy and allows us to relax and engage in pleasant chatter before we segue into personal matters that require the ear of a good friend—which is why we do lunch. What do men do? ♦

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



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Q. My child received cancer treatment. Does my child have any specific rights with respect to educational needs?

A. Every child has rights with respect to educational needs, and especially pediatric cancer survivors.

Children affected by cancer treatment may have a physical or learning disability. Sometimes, they may have both. At the minimum, there are three federal laws that help protect the rights of students with educational needs resulting from cancer treatment. These laws are the Americans With Disabilities Act (ADA); the Individuals With Disabilities Education Act (IDEA); and the Rehabilitation Act of 1973, Section 504.

The ADA protects against discrimination in employment, transportation, communication, government, and public accommodations. It may be especially useful to students seeking employment or going to public colleges or universities.

The IDEA protects students ages 3 to 21. It ensures that public schools, colleges, and universities provide a free and appropriate education, just as for other children. The IDEA states that "children with disabilities" are entitled to a "free appropriate public education which includes special education and related services, to meet the unique needs of all disabled individuals between the ages of 3 and 21."

Examples of related services are sign-language interpretation, providing classroom aides, occupational therapy, speech therapy, counseling, and physical therapy.

The categories for IDEA's disability are: visual impairment, including blindness; traumatic brain injury; autism; deafness; serious emotional disturbance; orthopedic impairment; blindness; hearing impairment; mental retardation; serious emotional disturbance; multiple disabilities; specific learning disability; speech impairment; language impairment; and other health impairment.

With IDEA, most students are eligible under the "other health impairment" category. If the child does not meet IDEA eligibility, Section 504 accommodations could be considered. Under Section 504, the child qualifies if he or she has a record of impairment that substantially limits one or more major life activities, such as learning, walking, or climbing stairs.

IDEA guidelines apply to state-funded schools only. Private schools (such as yeshivas and parochial schools) are not mandated to meet the guidelines, and may not be financially able to provide your child with special services. However, through your local school district, whether it be the New York City Department of Education or elsewhere, your child may be able to receive some services at the local public school even if your child attends a private school.

Ask the school principal or if your school has a director of special education, for the necessary paperwork; otherwise contact your local school district.

Reassessments for eligibility are made every three years; however, children treated for cancer may be tested more frequently due to the unknown effects of chemotherapy and/or radiation.

Your child will undergo a series of evaluations that will help determine eligibility. Due to differing types of

cancer treatments, sometimes evaluations will not show deficiencies until several years after treatment is completed. Reassessments for eligibility are made every three years; however, children treated for cancer may be tested more frequently due to the unknown effects of chemotherapy and/or radiation.

If you feel that you've hit a brick wall with your child's school or the local school district, ask your doctor for a

referral to a psychologist for testing and recommendations. Thereafter, take the findings to the school and/or school

district. Quite often this testing is not covered by insurance, so if finances are at issue, please check your policy.

All students who qualify for special-education and related services are also protected under Section 504 of the Rehabilitation Act of 1973, which requires all education institutions receiving any type of federal funding to provide accommodations for students with physical or mental impairment, or a record of impairment, that limits at least one major life activity. Section 504 prohibits discrimination by any federally supported organization against qualified students with disabilities. Section 504 stands for the principle that students have equal access to education services even if they are not eligible under IDEA.

A child diagnosed with cancer is considered to have sustained "another health impairment." Under Section 504, a child with a disability may receive the benefits of any education

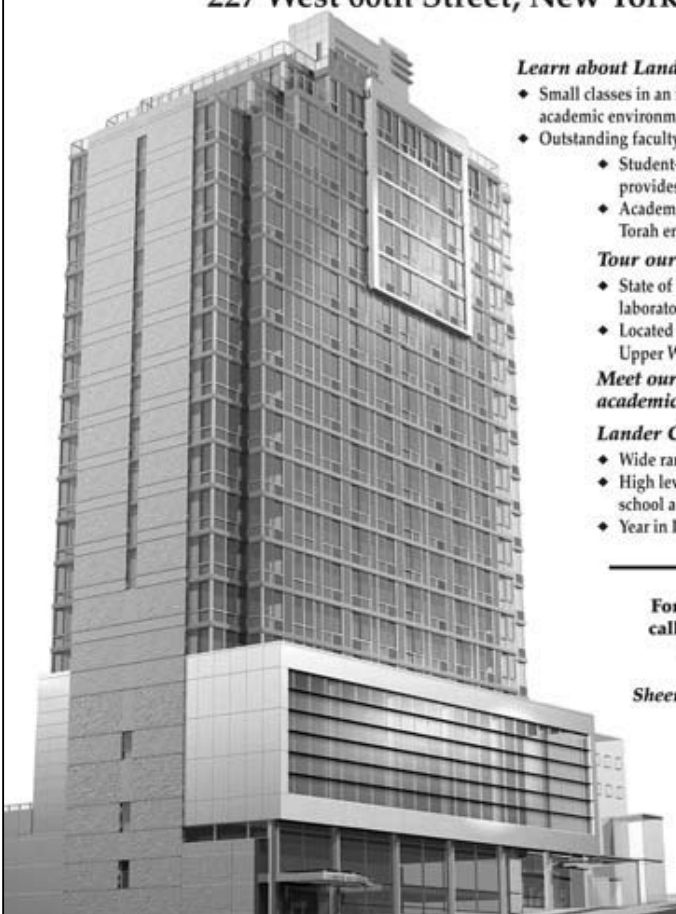
Continued on Page 36

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ASK THE LAWYER

Continued from Page 35

program—preschool or elementary, middle, or secondary school—that receives any federal funds. This allows your child to receive non-academic services such as special activities, after-school care, or special transportation. Also, it will exempt your child from an attendance policy if there is one. I cannot emphasize it enough: Do not discontinue your child's 504 plan just because treatment has ended!

Special education services can cover your child up to age 21. All childhood cancer survivors qualify for intervention or accommodation under one of these laws.

The accompanying table compares IDEA and Section 504.

Most children who have, or have had, cancer will meet the criteria for these laws. To find out which approach is best suited for your child, work closely with your child's medical team, school staff, and/or social worker from the hospital where your child was treated. ♦

This column is designed for general information only, and should not be construed as formal professional advice.

The Law Offices Of Howard M. Adelsberg is a full-service law firm with over 20 years of experience, and handles a variety of legal matters in the areas of personal injury, estate matters, real estate transactions and litigation, commercial litigation, and family law. You can call the office at 516-569-6930.

Readers are encouraged to send questions to HAdelsberg@Lawofhma.com or to Law Offices Of Howard M. Adelsberg, 445 Central Avenue, Cedarhurst, NY 11516.

Comparing The IDEA And Section 504

(From the Leukemia and Lymphoma Society: *Learning & Living With Cancer*. Adapted from *Our Child Has Cancer: What Do We Do About School?* by Carla Woyak)

	Special Education (IDEA)	Section 504
Type of law	Education law	Civil-rights law
Who is in charge	Special-education director	Section 504 coordinator
General purpose of the law	Each child with a disability is guaranteed a free and appropriate education. Includes preschool, elementary, and secondary.	Protects the rights of individuals with disabilities in programs and activities that receive federal assistance from the Department of Education.
Name of tool(s) used to implement the law	Individualized Education Plan (IEP)	Accommodations (504 Plan)
Types of disabilities	13 disabilities, including "other health impairment," which may qualify cancer survivors.	All eligible disabilities, including cancer. Disability must "substantially limit" one or more major life activities.
Safeguards	Parent participation, consent, and notification is needed.	Notice to parent is required.

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LETTERS TO THE EDITOR

Continued from Page 18

Dear Editor,

I would like to respond to Shmuel Sackett's article entitled "Parents at Risk" (front cover, January 12). I wholeheartedly agree with the issues that he raises. It is always good to be challenged to see problems as they are in our community. Obviously we, as parents, need to be fully involved and interested in our children's lives. We must spend time with them and be knowledgeable about their school-work, learning, etc.

However, I strongly disagree with the assumption that he has the answer to why so many wonderful children are not seeing the light of Torah. He seems to put himself above the rest of us.

The issues he raises are all valid, constructive criticisms and things we should all evaluate in our lives. They are necessary components to raising children who are *yir'ei Shamayim*; however they are not the *only* necessary component.

If Mr. Sackett has been able to raise children who are *b'nei Torah*, then what he has is *s'yata d'Shmaya*. I am sure that he *davened* many years for children who would follow *b'derech haTorah*.

All of us can think of people we may feel are "great," involved parents and yet they still face this all-encompassing challenge of having children go "off the derech." We can also think of parents whom we would call "selfish" or uninvolved, and somehow they have

wonderful children who live a truly *Torahdeke* life.

We are all in this neighborhood, in this *galus*, together. We all hope and *daven* fervently that our children should grow up to see the beauty in Torah—that it is truly the only way to live life. For that we *all* need *s'yata d'Shmaya*, the one main component in raising our children to be *ovdei Hashem*.

May we all see only *Yiddishe nachas* from all of our children who, with our *hishtadlus* and Hashem's help, should grow up to raise their own *b'nei Torah*.

Sorah David

Dear Editor,

Please know that Dr. Lander (and many others around here) were absolutely delighted to see the picture, headline, and caption on the front cover of this week's *Five Towns Jewish Times*. Thank you very much for the wonderful coverage.

The *Five Towns Jewish Times* continues to be a wonderfully effective publication for our institution's advertisements. Based on the feedback we receive, your publication does an extraordinary job in reaching an important component of our target market. We look forward to a long and mutually rewarding relationship with you and your newspaper.

David A. Moss
Vice President for
Institutional Advancement,
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Continued on Page 38

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LETTERS TO THE EDITOR

Continued from Page 37

Dear Editor,

I'm writing in response to Shmuel Sackett's article about messed up kids and parents. I'm sure it was the most read item in the paper last week. The problem is that his blanket description of some, if any, of the *neshei chayil* of the Five Towns and negative judgment of their day-to-day actions is like the dispensation of a miracle vaccine administered through a rusty needle. *Gedolim* as recent as the *Chazon Ish* wrote that the *derech biz'man ha'zeh* is to use "*avois ahavah*" (chords of love) and not to be *kasher k'gidin* (fire and brimstone). To just go ahead and portray these women as a whole in that type of manner is totally out of line and not in accordance with proper *derech erez* and respect for these women of the Five Towns.

How does he know each one's personal situation? Maybe some of these women came from a non-*frum* or "Conservadox" home, and went ahead and accepted a *frum* lifestyle. That deserves praise, not negation. I am also sure that in the other 90 percent or better of the rest of the cases of babysitter mommies he refers to are working mothers who have to work to help pay those astronomical tuition bills that he speaks of to give their children a Torah education.

I personally spoke with one very (I hate to use the term) "black hat" *frum* couple with a troubled teen who are 110-percent devoted in every way, and

they were almost devastated that something so insensitive could have been so widely disseminated. Women are allowed to have their nails done and fathers should be encouraged to learn more in our local yeshivas or *batei midrashim* at night with their teenage boys. Let's use love and *achdus* and positive encouragement (and your ideas of more parent involvement, should that be the case) as our guide, and I'm sure our troubled teens and entire community will grow better in every way.

Kol tuv,
Beryl Ostroff

**And G-d hardened the
heart of Pharaoh, and he
hearkened not to them**

(Sh'mos 9:12)

Following each of the first five plagues, it is written, "And Pharaoh hardened his heart." When G-d saw that Pharaoh did not relent after the first five plagues, He said: "Even if Pharaoh now wished to repent, I shall harden his heart, in order to exact full punishment from him."

(Midrash Rabbah)

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Around The Five Towns

YILB Annual Robert Chiger Scholarship Concert

The Young Israel of Long Beach will hold their annual scholarship concert on *motzaei* Shabbos, February 3, at 8:30 p.m. It will take place in an intimate setting at the YILB Social Hall, 120 Long Beach Boulevard, Long Beach. The concert will feature the renowned musical entertainer, Lipa Schmeltzer, who will entertain the audience with his vast repertoire of popular and *chassidish* Jewish music.

The Young Israel of Long Beach, the cornerstone of the Orthodox Jewish Long Beach community, is led by Rabbi Dr. Chaim Waksalak. Rabbi Waksalak and Joseph Langer, a past shul president, conceptualized this scholarship concert 14 years ago. The proceeds from this scholarship concert have allowed many local community youngsters to attend yeshiva and/or overnight summer camp. Last year, following the untimely *p'tirah* of Bob Chiger z"l, a young vibrant member of the congregation, it was decided that his memory would be most appropriately perpetuated by re-naming the scholarship fund the The Robert Chiger Scholarship Fund.

Robert had a unique connection to the youth of the synagogue in terms of their religious and character development. He was a strong proponent of the YILB youth and sports programs. This concert is strongly supported by Beth, his wife; his daughters and their spouses, Michelle and Eric Ehrenhaus, Andrea and Ariel Gans, and sons Elliot and David.

For further information or to order tickets please call 516-889-2427. ♦

Herman Badillo Appointed At Touro

Herman Badillo—a former U.S. Congressman, New York City Deputy Mayor, and Bronx Borough President—has been appointed as Distinguished Professor of Education at the Touro College School of Education and Psychology, Graduate Division. Professor Badillo will offer the courses "Education and the Hispanic Community" and "City Planning and Urban Education" in the Spring 2007 semester. The former is based, in part, on Professor Badillo's new book, *One Nation, One Standard: An Ex-Liberal on How Hispanics Can Succeed Just Like Other Immigrant Groups*. Professor Badillo will also present seminars and workshops on urban education.

"Herman Badillo has long been a leading force in educational reform in New York and the nation," said Dean Anthony J. Polemeni, Ph.D. "I am pleased that he is joining the Touro College family. Our students and staff will benefit greatly from Professor Badillo's unique perspective on the subject of the impact of education on society and the influence of social trends on teaching and learning."

Noting his attraction to Touro College, Professor Badillo observed, "I am particularly delighted to become a professor at Touro College because I know that Touro is as deeply concerned as I am about helping African-Americans and Latinos improve their lives through education, and to make a contribution to the people of New York City."

Professor Badillo brings to his position decades of experience and public service. Currently he is counsel to the New York City-based law firm Sullivan Papain Block McGrath & Cannavo. Mr. Badillo began his public-service career in 1962 as New York City's



Hon. Herman Badillo, Distinguished Professor of Education at the Touro College School of Education and Psychology Graduate Division.

housing commissioner. He was elected Bronx Borough President in 1964, becoming the first borough president of Hispanic origin in the city's history. In 1970, another milestone in American history was achieved when he was elected to the House of Representatives from the 21st Congressional District, becoming the first person born in Puerto Rico elected to Congress. He was reelected three times, and was the principal sponsor of the Bilingual Education Act of 1974. His other accomplishments in Congress include having established the first-ever subcommittee on Urban Affairs as part of the Committee on Banking, Finance, and Urban Affairs, and sponsoring and securing an amendment to the Voting Rights Act for bilingual voting.

After leaving Washington in 1978, Professor Badillo was appointed Deputy Mayor of New York City by Mayor Edward I. Koch, where he led the way in the rebuilding of the south Bronx. After a time in the private sector, Professor Badillo returned to public service and was appointed by Governor Mario M. Cuomo in 1984 to the post of chairman of the board of directors of the State of New York Mortgage Agency; special counsel for the fiscal oversight of education for Mayor Rudolph W. Giuliani; and, most

Continued on Page 41

703

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Bar Mitzvah of Nissan Gordon took place at Kamenetz Hall in Brooklyn on Sunday night, January 14.



Yonatan Schwab, a student at Yeshiva of South Shore, celebrated his Bar Mitzvah on the 6th day of Chanukah, December 19, 2006, at the Hewlett-East Rockaway Jewish Center.

Kapinsky & Tuchman catered the event, with floral design by Kraindel Trappler of Reminiscent Rose of Crown Heights.





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AROUND THE FIVE TOWNS

Continued from Page 39

recently, chairman of the board of trustees of the City University of New York, appointed by Governor George E. Pataki. As chairman, he secured approval from the New York State Board of Regents for a change in the policy of open admissions.

Created in 1993, Touro's School of Education and Psychology enrolls over 4,000 students in seven graduate-degree programs and two certificate programs leading to New York state certification. Based at 43 West 23rd Street in Manhattan, the school also offers courses at the Kings Highway Graduate Center in Brooklyn.

'Israelicious' Online Cooking Show

Elite Confections Ltd., the "sweet" division within the Strauss-Elite food conglomerate, has collaborated with Phyllis Glazer, the American-born "high priestess of healthy cooking in Israel" to create their first on-line cooking show, called *Israelicious*, which is premiering at *Jerusalem Online.com*.

During the course of the online series, Ms. Glazer will whip up a variety of delicious and healthy meals, as well as mouth-watering desserts rang-



Ms. Phyllis Glazer

ing the gamut of Elite's product lines. In addition, amateur and professional chefs will be able to download Ms. Glazer's recipes directly from Elite's special *Israelicious* site at www.elite.co.il/recipes.

"We know that kosher consumers in North America and England are always looking for new ideas and trends in the marketplace, which is why so many new kosher cookbooks have become instant best-sellers. Elite is proud of the fact that we have been able to secure Ms. Glazer's culinary talents in order to serve up the hottest new recipes for everyone to enjoy, especially health-conscious consumers," said Adit Schneider, the manager of Elite's export and marketing division.

Ms. Glazer is currently one of Israel's top food personalities, an American-born food writer who writes in both Hebrew and English. A regular columnist for *Yediot Aharonot* (Israel's most widely distributed Hebrew-language daily newspaper), she writes frequently for the Associated Press and has also contributed to the *Los Angeles*

Times and *Bon Appetit* and *Savour* magazines. Phyllis has a weekly spot on Israel's Army radio station (*Galei Zahal*), appears frequently on television and radio, and has been interviewed on programs in the United States, India, Australia, and the UK.

Her first book, *Hagigah Tzimhonit* (*Vegetarian Feast*), published almost 25 years ago, has become a classic in the Israeli kitchen. She was the first to introduce upbeat vegetarian food, healthy cooking styles, awareness of food additives, nutritional value and kitchen ecology, the medicinal and health benefits of spices, carrot cake, and granola to the Israeli public. Her most recent book from Harper-Collins, *The Essential Book of Jewish Festival Cooking*, has also become a staple in many English-speaking households. ♦

Ambassador Holbrooke At YU Holocaust Commemoration Program

Former UN Ambassador Richard C. Holbrooke will speak about the con-



Richard C. Holbrooke

flicts facing diplomats and people of conscience in times of moral crisis when he keynotes an event sponsored by the Rabbi Arthur Schneier Center for International Affairs at Yeshiva University on Wednesday, January 24. The program begins at 8:00 p.m. at


the Park East Synagogue, 164 East 68th Street.

The event coincides with the publication of *Diplomat Heroes of the Holocaust* by Mordechai Paldiel, director of the Righteous Among the Nations Department at the Yad Vashem Holocaust Memorial Institute in Israel. The book is the first issued by the Schneier Center and is being published in conjunction with KTAV Press.

The book details how courageous diplomats in China, Spain, Portugal, Romania, Switzerland, Brazil, Holland, Turkey, Italy, Yugoslavia, Japan, Germany, and the Vatican risked their lives and careers to save Jews during the Holocaust. Their diplomatic protection saved tens of thousands of Jews.

The occasion will also commemorate the historic and timely United Nations resolution 60/7 (2005), which established January 27 as the International Day of Commemoration

Continued on Page 42



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Taanit Dibur Sunday January 28, Tet Shevat,
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AROUND THE FIVE TOWNS

Continued from Page 41

in Memory of the Victims of the Holocaust. Auschwitz, the infamous concentration camp, was liberated on January 27, 1945. The resolution has particular resonance in light of the international conference on Holocaust denial recently held in Tehran, which attempted to revise history.

Admission to the lecture is free and open to the public. To RSVP, write to schneier-center@yu.edu or call 212-737-6900.

The Rabbi Arthur Schneier Center for International Affairs of Yeshiva University, inaugurated in March 2004, seeks to promote international understanding and cooperation by providing an educational forum for the exchange of ideas related to diverse critical issues in our increasingly interdependent world. ♦

Ten Days At Camp Koby

By Renee Fruchter

Sarah's (not her real name) 16-year-old sister was shot and killed by a terrorist while she was on the bus to her high school. A family of six suddenly became a family of five. This past summer, I was Sarah's counselor, and I can now attest that the actual effects of terror attacks are much more intense and distressing than what is written in the newspapers.

Camp Koby is where I met Sarah. Camp Koby is not a typical summer camp. It is a 10-day program operated by the Koby Mandell Foundation for children who have been affected by terrorism in Israel. Some of them have lost family members. Others have witnessed attacks themselves and are seriously traumatized. Walking into camp, I was extremely apprehensive about the risk I would be taking. Would I have the emotional strength to handle this ordeal? How on earth was I supposed to relate to kids who experienced something so traumatic in their lives when, fortunately, I have not? Furthermore, I could barely speak the same language as them.

Whether I was ready or not, I entered the camp. I was assigned to be a counselor for three seventh-grade girls. One of the girls, named Sarah, clung to me almost immediately. Our personalities could not have been more alike. We are both quiet around what is unfamiliar to us, yet we are chatterboxes around those we know. We even had the same habit of obsessing over our

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Continued on Page 46

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Cooking Concepts

Rock Around the Crock

BY NAOMI ROSS

Are you sitting down? Good, because what I'm about to suggest may come as a shock: The crock-pot can produce dishes other than cholent.

There. Now that I've said it, allow me to elaborate further.

Don't get me wrong; I make and enjoy a good cholent almost every week. But sometimes a change can be welcome—not to mention a break from the guilt associated with throwing out perfectly good leftovers. (Somehow, after Shabbos leaves us, cholent loses its *joie de vivre*.) There are also plenty of upstanding Jewish citizens who just don't like cholent. Being that the invention of cholent as a "Shabbos food" originated from the strong tradition to partake of a hot food despite not being able to do the actual cooking on Shabbos, it stands to reason that other foods might also fit the bill. I know several people who make chicken soup in their crock-pots and enjoy soup on Shabbos afternoon. Others make stews or even chili!

When the Crock-Pot was invented in Missouri in 1960, no one could have foreseen how great the impact of this modern-day slow-cooker would be. Beyond changing the way many women cooked—allowing them to eas-



ily prepare dinner early in the day and safely leave their homes, worry-free, until hours later—the Crock-Pot also transformed the way Jewish women prepare their cholent...or *non*-cholent dish. There are literally thousands of crock-pot recipes out there, displaying an incredible amount of creativity if you consider that all most of them involve is throwing the ingredients in the pot, putting on the lid, and turning it on. With that said, however, here are some helpful guidelines to ensure good crockery cooking.

- Essentially, what the crock-pot does best is *braising*—cooking a food (usually meat or vegetables) in a small amount of liquid at low heat for a lengthy period of time. The long, slow cooking develops flavor and tenderizes foods by gently breaking down their fibers. The point being that tough cuts of meat benefit the most from braising (examples include flanken, brisket, and shin meat).

- A tight-fitting lid is very important to prevent the liquid from evaporating. Some people even close the lid over a piece of parchment paper to create a better seal.

- To brown or not to brown? Though many crock-pot recipes call for browning the meat prior to slow cooking, many do not. The benefit is that the meat develops more depth of

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flavor. Generally, this is a matter of personal preference. However, *browning is a must with ground meat*, and it enables one to reduce the fat by draining after browning.

• Spray the inside of your crock-pot with non-stick cooking spray for an easier cleanup.

The average cooking time for slow cooker recipes can range between 4 and 10 hours. This is obviously far less time than a cholent cooks—probably about 20 hours, depending on the time of year.

When testing the following recipe, it became clear that not all cuts of meat hold up under marathon cooking times, even if they would ordinarily be great for an average slow-cooker recipe. In the end, I found lamb shanks to do the job quite well. Served on a bed of couscous or quinoa, this dish will make a wonderful complement to your Shabbos menu, especially on a cold winter day.

Shabbos Spirited Lamb Stew

Serves 4–6.

Ingredients:

- 2 Tbsp. olive oil
- 4–6 lamb shanks (about 2½ to 3 lbs.)
- 2 onions, thinly sliced
- 3–4 medium carrots, cut into 1" chunks
- 1 fennel bulb, fronds and stalks discarded, halved and sliced crosswise
- 2 celery stalks, sliced
- 1 medium potato, peeled and cut into 1" chunks
- 2 cloves garlic, minced
- 1 Tbsp. kosher salt
- 1 tsp. ground black pepper
- 1 Tbsp. dried rosemary
- 1 Tbsp. dried thyme
- 2 cups dry white wine
- 1½ cups water
- 3 Tbsp. tomato paste
- ¼ cup orange juice

Directions:

Place oil in the bottom of the crock-pot. Add lamb shanks (if they don't fit horizontally in your crock-pot, then place them meat-end down so that the other ingredients will cover the meat). Add onions, carrots, fennel, celery, potato, and garlic. Combine all of the remaining ingredients in a medium bowl and pour over the vegetables and lamb. Cover and cook overnight on low setting from about two hours before Shabbos begins until serving time on Shabbos day.

Naomi Ross teaches *Cooking Concepts*, courses on cooking skills and kitchen management for the Jewish woman. For more information, visit her website at jewishcookingconcepts.com. Naomi can be reached at CookingConcepts@gmail.com.



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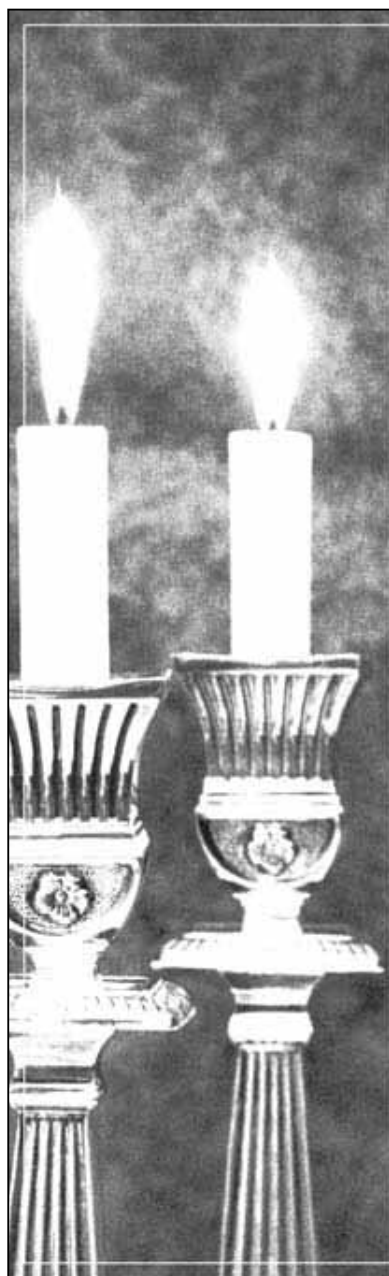
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AROUND THE FIVE TOWNS

Continued from Page 42

hair. Although I had difficulty communicating verbally with her, we became extremely close. Our relationship consisted of laughter and smiles. I found it ironic how one of the closest relationships I have ever formed was not even based on words.

After a week of being Sarah's counselor, I decided that I was ready to hear about what made her eligible to be at Camp Koby. It was as if Sarah had read my mind, because that day she revealed her story to me. I tried to hold back my tears as I told Sarah what a hero her sister was. It was at that moment that I realized that I was not just Sarah's counselor for 10 days, but rather I was taking on the role of her sister.

As the second-oldest of seven wild kids, I felt like I was pretty much an expert older sibling. However, in those 10 days Sarah taught me more about being an older sister than everything I have learned in the past 17 years. I

learned that communication goes beyond mere words. Just being in someone's presence can strengthen a relationship.

Sadly, the last day of camp arrived. Although I was only with Sarah for 10 days, I felt as if I had known her for the entire 12 years she was on this earth. More importantly, I knew that she felt the same way about me. This was evident in our last time together before she went on the bus home. We must have hugged each other for more than five minutes straight. Although there were only a few words exchanged during this embrace, the hug was deeper than any profound conversation I have ever had. Finally, Sarah said to me "Ani ohevet otach"—"I love you." I had never heard these words spoken so genuinely before. At that moment, all my fears about the summer seemed almost trivial.

Since the summer, I have kept in touch with Sarah. Although our phone conversations seem somehow inadequate, I can still sense the sisterly

bond between us. In a mere 10-day period, we were able to accomplish what takes most people a lifetime.

Renee Fruchter, 17, of Lawrence is a student at HAFTR. This essay is based on her experience last summer as a volunteer in the Koby Mandell Summer in Israel program, in which 11th and 12th graders work as counselors at Camp Koby and are also involved in a 10-day practical therapy program at Israeli institutions for the disabled, injured, and elderly.

The Koby Mandell Foundation was created by Rabbi Seth and Mrs. Sherri Mandell after terrorists murdered their son Koby, z'l, and his friend Yosef Ishran, z'l, in 2001. For the past five years, the Koby Mandell Foundation has provided a supportive environment to thousands of terror victims and their families. In addition to special healing and support programs for parents and spouses of terror victims, over 500 children attend Camp Koby, a special summer camp for children who have lost parents or siblings to terror. The Koby Mandell Foundation continues to provide a pre-

cious support network for those in need. More information is available at 888-622-5629, info@kobymandell.org, or www.kobymandell.org. ♦

YU High School Sends Students To Istanbul

Students from the Yeshiva University High School for Boys were set to leave on January 17, for Istanbul, Turkey, to spend their winter vacation learning about and strengthening the local Jewish community. The 12 students, all from the New York/New Jersey area, are to meet with local rabbis and Jewish communal leaders in an effort to learn more about the distinct challenges confronting the Turkish Jewish community. They will visit an old-age home, interact with young people at a local Sunday school, run a program for youth groups, and visit local synagogues for daily prayers and learning programs.

"Turkey is a fascinating part of the world," said Daniel Schuval, coordinator of special projects for the high school, who is accompanying the students on their trip. "The country has a formal relationship with the state of Israel and a rich Jewish history, but despite that the Jewish community is somewhat isolated. We are hoping that our students will interact with members of the Jewish community and learn from them."

Local Jewish community members will show the students interesting sites in Istanbul. The school worked with the Office of the Chief Rabbi of Turkey to arrange for visits and touring opportunities. Yeshiva University's Center for the Jewish Future also helped the high school plan the mission.

On January 22, the students will travel to northern Israel to help groups that were affected by the Lebanon war this summer. The time in Israel will be dedicated to providing hands-on assistance to relief centers, facility renovation, and food distribution.

The students scheduled to participate in the program are Mitchell Aharon, Barak Bacharach, Daniel Charlap, Alan Dawidowicz, Shimon Fried, Shlomo Guttman, Zachary Horowitz, David Lerner, Mordecai Segall, Benjamin Silver, Ira Suss, and Yonatan Teitz. ♦

Headache And OMT

By Dr. Alla Boohoff

Osteopathic Physicians (D.O.'s) can diagnose and treat all conditions, perform surgery, and prescribe all medications, but they are additionally trained in osteopathic manipulative medicine. The goal of the D.O. is to assist the body's natural ability to heal itself with all of the accepted medical treatments, including the hands-on approach, which is called osteopathic manipulative treatment.

Restrictions on the body are created by all kinds of physical or emotional stresses—whether it be poor posture, how we use our bodies in the workplace or on the sporting field, or the effects of an accident. An osteopath takes a total-body approach to treat the cause of the symptoms, not just the symptoms themselves.

For example, headaches or migraines cause problems for many



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Americans. There are many different causes of headaches, but many stem from tightness in the musculoskeletal system. Treatment is focused around the cervical spine and muscles in the neck. The reason for this is that the cervical spine contributes to a large percentage of headaches. If the muscles are tight or the joints are not moving well in the neck, inflammation and congestion occur, giving you a headache. This is complemented with treatment of the rest of the spine and pelvis to allow pain-free movement in the neck to reduce a person's headache.

Osteopathy is a holistic form of medicine that uses "hands on" manual techniques to diagnose and treat a wide variety of health conditions. Osteopathy is based on the philosophy that the body functions as a complete unit. The human body is composed of many different moving parts—between joints and muscles, the rhythmic movement of organs, the flow of blood, and the microscopic interactions between cells. When the body is free of restrictions in movement, osteopathy believes the body can cope better with pain, stress, and disease and has the potential to heal itself.

All parts of the body function together in an integrated manner. If one part of the body is restricted, then the rest of the body must adapt and compensate for this, eventually leading to inflammation, pain, stiffness, and other health conditions.

The role of the osteopath is to remove these patterns of restrictions so the body is aligned correctly. Osteopaths utilize a sensitive and finely tuned sense of touch to test motions and tension within the body's framework. This is done via a variety of hands-on techniques that are very gentle and non-invasive. This means that people of all ages, from the newborn to the elderly, can consult an osteopath. Some of the techniques used are soft-tissue and muscle stretching, massage, rhythmic passive joint movement, gentle-release techniques, and joint manipulation.

Osteopaths advise regarding exercise and stretching programs, diet, stress management, posture, and lifting technique. They refer patients to other health professionals if additional care is required. Osteopathic treatment affects the physiological functioning of the whole body through treatment of the muscles, joints, and other soft tissues. Treatment improves the circulatory, immune, and nervous system functioning, along with improved digestion, breathing, and energy levels.

Osteopathic treatment can help people suffering from a wide variety of health conditions, for example: lower back pain, neck pain, dysmenorrhea (menstrual pain), sciatica, arm and leg pain, arthritis, repetitive strain injury, car and work accidents, poor posture, and digestive and breathing problems.

A referral is not necessary to see an osteopath, but more general practitioners are referring people to



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AROUND THE FIVE TOWNS

Continued from Page 47

osteopaths.

Stay tuned. My next article will cover techniques used in osteopathic manipulative medicine to treat upper-back, neck, and shoulder pain.

Dr. Alla Boohoff is a fully licensed and board-certified physician with more than 15 years of experience in health enhancement and disease prevention as well as acute, chronic, and terminal health conditions. She believes that her training and experience can enhance and help guide us to heal ourselves. She is one of only a few physicians who are board-certified in osteopathic manipulative medicine. Dr. Boohoff's offices are located at 650 Central Avenue in Cedarhurst (516-295-1924) and at 2951 Ocean Avenue (at Avenue Z) in Brooklyn (718-554-6071). ♦

Missionaries In Israel Send Phony Books To American Day Schools

By Sima Shenny, *Yad L'Achim USA*

After a campaign to send missionary literature to Russian *rabbanim* was exposed by the European Rabbinical Committee and Yad L'Achim, the missionaries, who are based in Israel,

launched an offensive against the principals of Jewish Day Schools. They sent unsolicited, beautifully bound books claiming to be on *Tanach* from an Israeli return address, hoping to dupe the principals into believing that this was a free gift of genuine Jewish books.

When these books bearing Hebrew words arrived from Israel, many principals innocently distributed them to the students and gave them prominent places in the school libraries. Investigators at Yad L'Achim confirmed that the well-written books contained the most dangerous type of subtle propaganda, specially designed to take readers away from Judaism, *R'l*.

Now that the poison emanating from the missionaries' unhampered use of an Israeli office has spread abroad, Russian community *rabbanim* and leaders have sent heartfelt letters to the Israeli prime minister, the Israeli foreign office, and all the Israeli consulates around the world demanding that they finally pass a bill to outlaw missionary activity in Israel.

Rabbi Avraham Aba Tortsky of the Central European Rabbinic Committee launched a campaign to inform all Russian *rabbanim*, leaders, and school principals about the very dangerous activities of the missionaries. He stressed that special precaution should be taken when receiving unsolicited books written in Hebrew and arriving from Israel. One should not assume that, just because material is written in Hebrew or sent from an Israeli location, it is genuinely Jewish.

Rabbi Shalom Dov Lipshits, *shlita*, director of Yad L'Achim, applauded the adept and fast work carried out by the Central European Rabbinic Committee to foil the missionary activities before they could meet their goal of tearing innocent Russian Jewish children away from true Judaism, *R'l*.

In a related development, the missionaries who call themselves "Jews for J" of Yigal Alon Street, Tel Aviv, have been operating on a new plan. They telephone unsuspecting Orthodox families with an invitation to attend

(what they proferr as) an interesting *shiur* in *Tanach* and to receive free *sefarim*. After a few minutes on the telephone, it becomes very clear that the polite speaker at the other end of the line is a missionary. Yad L'Achim determined that the missionaries consider the call a success if they succeed in simply engaging an Orthodox person in a discussion.

The missionaries have had very extensive training and experience in how to plant subtle doubts in the minds of religious people. The person who answers the call is unaware that the seemingly simple words of the missionary are actually sophisticated ploys designed to destroy his faith. The missionaries know only too well that they have the upper hand when the victim is enticed into a debate with them, as the general Orthodox public has not been exposed to the theology teachings necessary to counteract their smooth-talking arguments, and cannot detect the subtle, often subconscious, level at which the missionaries' heretical ideas are intended to work.

As Rabbi Lipshits recently warned the public, "This is a very serious danger. We would like to make a heartfelt plea to all of those who receive such telephone calls at home or at the office. Even if you have identified that the caller on the line is a missionary and you think you are capable of disproving his point of view, please do not continue the conversation; put the phone down and report it immediately to Yad L'Achim."

Due to the dangerous tactics of the 14,000 missionaries estimated to be working in Israel, Yad L'Achim, with permission from the *gedolei Yisrael*, has released the following true story that took place about two years ago: A *ben Torah* and *yarei shamayim*—a teacher from Bnei Brak—fell into the trap of the missionaries by entering into a debate with them. Information about this case came to Yad L'Achim from an unprecedented and heartfelt plea for help from the person himself. One day he telephoned Yad L'Achim and requested to speak immediately and discreetly to a professional member of the counter-missionary task force. During the conversation, the caller began relating his sad tale. He had taken unpaid leave from his work in education and said, "I am in a very deep depression. I feel I have lost all my faith and I am not able to pray anymore." Despite his appearance of a beard and long *peiys*, he was undergoing a tremendous internal turmoil and a yearning to follow the doctrines of Jews for J, *R'l*.

Yad L'Achim immediately summoned its elite task force to deal with this very painful situation. Much time was spent to give the man spiritual nourishment to return his true faith to him. Through a tremendous amount of *s'yata d'Shmaya* (heavenly help), the man returned to his original believing self.

Rabbi Alkas Ortovsky of the counter-missionary task force of Yad L'Achim related, "It is so unbelievable how this story started. One day the

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Real Estate And Mortgage Financing

BY ANESSA V. COHEN

So you have decided that you want to buy a home of your own? Great! Now that you have taken that first step, the next step is to determine if you are financially able to move forward. Ready? Let's sit down and start making a list!

What have you been doing up until now? Renting a house or apartment? Living at home with your parents? Maybe you live in and own a co-op or condo? Before going out to look at houses, you should compare the expenses in the place you currently live in with what you will encounter when you purchase your own home.

More often than not, when you rent or own an apartment, some utilities, such as heat, water, sewer, garbage pickup, landscaping, and, in some cases, gas and electric are already included in the rent or maintenance of that unit. Those extra expenses can really add up, so make sure you take these added costs into consideration when you are creating a list of additional expenses to your new proposed "what can I afford" budget.

Do you know your credit scores? If you are not sure, maybe it is time to look at your credit report and make sure all the items are correct. Are there any problems with creditors who may be reporting errors that you were

unaware of? It can be fairly simple to clean up the rough edges of your credit in a short amount of time, as long as the problems are not too severe.

How is your gross income? Are you earning enough both to handle your existing debt and to support the new mortgage and expenses which you will soon be responsible for?

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purchase
your own home.

It is good to have a financial picture laid out of where you stand now and where you hope to be for the next five to ten years. By doing this, you can plan not only for whatever expenses you may have on your new home purchase, but for any additional expenses that you may need, such as yeshiva

tuition, vacations (when possible), renovations, a new car, or any other of the many things that you may want to budget for during that time.

A good mortgage broker can also assist you in preparing a budget prior to house-hunting as well as in reviewing your existing income and expenses together with your credit report. The broker can also go over the many mortgage programs that are available through various lenders and help you choose a program and lender that will work for you, whatever your financial situation may be.

Having your purchase budget ready for you prior to house shopping can give you security in the fact that your financial situation is clear and you know exactly where you stand, as opposed to looking for houses with no clue as to what you can and cannot afford. This will also put you in a stronger position shopping for your new house after completing these steps. Working out the amount of house you can afford, together with whatever expenses go with that house, leaves less to chance and more to responsible financial planning.

Purchasing your new house with a previously planned budget now leaves you with plenty of time for enjoyment of your new home. ♦

Anessa Cohen lives in Cedarhurst and is a licensed real estate broker (Anessa V. Cohen Realty) and a licensed N.Y.S. mortgage broker (A.C. Action Mortgage Corp.) with over 20 years of experience, offering full-service residential and commercial real estate services and mortgage services. She can be reached at 516-569-5007. Readers are encouraged to send any questions or scenarios to anessa.cohen@AVCRealty.com.

AROUND THE FIVE TOWNS

Continued from Page 48

teacher in question was walking down the street in Ramat Gan and a missionary handed him poisonous literature. Instead of throwing the perilous material into the garbage, the man entered into a discussion with the missionary."

Yad L'Achim advises anyone who is accosted by a missionary to remain completely silent and immediately report the incident to Yad L'Achim. If anyone receives suspicious literature or telephone calls that may originate from missionaries, they are advised to avoid the temptation of opening, reading, or speaking or listening to the disputed contents, due to the serious danger of exposure. To report a missionary threat to our community or to receive future bulletins and updates about missionary threats, please contact the Yad L'Achim USA office at 4018 18th Ave, Brooklyn, NY 11218, or call 718-633-0776, fax 718-633-0235, or e-mail yadlachimusa@aol.com. ♦

JCC Events And Programs

The JCC of the Greater Five Towns announces the following programs. Unless otherwise noted, all events take place at 207 Grove Avenue in Cedarhurst. For more information or to register for any of these programs, please call the JCC at 516-569-6733. To speak to Cathy Byrne, dial ext. 220; Chana Pfeiffer, ext. 213; Dee, ext. 203; Linda Balch, ext. 211; Lisa Barnett, ext. 210; Lisa Stern, ext. 209; Mary Sheffield, ext. 219; Gilda Tesser, ext.



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Meetings And Groups

Autistic Children And Their Families. Monthly social skills groups for children of all ages on the ASD spectrum. Monthly support groups for parents/grandparents with children on the ASD spectrum. A sibling support group for children who have an autistic sibling meets once a week on Wednesdays, 5:30–6:30 p.m.

Recreational programs for children on the ASD spectrum (music, art, physical education) meets once a week, Wednesdays 5:30–6:30 p.m. Ongoing mentoring programs for children on the ASD spectrum. For more information, call Gilda Tesser.

Caregivers' Support Group. On Thursday, February 1, at 7:30 p.m. all are welcome to come listen to guest speaker Francine Bork Nadav who will speak on classic homeopathy. Learn how this holistic approach to emotional, mental and physical health can improve the quality of your life. For more information call Linda Balch.

Come Alive Social Day Care At Congregation Sons of Israel. The program takes place on Mondays and Thursdays, 10:00 a.m.–1:00 p.m.; the fee is \$40. This is a social day program for homebound, physically challenged older adults. It includes door-to-door transportation, kosher lunch, and activities. Pre-registration is required; call Mary or Linda.

Enrichment Program For Holocaust Survivors. Meets every Thursday at 10:30 a.m.

L'chain Club At Temple Gates Of

Zion. The program for older adults meets once a week on Wednesday at 322 N. Corona Avenue in Valley Stream, 1:00–3:00 p.m. It features exercise, lunch, and refreshments for older adults; call Linda.

Multiple Sclerosis Exercise Program. The program features yoga, tai chi and exercise to music for those with MS. It meets every Monday, 1:00–2:00 p.m. For more information, call Cathy.

Ongoing Phase I/Bereavement Support Group. The initial stages of bereavement can be a painful and lonely time. You may feel sad, abandoned, angry, confused, or uncertain. Grief is both an emotional and a physical reaction. You are not alone in coping with your grief. For further information, please contact Lisa Stern.

Parkinson's Support Group. A weekly group takes place on Tuesdays, 11:00 a.m.–2:00 p.m.; call Cathy.

Scrabble Players Club. A weekly group for older adults takes place on Mondays at 7:30 p.m.; call Sheryl Wyszowski.

Shalom Club At Temple Hillel. The program for older adults meets once a week on Monday at 1000 Rosedale Road, North Woodmere, 10:30 a.m.–1:00 p.m. It features exercise, lunch, and a lecture for older adults; call Lisa Stern.

Silk Painting. This art class will take place for six sessions for a fee of \$120 plus \$30 for supplies. For further information or to register, please call Sheryl Wyszowski.

Continued on Page 52



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AROUND THE FIVE TOWNS

Continued from Page 51

Special Enrichment Program For Holocaust Survivors. Meets once a week on Thursdays at 10:30 a.m.

Traumatic Brain Injury Program. Promotes wellness and friendships while managing the difficult symptoms of TBI.

Meets once a week on Wednesdays, from 10:00 a.m. to 1:00 p.m., at Sons of Israel.

January 24: no meeting; January 31: Trip to Sushi Metzuyan.

Pre-registration required; call Chana Pfeifer or Lisa Barnett. **Education**

Beginners Israeli Dance Class. Meets once a week,

Wednesday mornings, 9:30–10:15 a.m. For further information or to register, please call Sheryl Wyszowski.

Bo Nedaber—Let's Talk. Meets once a week, Tuesdays 10:30–11:45 a.m. Join a circle of friends for lively Hebrew discussion, about current events, Israeli culture, recipes, literature, and much more. For further information, please contact Dee.

Computer Classes. A class on Microsoft Excel will take place on Tuesdays. The class began on January 16 at 7:00 p.m. and will continue for a total of three sessions. A beginners' class will take place for five sessions beginning on Monday, February 12 at 10:00 a.m. The fee is \$125.

For further information or to register, please call Sheryl Wyszowski.

Conversational Hebrew Ulpan. New classes will start in February. Each class will have ten sessions for a fee of \$180. The beginners class will begin on Tuesday, February 20 at 7:30 p.m. The intermediate class will begin on Monday, February 19 at 7:30 p.m. The advanced class will begin on Tuesday, February 20 at 7:30 p.m. For further information or to register, please call Sheryl Wyszowski.

Cooking Classes By Naomi Nachman. Monday, February 12: souper soups; Monday, February 26: Purim seudah; Monday, March 12: Pesach cooking; Monday, April 23:

fantastic fish; Monday, May 7: chicken, seven ways; Monday, May 14: dairy delights; Monday, June 4: super summer salads. Cooking classes are \$45. All classes offered 10:00 a.m. and 7:30 p.m. For further information or to register, please call Sheryl Wyszowski.

KAPAP With Brett Halem. A defensive tactics systems instructor will teach women ages 13 and older. The program will begin on February 6, 7:00–8:00 p.m. and will continue for a total of six sessions for a fee of \$75. Men ages 15 and older will have eight classes, 8:10–9:10 p.m. for a fee of \$100. For further information or to register, please call Sheryl Wyszowski.

SAT Kaplan Test Prep. Classes to take place once a week on Sundays, beginning on January 21 at 5:00 p.m. and Tuesday–Thursday starting January 23 at 6:00 p.m.

Sewing Class For Beginners. Classes will take place once a week on Tuesday morning beginning on February 20 at 10:00 a.m. and will continue for a total of four two-hour lessons. The fee is \$125. Bring your own machine. For further information or to register, please call Sheryl Wyszowski.

Sketching & Painting With Janice Ryback. Ten weekly sessions began on Monday, January 8 at 10:00 a.m. For further information, please contact Sheryl Wyszowski. ♦

Continued on Page 58

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4 10:00a – 10:30p 2:30p – Author signing with Levana Kirschenbaum *	5 CLOSED	6 6:00p – 10:00p	7 6:00p – 10:00p	8 6:00p – 11:30p	9	10 8:00p – 12:00a 8:00p – Rebbeztzin Jungreis, author of <i>Life is a Test</i> , to speak.
11 10:00a – 10:30p 2:30pm – Author signing with Yitzchok Fingerer *	12 CLOSED	13 6:00p – 11:00p	14 6:30p – 9:00p Special YU Alumni Night	15 6:00p – 11:30p	16 CLOSED	17 8:00p – 12:00a
18 12:00p – 9:00p *	19 FINAL DAY OF SALE 10:00a – 10:00p *	20	21	22	23	24

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If an Egyptian and an Israelite were in one house where there was a barrel full of water, and the Egyptian went to fill a pitcher, he would discover that it contained blood; but the Israelite would drink water from the same barrel. If the Egyptian said to him: "Draw me some water with your own hand," and the Israelite gave it to him, it became blood. Even if he said to him, "Let us both drink from one vessel," the Israelite would drink water but the Egyptian would drink blood. Only when he had bought the water from the Israelite for money was the Egyptian able to drink water, and in this way the Israelites became rich.
(Midrash Rabbah)



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It's no coincidence that Priority-1 is facing this issue head on. Besides its mainstream Torah institutions, Priority-1 runs a unique yeshiva high school in the Five Towns called Torah Academy, which provides a safe, nonjudgmental, Torah environment for Jewish youth at risk. We also run dozens of "in-reach" programs for parents and teachers throughout the country.

If you want to share your views on the conference or for more information call Priority-1 at 516-295-5700 or e-mail us at info@priority-1.org.



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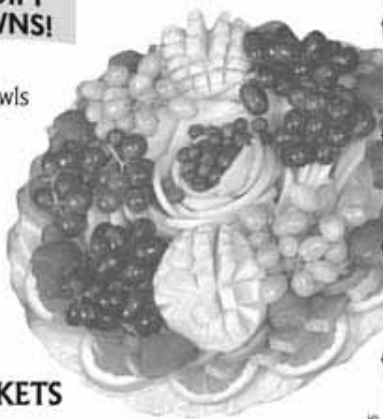
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AROUND THE FIVE TOWNS

Continued from Page 52

Hewlett House: Support Groups And Class Schedule

I in 9 is pleased to offer a wide array of classes and support groups at its program and learning resource center, Hewlett House. Hewlett House is a community resource center for all cancer concerns, located at 86 East Rockaway Road in Hewlett. All classes and support groups are a free program service conducted at Hewlett House. Please remember that you must pre-register in order to attend.

Please call Hewlett House at 516-374-3190 to get the latest class and support group offerings with the current schedule of days and times. All classes and support groups are offered on a first-come, first-served basis; class size is limited, so please pre-register early. Some of our ongoing and regularly scheduled classes and support groups are listed below.

Discussions. One and a half hours per week, weekday mornings, twice a month. Moderator: Geri Barish. An informal, ongoing chat for people whose lives have been touched by cancer.

Yoga/stress reduction. One hour per week, weekday afternoons, weekly. Facilitator: Charles Roemer. No need to be flexible, strong, or even ambulatory to participate.

The healing power of Reiki. One hour per week, weekday afternoons, weekly. Facilitator: Donna Miller-Small, master teacher and practitioner. Learn about and experience this simple healing technique.

Private counseling. Available on an as-needed basis.

All cancers support group. One hour per week, weekday afternoons, 8-week session. Facilitator: Sue Champlin, LMSW. For those who have had cancer or are undergoing treatment.

Breast cancer support group. One hour per week, weekday evenings, 8-week session. Facilitator: Sue Champlin. For those who have had breast cancer or are undergoing treatment.

Cancer support group. One hour per week, weekday mornings, weekly. Facilitator: Jill Alper, MSW. For those in need of support for all cancer-related illnesses.

Adolescent support group. One hour per week, weekday evenings, twice a month. Facilitator: Marlene Natale, NYS certification in guidance and counseling. For those adolescents whose lives have been touched by cancer-related illnesses.

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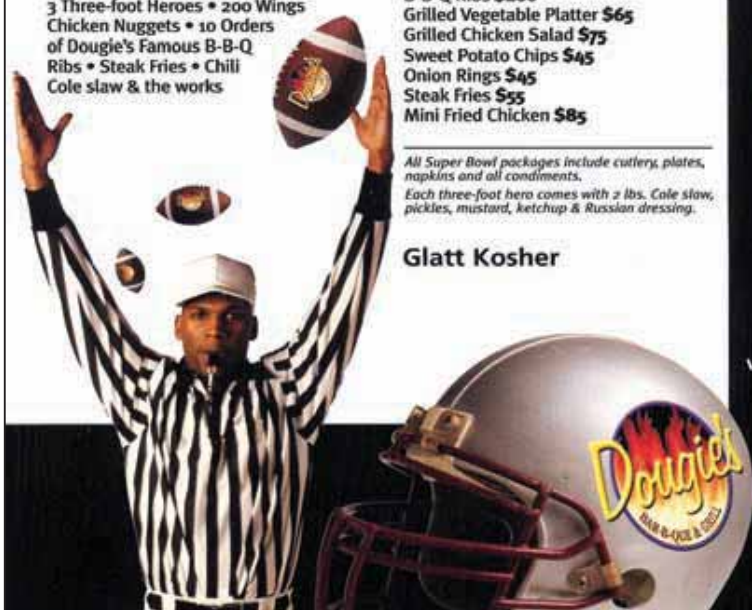
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The Goldhar Learning System

The first annual faculty conference for teachers and principals trained in the Goldhar Learning System was held last Monday, and it was considered a major success. The groundbreaking conference, held at the Yeshiva of South Shore, was attended by close to 20 staff members from YOSS and Yeshiva Darchei Torah. (Educators at the Politz Hebrew Academy in Philadelphia are also implementing the system.) New breakthroughs and advances in the Goldhar methodology were discussed, and teachers and educators were given the opportunity to brainstorm on how to implement the Goldhar system in various new venues.

Rabbi Avraham Goldhar is the founder of the Goldhar Learning System, which he introduced about five years ago. It allows all students—gifted, average, and weak—to develop new and improved learning and studying skills and to do remarkably well on schoolwork, homework, and tests. Since all students learn at the same rate and review with the same routine, there is virtually no difference between them; their former learning skills are simply not relevant anymore. According to Mrs. Katz, principal at Politz, "The Goldhar Learning System is the great equalizer between students."

Rabbi Shmuel Schwebel, principal of Yeshiva of South Shore, opened the program at the conference by saying, "The first word that comes to mind is *attitude*. The students' attitude toward learning has dramatically changed. They are enthusiastic and excited. The system has built their confidence in all areas of learning. I can see it in their faces."



Rabbi Avraham Goldhar discussing his learning system with community educators at Yeshiva of South Shore.

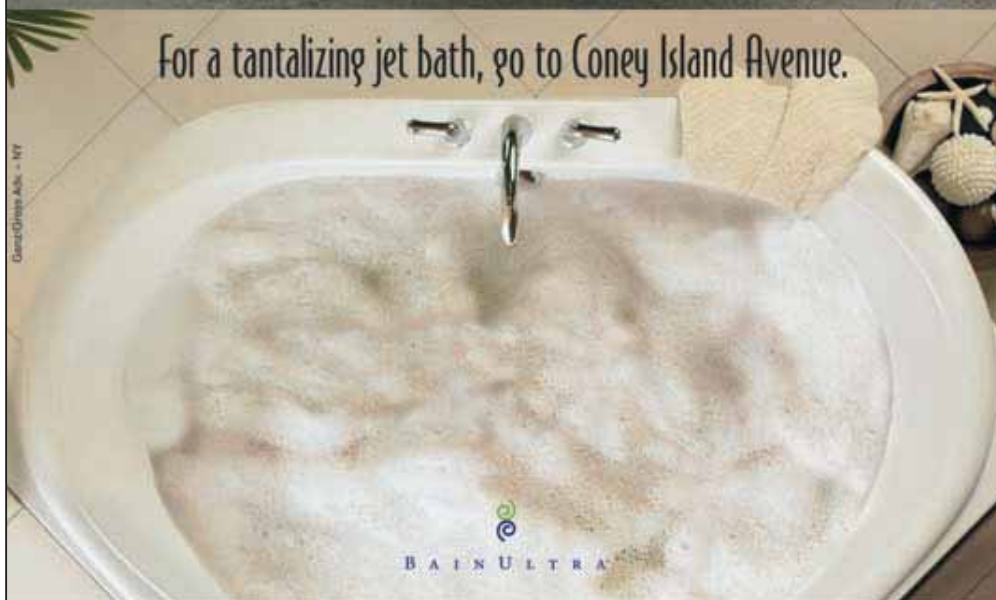
Mr. Richard Altabe, general-studies principal at Magen David and former principal of Yeshiva Darchei Torah, is a longtime advocate of the Goldhar System. He is thrilled that this conference is taking place. "I feel like saying *Shehecheyanu*," he commented. "There are today three schools, twenty-one teachers, and four hundred students currently gaining by using the Goldhar system. Another three schools are in the process of learning how to use it. This is just the beginning. I believe that the system will be the

Continued on Page 60



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AROUND THE FIVE TOWNS

Continued from Page 59

focal point of learning for hundreds of schools nationwide." To those who were attending he said, "You are on the ground floor of something huge."

Mr. Altare pointed out that the system is designed to successfully resolve many of the issues that plague the middle-school student. He stressed that learning this way makes every child feel like a winner and significantly boosts every student's self-esteem. "If you teach students to learn how to 'get it,' then they achieve clarity in their academic lessons and will inevitably feel good about themselves. All this leads to a feeling of success."

The system can be implemented in any type of classroom, and has even been successfully used in self-contained special-education classes. Rabbi Yitzchok Goldberg, general-studies principal of Darchei Torah, applies the Goldhar methods with children experiencing various types of learning difficulties. "It was so exciting for them," he concluded. "They loved the mastery. They felt like they were finally being successful in school."

Mr. Arthur Shield teaches social studies in the seventh and eighth grades at the Yeshiva of South Shore. After spending 34 years as a teacher in the public-school system, he finds the Goldhar method refreshing and exciting. "I love it," he says. "And the kids love it, too." What's the best part of the program? "Organization is key," he explains. "The material is organized even before I get to the classroom. It organizes me and it organizes the students. You can see the flow of the subject matter at a glance."

Mrs. Tzippi Nussbaum teaches fifth graders at Yeshiva Darchei Torah and has been successfully using the system for quite some time. She explained how the method can be adapted to any subject, including math. She spoke of children who enjoyed the program so much that they would refuse to go to the resource room if it meant they would be missing a Goldhar-method class. Others would ask her, "Can't you just Goldhar it?" whenever they would learn unfamiliar subject matter. "Students who were in my class five years ago," she added, "still remember a lot of what they learned. Somehow they find it in their heads."

As Rabbi Schwebel pointed out, the program is easily adaptable to meet the needs of any teacher or subject matter. "Every teacher uses it his or her own way," he points out. Most important of all, test grades have gone up dramatically in the classes that are using the Goldhar system.

At the conference, Rabbi Goldhar reviewed the system briefly with the educators and described in detail certain key aspects of the program, including his revolutionary note-taking system. Because the method is universal and so easily adjustable, each of the teachers had his or her own ideas and experiences to share. The meeting ended three hours later with all the teachers exchanging contact information and promising to stay in touch so that they can learn from

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At the Goldhar Learning System faculty conference (L-R): Mr. Daniel Winkler, director of education programming, Yeshiva of South Shore; Rabbi Shmuel Schwebel, principal, Yeshiva of South Shore; Rabbi Abraham Goldhar, founder of the Goldhar Learning System; Mrs. Martha Sussman, director of curriculum and instruction, Magen David Yeshivah; and Mr. Richard Altube, principal, Magen David Yeshivah.

each other's experiences.

It certainly was a great day for education. As Rabbi Goldhar explained, "There are two types of students—the learners and the test takers. Ultimately, we want all of our students to be learners and not to be occupied with worrying about what

the results of the next test will be. This new method of education allows virtually every child to flourish and thrive. Children should feel that they can easily 'ace' their tests, that they can retain all the information they need, and that they can be the suc-

Continued on Page 63



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And G-d spoke to Moshe, and said to him: "I am G-d. I revealed Myself to Avraham, to Yitzchak, and to Yaakov"

(Sh'mos 6:2-3)

G-d said to Moshe: I regret the loss of those who have passed away and are no longer found. Many times I revealed Myself to Avraham, Yitzchak, and Yaakov; they did not question My ways, nor did they say to me, "What is Your name?" You, on the other hand, asked from the start, "What is Your name?" and now you are saying to Me, "You have not saved Your people!" (Talmud, Sanhedrin 111a)

You questioned My ways; unlike Avraham, to whom I said, "Yitzchak shall be considered your seed" and then I said to him, "Raise him up to Me as an offering"—still, he did not question Me" (Rashi)



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Dear Rabbi Kamenetzky,

AROUND THE FIVE TOWNS

Continued from Page 61

cessful and self-confident students they ought to be to achieve in high school, in college, and beyond." ♦

Hundreds Attend Arachim's Annual Convention

Hundreds took part in Arachim's annual convention for outreach educators and staff on Monday, December 25. The convention took place in the Wagshal Hall in Bnei

participants in the recital of *Tehillim*. Rabbi Yoseph Fogel, director of Arachim programming for Northern Israel, began the convention by describing Arachim's growing success. The event was hosted by Rabbi Nachman Grossman. The convention's first featured speaker, Rabbi Yoseph Wallis, CEO of Arachim, offered a glimpse into the complex logistical efforts required to run over 200 seminars around the world every year. He also



Rav Chaim Kanievski and the educators and staff members of Arachim.

Brak. At 5:00 p.m. the hall began filling with outreach activists from throughout Israel and the world. While intensive productivity characterizes the lives of these individuals all year long, Arachim educators and staff make time to attend the organization's annual convention in order to gain renewed inspiration and insight from guest speakers and from each other.

The event was opened by HaRav HaGaon Rabbi Yehuda Yosefi, *shlita*, one of Arachim's premier lecturers, who led

emphasized that the first priority of every outreach activist must be his or her own continued Torah study.

Many *gedolei haTorah* and *gedolei hachasidus* of our generation came to strengthen the Arachim outreach activists. HaGaon HaGadol Rabbi Chaim Kanievski, *shlita*, (pictured above) stood first to offer his blessings and encouragement to the educators and staff of Arachim, wishing "brachah v'haiz-

Continued on Page 64

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Lisa Schneitzler

A Remembrance For Sarit Marton, A'H

Photos By Ira Thomas Creations



The shloshim (end of the 30-day mourning period) for Sarit Marton, a'h, was observed on Wednesday, January 17, with a full day of Torah lectures focusing on the Iggeres HaRamban. The study sessions took place at the home of Dr. and Mrs. Freddie Marton, parents of Sarit, in Lawrence. Hundreds of women filled the home to hear, amongst others, Rabbi Dovid Weinberger, Rabbi Aryeh Lebowitz, Rabbi Tzvi Flaum, Rabbi Yakov Feitman, Rebbetzin Myrna Weinberger, Mrs. Chani Juravel, and (pictured above, left) Rebbetzin Esther Jungreis.

The observance also marked the yahrzeit of Mrs. Marton's mother, Lee Hirsch, a'h. The shloshim was also observed on Tuesday evening in Isreal with a Tehillim gathering at Bais Ramchal in Jerusalem.

Torah Academy For Girls Dinner

Photos By Ira Thomas Creations



On Sunday, January 14, the Torah Academy For Girls held its 44th Annual Dinner, at the Sands. Pictured at left is the award presentation for Parents of the Year, Mr. and Mrs. Mendy Jaroslawicz. The Guests of Honor were Mr. and Mrs. Pesach Mernick. The Community Service Award was presented to Mr. and Mrs. Sholom Goldfeder, and Mrs. Bea Weissman received the Hakaras Hatov Award. Also present at the dinner was this year's graduating class, pictured above.

AROUND THE FIVE TOWNS

Continued from Page 63

lachah" to all those engaged in this *melechah kodesh*.

The Sanzer Rebbe, *shlita*, and *gaonim gedolim* Rav Aharon Leib Shteinman, Rav Michel Yehuda Lefkowitz, *shlita*, Rabbi Nissim Karelitz, *shlita*, Rabbi Shmuel Yaacov Borshtein, *shlita*, the *rosh yeshiva* of Yeshivas Kiryas Melech, Rabbi Asher Weiss, *shlita*, *av beis din* of Beis Din Darchei Hora'ah and Rosh Yeshiva of Yeshivas Darchei Torah, Rabbi Yaacov Hillel, *rosh yeshiva* of Yeshivas Chevras Ahavas Shalom, Rabbi Yehuda Silman, Rabbi Meir Kesler, head rabbi of Modi'in Elite, Rabbi Yaacov Greenwald, a member of the Badatz Machzikei HaDas, Rabbi Yitzchak Cohen, and Rabbi Betzalel Blidshtein, *shlita* imparted rousing words of encouragement to convention participants.

Letters from the Belzer Rebbe, *shlita*, Maran HaGaon HaGadol Rav Yoseph Shalom Elyashiv, *shlita*, Ba'al Shevet HaLevi, and HaGaon HaGadol Rabbi Shmuel HaLevi Wosner, *shlita*, were read aloud as well.

Rabbi Shalom Serebnik, one of Arachim's most popular lecturers, read aloud a letter signed by *gedolim* throughout America, headed by the Novominsker Rebbe, *shlita*, as well as HaGaon HaGadol Rav Shmuel Kaminetzki, *shlita*. The convention also honored Rabbi Eliezer Sorotzkin, CEO of Lev L'Achim, as a featured speaker. ♦

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5 TOWNS JEWISH TIMES January 19, 2007 65

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HAFTR Chesed Project



Jordana Alpert, Lara Decter, and Elyssa Ottensoser held a basketball tournament on December 23 to raise money for Shaare Zedek Children's Hospital in Jerusalem.

The girls planned this fundraiser event in honor of their upcoming bat mitzvahs. They attend HAFTR Middle School and are very proud to raise significant funds for this worthwhile cause. They plan to visit the hospital on their next trip to Israel.

The tournament, held at the Number 6 School in Woodmere, was a huge success.



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PM Likely To Face Criminal Probe In Bank Leumi Affair

BY YUVAL YOAZ

The State Prosecutor is expected to open a criminal investigation against Prime Minister Ehud Olmert in the near future on suspicions that he acted to further the interests of businessman friends while serving as acting finance minister in 2005.

The criminal investigation will likely be opened upon Olmert's return from China.

In October 2006 the media reported that the attorney general was investigating suspicions that Olmert, as finance minister when Bank Leumi was sold, abused his status to change the terms in a manner that would have benefited his associate, Frank Lowy.

Olmert is suspected of having tried to tilt the tender in the sale of Bank Leumi to help Lowy, his friend and a real estate baron.

Accountant General Yaron Zelekha, a key witness in the Leumi case, testified before the state comptroller regarding the suspicions against Olmert in the affair.

Sources at the comptroller's office think Zelekha's evidence is damning. Sources in the prime minister's office, however, claim that Olmert's behavior was impeccable and that Zelekha, who had been appointed by former finance minister Benjamin Netanyahu, is biased.

A source near Olmert commented,

"Two elements are devoted to ruining Olmert: State Comptroller Micha Lindenstrauss and the accountant general, Zelekha."

The police will apparently be looking into the privatization of Bank Leumi, but may also question the prime minister about political appointments at the Small Business Administration and his relations with his former partner, attorney Uri Messer.

Attorney general Meni Mazuz will not be making decisions in the case, because his sister Yemima Mazuz was involved in the sale of Bank Leumi. The decisions will be handled by the chief prosecutor, Eran Shendar.

Mazuz also recently began looking into suspicions that Olmert sold his apartment to Abrams at an inflated price, and that he continued to stay there at particularly low rent.

Abrams is thought to belong to a group of private investors that sought Bank of Israel approval to buy the controlling interest in Bank Leumi together with the Cerberus-Gabriel group.

If it is proven that Olmert did make changes that benefited Abrams, the Bank of Israel is likely to disqualify him. That could hinder the Cerberus-Gabriel group's intention to complete its takeover of the bank by May 2007, which is when their options expire. (*Haaretz and The Marker*) ♦

New Drug For Advanced Breast Cancer Being Tested In Israel

BY RELLY SA'AR

This year, a number of Israeli women suffering from advanced breast cancer will be able to receive free of charge a still-experimental new cancer medication as part of a clinical trial also being conducted in the United States and Europe.

cancerous cells, and their potential to spread metastasis from the breasts to the vital organs.

In a study published in the *New England Journal of Medicine*, Tykerb was found to be successful in doubling the life expectancy of breast cancer patients, when used in conjunction with other medications.

The role of the medicine is to help stop the spread of malignant cancer cells and to lessen the fierce pain they bring.

The new medication, called Tykerb, is intended for women whose breast cancer is not responding to medication, and has metastasized, spreading to the bones, the brain, and other areas. At this phase, there is usually no way to fight the disease, and the role of the medicine is to help stop the spread of malignant cancer cells and to lessen the fierce pain they bring.

Tykerb targets two types of proteins located inside the cell membrane, which encourage the cultivation of

According to Professor Tal Zaks from the University of Pennsylvania, director of breast cancer research for Glaxo Smith Kline, the pharmaceutical company which manufactures the medication, around 250 women in Israel suffering from breast cancer could be helped by the medication.

The clinical trial is part of the "expanded accessibility program" operated by the United States Food and

Continued on Page 68

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New Drug

Continued from Page 67

Drug Administration (FDA) and the European Agency for the Evaluation of Medical Projects (EMEA).

Dr. Balah Kaufmann, director of the breast cancer unit at the cancer research center at Shiba hospital in Tel Aviv, succeeded in convincing the Health Ministry to include Israeli women in the research program. The medication is currently in the process of being approved in the United States and Europe, and afterwards will be approved for use in Israel.

A total of 324 women from medical centers around Israel, the United States, and Europe have taken part in the research. Half of the women were treated with chemotherapy only, and the other half were treated with chemotherapy combined with the use of Tykerb. According to Dr. Kaufmann, the research found that the combined treatment slowed the spread of malignant cancer cells for a period of around 38 weeks, while those who received chemotherapy alone showed a halt of only 19 weeks.

The expanded accessibility program is being conducted at Shiba hospital, Ichilov hospital in Tel Aviv, and Kaplan hospital in Rehovot. Hadassah hospital in Jerusalem and Rambam hospital in Haifa are also slated to take part in the program.

Pharmaceutical companies in Israel have stated that the price of Tykerb is not yet known, although they have said that the 7 to 8 years spent developing the drug will be a consideration in the cost. (Haaretz) ♦

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**And seven days
were completed,
after G-d had
smitten the
river**

(Sh'mos 7:25)

With each of the
plagues, Moshe
would warn them for
24 days, and the
plague itself would
last 7 days.
(Midrash Rabbah)

Gimme Shelter

BY MOSHE FEIGLIN

Why does Israel have to invest three billion shekels to build an underground nuclear bomb shelter for the government? For those of you who do not understand what the endless construction work at the entrance to Jerusalem is all about, we have some disconcerting news. The construction is part of an atomic shelter six kilometers long in which Olmert, Livni, Peretz and their aides can continue to run the country with no fear—even if a nuclear mushroom is billowing at street level. The shelter also serves as a shortcut to Israel's airport. No, this is not a joke. An elevator descends from the Prime Minister's office to the secret tunnels, far from the traffic congestion on the Jerusalem-Tel Aviv highway—or the radioactive congestion—straight to the airport and the reunion with Olmert's sons in New York. It's sort of like a modern-day Cave of Tzedekiah.

This morning I heard Avi Farchan. Twice exiled (from his home in Sinai and then from Gush Katif), Farchan expressed his indignation at the government's searching for a place to shelter the residents of southern Israel against heavy shelling from Gaza. "There is no difference between the residents of Sderot and the residents of Ein Gev and Gadot, who continued to plow their fields under Syrian

shelling," Farchan insisted. It is impossible not to like Farchan, but he is a bit reminiscent of the Japanese soldier who continued to "fight" in the jungles tens of years after Hirohito had surrendered. The *kibbutzniks* in Ein Gev who continued plowing their fields had leadership that intended to triumph.

Maybe a government in exile will liberate the healthy forces in this nation, allowing them to rise, defend themselves and triumph?

The residents of Sderot are soldiers whose leadership has backed out of the battle, leaving them abandoned in the battlefield. Who has the right to tell them to stay put and be sitting ducks, when their government has already surrendered?

The only way to understand what is happening now in the Western Negev and in the negotiations for the release

Continued on Page 70

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Gimme Shelter

Continued from Page 69

of Gilad Shalit is to realize that Israel's government has already surrendered. When they tell us that there is "no solution for the Kassams," they mean that they have raised the white flag. The State of Israel continues to exist due to inertia and thanks to the perseverance of its citizens.

So why spend so much money to shelter the government far underground? After all, Israel's government has already surrendered. Why take bread out of the mouths of the poor? The elegant solution would be to send the government to a safe haven in London now. Why London? Because the English have experience with governments in exile.

In his research, military historian Dr. Uri Milstein claims that Israel won the Six Day War because the Chief of Staff Yitzhak Rabin broke under the pressure of the war and was hospitalized in a psychiatric institution, thus rendering him incapable of bungling the army's battle plan. Who knows? Maybe a government in exile (elegantly implemented under the pressure of current events) will liberate the healthy forces in this nation, allowing them to rise, defend themselves and triumph?

Just think about all the money that we could save if we would halt the atomic shelter project. Think about all the miserable Arab refugees from Gaza who would be thrilled to get a small fraction of this money to start a new life in Canada. With these colossal sums

we could have a genuine peace process here. If we add the \$13 billion that the separation fence will cost (that's right, the fence that cannot stop anything from flying over it or crawling under it), we could also begin to solve the problem of the Arabs of Shechem and Jenin.

Let's take this approach a step further. If we had the money that the Disengagement has already cost, we could begin to consider solving the problem of Israel's Arabs—who are involved in approximately half of all terror attacks in Israel. If we add the incessant flow of funds that Israel has transferred to the terrorists since Oslo—who knows? Maybe we could have set them all up with good jobs and nice houses all over the globe. Perhaps we could even have had something left over to buy medicine and food for hungry children in Israel. After all, we have already accepted the principle of Evacuation-Compensation, haven't we?

What? Gaza and Shechem belong to them? If you think so, maybe you really should take the elevator underground—as close as possible to the airport. ♦

Moshe Feiglin is the president of Manhigut Yehudit and a candidate for chairman of the Likud party. He led the *Zo Artzeinu* non-violent civil disobedience struggle against the Oslo Accords. Moshe graduated from Or Etzion yeshiva, served as a captain in an IDF combat unit, and is the author of the books *Where There are No Men and War of Dreams*. Moshe and his family live in Karnei Shomron, Israel. Manhigut Yehudit is the largest faction inside the Likud Party in Israel. It strives to turn Israel from The State of the Jews into The Jewish State. To learn more about Moshe Feiglin and Manhigut Yehudit (Jewish Leadership) and to read their plan for Israel's future, visit www.jewishisrael.org.

Rav Kook on Psalm 31

BY RABBI CHANAN MORRISON

This chapter of *Tehillim* expresses the psalmist's faith that G-d will protect him against all enemies. Yet, the meaning of the first part of the verse is unclear: "My times are in Your hand; rescue me from my enemies and my pursuers." (31:16)

What does it mean that one's "times" are in G-d's hand?

Chezekiyah's Death Sentence

The book of *Yeshayah* relates that King Chezekiyah once became deathly ill and Yeshayah came to visit him. The prophet, however, did not have good news for the righteous king. "So has G-d stated: Set your house in order, for you will die and not live." (*Yeshayah* 38:1) Many people would have called it quits upon hearing a respected prophet pronounce a death sentence so decisively, but Chezekiyah turned to the wall and prayed that he might live.

And G-d listened, adding 15 years to his life.

The story, as narrated in *Yeshayah*, is quite brief, but the Talmud (*Brachot* 10a) fills in important details about the conversation between Yeshayah and King Chezekiyah. The prophet explained to the king the reason for his illness and imminent death. Chezekiyah, however, refused to accept the heavenly decree, telling Yeshayah

firmly: "Son of Amotz, stop your prophesying and leave! I have a tradition from my grandfather's house (i.e., from Dovid *HaMelech*): Even if a sharp sword rests over one's neck, one should not refrain from praying for mercy."

King Chezekiyah's response is surprising. It is one thing to have faith in G-d's protection when facing troubles

What made
Chezekiyah think
that his prayers
could cancel a
Heavenly decree?

and difficulties. But what made Chezekiyah think that his prayers could cancel a Heavenly decree—especially one confirmed by a prophet?

Beating The System

Decrees from Heaven emanate from the eternal workings of the universe, from the overall system of interrelated chains of cause and effect. Prophecy also deals with this long-term perspective of Divine rule. However, human beings are granted free will within the realm of the 'here and now.' We have the ability to change and improve, and we are judged accordingly. Divine

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Noach*	10/28	7:30	8:00
Lech Lecha	11/04	6:20	7:10
Vayeira	11/11	6:10	6:40
Chayei Sarah	11/18	6:05	6:35
Toldos	11/25	6:00	6:30
Vayeitzei	12/02	6:00	6:30
Vayishlach	12/09	6:00	6:30
Vayeishev	12/16	6:15	6:45
Mikeitz*	12/23	6:15	6:45
Vayigash	12/30	6:05	6:35
Vayechi	01/06	6:10	6:40
Shemos	01/13	6:20	6:50
Va'eira	01/20	6:25	6:55
Bo	01/27	6:35	7:05
Beshalach	02/03	6:45	7:15
Yisro	02/10	6:55	7:25
Mishpatim	02/17	7:00	7:30
Terumah	02/24	7:10	7:40
Tetzaveh	03/03	7:20	7:50
Ki Sisa	03/10	7:25	7:55
Vayakhel-Pekudei	03/17	8:35	9:05
Vayikra*	03/24	8:40	9:10

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Providence takes into account our current state, freeing it from the binds of previous causes.

The efficacy of prayer is its ability to elevate the individual, allowing him to overcome decrees belonging to the future via spiritual growth in the present. For this reason, the sages referred to prayer as "*chayei sha'ah*"—life in the present time. (*Shabbat* 33b) Prayer is an instrument of our free will, allowing us to break free from the timeless forces of causality and change our destiny.

When Yeshayah informed Chezekiyah that he was sentenced to die, the king retorted, "Stop your prophesying and leave!" Your prophesy may be true, but it is only according to the yardstick of eternal Divine rule. We also have the power of prayer and *chayei shayah*. "Even if a sharp sword rests over one's neck, one should not refrain from praying for G-d's mercy."

Chezekiyah learned this lesson from his ancestor, Dovid HaMelech. Dovid's statement, "My times are in Your hand," meant that also his current times and activities are in G-d's hand and purview. This is the power of prayer, that it can uplift a person in his present state, overcoming decrees that come from the realm of causality and overall Divine rule. (Arutz Sheva) ♦

Rabbi Chanan Morrison, of Mitzpeh Yericho, runs RavKook.n3.net, a website dedicated to presenting the Torah commentary of Rabbi Avraham Yitzchak HaCohen Kook, first Chief Rabbi of Eretz Yisrael, to the English-speaking community. He is also the author of *Gold from the Land of Israel*. This essay was adapted from Ein Ayah vol. I, pp. 54-55.

Bringing Jews Home To Israel Is A Cause That's Close To My Heart

BY DANIEL AYALON

As Israel's ambassador to the United States for the past four and a half years, I spent much time explaining the case for Israel to the American public. Not a day would pass where I would not be called upon to reaffirm my nation's honored distinction as the homeland of the Jewish people and

future is dependent upon *aliyah*. *Aliyah* is the key to Israel's demographic security, economic development, cultural richness, and democratic governance. It is the ultimate message that the Jews are here to stay in their homeland forever. This is the driving force for my decision to partner with Nefesh B'Nefesh as the organization's co-chairman.

Here was an organization that was succeeding in speaking to Jews across North America, bringing them by the planeload to Israel.

the sole democracy in the Middle East, and to expound on its contributions to mankind.

My tenure in Washington coincided with the foundation and evolution of Nefesh B'Nefesh. I watched as the organization, which facilitates *aliyah* from North America, grew from a vision to an exciting reality. The more I observed the organization, the more impressed I was by its leaders and its remarkable, dedicated staff.

It became clear to me that Israel's

The sheer magnitude of what has been achieved by Nefesh B'Nefesh in bringing North American and, more recently, British Jews to Israel impressed me from the outset. Here was an organization that was succeeding in speaking to Jews across North America, bringing them by the planeload to Israel. This was a cause that was close to my heart: Bringing our people home.

When my good friends Tony Gelbart and Rabbi Yehoshua Fass, the

cofounders of Nefesh B'Nefesh, offered me an opportunity to play a leadership role in their organization, I felt that a unique confluence of events and circumstance had been preparing me for this role. *Aliyah* has been pivotal in building and strengthening the State of Israel, and I felt privileged to have the opportunity to help make this dream happen for tens of thousands of my brothers and sisters.

Our goal is to help bring as many *olim* as possible to Israel, assuring their successful integration into Israeli society. We will use every resource to accomplish this objective.

I intend to further the excellent relationship that Nefesh B'Nefesh has fostered with government agencies as well as with the Jewish Agency for Israel, and to continue with the comprehensive approach to the *aliyah* process that Nefesh B'Nefesh has developed.

Aliyah is the core essence of our national agenda. I could not imagine a greater way to serve my country. (JTA) ♦

Daniel Ayalon, who recently stepped down as Israeli ambassador to the United States, is the new co-chairman of Nefesh B'Nefesh.

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MINCHAMAARIV

Minyanim in the 5 Towns/Far Rockaway Area

MINCHA

12:30 pm SUNDAY & FRIDAY ONLY

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

12:45pm SUNDAY ONLY

@ Agudah of Long Island-Rabbi Reisman
MINCHA GEDOLAH (1/2 hour after Chatzotz Hayom)
@ Yeshiva B'nai Torah, 737 Elvira Ave.

1:15 pm @ Kelliel-Yeshiva Darchei Torah (Upstairs)

1:25 pm @ Hebrew Academy of Long Beach

1:30pm @ Learning Center, 114 Spruce St., Cedarhurst

@ Mesivta Chaim Shlomo

@ Mesivta of Long Beach

1 Fairway Road, 516-889-9650

@ Yeshiva Darchei Torah

@ Cedarhurst Center, 445 Central Avenue

@ Yeshiva Sh'or Yeshuv

1:45pm @ Mesivta Chaim Shlomo

@ Yeshiva Gedola of the 5 Towns

@ Yeshiva Mercatz HaTorah,

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

2:00 pm @ Five Towns Judaica

@ Mesivta of Long Beach

@ Yeshiva of South Shore

@ Yeshiva Zichron Aryeh

2:15 pm @ Yeshiva of Far Rockaway

2:45 pm @ Agudah of Long Island

@ Yeshiva Gedola of the 5 Towns

3:00 pm @ NCSY

530 Central Avenue, Cedarhurst

3:15 pm @ Mesivta Chaim Shlomo-Kelliel

@ Yeshiva Mercatz HaTorah

3:30 pm @ Cedarhurst Center, 445 Central Avenue

2nd Floor

4:30 pm @ Yeshiva B'nai Torah

Approximately 15 minutes before
Shkia at local Shuls.

MAARIV

5:35 pm @ Yeshiva Darchei Torah

6:30 pm @ Rabbi Brown, Yeshiva Zichron Aryeh

6:35 pm @ Yeshiva Sh'or Yeshuv

7:30 pm @ Rabbi Katz (on Hicksville Road Between
Beach 8th and Roads Lane)

7:30 pm @ Cong. Anshe Chesed,

1170 William Street, Hewlett

8:00 pm @ Rabbi Neiman

@ The White Shul

@ Young Israel of Far Rockaway

@ Young Israel of Woodmere

@ Baie Hamodrah Harav

8:15 pm @ Young Israel of Lawrence/Cedarhurst

8:30 pm @ Rabbi Blumenkrantz

@ Yeshiva of Far Rockaway

8:45 pm @ Agudah of Long Island

9:00 pm @ Ansh Kodesh

@ Rabbi Brown

@ Yeshiva Sh'or Yeshuv

@ Young Israel of Wavocrest & Baywater

9:15 pm @ Shaaray Tefila

9:30 pm @ Beth Shalom

9:45 pm @ Satsmar of Baywater

@ The Red Shul in Cedarhurst

@ Yeshiva Gedolah of the 5 Towns

@ Yeshiva Sh'or Yeshuv

10:00 pm @ Agudah of Long Island

@ Yeshiva Darchei Torah

@ Yeshiva DRS

@ Yeshiva of Far Rockaway

@ Yeshiva Zichron Aryeh (Priority I)

25 Columbia Avenue, Cedarhurst

10:15 pm @ Agudah of the 5 Towns

10:30 pm @ Agudah of Long Island

@ Yeshiva Gedola of the 5 Towns

11:00 pm @ Boston Beis Medrash

11:30 pm @ Boston Beis Medrash

SERVICES PROVIDED

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Share your simcha flowers! Be m'sameach other simchas! Donate your fresh flower arrangements! We will match your simcha date with simchas following yours or deliver them to nursing home residents. To donate or obtain flower arrangements, call 516-239-6066.

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Study with Steve. One-on-one tutoring. SAT Math prep, regents, high school and elementary math, high school physics. Call 371-5522.

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Lost gold earring teardrop shape 12/30 by Lawrence Cedarhurst YI or Central Avenue. Sentimental value. Please call 718-868-3853.

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2003 Mercury Sable—black, 18K miles, leather, power everything, mint condition..... **\$8,500**
2003 Chevy Venture—silver, 49k miles, leather, DVD, power sliding doors, etc..... **\$10,500**
2001 Chevy Lumina—38K miles, white, ABS traction power..... **\$5,500**
2000 Pontiac Grand Prix—57k miles, brown, power everything, alloy wheels..... **\$5,500**
1999 Ford Contour—46K miles, red, 4 cylinder power, excellent condition..... **\$4,300**
1999 Ford Taurus—53k miles, silver, sunroof, power all..... **\$4,800**
1999 Ford Taurus—43k miles, blue, CD changer, power everything..... **\$4,700**
1999 Ford Contour—70K miles, black, 4 cyl., power all..... **\$3,200**
1999 Mercury Sable—52K miles, blue, leather, sunroof, power everything..... **\$4,900**
2002 Mitsubishi Galant GTZ—47K miles, white, leather, sunroof, V6, side airbags..... **\$7,900**
1998 Chevy Lumina—32K miles, blue, traction ABS power..... **\$4,300**
Automaven 516-996-5555

HELP WANTED

Head of Customer Service

Fast paced "support Israel" credit card Company seeks Head of Customer Service to oversee day-to-day operations of in-bound/out-bound call center. Duties include managing customer service department, database monitoring/upkeep, overseeing team of reps and call allocation. Ideal candidate should have prior call center experience, knowledge of Goldmine and MS Office, excellent phone manner, great organizational skills, ability to work in a high pressure environment. Excellent salary and benefits. Fax to **516-295-7611** or E-mail resume to **hr@heritageaffinity.com**.

HELP WANTED

Secretary who's pleasant and organized for F/T job in 5 Towns home office. Must have knowledge of Quickbooks with payroll. Hebrew speaking a plus. Call **917-681-1711**.

Graphic Designer — Support Israel credit card company seeks in-house graphic designer. Duties include designing art and copy layouts for marketing and collateral materials and preparing final material for print. Materials may include brochures, advertising, newsletters, packaging, etc. Requirements: 5-7 years experience, proficient in Illustrator, Photoshop, and other design programs, creative, flexible, results-oriented. Location Hewlett, NY. CV's to **hr@hasadvantage.com**.

Full-time **Youth Services and Summer Camp Director**. Entry-level position. Must be highly organized and personable. Please e-mail resume to **esther729@aol.com**.

Your Real Estate, Service, or Help Wanted Ad Here Every Thursday

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Weekly Ads of up to 25 words

Call: **516-569-0502**
 Fax: **516-977-0608**
 Or E-mail ads to:
5TJTads@gmail.com
 Include payment info.

HELP WANTED

Electronic and computer store seeks **Computer Tech and Helper** for service and sales. Gruen Electronics 627 Beach 20 Ct. Far Rockaway, NY 11691. Fax/Phone **718-471-8661**.

Direct Care P/T — Kew Gardens Hills: Seeking creative, caring individual to work with a 3-year-old boy with cerebral palsy, 7 days a week from 2:00-6:00 p.m.
 Cedarhurst: — Seeking personable individual to work with 6-year-old boy with autism, several days per week 4:00-7:00 p.m. Ohel Bais Ezra. Phone **718-686-3102**, fax **718-851-6428**, e-mail **resumes@ohelfamily.org**.

Marketing Associate — Support Israel credit card company seeks Marketing Associate. Duties include — but are not limited to — managing the company's web efforts and development. Candidates should have a Bachelor's Degree, 3+ years experience, preferably with a focus in Web Marketing. Requirements: excellent verbal and written communication skills, manage multiple tasks, technologically proficient, extremely organized, creative, flexible, results-oriented, team player and can execute efficiently within tight deadlines. Location Hewlett, NY. CV's to **hr@hasadvantage.com**.

REAL ESTATE FOR SALE

Lori & Associates Realty
516-791-8300

Far Rockaway: Reads Lane Brick Colonial 5Br, 3Bth, Lr/fpl, FDR, EIK, FBsm. **\$849K**

Lawrence Cove: (near Atlantic Beach Bridge) Pvt Beach rights, Ranch, 2Br, 1Bth..... **\$518K**

Lawrence: Colonial 5Br, 4.5 Bth, Lr & Den/fpls FDR, EIK, FBsm, Cul-de-sac..... **\$2.9M**

Back Lawrence: Colonial Lg Mst Suite + 3Br 3Bth, Lr, FDR, Den/fpl, EIK, IG Pool..... **\$1.3M**

Cedarhurst: Colonial, 3Br, Den, Lr/fpl, New EIK, Hardwood Floors, FBsm. **\$559K**

Cedarhurst/Lawrence border — All new, 5 BR, 2.5 bths, kosher kitchen with granite, central a/c and heat, near all. **\$749K**. Call **516-852-5445**.

REAL ESTATE FOR SALE

5 TOWN HOMES 516-569-5710

CEDARHURST: OPEN HOUSES

11-1 p.m.

321 Peninsula Blvd - All renov., 4 Br, 2 Bth, Lg Prop..... **\$469K**

By Appt. Only

363 Marlboro - Drastic REDUC'n, NU Renov'd, S/h Col., 5 Br, 3 Bth, 2 Dens..... **\$700sK**

359 Marlboro - C/h Col., 7 Br, 4.5 Bth, Lg EIK, Prime Loc..... **\$1.250K**

WOODMERE: OPEN HOUSE

1:30-3 p.m.

729 W. Broadway - Lg. 5 Br, 3 Bth, With All, Den..... **\$699K**

CEDRHURST: Lg/Lr, Dr, EIK, Den, 5Br, 3bth, Skilits, Cabana, Lg prop., IG Pool..... **\$689K**

LAWRANCE: Hi Ranch, MUST SEE, 4Br, 2.5 Bth, Fam. Rm., CAC, 2 gar., Lg. Prop..... **\$690sK**

LAWRANCE: NU Construc'n, 6Br, 5Bth, Lg. prop, Walk all, With all goodies. Plans can be seen in office.

CEDRHURST: Col. Mic, Granite kosher EIK, Lg Fdr, Lr, 3+bed, den and skilit, CAC, Lg Prop, Fin bsmt. **\$669K**

CEDRHURST: 2Fam, 3Br/3Br, 2Fpl, Deck. All Nu, Great location, Full bsmt..... **Bring Offers**

N. WDMR: HiRanch, 4br, 2.5bth, nu kit, lg den, deck, over lg prop... **\$679K**
WOODMERE: Ranch, 3br, 3bth, lg prop, great loc., walk all..... **\$700sK**
OCEANSIDE: Col, Den, 4br, 1.5bth, Bsmt, Terrace, Walk all..... **\$499K**

5 TOWN HOMES 516-569-5710

Cedarhurst — 575 Oxford Road 4 BR split + guest BR. Totally renovated, kosher granite kitchen, FDR/LR, den/family room, attached garage, large backyard with water view. **\$635K**.

Weissman Realty 718-327-5600

Cedarhurst Coop — 553 Central Avenue White House Complex. Very spacious. 2 BR, 2 bth, LR/DR, EIK, washer/dryer, terrace. House-like layout. Best location in 5 Towns. Near all: transportations, shops, shuls. **\$395K**. **Weissman Realty 917-622-1800**

Classified Ads are Continued on the Next Page.

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CLASSIFIED ADS

Continued from Page 75

REAL ESTATE FOR SALE

Lawrence Co-op: NU 2 Mkt, 1st Flr, 3Br, 2Bth, Fdr, Lr, Patio, W/D, lo maint **\$439K**. 5 TOWN HOMES **516-569-5710**.

Jan Kalman Realty, Ltd.
516-569-5651

Open Houses, Jan. 21st

Wdm. 812 Glen Dr. (11:30-1)
Best offer **over \$600K** Buys Fab
Reblt 4BR Res. Also rent.

Wdm. 552 Derby (12:30-2:30)
For prop lovers. Renov 3BR, 2.5 bth
Rnch. Lkfrnt..... **\$700Ks**
Wdm. 623 Derby (11-12:30) Custom
updated 4BR Balc Spl. Lg prop.
..... **\$700Ks**

Hew Hbr. Grand 8BR C/H Col.
Qual updates thruout. 7.5 bths. On
1.3 private acres. POR.
Lawr. (Near Back) Reduced!
Updated 5BR, 5Bth Res. 2 dens, lrg
garden rm..... **\$1.25M**
Lawr. Condo. Lux Drmn Bldg. 1st flr
2BR, 2bth. Sunrm. Mint! **\$629K**
Wdm. Fab Renov Col. Hi ceils. 4BR,
3bth..... **Mid \$900Ks**
Wdm. A rare find! Huge 3BR, 2.5 bth
Apt. Elev Bldg. Huge FDR & LR,
Elk, w/d. Oak flrs. Diamond! **\$600Ks**

REAL ESTATE FOR SALE

Lawrence Bay Park — Totally redone. Beautiful, sunny splanch, 4 large BR, 2.5 bths, LR, FDR, large den, oversized property. New wood floors, bathrooms, carpeting, roof, landscaping. Move right in. Price reduction! **\$1.150 mil.** Call Miriam at Pugatch Realty **516-902-3802**.

BUSINESS FOR SALE

5 TOWN HOMES 516-569-5710

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REAL ESTATE FOR RENT

Cedarhurst — Central Avenue
1,200 square feet. Office space for
rent. Excellent condition. Available
immediately. Call **718-851-1688**.

North Lawrence home for rent.
Large, private yard with parking.
3-4 Bedrooms, 2 EIK, 2 full baths.
Excellent Mother-Daughter.
\$1,800/mo. Call **917-642-4308**.

Far Rockaway—Legal 2 Family,
3 Bedrooms, 1 Bathroom, Lr, Dr,
EIK, laundry room, hardwood floors.
Lori & Associates 516-791-8300.

Rockville Centre — Retail/Office
5,000 sf, ALL NU, hi traffic, GRT for
financial or furniture. Will divide.
Call **516-322-3555**.

5 TOWN HOMES
516-569-5710

Cedarhurst — House Rental FDR,
Kit, den, 3br, 2.5bth, Bsmt. **\$2,500.**

Woodmere — Professional Suite for
rent. Mint 4rm. Hi traffic/vis loc.
Handicap access. Includes utilities.
..... **\$1,700**
Jan Kalman RE 516-569-5651

Woodmere — Apt for rent near rail-
road and houses of worship. Kesef
Holding Call Sonya **516-284-0262**.

REAL ESTATE FOR RENT

Far Rockaway — Lg. Hse Rental:
4br, 2bth, bsmt., Hi ceil'g, NU bths,
W/D. Call **516-322-3555**.

Cedarhurst — House Rental
LR/FDR, den, 3br, 2.5bth, Fin. Bsmt.
\$2,300. Call **516-322-3555**.

Lawrence — 2 Br, LR, 1 Bth, all nu
apt., own heat. **917-757-9351**.

North Woodmere SD14 split ranch,
5 BR, 3 bths, LR, DR, EIK, deck,
yard, wood floors, cac, central heat-
ing, quiet. \$3000/m plus utilities.
Owner **917-756-0457**.

Bayswater — 1 bedroom,
washer/dryer, new kosher kitchen.
Call **516-374-3635**.

**Deadline for
classified advertising
in the next issue is
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at 5:00 P.M.
Call 516-569-0502**

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DATE	TOPIC	SPEAKER
Wednesday, 3pm January 17	What to ask your Family Practitioner	Giovanni Marciano, M.D.
Wednesday, 3pm February 21	Dizziness, Sinusitis & Sleep Apnea	Alan Levin, M.D.
Wednesday, 3pm March 21	Hyperbaric Wound Care	Katy McAllister, DPM

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