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 Saturday Night, Mitzvah Shabbat
 December 18, 2010 • Tzeit 11, 3771
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 Tickets
 Israel**
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CAMP AREIVIM
 WE'RE ALL IN IT TOGETHER
See Pages 52-53

A COURAGEOUS CHANUKAH CELEBRATION



Hundreds attended the Kids of Courage Chanukah party on Monday evening at Pomegranate in Brooklyn. Lipa Schmeltzer (center, in blue shirt) was the featured entertainer.

FROM THE EDITOR

BY LARRY GORDON

Crossed Messages

This year, Chanukah comes smack dab in the middle of what has become gift-giving season for just about the entire world. In fact, thanks to our inordinate reliance on so many forms of media for everything we do, it's pretty easy for the messages we receive and process to become quite a mix

Continued on Page 4

U.S.: ISRAEL OFFERED GAZA TO EGYPT

BY SAMUEL SOKOL
 MIDDLE EAST CORRESPONDENT

Among the hundreds of thousands of American diplomatic cables published this week by the online whistle-blowing service WikiLeaks are several messages from the American embassy in Tel Aviv, one of which describes former prime minister Ehud Olmert's efforts to reach out to both Egypt and the Palestinian Authority prior

to Israel's 2008 invasion of Gaza.

A cable dated June 2009, summarizing discussions between Defense Minister Ehud Barak and two separate Congressional delegations, quoted Barak as saying that the government of Israel "had consulted with Egypt and Fatah prior to Operation Cast Lead, asking if they were willing to assume control of Gaza once

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HEARD IN THE BAGEL STORE

Having A Party

BY LARRY GORDON

It used to be that when the occasion arose and it was time for a party—Chanukah or otherwise—all you had to do was make sure there was plenty of cake and a few other accouterments and you were ready to go. Well, it looks like parties just aren't the same anymore.

The cliché is that "everyone loves a party," and that's no different in our lives today and within our line of sight over the next few weeks.

Making a party today is not as easy as it once was, and when you need to preside over at least three parties or similar events

Continued on Page 18



Rabbi Zalman and Mrs. Chanie Wolowik at the opening of the Levi Yitzchak Library at 564 Central Avenue in Cedarhurst this past Sunday. The library is dedicated in memory of Levi Yitzchak Wolowik. *See Page 47*

Photo By Josh Justice

Fighting Fire With Water

BY RABBI AVI SHAFRAN

Maybe you received it too. The e-mail was forwarded to me by no fewer than three people, and in each case I was among hundreds of recipients. The photographs in the communication were prefaced by the all-caps pronouncement "THIS MUST

Continued on Page 20

HALACHOS OF CHANUKAH

BY RABBI YAIR HOFFMAN

History And Background

The events of Chanukah occurred during the time of the second *Beis HaMikdash*, in the year 3621 (140 BCE). The Seleucid Greeks (or Syrian Greeks) ruled, and they enacted decrees

Continued on Page 21

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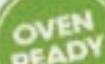
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FROM THE EDITOR

Continued from Front Cover

about the simultaneous holiday seasons.

Because so much of the world observes the Christian holidays, the messages that dominate and that are just about everywhere at this time of year are nothing short of overwhelming. In the majority of the secular Jewish world, which is unlearned and lacks education on subjects pertinent to Jewish life, the occurrence of Chanukah in the season adjacent to Christmas is an extremely confusing one.

It would not be surprising if you found that a great many observant Jews believe that the sales in the Judaica stores at this time of year are just a poor imitation of the significant emphasis on gift-giving during the non-Jewish holiday season. But that would miss the mark completely and be wholly inaccurate.

For us, the giving of gifts—frequently in the form of “Chanukah gelt”—is one of the things that we focus on at this time of year. Only by exploring the history of how the observance of Chanukah was established and has evolved can one gain a finer understanding of the disparate nature of the two seasons.

Giving gifts or money on Chanukah has no relationship to, nor has it been historically influenced by, the concept of gift-giving relating to Christmas, which most of the world observes toward the end of this month. If anything—and like so many other aspects of non-Jewish religious life—these customs and so-called traditions purported to date back to the beginning of time are really little more than revised imitations of aspects of

Jewish tradition.

The institution of Chanukah gelt was our sages’ way of injecting into a mundane action a level of *mitzvah* laced with *kedushah*, holiness. After all, in the time of the Chashmona’im, over 2,000 years ago, the goal of our enemies was not decimation or destruction of the Jewish people as was the case in more modern times. Rather, the objective was to extract the holiness and meaning from aspects of life that infused the Jewish people with a spiritual high and connected us to our Creator in heaven.

It was based on this policy that secular leaders at the time sought to maintain the existence and even the buoyancy of Jewish liturgy and learning, with the intent of turning them into academic endeavors that titillated the intellect based solely on the level of their educational value and challenge.

The concept of Chanukah gelt, according to our commentators, developed from the idea of taking the most simple and mundane of transactions—that is, the handling of currency—and injecting a holy flair into it by encouraging those on the receiving end of the connection to indulge in an act of *tzedakah* with their newfound earnings. And that’s the basic explanation of the Chanukah gift-giving phenomenon.

If you need a clue as to how such a custom can become errant and run off track, just take a look at what has happened to the seasonal concept of giving gifts as a gesture of what is routinely referred to as “peace and goodwill towards man.” On a large, even global scale, the once pristine and altruistic gesture has turned into a matter of being a barometer of the health

of our and other countries’ economies. Society has turned into collective masses that camp outside of stores and then uncontrollably stampede inside at the crack of dawn on what is wildly celebrated as “Black Friday,” referred to as such because the activity of the day determines whether retailers will exist in the black or the red.

Sure, it’s easy to get caught up in that frenzy, but it would certainly be a blunder of sorts to think that one act of gift-giving has been influenced by or is an emulation of the other. Chanukah is about the triumph of the spirit with heavenly assistance, the transformation of the commonplace into something sanctified. Confusing the season would amount to nothing more than just crossing and confusing messages. Happy Chanukah to all.

Freezing The Freeze

The good news in Israel is that the freeze on building for Jews in their communities has for now been put on ice. In the aftermath of the expiration of the ten-month freeze on building in Judea and Samaria, followed by the Palestinian rejection to return to negotiations and coupled with their rejection of Israel as a Jewish State, things have gotten back to as normal as possible. That is, building has been restarted with renewed vigor and exuberance.

I was in the Shomron last July and walked through the community accompanied by Mayor Moshe Goldsmith and his wife, Leah. At the time, they were bemoaning the great frustration in being restricted from allowing the community of 1,000 residents to experience the natural growth they so desperately needed.



Mayor Moshe Goldsmith and his wife, Leah, lighting the first Chanukah candle on Wednesday night.

Next week, Moshe and Leah will be in New York and they will be spending Shabbos in the Five Towns. Amongst other things, the two—who were born and grew up in Brooklyn—will be here raising funds for the construction of the main shul building in Itamar, which after all these years is still a rather unsteady and temporary-looking edifice.

Itamar, as I described a few weeks ago in another piece, is located high atop a mountain that overlooks all of Israel and the neighboring countries from a perch that looks and feels like it is a mile high. This is indeed one of Israel’s highest points and the location of the most advanced technological radar systems to keeps tabs on Israel’s Arab neighbors.

Continued on Page 26

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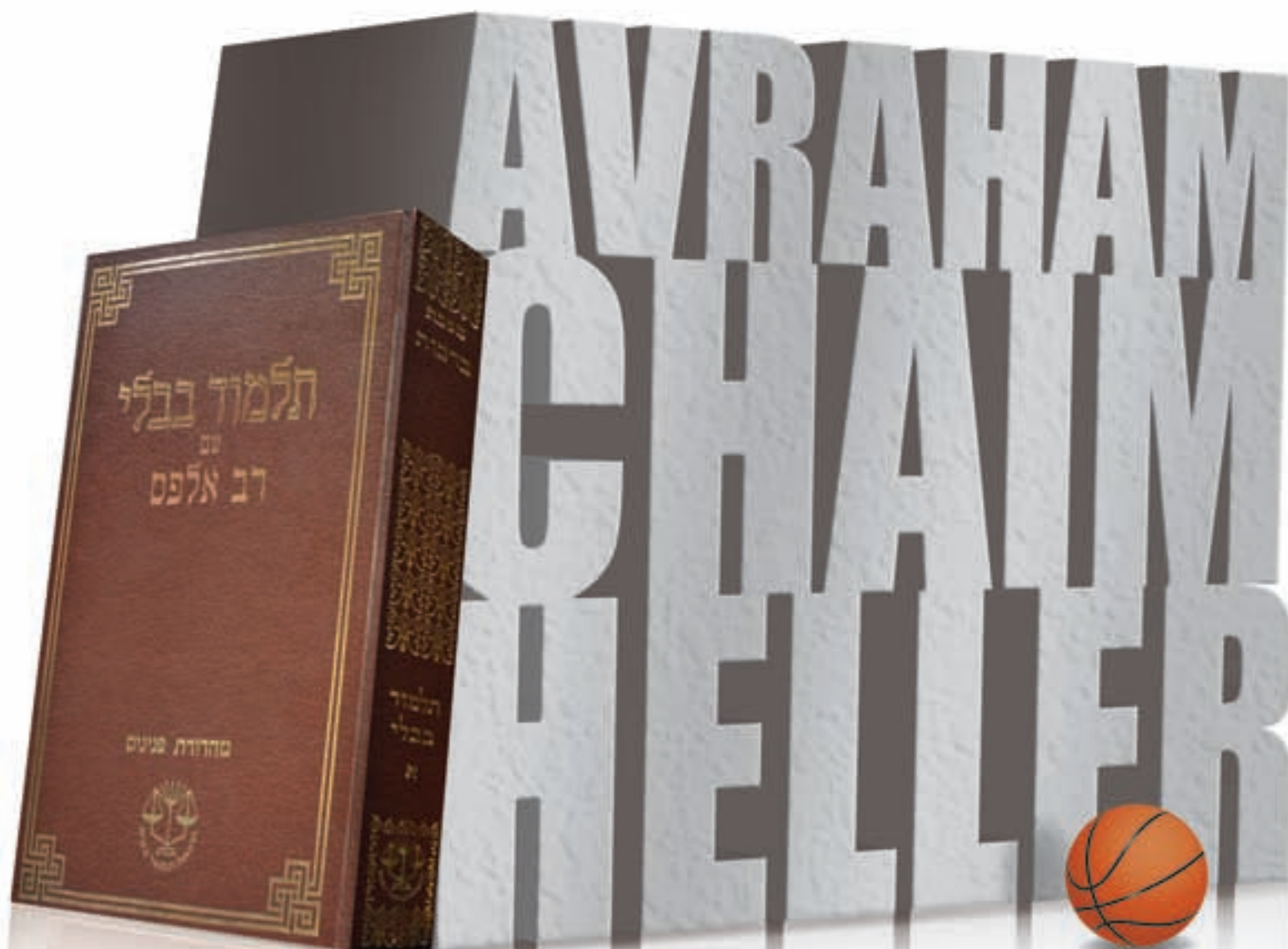
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7:30 PM boys/men

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Girls- 11 AM

Motzei Shabbos, Dec. 4
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BAGEL STORE

Continued from Front Cover

over as many weeks, it's not to be taken too lightly. And considering all the circumstances, it is something that you should not undertake on your own without the proper professional assistance.

And that's where Suri Brody comes into our lives. I have to admit that until a couple of years ago, when we prepared for my youngest son's *bar mitzvah*, I thought that party planning was an extracurricular indulgence and completely superfluous. But since that time over two years ago, my wife and I have come to grips with the realization that a real nice celebration that is enjoyed by all—especially and including the *ba'alei simcha*—needs the assistance of a first-class party planner.

So let me fill you in on the parties we are pleased to be planning over the next few weeks, why there are so many, and, if you have the patience, the difference between the various events. As you know from following the bouncing ball of this column, our son Dovi is getting married in a bit under two weeks to Mari Ray, who hails from Chicago, Illinois. The wedding will be in Chicago, the *aufruf* will be here, and then, a few days after the wedding, the concluding *sheva berachos* will be held here back in New York.

But Suri and my wife, Esta, have been working on these things for weeks already. It actually started shortly after Sukkos, when, after having the young couple's *vort* in Chicago, we felt we had to fill in the missing spaces and throw a lit-

tle *kiddush* in shul as an expression of our gratefulness and good fortune of the match coming about between Mari and Dovi. The only thing is that I've discovered that there really isn't anything anymore that resembles what used to be a little *kiddush*.

Okay, so it was a big *kiddush*—but it started out with the intention of just being a small one, and it just grew and grew. So let's call it an oversized little *kiddush* for now, if you don't mind. To me, a *kiddush* is an event that reaches its peak after a half hour, with the high point being the food service, which must include *cholent* and *kugel*. It also features a few bottles of whiskey (for friends; I don't drink and don't appreciate the stuff), some wine, good herring, and you know the drill.

So, granted, the food service—courtesy of our good friends at Chap-a-Nosh—is not only important, but to many the sum total of the anticipated *kiddush* experience. You experience a beautiful *davening* on Shabbos morning, you're not in a rush, you get a nice spread displayed in front of you, and you are ready to partake in some of the joys of what makes Shabbos so grand.

I know I'm making it sound very simple; but not so fast, buddy. There's a lot more detail and preparation involved in that little *kiddush* of six weeks ago, and even greater and more intricate detail in the events—including the wedding in Chicago—that Suri will be attending as a friend and adviser to guide and shepherd us through the process. And let me state here that I am only minimally involved in these processes, which allows me a cer-

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tain insight from the emotional observation tower overseeing all this. Granted, I really don't understand all of what is taking place, but the further good news is that I've learned not to comment (except for this comment here) or say anything about it, and to just let it all be.

So the little *kiddush*, which is now in the past, was a very

raised in Far Rockaway, and I got to know her through my work with this newspaper, of course. Saying that Suri is a party planner is an extreme understatement. She is a young woman with a creative vision and who, with her connections in the *simcha* industry, can make things happen instantaneously. All one need do is think of something

that night she's at an anniversary party for 200 people in Queens. You turn around and she's at a Sunday-afternoon wedding at the Rye Town Hilton, and then back in Brooklyn setting up a *bar mitzvah* that same night.

I know that she loves what she's doing and that she is energized by all the nonstop activity,

in this process simply move along a little easier.

My wife, Esta, tells me that Suri is chock-full of ideas and brings the vast experience that she has accrued to every job. That can mean being involved in everything from a consultation on the contents of the traditional little bag of sweets that is tossed at the *chasan* in shul on the day of his *aufruf*, to booking the band and photographer for the event—in this case Shloime Dachs and the Jerry Meyer Studio, respectively—and getting the right personnel to Chicago to get it all down with appropriate mirth and style.

The outstanding thing about Suri Brody is that she is always available to talk and to bounce ideas off of. And believe me that when it comes to such a multi-tiered series of events, it quickly becomes clear that party planners are no longer a luxury but rather a necessity. Suri adds to the *simcha*, as she not only facilitates the process but makes the whole experience that much more enjoyable. ♦

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

Behold, he stood over the River (Bereishis 41:1)

The wicked see themselves as standing over their gods, as it says, "And Pharaoh dreamed; and, behold, he stood over the river" (the Nile being the arch-idol of Egypt). But as for the righteous, their G-d stands over them, as it says (regarding Yaakov's dream), "Behold, G-d stood over him" (Bereishis 28:13)

(Midrash Rabbah)

Okay, so it was a big *kiddush*—but it started out with the intention of just being a small one, and it just grew and grew.

enjoyable event. It was held in a rather large tent supplied by Howard Bodner at Party Source, the weather cooperated, and, with Suri Brody's and my wife's relentless and diligent efforts, I have to admit that it was quite a gracious event that featured amenities beyond my imagination.

Suri Brody was born and

they would like at their event, and she can make it happen with a phone call or two in a few seconds.

I have to add that one can experience a level of exhaustion just by watching her work and becoming familiar with her very busy schedule. Here she is walking two miles on Shabbos to a *bar mitzvah* in Hewlett, then

but where she gets all that *koach*, I just don't know. Granted that I have to respect the party planner-client confidentiality privileges and agreements, so I can't just give everything away here, WikiLeaks style. But working with Suri Brody, who lives in Woodmere with her husband, Steven, and their children, makes everything

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Fighting Fire

Continued from Front Cover

BE SEEN AND PASSED AROUND THE WORLD. PLEASE DO SO." They depicted a throng of Muslim men bowing or kneeling in prayer in the middle of a major city thoroughfare.

The famous thought attributed to Irish statesman Edmund Burke, "For evil to flourish, all that is needed is for good people to do nothing," followed, in turn followed by an explanation that the scenes were "an accurate picture" of Madison Avenue in Manhattan, where Muslims "stop normal traffic every Friday afternoon by worshipping in the streets." This inconveniencing of others, the writer added, takes place "between about 2:00 and 4:00 p.m." in two places—"one at 42nd St and Madison Ave . . . [and by] another, even larger group, at 94th St and 3rd Ave." Beneath that, there was a reminder of the controversy over the "Ground Zero mosque" and the admonition: "If we don't wake up soon, we are going to 'politically correct' ourselves right out of our own country!"

One of the comments appended at the top of the e-mail by an earlier recipient who apparently lives in Israel, expressed relief that "Baruch Hashem, we all got out in plenty of time."

I have spent most of 16 years of weekdays in Manhattan but, admittedly, have never been in midtown on a Friday afternoon. So the activity described, for all I knew, could in fact regularly occur as described. Somehow, though, it struck me as unlikely.

My skepticism was well-placed.

Although the photographs were real, a bit of research yielded the fact that what they depicted was a moment at last year's Muslim Day Parade, an event that has taken place annually since 1985.

Like the St. Patrick's Day parade celebrating Irish-American culture or the Columbus Day parade celebrating the

Truth is a high Jewish
ideal. Our enemies use
lies as their weapon.
Are we not better than
that? We should be.

Italo-American heritage or the Puerto Rican, West Indian or Chinese New Year (or the Salute to Israel) parades, a procession celebrating Islamic culture takes place in New York each year (on a Sunday, as it happens, the last one in September). For a quarter of a century, Muslims in the New York area have yearly obtained the requisite permits for the event, during which they peacefully celebrate their culture. The photographs captured their break for prayers.

Might there be participants in the parade who are unsavory characters, Jew haters, even terrorists? Well, certainly (although there are rumored to be Irish and Italo-American anti-Semites too).

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Might there be books among those sold (along with foods and clothing) at the post-parade festival that promote anti-Semitic or anti-western sentiment? Could be. Some enterprising investigative reporter might want to drop by next year's festival and see.

But even if some ugliness is uncovered, it will not cancel the ugliness—and affront to truth—that was the widely distributed e-mail.

There is, unfortunately, plenty of Islamist sentiment out there, plenty of anti-Semitism both straightforward and barely concealed behind an "anti-Israel" cloak, plenty of anti-Americanism and hatred for all that is good, to demonstrate that the threat radical Islam poses to civilized society is real and dire and pressing.

But does that provide us permission to believe, much less propagate, any charge brought against Muslims? What would we think if photographs of the massive celebration of the *Siyum HaShas* Talmud-completion were circulated and described as Jews gathering to plan a takeover of the country (or to celebrate accomplishment of the same)?

Our Jewish danger-sensors must be turned on always, but our Jewish brains no less. Truth is a high Jewish ideal. Our enemies use lies as their weapon. Are we not better than that? We should be.

We would never think of trying to extinguish a fire with gasoline. Why would we think that we can fight lies with more lies? ♦

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Halachos Of Chanukah

Continued from Front Cover

against *K'lal Yisrael*. They forbade Torah study and the observance of *mitzvos*. Ironically, these Greeks knew what many Jews do not—that what makes *K'lal Yisrael* unique is Torah and *mitzvos*. Without these, our spiritual existence would gradually disappear, and we would no longer be the *Am Hashem*.

The Greeks took our money and violated our *b'nos Yisrael*. They entered the *Mikdash* and desecrated it. They polluted that which was pure and caused *K'lal Yisrael* much distress. The Greeks placed such stress on *K'lal Yisrael* that Hashem finally had compassion on us and rescued us. The Chashmona'im, the *Kohanim HaGedolim*, were victorious in battle against the Greeks and saved *K'lal Yisrael* from them.

The Chashmona'im installed a king from the *kohanim*—restoring the monarchy to *K'lal Yisrael* for more than 200 years, until the destruction of the second *Beis HaMikdash* (3829, or 70 CE).

The date that *K'lal Yisrael* was victorious over the Greeks was the 25th of Kislev. That day, they entered the *Heichal* and did not find any pure oil in the *Beis HaMikdash* with the seal of the *Kohein Gadol*—except for one flask. That flask contained enough oil to last only one day. They used it to light the lamps of the *Menorah*, and miraculously it lasted for eight days, long enough for them to crush olives and extract pure oil.


Because of this *neis*, the next year the *chachamim* of that generation decreed

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Halachos Of Chanukah

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that these eight days, beginning with the 25th of Kislev, should be days of *simcha* and *Hallel*. In the evenings, we light Chanukah *menorahs* at the entranceway of our doors to publicize the miracle. Nowadays, most people light by the window because there is more *pirsumei nisa*, publicizing the miracle, if it is in the window rather than at the doorway. All this points to the idea that a small measure of light can push away much darkness. These eight days are called Chanukah because "*Chanu*," they rested from their enemies, on "*Kah*," the 25th; the *gematria* of *kaf-hei* is 25. This year, the first night of Chanukah is Wednesday night, December 1, and the eighth day is Thursday, December 9.

The miracle of the oil. The *neis* that we celebrate is about the oil and not about the military victories. The *chachamim* were concerned that people would think the victory was due to the military tactics of the Chashmona'im and not Hashem's Divine intervention. The Chashmona'im

did end up arrogating too much power to themselves as well. Because of this error, some of their descendants did not follow the ways of Torah, and the country was divided in civil war. This is another reason why it is the oil that is commemorated.

Also, the miracle of the flask of oil hints to the continued existence of the

when the gentiles accuse us of stealing their land, we can say that Hashem created the world and gave the land to us. This *Rashi* was written over 900 years ago. The continued existence of *K'lal Yisrael*, particularly in the land of *Eretz Yisrael* where the gentiles are now accusing us of stealing their land, is truly remarkable.

The miracle of the flask of oil hints to the continued existence of the Jewish people throughout the darkness of the *galus*.

Jewish people throughout the darkness of the *galus*, which is a miracle in and of itself. No other nation in the world ever existed in exile for so long and eventually came back to their land. This miracle is attested to in the first *Rashi* of *Sefer Bereishis*—Hashem started the Torah with "*Bereishis bara*" so that in the future

Chanukah questions. The *Beis Yosef*, Rabbi Yosef Karo, asks a famous question about Chanukah: Why do we celebrate Chanukah for eight days instead of seven? The miraculous extra burning was only for seven days. This question is known throughout the Torah world as "the *Beis Yosef's* question."

There is a book that has over 500 answers to this question!

One answer is that even though technically the miracle of the oil lasted for only seven days, we still celebrate Chanukah for eight days because the victory itself is deserving of its own special day—just as Purim has a day. It was also the day that they found the oil, so *Chazal* decreed that the *menorah* be lit on that first day too.

Another interesting question that is often asked about Chanukah is: Why did the Chashmona'im wait until they got pure oil? There is a *halachic* concept of "*Tumah hutra b'tzibbur*," so if needed for a public use, impure oil could have been used. Why didn't they?

One answer is that the Chashmona'im were setting things up for the first time after a long period of disuse. In such circumstances, everyone is looking and observing. The Chashmona'im taught us not to settle for things that are impure, but to do it in the best possible manner. This is a lesson in *chinuch* too, to teach that one should always strive for the highest level.

It is also quite curious why there is no mention anywhere in the Mishnah of the obligation to light the Chanukah *menorah*. Indeed, the only mention of Chanukah in *Chazal* is in the Gemara (*Shabbos* 21a) and in *Megillas Ta'anis*, which predates the Mishnah. The *Chasam Sofer* explains that since Rebbe Yehudah *HaNasi*, the compiler of the Mishnah (about 1,800 years ago), was a descendant of David *HaMelech*, he left out the miracle involving the Chashmona'im, since they should not have taken the *malchus* for themselves but should have left it for the descendants of David *HaMelech*. Indeed, the *Ramban* writes that Hashem punished the Chashmona'im for this act. We had a civil war and eventually the *Beis HaMikdash* was destroyed.

Celebrating Chanukah: A Time Of Happiness

The *Megillas Ta'anis* was written when the *Beis HaMikdash* was still in existence. This book listed many lesser holidays that we Jews celebrated. After the second *Beis HaMikdash* was destroyed, we stopped observing these holidays, because *Chazal* tell us "there was no more joy." The *Talmud Yerushalmi* (2:12) tells us: All of the special holidays were set aside except two—Purim and Chanukah. In addition to lighting the *menorah*, we observe several other laws and customs on Chanukah:

- We may not make people sad by giving *hespedim*, eulogies, at a funeral (except for a *talmid chacham* whose *aron* is present). We are also not permitted to fast on these days, even for the *yahrzeit* of a parent. However, we are permitted to work and perform *melachah*.

- Women have a custom not to do work while the *menorah* is lit. The reason is that a woman—Yehudis, the daughter of Yochanan the *Kohein Gadol*—brought about a miracle. She was very attractive and told the persecuting king that she would be intimate with him. She fed him dairy products so that he would be thirsty. He drank wine and got sleepy. She was able to kill him and cut off his head, which caused the general of the army and his soldiers to flee.

- Since this miracle occurred through

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dairy foods, we also have the *minhag* to eat dairy foods. When eating dairy we should have in mind the miracles that Hashem did for us.

- There is a *minhag* to eat *latkes*. They are fried in oil and commemorate the miracle that happened with oil. This *minhag* is mentioned by the Rambam's father. In *Eretz Yisrael*, doughnuts are eaten for the same reason.

- There is a *minhag* to play with a *dreidel*. This commemorates the *mesirus nefesh* of the children for Torah study. The Greeks forbade the study of Torah. When the Greeks checked on the young students who studied Torah anyway, they pretended they were playing games. The *dreidel*—which is spun from the handle on top—also signifies the help during the time of Chanukah that was started from Hashem Above. (On Purim, the move toward *teshuvah* came from us down below, which is why we use the *grogger*.)

- There is a *minhag* to distribute Chanukah *gelt* (money) to family members and children at this time. This is to create the joy that will enhance the appreciation of the *nissim* Hashem did for us.

- Chanukah is a time in which we give greater *tzedakah* because it is a time of *geulah*, redemption (*Magen Avraham*).

- Many *poskim*, including the Vilna Gaon, are of the opinion that there is a slight *mitzvah* to increase feasting on Chanukah, because on these days the work for the *Mishkan* in the *Midbar* was completed.¹ If we add *zemiros* to these meals, they are considered a *seudas mitzvah*.

- Since the *Mishkan* was completed on the 25th of Kislev, we read from the Torah

the *parashah* of the gifts of the *Nesi'im* during *Shacharis* each day of Chanukah. (This also alludes to the promise that Hashem gave to Aharon and the *Levi'im* about the Chanukah lights lasting forever; see Note 1.)

- We add the special *tefillah* of *Al HaNissim* to every *Shemoneh Esrei* of Chanukah. We also add it to *birkas ha'mazon* throughout Chanukah. If it was left out, however, it is not repeated.

- We recite the complete *Hallel* each day of Chanukah, because a miracle occurred each day.

General Aspects Of Lighting

One must be very careful in regard to lighting the Chanukah *menorah*. If one is careful, the reward is children who are *talmidei chachamim*. According to the *Shulchan Aruch*, even a poor person supported through charity should collect money or even sell his clothing in order to light. This is the only rabbinic *mitzvah* that has such a requirement. Indeed, even many Torah *mitzvos* do not have such a requirement! Why is this necessary? Because the Chanukah *menorah* publicizes the great miracle that occurred and also serves to increase praise and gratitude to Hashem for the miracles He has done for us.

By lighting the *menorah*, we reinforce the concept that all of creation, and the life force of every living thing, is due to Hashem's Will. We state that Hashem does intervene with His laws of nature when He so wills it. We acknowledge that Hashem is the true source of salvation and we express our sincere gratitude for the miracles He performed on our behalf

in the time of the Chashmona'im.

Since the Chanukah *menorah* acts in such a capacity, it is important to focus on increasing our praise and gratitude toward Hashem. The gratitude extends to our own lives as well—not just during the time of the Chashmona'im.

One can fulfill a Torah obligation when lighting the Chanukah *menorah*—the *mitzvah* of “*V'nishmartem me'od l'nafshoseichem*” (*Devarim* 4:15), that one must take safety precautions and protect oneself and others. Fire is extremely dangerous and many people have been injured or killed, *R'l*, when proper safety measures were not taken. Otherwise the *mitzvos* of Chanukah are *d'Rabbanan*.

Laws And Practices Of Lighting

Who is obligated? The obligation to light is called “*chovas ha'bayis*,” an obligation upon the household. (Homeless people not staying in a house are technically exempt.) Everyone is obligated in lighting—men, women, and children who have reached the age of instruction. Nevertheless, the main obligation falls upon the *ba'al ha'bayis*. A person should attempt to be home during the time of the lighting and to light the *menorah* himself, because of the concept of “*mitzvah bo yoser mibeshlucho*,” it is better to perform a *mitzvah* oneself than through an agent.

Women are obligated because they too were involved in the miracle. Unless they have a *minhag* otherwise, however, married women and single girls should preferably fulfill their *mitzvah* with the *ba'al ha'bayis*.²

If for some reason a man cannot light, a woman may light for him and be *motzi*

him. If a woman knows that her husband will be coming home before midnight, she should not light for him, because he is the main householder and the *mitzvah* is greater for him than for her. Once midnight has arrived, however, she should light. It is also appropriate to gather the entire family to light the *menorah*, even if there will be somewhat of a delay in lighting. But if most of the family members are home, then one or two children who will arrive later should light on their own and not delay the rest of the family.

The *Pri Megadim* writes in his preface that for most *mitzvos* other than *Shema* and *tefillah*, the age of instruction is 5 or 6, depending upon the sharpness of the child. If the child understands things earlier, then he should be given a *menorah* to light. The *Mishnah Berurah* notes that one does not have to give a child more than one candle to light on any given night. But common custom nowadays is to let the child light the full number.

Prohibition of deriving benefit. It is forbidden to derive any benefit (*hana'ah*) from the Chanukah lights. One cannot read next to them or use the light for any other purpose. There are two reasons for this. *Rashi* explains that everyone must see that these lights are only for one purpose—to publicize the miracle. The *Ran* explains that these lights commemorate the *Menorah* that was in the *Beis HaMikdash*, and we may not derive benefit from the items of the *Beis HaMikdash*.

This is why we make sure to also light a *shamash* in addition to the regular lights of the *menorah*, so that any light

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Halachos Of Chanukah

Continued from Page 23

one might inadvertently use can be said to come from the *shamash*. The *shamash* should be placed in a different area than the regular Chanukah lights so that it not be confused with the Chanukah lights themselves.

Placement and preparation. In the time of Chazal, the *minhag* was to light the *menorah* outside, by the entrance-way facing the street. However, when Jews started living among the gentiles, the *minhag* changed to light in the house, on account of danger. Now the main *pirsumei nisa* is for the family members. The question arises as to why we do not go back to the original custom in situations where, thank G-d, there is no longer danger. The *Aruch HaShulchan* answers that the weather would extinguish the *menorah*, and Chazal did not go so far as to demand that we enclose the *menorah* in glass. In *Eretz Yisrael* today, many people do light outside in a glass-enclosed case.

If not lighting outside, it is preferable to place the *menorah* next to the window, rather than next to the entrance. When we do place the *menorah* next to the entrance, we place it on the side opposite the *mezuzah* so that we are surrounded by *mitzvos*. It is placed next to the doorway so that people will realize that the owner purposefully placed it there.

The Chanukah *menorah* should be set up in the place that provides maximum *pirsumei nisa*, publicizing the miracle, but is still safe. The entire family gathers around for the lighting so

that there is more *pirsumei nisa*. Ideally the *menorah* should be placed so that the base is no less than 3 *tefachim* (10.6 inches) above the ground and the flames are no more than 10 *tefachim* (53.4 inches) above the ground. This way, it is recognizable as not being either on the floor or at a height normally used for illumination.

If there are any safety issues involved in placing it below or above these recommended heights, safety precautions should be followed first. If there are little children or grandchildren in the house, access to the *menorahs* should be blocked. Couches and other things that are easily flammable should be placed at a far distance from the *menorah*.

One may not light the *menorah* above 20 *amos* (28 feet, 4 inches, according to Rav Feinstein). If a person lives on the first, second, or third floor of an apartment building, it is ideal to place the *menorah* by the window, because there is still *pirsumei nisa* for passersby on the street. If one lives on the fourth floor or above, it is preferable to place the *menorah* next to the entrance of the apartment.

There is a debate in the Gemara as to whether the *mitzvah* is in placing the *menorah* (*hanachah oseh mitzvah*) or lighting it (*hadlakah oseh mitzvah*). We rule that *hadlakah* does the *mitzvah*. Therefore, if one lit the *menorah* in a place that one would not have fulfilled the *mitzvah* (such as above 20 *amos*) and then moved the *menorah* later, the *mitzvah* has not been fulfilled and he must relight.

What to light with. The ideal method of lighting is with olive oil, although one

may light with any type of oil or candles. Olive oil is ideal because the miracle actually happened with olive oil. If at first someone did not have olive oil and set up the *menorah* with wax candles, and then the olive oil arrived, one should use the wax candles and not the olive oil.

The person who lights in shul does not fulfill his obligation to light at home.

An electric *menorah* has neither a wick nor oil and may not be used as a Chanukah *menorah*. If a person is a patient in a hospital and cannot light any other way, some *poskim* hold that the patient should not light with an electric *menorah*. Rabbi Ovadiah Yosef writes that in such circumstances one should use an electric *menorah* but should not recite a blessing.

The candles or the oil placed in the lamps must be enough to last for a half hour. If someone lit a *menorah* that did not have enough oil in it, he or she should relight the *menorah*, but without a new blessing. There is no extra *hiddur*—beautification of the *mitzvah*—in putting a lot of oil in the lamp.

It is important to beautify our *mitzvos* because of the *pasuk* “Zeh Keili *vanveihu*—This is my L-rd and I shall glorify Him.” This applies to rabbinic *mitzvos* as well. One should therefore try to purchase a nice *menorah*. Many people use a silver *menorah*. A metal or glass *menorah* is preferable to other types; many *poskim* write that metal is preferable to glass. A candelabrum, although technically permitted for Chanukah *menorah* use, is not considered a *hiddur mitzvah* for Chanukah. It is proper to make sure that all the flames of the *menorah* are the same height. One may reuse the wicks used during the previous night. This is not a *bizayon* to the *mitzvah* at all—it actually makes it easier to light the *menorah*.

Number of flames. The basic obligation of Chanukah is to light one flame for the entire household each night of Chanukah. The *mehadrin*—those that go above the basic obligation—have everyone in the household light one flame each night of Chanukah. The *Mehadrin min HaMehadrin*—those that go above and beyond—have everyone in the household light one flame on the first night, two on the second night, three on the third, etc. The universal custom is to light like the *Mehadrin min HaMehadrin*.³ The candles or lamps are prepared from right to left on each night, but they are lit from left to right.

When to light. The Gemara tells us that we light the *menorah* “from the time the sun sets.” There is a debate as to whether this means the beginning of what we call sunset or whether it means when three medium stars appear. Practically speaking, Rav Moshe Feinstein, *zt”l*, held that

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we light 13 to 18 minutes after sunset. Rav Aharon Kotler held that we light 25–30 minutes after sunset. When one will be unable to light later, one may light as early as *plag ha'minchah*, which is 1 1/4 *halachic* hours before sunset. Generally, in New York City, this is sometime between 3:30 p.m. and 3:37 p.m.

On *erev Shabbos* we light the Chanukah lights before the Shabbos lights, but no earlier than *plag ha'minchah*. Enough oil must be placed in the *menorah* to ensure that the lights last a half hour into the night. (Regular wax Chanukah candles will not last long enough unless they are frozen for at least four hours beforehand.) It is preferable to *daven Minchah* before lighting the *menorah*, but a man should not miss *minyan* on this account.

On *motzaei Shabbos*, the general *min-hag* in our homes is to say *Havdalah* first and then light the Chanukah *menorah* (because *Havdalah* is the “*tadir*,” the more common *mitzvah*). In shul, however, the Chanukah candles are lit first and then *Havdalah* is recited. The person who lights in shul does not fulfill his obligation to light at home—neither on *motzaei Shabbos* nor during the week.

Berachos to recite. On the first night of Chanukah, three blessings are recited immediately prior to the lighting: (1) *Lehadlik ner*, (2) *She'asah nissim la'avoseinu*, and (3) *She'hecheyanu*. On the remaining nights, only the first two *berachos* are recited. However, if one forgot to recite *She'hecheyanu* on the first night, he or she should recite it on the next night that it is remembered.

There are three versions of the blessing of *Lehadlik*: Some say, “*Lehadlik ner Chanukah*.” Others say, “*Lehadlik ner shel Chanukah*.” The third option, which is the one recommended by the *Mishnah Berurah*, is that “*shelChanukah*” is recited as one word.

When not at home. Sometimes the *halachos* of where one lights when not at home can get very complex, and a *rav* should be consulted. The issue revolves around one's *k'vius*. The rule of thumb is that if one will return home that evening, he should light at home. If one spent the night before at the place where he is, then he may light there even if he will return home later. Lighting at a *bar mitzvah* or wedding is not acceptable and is considered a *berachah levatalah*. ♦

This article is dedicated in loving memory of Dr. Nathan and Mrs. Sara Hoffman, *zichronam livrachah*. The author may be reached at yairhoffman2@gmail.com.

NOTES:

1. The Ramban (Bamidbar 8:2) quotes a Midrash on the pasuk “When you kindle the lamps”: The Torah here is hinting to the events of Chanukah. When the Levi'im saw that the *nesi'im* of each tribe were bringing dedication offerings except for Shevet Levi, Hashem said, “There will be another Chanukah [dedication] where there will be a lighting of lamps when I will perform miracles for Israel. The sacrifices are brought only as long as the Beis HaMikdash will exist, but the lamps give light forever.”

2. The Chasam Sofer explains that in previous times everyone lit outside. Back then, it would have been a breach in *tzenius* for women to go outside and light. Even though nowadays we light indoors, most women still maintain the original practice and rely upon the lighting of the *ba'al ha'bayis*.

3. There is a debate between Beis Shammai and Beis Hillel as to how we light. According to Beis Hillel, we light one on the first night, two on the second, etc. According to Beis Shammai, we light eight on the first night, seven on the second night, etc. Even though we conduct ourselves like Beis Hillel, when *Mashiach* will come the *halachah* will be in accordance with Beis Shammai and we will light eight on the first night.

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FROM THE EDITOR

Continued from Page 4

Today, though, with the building freeze for Jews hopefully a thing of the past, the Goldsmiths have set their sights on getting their shul built and have made it their most important priority. They need a total of \$250,000 to get it done and are hoping that they will meet people here in New York who can significantly pitch in to make this very practical dream a genuine reality.

Through the maze of projects and institutions that American Jews fund in Israel these days, this one has to stand out on a number of levels. Foremost is the opportunity for donors here to play a direct and central role in the aftermath of the freeze that accomplished absolutely nothing and may have even set back the so-called cause of peace a bit.

As we know, Israel does not hesitate or refuse an opportunity or even a gamble—no matter how much it may hurt her own people—to take a chance that can lead to an environment of increased peace that features better and more civilized relationships with her neighbors. But when making such a move and taking such a gamble does not work, Israel also needs the courage and fortitude to just say so as plainly as possible.

Last year may have been the time to freeze, abstain from building, and wait. Israel did that; it did not work out and the freeze was exposed as just another opportunity for the Palestinian side to delegitimize Israel. Now it's time to build.

Moshe and Leah Goldsmith (his father is Lester Goldsmith of roofing fame) are

true pioneers who are living a life in Israel that many of us may only dream about or hope to aspire to someday. They were teenagers when they met in high school in Boro Park and discovered that they shared an overpowering dream to settle in the Land of Israel. That's exactly what they have done and are still doing today. Let's help them make that very dream our collective reality. Moshe can be reached at 718-502-9529 or through our offices at 516-569-0502.

A Dud Of A Protest

I made a point of traveling to Brooklyn on Tuesday evening to see what exactly would be taking place outside the Ricky's NYC store on Montague Street. As you've read here, a ragtag combination of so-called pro-peace groups (which are actually poorly disguised irrelevant groups of anti-Israel protesters and anti-Semites) gathered in front of the store, closely watched by police, trying to garner support for a boycott of the store because they sell Israeli products—specifically, Ahava cosmetics.

It was warmer than usual and drizzling slightly as I watched about 15 mostly elderly men and women shout insults at Israel with coined slogans about “the occupation.” Ricky's, which has about 20-some-odd stores in the metropolitan area, refuses to succumb to the demand from these groups that they rid their shelves of Ahava products.

In response to the anti-Ahava and anti-Israel dud of a protest, Rabbi Zev Friedman and the students of Shalhevet High School for Girls and Rambam Mesivta came down to the evening

protest to simply shop, specifically purchasing things produced by Ahava. The girls were there from 5:00 to 5:30 and the boys arrived at about 5:45 and perused the shelves of the store until about 6:30.

Outside the store a burly security guard who works for Ricky's told me that every time there is a demonstration called, it looks like it's the same tired old bunch that shows up to lamely promote their cause and attempt to intimidate shoppers. “There was also supposed to be a demonstration outside our West 14th Street store in the city today, but no one showed up,” he said.

The group known as “Brooklyn for Peace” looks to be little more than a small collection of people whose disdain for Israel keeps the blood coursing through their veins. My wife and I engaged one protester as we were leaving and asked her if she knew or understood what she was doing. “Israel stole the land,” she responded. “They are mistreating Palestinians,” she added.

“You are way off base,” my wife told her. “Israel is the only genuine democracy in the region and the only true humanitarians as well.” When the protester persisted, Esta informed her that she ought to visit Israeli hospitals and see how many Arab patients are being treated and cared for, and asked her how many Jews she thought were being cared for or would be cared for, if the situation arose, in Arab hospitals.

The protester then switched directions and began ranting about Jews in the United States. “What about the financial situation here?” she said. “Look what

you've done to the economy.” At this point, Rabbi Friedman, Zoli Ritholtz, and Avi Posnick of StandWithUS were there too, listening to the diatribe as well. After she finished I said very plainly and directly to her, “Ma'am, I know what your problem is now—you are just a plain old-fashioned anti-Semite.” A few feet away from the protesters, the boys from Rambam began to dance in a circle, singing “Am Yisrael Chai.” With our bag of Ahava products in hand, we turned and left to make our way home. ♦

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

WikiLeaks

Continued from Front Cover

Israel defeated Hamas.” According to the cable, marked confidential by embassy personnel, “not surprisingly, Barak said, the Government of Israel received negative answers from both.” The minister also contended that the Palestinian Authority must regain control over the Gaza Strip “before a ‘balanced’ Palestinian state can be created.”

Hamas was quick to latch onto the cable as proof of Fatah duplicity. MP Dr. Omer Abdel Razeq, a Hamas legislator living in Ramallah, told the *Five Towns Jewish Times* that the cable “proves what we thought all the time, that Egypt and the Palestinian Authority knew already [beforehand] about the war in Gaza.” Razeq stated that it was to be expected that neither Fatah nor Egypt were willing to take Olmert up on his offer, given Egypt's antipathy toward the Gaza region



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and Fatah's desire not to be seen as collaborating with Israel.

Fatah already collaborates with Israel on a regular basis in operations against Hamas in the West Bank, and Razeq stated that to indicate a willingness to benefit from an Israeli-Palestinian conflict would have eroded President Abbas's leadership position in the Palestinian Authority.

Ziad Abu Amr, former Minister of Foreign Affairs following Hamas's electoral victory in 2006, said that prior to operation Cast Lead, Palestinian Authority chief negotiator Saeb Erekat led a delegation to Hamas to warn that if Hamas does not "renew the truce with Israel, the Israelis are going to wage war against Gaza" and that Fatah's prior knowledge of the operation is well known.

Also in Gaza, Fawzi Barhoum, official spokesman for Hamas, stated that President Abbas collaborated indirectly with Israel by remaining silent regarding the operation. "Abu Mazen knew what was happening and did not interfere to prevent the war or to protect the Palestinians from the war," he charged. "He was involved in that war, either directly or indirectly." Asked if Hamas saw Abbas's behavior as a betrayal, Barhoum reiterated his previous statement that "Abu Mazen was involved in the war but in an indirect manner."

While Hamas's accusations are well known among Palestinians, says Israeli security researcher Hillel Frisch of the Begin-Sadat Center, "it will not have much of an impact either way," a position shared by Palestinian Authority

spokesman Ghassan Khatib.

Khatib, speaking from Ramallah, told the *Five Towns Jewish Times* that relations between the two dominant Palestinian factions are already on such a low level that there is no way that any leaked cable can cause further damage. Khatib denied that the diplomatic cable revealed any collusion between Israel and the Abbas administration in Ramallah and said that "Hamas does not have anything to claim, because the leak itself says that the PA refused to cooperate with Israel on this issue and Egypt as well. The leaked document says that the Israelis wanted Palestinian cooperation and did not receive it."

The Palestinian spokesman also reiterated President Abbas's position that his office had no prior knowledge of any Israeli operation. When asked if that meant that the Israeli offer of control over Gaza discussed in the document referred to a hypothetical offer and did not reflect an Israeli forewarning regarding the incursion, Khatib stated that the offer was made during the course of the fighting itself.

When read the actual text of the cable itself, which seemingly contradicts his assertion, Khatib replied that his "information is that there was no information in our side about such plans."

At least one Israeli agrees with the Fatah position that Israel did not offer the Palestinian faction control over the Gaza Strip. Gerald Steinberg, director of NGO Monitor, stated that the document quotes "an American official quoting an Israeli official... I don't think that the Israeli official quoted in [the cable] was serious... it

was an American misunderstanding of the Israeli position. He was merely saying that [neither] the Palestinians nor the Egyptians will take [Gaza] so we have to do it ourselves."

Hillel Frisch, on the other hand, believes that the American account of the meeting with Defense Minister Barak was accurate and that it "indicates to what extent Olmert was really interested in creating a Palestinian state, because unifying the Palestinians is probably the

**"Abu Mazen knew
what was
happening and did
not interfere to
prevent the war."**

most important single move in creating a Palestinian state."

"There are not many examples in history where an adversary offers his foe to create a state for him," he said, calling the move "incredible."

Professor Mordechai Kedar, another Begin-Sadat researcher well known for his appearances on pan-Arabic station Al-Jazeera, told us that Israel and the Palestinian Authority collaborate on many security issues and that this is well

known among Palestinians.

Kedar went on to cite Egyptian laxity on controlling arms smuggling from the Sinai Peninsula and to theorize that Egypt allowed a certain amount of smuggling in order to encourage a confrontation between Hamas and the IDF in order to weaken the Islamic movement. Olmert allowed himself to be manipulated by Mubarak, Kedar charged.

Hamas, which is an offshoot of the Egyptian Muslim Brotherhood, scares the Mubarak regime, which fears that the Brotherhood, Egypt's largest opposition group, will be emboldened by Hamas's success in gaining control over the Gaza Strip. It is no wonder, said Kedar, that Egypt only began building a steel wall to stop smuggling after Israel failed to quell Hamas during the 2008 conflict.

The antipathy that Egypt feels towards the Islamic-oriented population of Gaza, coupled with damage that such a move would cause in diplomacy with other Arab states, could explain Egyptian refusal to take up the Israeli offer of renewed control over the coastal territory.

The Egyptian ambassador did not respond to calls for comment.

Like many revelations contained in the diplomatic cables published by WikiLeaks, the cable documenting Israel's offer to Abbas and Mubarak confirms what was already widely suspected, namely that the Palestinian Authority had prior knowledge of Operation Cast Lead. However, the publication of confirmation of this suspicion will probably not have any impact on already strained relations between the Palestinian factions. ♦

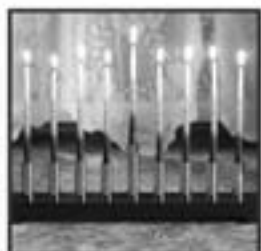
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8 Safety Tips for the 8 Days of Chanukah!



1.
Put menorahs at least four feet away from curtains, shades, or cabinets.



2.
Never leave children alone in a room with a lighted menorah.



3.
Never use a menorah made from plastic, wood or other material that can catch on fire and burn.



4.
Adults should never place towels, papers, or anything that could burn next to the stove when they are frying latkes.



5.
Adults should never leave the kitchen while frying latkes or doughnuts on Chanukah.



6.
Adults should always turn frying pan handles toward the back of the stove.



7.
Make sure your smoke or fire detector is working. Check the batteries before Chanukah.



8.
Menorahs should always be placed on strong, sturdy furniture.

Did You Know? Children's skin is thinner than the skin of adults. That is why their burns are usually more serious. Children's skin will also get burned at lower temperatures.



letters to THE EDITOR

Statement Of The Moetzes Gedolei HaTorah Of America

Below is a Kol Koreh issued November 15 by the Moetzes Gedolei HaTorah in America on the topic of internet use:

We are all aware of the grave danger internet has brought to the kedushah of

the Jewish home and the Jewish family. Internet has made the worst kind of media, offensive images, and other issurim chamurim (serious transgressions of Torah prohibitions) readily available to both children and adults.

Internet usage should be avoided in

homes and, wherever possible, also in business offices. In any event, children should not be given unsupervised internet access.

For those who must have internet access in their business offices or homes, it is *assur* (prohibited) to have internet access without effective filters. In addition, it is also strongly recommended that internet users install software that reports their internet usage to a third party.

Leah Zagelbaum
Director of Communications,
Agudath Israel of America
LZagelbaum@agudathisrael.org

Think Before You Shop

Dear Editor,

This is in response to your article about Ahava products being banned at Costco ("The Battle Begins," November 19). I think all of your readers who have an account there should cancel it immediately. There is no reason to patronize a business that doesn't appreciate a good part of their clientele. They only understand if you hit them in the pocketbook.

Sincerely,
A Brooklyn Observer

Another Side Of Soros

Dear Editor,

I was so pleased to read of the perspicacity of my fellow Jewish leaders [the Anti Defamation League and a few Jewish journalists] who joined together to scold broadcaster Glenn Beck for his condemnations of George Soros. I was relieved that they had deemed Glenn Beck a greater threat to the Jews and Israel than Soros. It showed me that they really know what the survivors are thinking.

Strange, however, that I have yet to meet rank-and-file survivors at an American Gathering, NAHOS, other groups, or even unaffiliated survivors who have a good word to say about Mr. Soros. It's so reassuring when those at the top are so in touch.

Jeffrey S. Wiesenfeld, Vice President
American Gathering of Jewish
Holocaust Survivors and Their
Descendants

Hareidi Donation Counterpoint

Dear Editor,

Rabbi Avi Shafran is too smart to have mistakenly fallen prey to using a false analogy when writing about the complex issue of organ transplants ("Punishing People for their Beliefs"). I must therefore sadly conclude that the rabbi was trying to obfuscate the simple truth—those who would accept an organ but would not donate the same organ are hypocrites. A sick patient who cannot donate an organ is not similar to a healthy person who won't donate an organ for religious reasons. The comparison is a logical fallacy since in the former scenario, the patient has no objection to donating his organ while in the latter case the patient is morally opposed to donation.

The person who is unwilling to donate a kidney may be principled, but those principles morph into hypocrisy when he then accepts an organ from another. If it is indeed forbidden to donate an organ, then the *halachic* principle of *lifnei iver* (putting a stumbling block before a blind person) would certainly preclude him from accepting a kidney. If Rabbi Shafran counters that

Continued on Page 30



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LETTERS TO THE EDITOR

Continued from Page 28

pikuach nefesh takes precedence when accepting an organ, then he must explain why it doesn't take precedence when asked to donate as well.

Jeffrey Miller

Dear Editor,

Thank you to Rabbi Avi Shafran for another article defending Orthodox Jewry ("Punishing People For Their Beliefs," November 19).

Rabbi Shafran's article was in reference to a Long Island doctor who wrote an outrageous letter to the *Forward*, criticizing an organization that puts ads in Jewish newspapers seeking kidney donors to save lives of other Jews in need of a kidney. This Jewish doctor lives in his own sheltered secular world. From what I understood, he wrongly misinterpreted an ad put in by an organization seeking kidney donors. I know of a Jewish person who got a kidney through this organization and was not even Orthodox. And I know of someone else who is not

Orthodox whom they are trying to help. This doctor doesn't realize that this same organization would help secular Jews as himself who are in need of a kidney. This is not a conspiracy to get people who are not Orthodox to donate a kidney to someone who is *hareidi*. This organization puts ads in many *hareidi*/Orthodox newspapers, and, for the first time, put a newspaper ad in the *Forward*—a secular, Jewish newspaper.

This doctor also doesn't realize that Orthodox Jews, many of them *hareidim*, are donating kidneys more than any other denomination in Judaism. I donated a kidney, as well as my brother—both of us are Orthodox Jews. And those *hareidim* who are donating a kidney include women and men with very large families—some with young kids, including babies. I have made kidney matches as well. One of the kidney matches I made included a *hareidi* mother of 12 children who donated a kidney. I also had a *hareidi* mother of 10 donate a kidney to a non-religious Jewish man.

This doctor should spend some time in

a *hareidi* community and see all of the great *chesed* the *hareidim* are doing, for non-*hareidim* as well. *Hareidi* organizations, such as Hatzalah, have helped, and continue to help, save lives of Jews of every denomination. I doubt this doctor sees so many of these selfless, lifesaving acts done in the secular world he lives in.

Sincerely

Chaya Lipschutz

An Open Letter From Rep. Carolyn McCarthy

Dear Readers,

This year in politics will be remembered as an exciting one here in Nassau County, as it was across the country. I want to say thank you to my constituents in the Fourth Congressional District for entrusting me with the responsibility of representing them for another term. I also want to assure everyone that while I fought hard to win the recent election, I'm fighting even harder to make sure that our communities continue to get the resources they deserve, and continue to benefit from the measures we pass in Congress.

The time for politics comes and goes,

but the need for all of us to work together to keep our communities strong is always the priority. That's what responsible governing is about, and that's what has gotten me recognized as a member of Congress who works well with and has passed legislation with both sides of the aisle. It's why the residents of the Fourth Congressional District will continue to get their fair share and excellent constituent service no matter what is going on in Washington politically.

Certainly we've accomplished a great deal together already. We've expanded lending programs and given 16 new tax cuts to small businesses to encourage hiring. We've expanded access to affordable healthcare, are cutting waste, fraud, and abuse in the Medicaid system, and are protecting Americans from unscrupulous insurance corporations who are motivated solely by profits. We're holding the big Wall Street firms accountable in ways that protect investors and employees and we're protecting consumers of common financial products like credit cards, student loans, and mortgages. We've brought home millions of dollars for our veterans, our fire departments, and our schools. And we've protected and created jobs.

Despite these successes, the challenges continue to be great, the room for improvement is large, and we have a lot of hard work ahead of us. Corporate profits may be up, but that activity has not trickled down completely to the vast middle class communities that make up most of my district. We need to see the banks increase their lending, we need building and construction projects to continue to expand, and we need to see more jobs for working families and our young people. We need tax reform that accounts for the high cost of living here on Long Island. And we need to protect our shores from threats here and abroad, by helping to protect our allies and remaining vigilant against any potential foes.


With these challenges come great opportunity, and I know that as Americans we are ready to take advantage of it. We have the will, the know-how, and the perseverance to emerge from hard times stronger than ever. We've done it before, and we can do it again.

Once again, thank you for allowing me to serve as your representative in Congress. It's a responsibility I take very seriously, and I look forward to continuing to fight for you both here on Long Island and down in Washington. Please don't hesitate to be in touch with me, online, on the phone or in person. My staff and I are here to serve you.

Sincerely,
Rep. Carolyn McCarthy

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Recipe: Corn-Cilantro- Jalapeño Latkes

BY MARTY LEVIN
EXECUTIVE CHEF
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Yield: 16 latkes

Ingredients:

3 medium russet potatoes
1 large red onion
3 eggs
1 cup all-purpose flour
1 Tbsp. garlic powder
1 Tbsp. salt
½ tsp. pepper
2 cups frozen corn (defrosted)
1 red bell pepper, diced small
1 cup fresh cilantro, chopped
coarsely (not packed)
1 jalapeño chile, finely chopped
¼ cup vegetable oil

Directions:

Peel and shred the potatoes (should yield 4 cups) and shred the onions. Do not let the potatoes sit around too long or they will turn brown from oxidation. Shred potato and onions together; this will help.

In a large bowl, beat together eggs, flour, garlic powder, salt, and pepper. Mix in shredded potatoes, shredded onion, corn, red bell pepper, cilantro, and jalapeño chile. *Note:* Jalapeño chiles vary in degree of spiciness ("heat"), so you may want to adjust recipe to your own preference for amount of "heat" from jalapeño.

Heat oil in a large skillet over medium heat. In batches, drop heaping tablespoonfuls of the potato mixture into the skillet. Press to flatten. Cook about 3 minutes on each side, until browned and crisp. Drain on paper towels.

Serve with guacamole (or with sour cream and scallions for dairy).

For more information, e-mail Mauzonekosher@gmail.com or call 718 274-1100. Follow Chef Marty on Facebook at Chef Marty's Kosher Kitchen.



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THE DISH by Elke Probkevit

Fry 'em Up



The holiday that celebrates the miracle of one jug of oil lasting a full eight days and nights inspires us all to abandon our grease-free diets and embrace fried foods. The most exceptional of these fried delicacies is the latke, which is reminiscent of our childhood Chanukah memories. Jelly doughnuts, as well, are traditional treats during Chanukah that use the deep-fried method, resulting in pillow-like confections difficult to resist. Whether you are frying the traditional holiday treats or any deep-fried food, here are some tips to ensure crispy, golden results every time.

Perfect the temperature. The temperature of the oil has to be just right so that the food can cook quickly enough not to absorb too much oil, while not cooking too fast on the outside before it is fully cooked within. The ideal temperature for deep-frying is 350°F. If you don't have a deep-frying thermometer, you can test the oil with a small piece of batter. The oil should start bubbling hard around the batter without it becoming brown and burnt right away.

Leave room in the pan. When you add food to the oil, the temperature is decreased. If you add too much food at one time, the oil won't be at the right temperature to cook evenly. Work in batches and wait till the oil returns to the right temperature before you add the next batch so they will cook properly.

Skim as you go. Make sure to skim off little bits and pieces that are left in the oil between batches so they don't burn and stick to the food you add to the oil. Try to keep the oil as clean as possible for best results.

Fry right before you eat. When you fry foods, they are always best eaten right from the pan. Ideally the oil should be hot and ready to fry so you can just drop the foods right in and eat them as they come out. The longer they sit around, the less crispy they will be. If you must make them ahead of time, drain on a paper towel and place in an oven to keep warm.

Don't waste the oil. After deep-frying,

there is a lot of oil left over. Spilling it down the sink is not good for the pipes or the environment. You can skim the oil and place it in an airtight container in the refrigerator to reuse for the other nights. If you want to dispose of the oil, cool it down and then pour it into an empty milk or orange-juice carton lined with paper towels. Then you can throw it in the garbage.

Splurge a little. Chanukah is all about joy and fun, getting together with family and friends, and having a good time. So treat yourself to some deep-fried indulgences, and leave the dieting for after the holiday.

Honey-Glazed Doughnuts with Raisins and Pine Nuts

Ingredients:

1½ cups warm water
½ tsp. sugar
1 envelope (¼ oz.) active dry yeast
3 cups unbleached all-purpose flour
½ tsp. salt
¼ cup raisins
¼ cup pine nuts
1 large egg, beaten to blend
1 Tbsp. vegetable oil, plus more for frying
1½ cups honey
¾ cup water
1 Tbsp. ground cinnamon

Directions:

Combine ¼ cup warm water and sugar in small bowl. Sprinkle yeast over; stir to blend. Let stand until yeast dissolves and mixture is foamy, about 6 minutes.

Whisk flour and salt in large bowl to blend. Make a well in center and add raisins, pine nuts, egg, and 1 tablespoon oil to well. Pour remaining 1¼ cups warm water over, then pour yeast mixture over. Stir until smooth dough forms. Scrape down sides of bowl; cover bowl with


plastic wrap, then a towel. Let dough rise in warm, draft-free area until doubled in volume, about 1½ hours.

Line large rimmed baking sheet with double layer of paper towels. Pour enough oil into large deep saucepan to reach depth of 2 inches. Heat oil till it reaches about 350°–365°F. Working in batches of 5 or 6 doughnuts, dip metal tablespoon into hot oil to coat and scoop up rounded tablespoonful of dough. Drop into oil and fry until deep golden, turning occasionally, about 5 minutes. Using slotted spoon, transfer doughnuts to prepared sheet and drain.




Whisk honey, ¾ cup water, and cinnamon in heavy medium saucepan over medium-high heat until syrup comes to boil. Remove pan from heat. Dip warm doughnuts into honey syrup and pile onto platter. Pour remaining syrup into bowl. Serve doughnuts with remaining syrup. ♦

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WAY IT IS**
by **Hannah Reich Berman**

Holiday Hype

A recent television commercial caused me to do the proverbial double take, stopping in mid-motion and then quickly swiveling the head from right to left and back again. (Fortunately, I did that without dislocating a disk in my neck.) I couldn't believe my ears when I heard that a department store would be open at 3 a.m. on the day after Thanksgiving. That's right, three o'clock in the morning!

The day, known as Black Friday, is the official start of the December holiday shopping season. Those of us who celebrate Chanukah sometimes get short-changed in that gift-buying time allotment. Since our holiday is celebrated according to the Jewish calendar and not the Gregorian, we don't necessarily have an entire month between Thanksgiving and Chanukah. This year, if the Festival of Lights followed any closer on the heels of Thanksgiving, we'd still be *fleishig* from the turkey and have to skip the sour cream! As an accompaniment to latkes, some folks prefer sour cream to applesauce. Whew! Close call!

Since many people don't work on the day after Thanksgiving, it's the perfect

opportunity for stores to offer huge sales as an enticement to shop. Presumably, the day is known as Black Friday in the hope that the shopping will put the stores in the black. No mention is made of the fact that it is also likely to put shoppers in the red.

I start cackling if someone just
looks as if he's about to tickle me,
so I would have to opt for the X-ray.

Still, three in the morning is one strange hour to open for business. And there was more. Another store opened at 4 a.m., another at 5 a.m., and a well-known toy store, hoping for an even bigger jump on sales, opened for business at 10:00 p.m. Thursday night.

Radio, television, and newspaper ads

were in evidence two weeks in advance of Black Friday. Only someone living under a rock would have been unaware of the fantastic bargains and weird store hours. Undoubtedly those who make executive decisions know what they're doing, so we may assume that there's a good reason for this insanity. But I wouldn't know firsthand how successful these stores were, because wild horses couldn't drag me out to shop at ten o'clock at night, much less at three in the morning. And that's despite the fact that I'm usually awake at that hour.

I could be the poster child for insomnia, but, like most insomniacs, I read, watch television, or head for the computer. What I do not do is leave the security and comfort of my home before

November—when it's chilly, if not downright cold—never! Not a chance! Brrr . . . ! But I hope the stores did well.

Black Friday hype aside, there was another newsy bit of nonsense that the media bombarded us with the week before Thanksgiving. And that was news that made me wonder why so many people were squawking about the new security precautions at airports. Every news broadcast contained a segment about what was anticipated at airports all across the country before Thanksgiving, when air traffic is at its highest.

There was so much concern about traveler backlash that I wondered why people weren't bothering to ask themselves the following questions: *What bothers me most? Is it being patted down or X-rayed, or is it traveling on an airplane with someone who wasn't subjected to either and could be carrying a bomb?* For me, the X-ray and/or pat-down are both preferable to the third option, but according to the news, not everyone saw it that way.

Apparently, the people doing the kvetching had forgotten that this is the post-9/11 way of life. Since that horrendous day in 2001, one lunatic has been caught with a bomb in his shoe and another was found to have tucked explosives into his underwear. And those are just the two that come to mind at the moment. Undoubtedly, there have been other close calls and near misses, yet there were men and women out there squawking about the new security measures.

Subjecting myself to radiation isn't an attractive option, but for me, being pat-

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ted down would be worse. It would cause me a good deal of humiliation because I would laugh hysterically. I am so uncontrollably ticklish that I don't even have to be touched. I start cackling if someone just looks as if he's about to tickle me. So I would have to opt for the X-ray the next time I'm at the airport. But I certainly wouldn't choose to eliminate the new screening entirely.

Reports indicated that passengers were angry, stewardesses were unhappy, and pilots were outraged. But pilots run the whole show once everyone is aboard the plane. Let's face it, a pilot who might be a terrorist disguised in an airline uniform can bring down an aircraft if he so chooses. So the airport screening serves no purpose. It may also be a waste of time for the rest of the crew, all of whom undergo a thorough screening and, hopefully, a background check before they're ever hired.

Clearly, that's not the case with passengers, so they're really the only ones who need to be screened. Therefore, any traveler who eschews being X-rayed should just spend the minute keeping his arms up, his feet spread apart, and his mouth shut while being patted down. And he would do just that if he had any brains.

While security personnel are screening me, they're screening everyone else—and that works for me. It's the protection I want, so I'm OK with it. But, according to news reports, things weren't going my way. Some people were balking and a few were threatening the Transportation Security Administration with lawsuits. It seems that a handful of passengers were embarrassed and inconvenienced, such as (if one can believe the news) the bladder-cancer survivor from Michigan who wears a urostomy bag. Supposedly the head of the TSA called that man to apologize for an airport pat-down that caused the bag to spill its contents on his clothing. And a flight attendant, also a cancer survivor, was forced to remove her prosthetic breast.

Every system, including this newest security system, has its flaws. But, while those are regrettable and hugely embarrassing incidents, they're isolated ones, rare at best. The problem is with the thousands, if not millions, of others who won't have that happen to them but are griping nonetheless. Hopefully, someone will tell them to put up with it or stay home. We don't care if they don't fly. The rest of us want to be able to fly as safely as possible.

Thanksgiving passed and, despite those media reports of possible horror stories, travelers came and went pretty much without incident and without those anticipated long delays at the airports. Passengers quietly endured either the X-rays or the pat-downs, boarded their planes, and flew to and from their dinner destinations. It was a safe and happy Thanksgiving after all.

Now on to Chanukah, when, presumably, all we need to worry about are indigestion from potato latkes and doughnuts and possibly an accompanying weight gain. ♦

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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MINDBIZ
by Esther Mann, LCSW

Dear Esther,

I feel like there have been so many questions sent in to you dealing with issues that come up for young men and women who get engaged very quickly. When this happens, there can be an added layer to the problem that no one has mentioned yet, as far as I know.

I married my husband, "Moishe," after six dates and a relatively short engagement period. It sounded as though his family "checked out," and he seemed like a very nice guy, with values that he and I shared. So far so good. What didn't come up during the back-and-forth "checking around" calls, and even while we were dating, since I never got particularly close to him, was that Moishe has very poor hygienic habits.

For instance, he doesn't brush his teeth

at night. This for me is a total turnoff. Why would anyone want to kiss someone who hasn't brushed his teeth during an entire day? It's a real problem for me.

Or let's discuss showering. He could go three or four days without a shower. Maybe I'm extreme in the other direction, and during the summer I can shower twice a day or even more frequently, and at least once a day during the cooler months. I don't think he's ever seen the inside of a shower on a daily basis.

Moishe doesn't think about sending his suits to the cleaners on his own. I have to literally sneak them out of the house to get them cleaned; otherwise, he'll wait for a holiday to consider getting it done. His shoes are so scuffed up they look ridiculous.

I never had the opportunity to stay by

my in-laws before we were married. Since we've been married, I have stayed over more times than I would like. It's not that I don't like them; they are very nice and hospitable. But it's easy for me to understand why cleanliness is not a priority in Moishe's life. I was shocked by the state of his parents' home. It's not clean, fresh, or tidy.

I was raised in a very neat environment. My mother was and still is one of those women who always runs around with a bottle of Windex in one hand and a schmatte in the other. Imagine how hard it is for me to stay in Moishe's parents' home. It's beyond not comfortable. I feel like taking a can of Lysol with me and spraying everything.

So I know what your first question will be. "Why don't I just tell Moishe how I feel about his lack of hygiene?" And the answer is that I do tell him—over and over again. He thinks it's a joke. He doesn't take it seriously and fully grasp how much it is affecting my level of attraction to him and my desire to be with him. He'll tell me that he'll be more careful about his cleanliness habits and then go

right back to his old ways.

I just don't know what to do anymore. Other than this problem, Moishe is more or less a very good husband. He has a good heart and good *midos*, and he is a kind person. Sometimes I get so confused that I wonder if maybe I don't have a right to expect him to be perfect in every way and that I should be grateful for all of his good qualities and overlook this problem. But other times, I find that it's hard for me to even look at him.

So, do you agree that I do have a right to expect my husband to take much better care of his cleanliness? And if so, how can I get him to understand that this is a very serious matter for me and that he must change—no if, ands, or buts?

Turned Off

Dear Turned Off,

In answer to your first question, I believe you have every right to expect your husband to shower every day, brush his teeth every night, and basically stay neat, clean, and presentable. It sounds as though you may border on being a bit extreme in the other direction, but I think you realize that. What you're asking for is not the least bit unreasonable. Furthermore, it sounds as though Moishe doesn't quite "get" that how one presents himself to the public, via a neatly pressed suit or shoes that don't look as though they've been dragged through the desert, says a lot about the person.

So the real question here is why Moishe is not taking your needs seriously. What could that be about? You say he's a nice guy, a good husband, and clearly not someone who would purposely try to hurt you.

First we need to examine how you bring this topic up to him. It sounds like for you it's a deal-breaker in terms of your level of attraction to him, but maybe that is not what he is hearing from you. Maybe what he is hearing is that you would like him to shower more often, etc., but that ultimately it's no big deal. Though you've brought it up many times, he may perceive your comments as background music to whatever else is going on, nothing to be focused on with any real intensity.

Therefore, the next time you bring it up, don't do it while Moishe has one foot out the door or is in the middle of paying the bills or somehow distracted by other, maybe in his mind, more important tasks. Plan your conversation with him to take place outside of your home, in a place where there are no distractions, and let him know that you are calling this "meeting" because you have something extremely serious to discuss.

Though I'm sure you are sensitive and don't want to offend him, this is a time to be direct while you lay out exactly what constitutes appropriate hygiene for you and make sure he understands that this is something that is non-negotiable. Don't let the conversation stray to other areas of your lives. This is your opportunity to cover the bone of contention that has been unnerving you since you got married.

After you've read Moishe the Riot Act, let's see what happens. Hopefully the light bulb will have turned on for him and he'll begin to work on changing these particular bad habits. However, if you see no change in his efforts to satisfy these needs of yours, it's time for consequences. Though it may sound as though I'm suggesting that you act like his mother, the fact of the matter is that sometimes perfectly nice people remain too

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comfortable or maybe just plain lazy, and fail to step outside their comfort zone to satisfy their spouse's needs. They continue to remain stuck in negative behaviors because they can. Since they aren't suffering from any repercussions, they aren't motivated enough to change bad habits and negative behavior.

Figuring out the consequences is your call. Start with something minor. See how that goes. If Moishe is still resisting your requests, bump it up a notch and keep doing so until it no longer works in his favor to not transform himself hygienically into the husband that you assumed you were marrying. After all, as stated earlier, you have every right to expect your husband to be clean and attractive to you.

Should Moishe be resistant to change, even after you've tried implementing some meaningful consequences, it would appear

that perhaps something more serious is going on here. Perhaps he is trying, in a passive-aggressive way, to actually get at you or even hurt you. Or maybe he has some deep-seated issues with the notion of cleanliness that is beyond your reach and even his. Either of these explanations might call for bringing out the "big guns"—namely, insisting that Moishe see a therapist in order to understand what is happening below the surface. That way he can be led down a road toward self-knowledge and growth.

You definitely have your work cut out for you in terms of orchestrating these steps. Ultimately, I believe it will be worth the effort, and both you and your husband will be happier as a result.

Esther

Esther Mann, LCSW, is a psychotherapist in Lawrence. Esther works with individuals and couples. She can be reached at mindbiz44@aol.com or 516-314-2295.

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**real estate &
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Points To Ponder

Purchasing a house is a very serious business. As part of this solemn mission of picking and choosing the important features that are necessary for the quality of our life in whichever home we eventually choose to live in, we need to make lists of priority as well as secondary points of what we can and cannot live with or without. Here are some points to ponder as we plan those lists in preparation for purchasing a home:

- Does having a doctor for a neighbor increase the value of your home? And is there an added bonus value if the doctor is a pediatrician?
- If you live next door to a fireman, do you still need a fire alarm, or can you consider this a cost-saving benefit?
- We all know that being within walking distance of shul is an important feature of any home, but if you live next door to the "candyman," is this a positive or negative feature?

• I have encountered a new category recently with retired people. If they are buying an apartment in the same building as close friends, buying an apartment on the same floor is a no-no. It seems they are not so close as to want

the friends to know when they are coming or going!

• If you're a real-estate agent and you enter a house with magnificent wood floors, and the buyer hates wood floors and can't wait to get rid of them, should

If you purchase a house
in front of the school-
bus stop, does this
obligate you to serve
breakfast to everyone
waiting for the bus?

you still encourage them to purchase the house, or try to talk them out of it and save the floors?

• Is it a "win-win" situation when you

Continued on Page 45



By R' Ben Tzion Shafier
The Shmuz
on the Parsha

The Beis HaMikdash: Power Source Of Spirituality

The *Bach*, commenting on *Tur Shulchan Aruch*, explains that the decrees of the Yivanim against the Jewish people occurred because the Jewish people became "lax in their service."

Earlier in history, the *Beis HaMikdash* had been the center of life, the pride of every Jew. Going up to Yerushalayim three times a year was looked at with excitement and great anticipation, and the effect of the service was appreciated by all. However, at the time of the Chanukah events, that appreciation was long gone. While the *kohanim* still brought the *korbanos*, the service in the *Beis HaMikdash* had lost its luster and glory.

The *Bach* seems to be saying that all that was to befall the Jewish people was because we no longer approached the *avodah* with the appropriate sense of purpose, and therefore it was taken from us. This, however, becomes difficult to understand when we take into perspective what was actually happening in those days.

The state of the union. At the time of

Chanukah, there was much wrong with the spiritual state of the Jewish people. Ignorance had become profound, and entire generations were no longer

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furnaces that provide
the spiritual fuel for
the world.

brought up in the ways of Torah. The Greek/Syrian philosophy had taken hold, and many, many Jews considered themselves more Greek than the Greeks. In their homes they spoke the language of Yavan. They schooled their children in the ways of Yavan, and all that they

Continued on Page 43

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Rabbi Benzion Klatzko

Topic: Does Judaism Need Saving?

Wednesday, December 8, 2010

Rabbi Moshe Hubner

Topic: Greeting Moshiach With Happiness

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Tidbits From Israel

BY RON JAGER

Multiculturalism Has Failed

Had Israeli Prime Minister Binyamin Netanyahu publicly called out at a press conference that multiculturalism in Israel, "has failed totally," committing Israel to a dominant Jewish culture and opposing a multicultural one, the ocean would have erupted and a tsunami would be on its way.

Had this assertion been made by PM Netanyahu, Israel would be preparing for complete diplomatic annihilation. With those statements, Israel's relevance as a political entity would come to a complete and abrupt end. The political storm would come from all corners of the globe washing away any remnants of Israeli legitimacy. Israel would finally stand alone in a morally and democratically vague corner.

If these statements would have been made in Israel, there surely would be an end to any political relevance for the state. Not only would the Arab states play their broken record of criticism against Israel, but Europe would have a field day, and even the United States under the leadership of President Barack Hussein Obama would no longer be able to tolerate Israel's seemingly overt ethnocentrism. Zionism would unequivocally be translated as racism, Israeli apartheid firmly established in the eyes of the world, and the previously flawed debate

would finally be vindicated.

In reality, these statements were made, but not in Israel. They were made by the leaders of a country with a terrible historical record of racism, which manifested itself into the most destructive genocide in history: Germany.

On October 16, German Chancellor Angela Merkel stated at a meeting with young members of her Christian Democratic Union (CDU) party that, in fact, German Multikulti (multiculturalism) "has failed totally."

Israel can and should hold her head high every time Israel is defined as the home of the Jewish Nation.

In addition, the chairman of a sister party to the CDU, Horst Seehofer, said that the two parties are "committed to a dominant German culture and opposed to a multicultural one." It was also Chancellor Merkel that stated that the flood of immigrants into Germany was holding back the nation's economy.

Despite the liberal image that Europe portrays, they have been intent on


retaining an "authentic" form of national identity. Germany, their European neighbors, and Israel are not alone in their desire to protect national identity. This is a universal trait held by most nations. Douglas Feith, former U.S. undersecretary of defense and senior fellow at the Hudson Institute, pointed out in his recent *Wall Street Journal* op-ed, "Can Israel be Jewish and Democratic?," that many European countries have a strong ethnic identity written into their national infrastructure and symbols. Several nations have Christian crosses in their flags, while "Ireland has a law that allows applicants of "Irish descent or Irish associations" to be exempted from

tolerate. Europe is a perfect example of a group of nations that do not practice what they preach. Ethno-nationalism is as important to European nations as it is to anyone else, possibly even more. The other point is that Israel again is under a microscope with which other nations do not have to contend. After the loyalty oath in Israel was proposed, there was a strong chorus from many around the world arguing that this move is racist and discriminatory. No such chorus accompanied Chancellor Merkel's statements. And one would think that comments of that nature coming from Germany would sound alarms around the world, but they didn't. The level of hypocrisy here, in which Israel is held up to higher standards than the European countries hold themselves, is not new, and it should not be tolerated. Israel can and should hold her head high every time Israel is defined as the home of the Jewish Nation.

Being Proud Of Our Jewish Identity

Although politically incorrect, being Jewish requires us to be separate and distinct. Many Jewish organizations are involved in efforts to strengthen the Jewish identity of individual Jews throughout the world. Some tackle the problem from a religious perspective, some try from a nationalistic or Zionist perspective, while others from a cultural perspective. Yet as the definition of what constitutes Jewish identity is open to multiple interpretations, not surprisingly, the methods employed by all the Jewish organizations are as varied as the Jewish

Continued on Page 43



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people themselves.

The concept of being a chosen nation, an idea that entails a certain degree of being distinct and separate, is a very difficult pill for many Jews to swallow as it flies in the face of Western, humanistic, liberal multicultural thinking. Moreover, since it's politically correct to espouse the view that everyone is the same and therefore there should be no divisions or barriers amongst peoples, such notions as being chosen and distinct are easily vilified and called "racist" or "fascist."

The same difficult question can be asked regarding support for Israel, itself a key ingredient of Jewish identity. How can an organization that identifies with a liberal, Western concept of equality convince a Jew, either in the Diaspora or in Israel, of the importance of supporting a country that affords a special status to Jews only? Assuming that unequal rights between people in the same country are antithetical to everything the organization holds dear, isn't there a

contradiction here?

Being Jewish and maintaining a strong Jewish identity involves a certain degree of being separate and distinct. Hence, focusing on the concept of our chosen status for a unique mission, regardless of how difficult this may sound to Western ears, is by far the best vitamin for strengthening one's Jewish identity.

Even the original covenant with Avraham, the event that signifies the birth of our chosen status, clearly stipulates that we will be given the Land of Israel and that the nations of the world will be blessed through us. Thus, the ultimate point of Jewish chosenness is to bring goodness to humanity. ♦

Ron Jager is a 25-year veteran of the Israel Defense Forces, serving as a field mental health officer. Prior to retiring in 2005, he served as the commander of the central psychiatric military clinic for reserve soldiers at Tel-Hashomer. Since retiring from active duty, he has been providing consultancy services to NGOs, implementing psychological trauma programs in Israel. To contact him, e-mail medconf@netvision.net.il.

THE SHMUZ

Continued from Page 40

aspired for was acceptance in Greek society.

According to the *Megillas Chashmona'im*, the Jews of Yerushalayim asked Antiochus to rename their city Antioch in his honor. They even sent a contingency asking him to erect a *gymnasium* in Yerushalayim. A *gymnasium* was not merely a hall for the practice of Greek sports; it was a center of idol worship. It represented a house of Greek culture for

the specific function of propagating the Greek ideology and all that it stood for. Initially, Antiochus refused. Finally the Jews of Yerushalayim gathered together 360 talents of silver—a king's ransom—to bribe Antiochus to erect such a building. He agreed, and the *Megillas Chashmona'im* opens up with the statement: "They erected a *gymnasium* in Yerushalayim."

The Ramban on *Chumash* says, "If not for the *Chashmona'im*, Torah would have

Continued on Page 44

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THE SHMUZ

Continued from Page 43

been forgotten from the Jewish people." If so, why did the *Bach* say that the reason for the decrees was the Jews being lax in the *Avodah*? There seem to have been many other things going wrong.

Spiritual fuel source. The answer seems to be that in spiritual matters, there is no stagnation. A person is either going up or going down. The concept of remaining static doesn't exist. If a person has the spiritual fuel that he requires, he ascends level after level. If not, he declines. That is the reality. That is the way Hashem created the world. The *Beis HaMikdash* was the nuclear reactor that fueled the spiritual needs of the world.

The nation as a whole took a downturn because the source of all *ruchniyus* was no longer potent. It had lost its luster in the people's eyes, and so it was no longer providing the life-giving nourishment that Hashem created it to give. The Jewish people are one unit, inextricably tied together in fate and spiritual level. The core of our spiritual energy in those days was the *Beis HaMikdash*. The *Avodah* was the lifeline and fuel source for the nation. Since it was no longer practiced properly, it couldn't maintain the spiritual needs of our people. The reason the Jews of Yerushalayim became enamored with Greek culture was because the furnace providing the level of spiritual power was no longer functioning at capacity. The *Avodah* no longer accomplished its desired effect, and the Jewish Nation itself was in grave danger.

The only cure was for the Jewish people to reach a new understanding of the primacy of the *Avodah* and to rededicate themselves to the service in the *Beis HaMikdash*. When led by the Chashmona'im, *kohanim* who did the *avodah* and who were willing to sacrifice their lives for it, the nation was rededicating itself to the centrality of the *Avodah*. Then the *Beis HaMikdash* could be reestablished and pump out the spiritual nourishment needed to keep the *Klal Yisrael* whole.

Kiruv: The mitzvah of our generation. This concept is especially relevant in our times when as much as 90% of our nation is made up of non-practicing Jews. While the numbers may seem daunting, nevertheless, we live in amazing times. There is a powerful receptivity amongst our people—religious and not yet religious—for growth. People hunger for truth and meaning in their lives, and the Torah is the only pure source that fills that need. Clearly, the *mitzvah* of our generation is *kiruv*. And as such, it is an obligation upon each of us to do all that we can to help our brothers who were brought up bereft of their heritage. From that aspect, the work is clear. We must go out and do whatever is in our power to help—whether teaching classes or inviting non-religious co-workers to our homes, whether joining Partners in Torah or contributing to *kiruv* programs. The work is endless, but the potential is stellar.

At the same time, we can't lose sight of the reality that these attempts succeed only because of the spiritual state of our nation. We no longer have a *Beis HaMikdash*. Now, our yeshivas and *kollels* are the nuclear furnaces that provide the spiritual fuel for the world. If our own

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Torah study is on a high level, and we are pumping out the vital spiritual fuel needed, then with Hashem's help, all of these efforts will succeed. However, if we allow the spiritual reactors of our people to decline, then all of the best efforts in the world will not meet with success. The underlying energy source of it all will be lacking. ❖

For more on this topic please listen to Shmuz #155 Chanukah: Flexi-dox Judaism

The Shmuz, an engaging and motivating Torah lecture that deals with real-life issues, is available free at www.TheShmuz.com. The Shmuz on the Parsha book, a compilation on all of Chumash, and the new Shmuz on Life book entitled: Stop Surviving and Start Living is now available for purchase in your local sefarim store and at TheShmuz.com.

REAL ESTATE

Continued from Page 40

purchase a house near a shul that has already finished their building fund?

- If you buy a house that is presently being used as a "satellite minyan," and you decide to continue the minyan, can you change the davening according to your minhag?

- If the home you purchase includes a beautiful in-ground swimming pool, does this mean you are obligated to have an open-door policy to all your neighbors during the summer when it is open?

- If you purchase your house from a Sephardic family, does this mean you are allowed to eat rice on Pesach?

- If you purchase a house in front of the school-bus stop, does this obligate you to serve breakfast to everyone waiting for the bus?

Just for the record, I had no help from Andy Rooney in preparing these queries, but am finding that all kinds of new interesting thoughts come up as I show new buyers prospective homes, and some are so cute as to warrant being published. ❖

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

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**another mother's
musings**
by Phyllis J. Lubin

The Light

The lights went out. Midday in Cedarhurst and we are in total darkness. Well, it is daytime, so not total darkness, but not so bright. Most significantly, the computers are down. Something happened and the power is out. Fortunately, I still have my cell phone, but with only a little power left in that too. I'd better conserve my "energy," because there is no telling how long we will be without electricity. I sent a text out to my kids at HAFTR High School and got a message from Rivka: no electric there, either.

What can we do? I could organize my desk, but with the light so dim I can't really see that clearly. I am starting to think about the what-ifs... What if the power is out at home too? What

happens if we have no electricity tonight and there is no heat? Of course I should have charged my phone this morning, but who knew? Always be prepared. We have had blackouts before; I should have known better. Well, there is nothing I can do now but wait it out.

With the power out in the office, I have a moment to muse. We are so dependent on electricity. It's a problem in life in general. If we don't have access to our computers or our cell phones, we seem lost.

"I'm so bored, Mommy. I have nothing to do," Lea typically complains when I tell her that she can't watch any more television in the evening.

"Read a book, Lea," I advise.

Reading is becoming a lost

art. We have computers now that can read to us. Television shows in living color have taken the place of a good novel. We need to go back to basics. There is nothing better than a good book on a long rainy afternoon. There is nothing more inviting than an interesting story that comes alive in printed form. Stories come alive in our minds, and we can imagine almost anything about the appearance of a character or the sound of someone's voice. True, it takes more creativity, but it ignites the mind unlike any website.

◆ ◆ ◆
Celebrating birthdays is very important in the Chabad tradition. We celebrate the gift of life that Hashem bestows on each and every person. In the weekly

newsletter at the Chabad of the Five Towns, each person who celebrates a birthday that week is printed on a special page. Looking at the list this past week in shul I saw his name: Levi Yitzchak Wolowik, the 20th of Kislev. That very day of Shabbos we as a community celebrated this beautiful soul's birth. Tragically, his physical life was cut short in February of 2009, at the age of nine. But we continue to celebrate the day of his birth because of the blessing Hashem graced us with in this physical world for nine years.

This past Sunday we were graced with the opening of the Levi Yitzchak Library at 564 Central Avenue in Cedarhurst. What a fitting tribute to a young boy who loved to read. He recognized the power of the written word. On Sunday, my husband and I had the honor, with hundreds of other members of the community, to take a tour of this wonderland of books. The joy of life that Levi Yitzchak had permeates throughout. Every element of the Levi Yitzchak Library is designed to stimulate imagination. The Torah truly comes to life and brings joy to a

young child's heart.

Levi Yitzchak Wolowik at his young age had a vision of how education should be. In an excerpt from his own journal in December 2007 he wrote, "If I was a teacher I would... give candy... I would let them play the whole day. I would give no homework. I would give prizes..." In this wonderful place there will be prizes, there will be play, and there will be love. Through the eyes of a young innocent boy, this library will thrive and be a place of learning and joy for everyone who visits.

Being able to read is the light within all of us. The lights just went back on at 132 Spruce Street. Hurray—back to work! But before I do, just a word as we are on the brink of celebrating the Festival of Lights: may we always rejoice in the joy of the written word and never feel that we are in the dark. *Chag Sameiach! Happy Chanukah!* ♦

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

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The Levi Yitzchak Library: A Gift For All Our Children

BY MICHELE JUSTIC

Over 2,000 people streamed in to see Cedarhurst's newest attraction on Sunday, November 28. The scene could easily have been confused with an early Chanukah. Music played as smiling children read, colored, played with toys, and enjoyed some extra bonding time with their parents. But this feeling will last all year, and for many years to come. This is the dream of the Levi Yitzchak Library finally coming to fruition.

The day began with a formal ceremony including a ribbon-cutting, a moving speech by Rabbi Zalman Wolowik, father of *ha'yeled* Levi Yitzchak, z'l, and a proclamation by Cedarhurst mayor Andrew Parise. Hundreds of early birds had gathered to sneak a peek. Even after all the anticipation, no one left disappointed.

The lobby features a laser light display representing the six days of creation and Shabbos. The works of Janice Davis Designs draw children and parents into this colorful world of Torah. A large *dreidel* at the entrance provides an opportunity to give charity and a glimpse into the enchanting experience that awaits.

A puppet theater, resembling the Jubilee Synagogue in Prague, already has children creating their own shows, but will soon be the locale for storytimes and other structured programs. A toy and puzzle center lets the littlest members of the family enjoy

themselves as well. A Torah writing center that reaches the ceiling has "all the write stuff" and already included some children's artistic masterpieces. The colorful *Mitzvah Express* train provides a fun place for parents and children to read and play. A beautifully designed computer center will feature many games and homework helpers. A

"In the wake of tears
comes determination . . .

And in the wake
of determination
comes a dream."

media center was playing children's videos on opening day, and will be the site of movie nights and other events.

A special display of handmade *menorahs*, which had been submitted as part of a contest, included one made with spice jars, one with clay, toys, and others. The collection adorned the bookcases at the open house and will remain until the end of Chanukah.

Continued on Page 49



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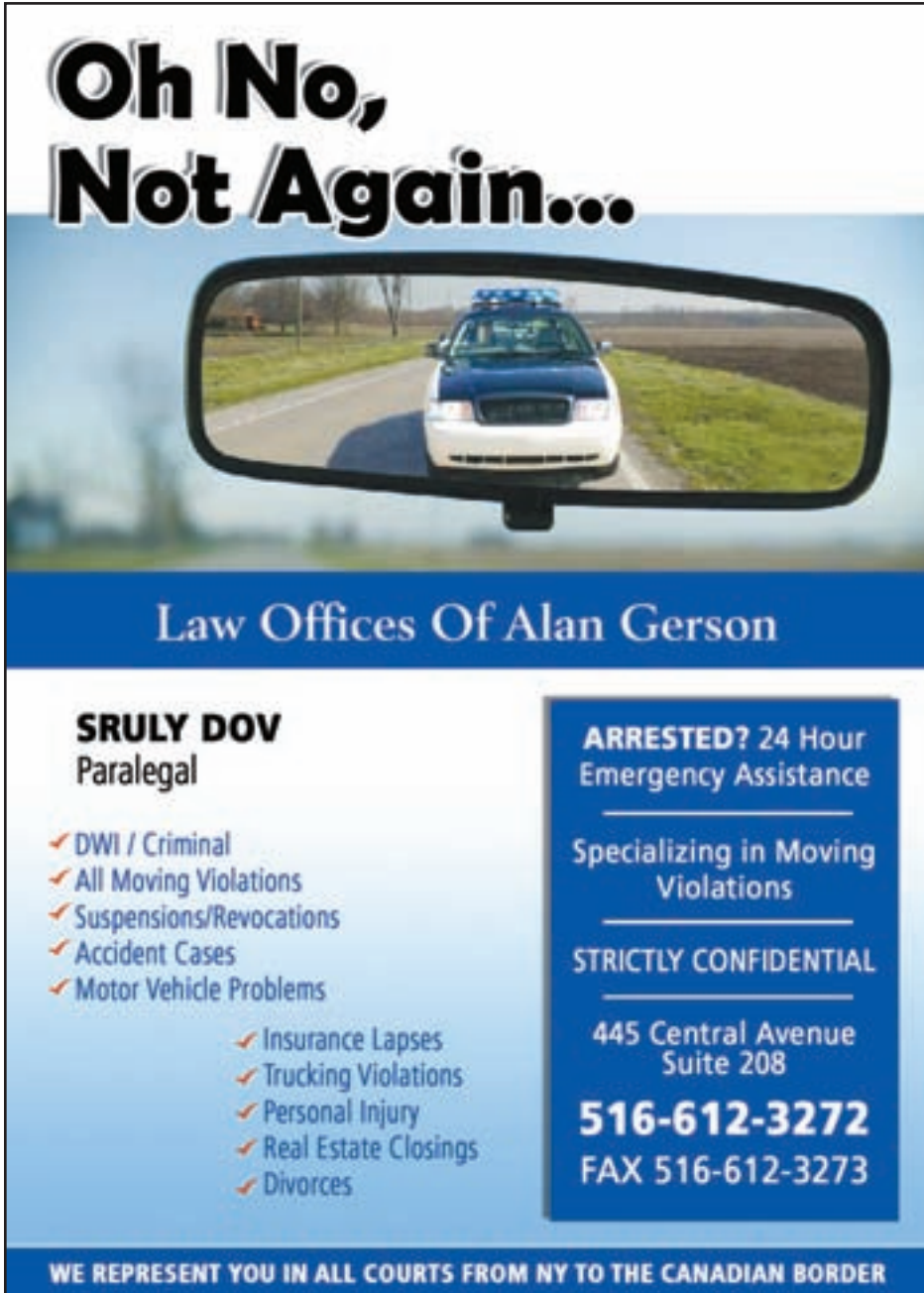
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Be A Maccabee!

BY LARRY DOMNITCH

Israel faces many challenges, but trials and tribulations are nothing new to the Jewish people in their long history.

In the days of the Maccabean revolt, the Maccabees rose up against Emperor Antiochus and the *Misyavnim*, the Jewish Hellenists, and their efforts to impose Hellenism and idolatry upon the Jews.

Today, as in the past, Maccabees are individuals who are proactive on behalf of Jewish values, Jewish education, and Jewish continuity. Maccabees take an active stand to ensure that Torah Jewry thrives.

Maccabees also stand up for Israel alongside the brave Maccabees who reside in the ancient Judean and Samarian hills which are contested by the world, but are home to the Jew.

Nations of the world and the American president condemn Israel for building Jewish

homes in the heartland of Israel. They call for Israel to cede lands to those who seek nothing less than Israel's demise. They press for an Israel with its major urban centers just miles from its enemies' guns and artillery! They press to divide Jerusalem! Modern day Maccabees, stand up and speak out on behalf of Israel!

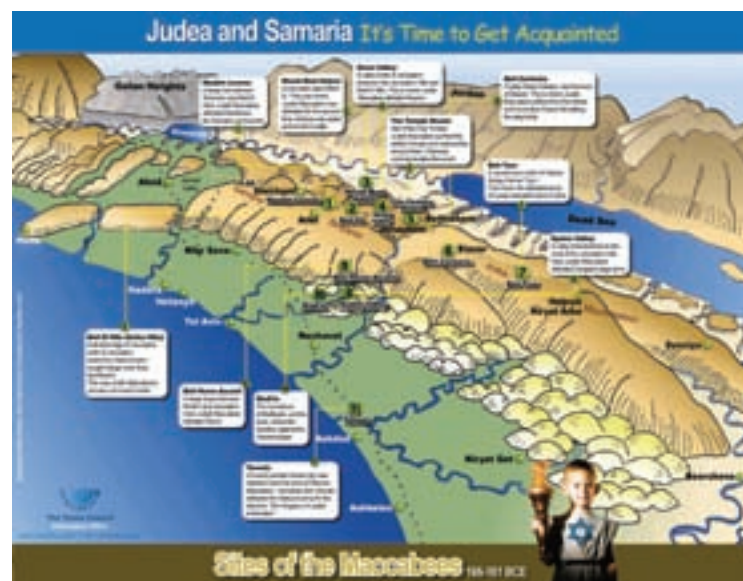
When Israel is defamed, when the Israel Defense Forces prevent terror attacks or weapons from reaching terrorists, and Israel is condemned for defending its citizens and sovereignty—Maccabees speak out in defense of the truth.

Israel's economy, which has not only survived but thrived despite all the impediments placed by its enemies since the days of the British mandate, faces new challenges. Academics and other anti-Israel activists, who have ignored Israel's many contributions to humanity, have sought to weaken the Jewish State by economic boycotts. Modern

day Maccabees, take a stand and turn their campaign into a Jewish victory by urging patronage of Israel's many excellent products. Let Israel's many friends worldwide take an even greater role in supporting its growth.

As Iran pursues nuclear intentions, modern day Maccabees must remain vigilant and increase their vocal opposition to a nuclear Iran. The nation whose leaders suppress their own citizens, deny the Nazi Holocaust, speak of the elimination of Israel, and are the leading supplier of weapons to terror regimes around the world, must be prevented from becoming a nuclear power. In the 1930s, amid the isolationism in America, most American Jewish groups were fearful of calling for a boycott of German goods to avoid the label of 'war monger' within America where anti-Semitism was rife. Today modern day Maccabees must be ready to stand up, when needed, to state that the worst option that could face all humanity would be a nuclear Iran.

Israel's struggle to survive and thrive is supported by



many friends worldwide. When nations ignore obvious human rights violations of dictatorships worldwide and line up to denounce Israel, Maccabees must be ready to raise their voices in support of the Jewish State. They must be ready to organize, to rally, to contact representatives in office, and to keep the media apprised of their views. Their voices and deeds will help muffle those who oppose Israel. Modern day Maccabees, take the lead!

There are times when being proactive is not just important, but necessary—when one must take a stand and speak out, and when one already speaks out, to raise one's voice even louder. On Chanukah, every Jew should look within himself and find that Maccabee.

We are all descendants of the revolt that preserved our Jewish heritage. In every generation, we are called upon to act in defense of that heritage. This Chanukah time, let us answer that call. ♦

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Levi Yitzchak Library

Continued from Page 47

On opening day, everyone enjoyed browsing the extensive collection of Jewish children's books—all carefully selected and read to ensure they are appropriate—as well as *sefarim* for older children. Memberships will take effect soon, which for a small annual fee will allow families to borrow from the collection. Anyone who would like to add to the collection is free to donate from their home collection, or ask at Judaica Plus for the "library registry." Many sponsorship opportunities are still available as well.

Rabbi Zalman and Rebbetzin Chanie Wolowik were visibly pleased with the enthusiastic response to their newest undertaking. Chanie beamed as she explained some of the features of the library. Many expressed their gratitude to the Wolowiks for this incredible place. Nothing could replace Levi, a true *tzaddik* who had to return to Hashem at the tender age of nine. But as Rabbi Wolowik held onto his newborn daughter and surveyed the true *ahavas Yisrael* and *ahavas Torah* so evident in the room, he could feel some *nechamah* after such a grueling time.

Chanie had specifically planned this opening to coincide with Levi's civil-calendar birthday as she built this library in accordance with Levi's life philosophy. As they note on the Levi Yitzchak website, "In the wake of tragedy came tears . . . In the wake of tears comes determination . . . And in the wake of determination comes a dream."

To make this dream come true, they



Mayor Andrew Parise trying out a computer at the new Levi Yitzchak Library.

partnered with Lisa and Barry Hawk of West Hempstead, who did not know Levi but had long felt the need for a Jewish children's library. Lisa and Barry had spent a year working out every detail to turn this former restaurant into an enchanted, whimsical place children and parents would love to come to and would gain from as well. Besides the major centerpieces and the choosing and ordering of books and toys, every other issue, from lighting to painting, had to be worked out as well. But all they could do was smile on Sunday when they saw the crowds of people—not only from the Wolowiks' shul, Chabad of the Five Towns, but from many nearby communi-

ties. Library-goers will surely soon include those from more distant locales such as Brooklyn and beyond.

All can agree that this project has been a resounding success. Debbie Werner, a Cedarhurst resident who is a member of Chabad of the Five Towns, cheered, "It's magnificent! There are books for all age groups. My three-year-old spent about one hour playing with Jewish toys. Visually, it is absolutely beautiful." Uri Kaufman, a member of the Lawrence School Board, noted, "Everyone loved the library. The laughter and joy of so many children is the perfect way to honor the memory of Levi Yitzchak." Tzippy Yarmish, an English teacher and



Children reading on the Mitzvah Express.

Woodmere resident, was "very impressed with the way that everything was laid out. Walking in through the seven days of creation is just beautiful. I just know the kids will love that train. It's a fantastic idea. I can see, over time, thousands of kids sitting and enjoying. They made it an exciting place with bright colors and with comfortable places to sit and enjoy reading and discovering about their heritage."

If you missed the grand opening, you can still stop in at 564 Central Avenue at any time during regular hours. Visit www.LYLibrary.org, e-mail info@LYLibrary.org, or call 516-374-BOOK (374-2665) for more information. Happy Chanukah to all! ♦

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מלואה מלכה



AROUND THE FIVE TOWNS

YU's Annual Chanukah Dinner And Convocation, December 12

Cory A. Booker, mayor of Newark, NJ, will be the keynote speaker at Yeshiva University's (YU) 86th Annual Chanukah Dinner and Convocation on Sunday, December 12 at The Waldorf-Astoria in New York City. Elected with a clear mandate for change, Mayor Booker is realizing his bold vision for Newark and setting a national standard for urban transformation.

YU President Richard M. Joel will also confer the honorary doctor of humane letters degree upon Mayor Booker. Honorary degrees will also be conferred upon prominent investment executive and philanthropist Emanuel Gruss, a benefactor and honorary trustee of Yeshiva University; business executive Arthur N. Hershaft, a benefactor and member of the board of overseers of YU's Albert Einstein College of Medicine; attorney and community leader Murray Laulicht, a YU alumnus and benefactor and member of the board of overseers of the university's Stern College for Women; and philanthropist and civic leader Laurie M. Tisch, a benefactor and significant supporter of YU's Benjamin N. Cardozo School of Law.

Mayor Booker, elected to office on July

1, 2006 following a sweeping electoral victory and reelected to a second term on May 11, 2010, is a political force for change and urban reform. Reflecting his commitment to education, his administration was recently awarded a challenge grant of \$100 million from billionaire and Facebook founder Mark Zuckerberg to improve Newark city schools. Among other recent notable achievements under his leadership, Newark has committed to a \$40 million transformation of the city's parks and playgrounds through a groundbreaking public/private partnership. The administration has also doubled affordable housing production and drastically reduced crime in the city.

Emanuel Gruss currently serves as cofounder and former president of Oscar Gruss & Son, Inc., an investment bank formed by his father and uncle in 1918 in their native Poland. Gruss and his wife, Riane, are philanthropists who founded the Emanuel and Riane Gruss Charitable Foundation and were the original financial supporters of the idea to develop The Abraham Joshua Heschel School. He graduated from the University of Manchester in the United Kingdom and later served with the United States 87th Infantry Division during World War II.

Arthur Hershaft has been a dedicated



Emanuel Gruss



Laurie M. Tisch

lay leader of the Albert Einstein College of Medicine since 2000. As chair of Einstein's nominating committee, he has taken an active role in recruiting new board members, and in creating a new campaign to organize, encourage, and guide the involvement of all board members in the recruitment effort. He serves also on Einstein's executive, budget and finance, and facilities and planning committees. He is former chairman, president, and chief executive officer of the Paxar Corporation and currently holds the position of chairman emeritus.

Community leader, philanthropist, and member of the Stern College board of overseers for more than two decades, Murray Laulicht is a special counsel in the law firm of Day, Pitney, LLP. He grad-

uated from Yeshiva College in 1961 and from Columbia University School of Law in 1964. He was a member of the staff of the Warren Commission and then law clerk to Judge Harold Medina of the United States Court of Appeals. He currently serves as a chairman emeritus of the New Jersey Commission on Holocaust Education and as a trustee of United Jewish Communities of MetroWest, NJ, which he served previously as president.

One of New York City's most highly regarded philanthropists, Laurie M. Tisch is the founder and president of the Laurie M. Tisch Illumination Fund. Established in 2007, its mission is to increase access and opportunity for all New Yorkers by supporting initiatives

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and programs that illuminate minds, spark imagination, and build community. Reflecting her commitment to public service, she established the Laurie M. Tisch Loan Repayment Program for Cardozo graduates who have chosen to pursue careers in public interest/public service law. It provides "forgivable loans" to assist them in overcoming their debt. She serves as vice chair of the board of directors for Lincoln Center for the Performing Arts and as a trustee for the Whitney Museum of American Art and Teachers College, Columbia University.

Founded in 1886, Yeshiva University brings together the heritage of Western civilization and the ancient traditions of Jewish law and life. More than 6,400 undergraduate and graduate students study at YU's four New York City campuses: the Wilf Campus, Israel Henry Beren Campus, Brookdale Center, and Jack and Pearl Resnick Campus. YU's three undergraduate schools—Yeshiva College, Stern College for Women, and Sy Syms School of Business—offer a unique dual program comprised of Jewish studies and liberal arts courses. Its graduate and affiliate schools include Albert Einstein College of Medicine, Benjamin N. Cardozo School of Law, Wurzweiler School of Social Work, Ferkauf Graduate School of Psychology, Azrieli Graduate School of Jewish Education and Administration, Bernard Revel Graduate School of Jewish Studies, and Rabbi Isaac Elchanan Theological Seminary. YU is ranked among the nation's leading academic research institutions. To learn more, visit www.yu.edu. ♦

Grandfather-Father-Son Seudah At South Shore

On Thursday, November 25, the Yeshiva of South Shore was host to a *haschalas Gemara seudah* for the fifth grade *talmidim* in the yeshiva. In attendance as well were the grandfathers and fathers of the boys. It was a beautiful sight to see as generations sat together and enjoyed a delicious catered breakfast, listened to *rabbanim* and classmates deliver *divrei Torah*, and even participated in a *chavrusa* learning session with each other.

The guest speaker was Rabbi Naftali Jaeger, *shlita*, *rosh yeshiva* of Yeshivas Sh'or Yoshuv in Lawrence. The *rosh yeshiva* spoke about the delight that every Jewish child should take in his learning, and to always appreciate the time and effort that is needed to grow in their studies.

Rabbi Mordechai Kamenetzky, *shlita*, the *rosh yeshiva*, delivered inspiring words of *chizuk* as well to the audience. He spoke about the decree of King Louis to burn all the books of the Talmud in the times of the Crusades. Rabbi Kamenetzky reminded the audience that this *seudah* is a blow to the desires of our enemies, for as long as Jewish children continue to learn Torah, our nation will always thrive and survive! The *rosh yeshiva* addressed the *mesiras nefesh* of the parents to provide the very best in *chinuch* and education for their children. He related a story about the Ridvaz, *zt"l*, who always had tremendous *hakaras hatov* to his father and mother for providing him with the very best *rebbe* when he was a child.

After the *seudah*, each boy sat with his

Continued on Page 56

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AROUND THE FIVE TOWNS

Continued from Page 55

grandfather and father to learn a *sugya* from the Gemara that their *rebbe* taught in *shiur*. There was a *kol Torah* in the *beis midrash* as older men argued with *chavru-*

*so*s nearly 60 years younger, in the style of Gemara learning. The boys were able to spend quality time with their fathers and grandfathers pouring over the words of the Gemara.

For the grand finale, the *talmidim* in both fifth grades performed a very moving

and beautiful musical presentation on the words of *Tehillim* "Lulei Sorascha Shashuei." *Mazel tov* to all the *maschilim*, and may you all grow up to be *ehrllicher* Jews with a true love for Torah and *mitzvos*! ♦

Over 1,500 Gather To Support Acheinu

By Yosef Sosnow

Acheinu is an outreach organization that has brought thousands of young Israelis to gain a newfound appreciation for Torah observance. Founded 12 years ago by Rabbi Dovid Hofstedter of Toronto, Acheinu's mission was to bring accountability to the burgeoning movement of *kiruv rechokim* in Israel. Rabbi Hofstedter, founder of the worldwide Dirshu movement which brings accountability to people's Torah learning, felt that bringing a similar approach to outreach would tremendously enhance the effectiveness of *kiruv* throughout Israel.

Acheinu's approach to outreach features a three step process that comprises mentoring, enrollment in a religious school, and aggressive follow-up to ensure that the young person has the support sys-



Rav Malkiel Kotler at the Acheinu gathering.

tem that enables him or her to overcome challenges and remain within the framework of a Torah observant community.

The greatest proof to the resonance of Acheinu's work and unique methodology was the fact that more than 1,500 people gathered in Lakewood at a special event to celebrate Acheinu's accomplishments and support its work.

The awe-inspiring gathering in the Bais Faiga Hall this past November 14 featured moving speeches and videos depicting Acheinu's impact on Israeli society and highlighted the admiration that many of Israel's most esteemed and venerated rabbis have for Acheinu.

Perhaps the most moving moment at the event was the speech by Rabbi Hofstedter, Acheinu's founder. Rabbi Hofstedter related a thought that he had once heard from Rav Simcha Wasserman, *rosh yeshiva* of Yeshiva Ohr Elchonon of Los Angeles and later Yerushalayim. "Rav Simcha told me that during the Holocaust, when word started trickling into America that the Nazis were cold-bloodedly exterminating Jews, initially people refused to believe it. It was just too horrible a thought. Rav Aharon Kotler, however, immediately sprang into action galvanizing the *rabbanim* and lay leaders to drop everything and engage in *hatzalas nefashos*."

"At that time, he met an old friend from the great Torah centers of Europe, a great and diligent *talmid chacham* and encouraged him to join the *hatzalah* efforts. That person declined, explaining that he was not the activist type. Rather he was engaged in Torah study day and night. "Do our sages not teach that *talmud Torah* is greater than *hatzalas nefashos*?" he asked Rav Aharon. Rav Aharon shot back. "Those words of our sages were said when one has a choice. In this case you are not being given a choice. The Torah says 'lo sa'amod al dam rey-acha—do not stand by idly when your brother's blood is being spilled. It is your obligation to help. You have no choice!" Rav Aharon thundered.

Rav Hofstedter continued, "I recently met a friend who is engaged in *kiruv rechokim*. I told him how much I admired him for his *hatzalas nefashos*. With tears in his eyes, he looked at me and said, "Reb Dovid, we are losing. We are losing the battle. For every one we bring back we lose 100!" There is so much intermarriage, so much assimilation, and even significant attrition from young people at risk in our own religious communities!

"*Morai Verabbosai*," Rav Dovid exclaimed emotionally, "*Klal Yisrael* may lose the battle, but we will never lose the war! Hashem promised us that we will not lose. We will ultimately win, the question is, "Where will you be?! Will you have had a part in winning this war?"



The 5th-grade *talmidim* of Yeshiva of South Shore hosted their fathers and grandfathers for a *seudah* in honor of starting to learn Gemara this year.

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AROUND THE FIVE TOWNS

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When our children or grandchildren will one day ask, "Where were you, what did you do when whole chunks of *Klal Yisrael* were dying in the gas chambers of assimilation?! What will we tell our grandchildren when they ask us "what did you do to save them"? What will we tell Hashem when He asks us, "did you do anything to save my children from drowning, from spiritual death?" These are the questions that every one of us must ask ourselves. That is why everyone, even those that do not see themselves as activist types must do what they can to help Acheinu continue to provide *yeshivos*, *battei chizuk* and

rishum, enrollment in *yeshivos*!"

The event was opened by the evening's chairman, Rav Eliezer Ralbag, *rav* of the Lakewood Courtyard shul, who welcomed the guests. Rav Ralbag then introduced the *rosh yeshiva* of Bais Medrash Govoha, the Lakewood Yeshiva, Rav Malkiel Kotler, *shlita*. The *rosh yeshiva* highlighted the idea of accountability that Acheinu has brought to *kiruv* and the common denominator shared by Acheinu and Dirshu. "Acheinu," Rav Malkiel remarked, "does not just do *kiruv*, it does *kiruv* in a way that eventually transforms its charges into true *talmidei chachamim*."

One of the highlights of the evening was a special live satellite hook up to Bnei Brak, where

the nonagenarian, senior *rosh yeshiva*, Rav Aharon Yehuda Leib Shteinman, *shlita*, one of the greatest advocates of outreach in our time, addressed the supporters of Acheinu. The *rosh yeshiva* expressed wonderment as to why there are so many *baa'lei teshuvah* today. In previous generations it was rare to find a *ba'al teshuvah*, but in our generation we find a *ruach* of *teshuvah* where thousands are finding their way back to *Avinu Shebashamayim*.

Rav Shteinman explained that Mashiach is almost here. This is the last opportunity for these *neshamos* to come close, and perhaps even more urgently, it is the last opportunity that we will have to merit bringing them back to Him. There is so

little time left. The window is closing. They want to return, we can bring them back. "We must seize the opportunity!" the *rosh yeshiva* said with a vigor, passion, and conviction that belied his frail, diminutive figure.

As the evening, replete with emotional and inspirational highlights, came to an end and the massive crowd made its way to the exit, two distinguished *talmidei chachamim* were overheard talking to each other on the way out, "What will we answer to our children when they ask us where we were when thousands of our brethren could have been saved? We are now aware of the spiritual holocaust taking place, and it is clear that Acheinu, the organization at the forefront of responsible

kiruv, has the wherewithal to save them. Will we have an adequate answer for our children and grandchildren?" ♦

Councilman Greenfield Calls For Suspension Of Cops Who Forced Orthodox Jew To Violate Sabbath

Councilman David G. Greenfield is calling for the immediate suspension of two New York City police officers who threatened to arrest an Orthodox Jew for jaywalking Friday night in the Midwood neighborhood of Brooklyn.

The resident of Midwood was walking home from synagogue on Friday night, wearing the traditional black hat and jacket worn by observant Jews, when he admittedly jaywalked across the street. While jaywalking, he was stopped by two police officers from the 61st Precinct who demanded his identification in order to issue him a summons.

The man was happy to give his name and address to the police officers, but he had no identification at the time. The man was not carrying his driver's license because observant Jews do not drive, and are also prohibited by Jewish law from carrying items on the Sabbath. The young man asked the officers if they would walk him to his home down the block where he would then provide the officers with his driver's license. The officers refused and threatened to arrest him for jaywalking. The young man pleaded with the officers, but to no avail. Under threat of arrest, they forced the young man to violate Jewish law by writing his name and address down and then issued him a summons.

"Our constitution guarantees us the right to practice our religion without fear of persecution," Councilman Greenfield proclaimed. "Are there no major crimes occurring in this city that these two officers can spend their evenings ticketing jaywalkers in residential neighborhoods? Why couldn't these officers simply have escorted this religious person to his home? There was no reason to force this observant Jew to transgress the Sabbath by forcing him to write when the officers knew that they were going to write down his information anyway to hand him a summons."

Greenfield is demanding a full-scale investigation by the NYPD and the immediate suspension of the officers involved in this incident. "Nobody is a bigger fan of the NYPD than me. These brave men and women keep our city safe every single day. However, among a 34,500-person police force there are bound to be a handful who have no regard for the citizens of this city. When we encounter these

THE COMMUNITY-WIDE Motzaei Shabbos TANACH SHIUR

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few officers, they must be removed immediately." ♦

UJA-Federation Of New York's Connect To Care Works With Clients Devastated By Economy

As the country enters a third year of economic recession, the unemployed and underemployed continue to suffer its effects and search for work. In Westchester, UJA-Federation of New York's Connect to Care Center continues to service a steady pace of clients coming through its doors.

Anita Greenwald, program coordinator for Connect to Care in White Plains, has spearheaded the Westchester Center. Since the center opened its doors, it has seen 745 individual clients, with 162 of them finding employment. The center also has had more than 5,700 visits to its site since it opened on June 1, 2009.

She recently shared some of her insight at a Q&A.

Your hand is on the pulse of how people in the county are affected by the recession. From your standpoint, are things getting better?

Certainly, some people are landing jobs. "We've seen 745 people since the center opened in June 2009, and we've had 162 that landed new positions. These people feel like things are getting better, but they still have a lot of catching up to do. For those still out of work or underemployed, it doesn't matter what the headlines say—for them, the economy is still a disaster. Here on the ground, our daily traffic numbers haven't subsided. Just yesterday, we had six new clients. We have a couple where both the hus-

band and the wife lost jobs and their newly employed, 24-year-old son is helping them out financially. Can you imagine how that couple feels? With the holidays approaching, we have clients who cannot afford to buy gifts for their children—for the second or third year in a row. These people are just devastated and demoralized at the thought of telling their kids, one more time, that there will be no gifts."

Connect to Care is in its second year now. Are you seeing changes in how economic challenges affect people?

"When the recession began in the very beginning of 2008, people were still somewhat optimistic about finding new jobs, and about how long the downturn would last. Those who two-plus years out still haven't found jobs or are seriously underemployed are experiencing a sense of hopelessness that didn't seem quite as prevalent. By now, they've run through their savings and retirement money or no longer feel comfortable relying on friends or family. They're worried about foreclosures and bankruptcy—and they're running out of options."

What are the biggest challenges your clients face now, in fall 2010?

"When we first opened our doors, clients were seeking résumé building, networking, and interview skills; now we're seeing many who need financial counseling, legal assistance, and, most of all, supportive emotional counseling. Because Connect to Care is part of WJCS, we have social workers on staff and are therefore able to address the mental-

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AROUND THE FIVE TOWNS

Continued from Page 59

health issues that accompany the challenges of long-term unemployment. The stress of financial hardship is causing individuals, families, and marriages to unravel; people are suffering from shame and embarrassment, as well as increased stress, depression, and anxiety."

Many of Connect to Care's clients come from the middle class—or were earning even higher incomes before the start of their financial difficulties. How does this economic climate affect them differently than those who were earning lower incomes?

"Our clients usually have expenses that run very high. They were able to afford their lifestyle prior to the downturn, and in the beginning probably thought that they could ride it out. If they had savings or severance, by now they probably have gone through it. And it's tough to downsize a life. Most of our clients are 45 to 65 years old; they have children and are paying for *b'nai mitzvahs*, camp, college. In many cases, our financial counselor has worked with them to change expectations. People used to spending "high" have had to learn to budget for their new reality."

"In addition, this demographic isn't used to reaching out for the type of services we provide. In many cases, they've had a long career of professional success, and never imagined needing help to manage debt or foreclosure. Often, they don't know where to turn and, if they do, they aren't comfortable asking for help. As a result, we've had to reach out to them."

Anita Greenwald was recently honored at UJA-Federation's Westchester Women's Philanthropy's Community Luncheon on Tuesday, November 30. The event was held at the Bet Am Shalom Synagogue in White Plains, and also featured guest speaker Sue Fishkoff, author, national correspondent, and contributing editor at JTA. ♦

Israel Independence Fund Responds To The New Left

By Fern Sidman

Deeply troubled by the excessive philanthropic funding of a plethora of anti-Israel and left-wing non-governmental organizations by such umbrella charities as the Ford Foundation, the New Israel Fund and such polemical personalities as billionaire financier George Soros, the Israel Independence Fund has stepped up to the proverbial plate in a call to patriotism.

Established in 2007 by a board of directors consisting of Israelis and Americans concerned with the "cultural shift" in Israeli society, the Israel Independence Fund is a philanthropic fund whose objectives are to combat a "left-wing assault" on Israeli public opinion. The IIF distributes grants to nongovernmental organizations (NGOs) in Israel with patriotic, pro-Israel bents in an effort to offset the litany of left-wing groups that have cropped up in the Jewish state over the past several decades.

Aharon Pulver, the executive director of the Israel Independence Fund explains, "The main goal of the Israel Independence Fund is to advocate on behalf of the protection of the Jewish, Zionist, and democratic character of the State of Israel. It is our job

to secure and organize the necessary philanthropic support for projects and institutions that cherish the destiny of the Jewish people in Israel and will support like-minded grassroots organizations and movements both in Israel and in the Diaspora." As such the Israel Independence Fund now supports such organizations as the Arzei HaLevanon, Ma'alei Efraim Pre-Military Academy for Leadership in the Israel Defense Forces. The pre-military preparatory courses (*mechinot*) are supervised and accredited by the Israel Ministry of Education and supervised by the IDF for Israeli youth about to begin their obligatory military service. The courses, imbued with Jewish ethics and conducted in an atmosphere of general academic excellence, pave the way for meaningful service in the Israel Defense Forces. They cultivate a cadre of socially conscious, well educated, and uniquely motivated IDF officers and future community leaders. Other recipients of IIF funding include Hatzala of Yehuda and Shromron, a voluntary humanitarian organization that provides emergency medical services and support for security activities in conflict areas throughout Israel 365 days a year; the Heritage Association of the Upper Galilee, MiBirashit, an educational movement that seeks to make Jewish knowledge and Zionist education accessible to Jews of all ages and was founded by Rabbi Mordechai Elon, head of the world renowned Yeshivat HaKotel in the Old City of Yerushalayim; Mishmeret Yesha, a non-profit organization that provides Jewish towns and villages with lifesaving anti-terror training, security equipment, and emergency medical equipment; and the Irgun HaShomer

HaChadash (the New Israeli Guardsmen), a volunteer organization dedicated to protecting and defending Jewish farmers by helping to prevent incursions onto agricultural lands by hostile neighbors who steal crops, herds, and farm equipment, often using arson as an effective tool. Lauding the diligence of the New Israeli Guardsmen, *Jerusalem Post* columnist Caroline Glick said of them in a March 26, 2010 article, "Recognizing that the long-term solution to the problem is to increase the public's dedication to classic Zionist ideals of Jewish control over the Land of Israel, in addition to building and manning guard posts, the Guardsmen organize courses and lectures on Jewish history, Zionism, Jewish philosophy, and other relevant topics at their guard posts for the general public." The need for an organization such as the IIF is clarified in this July 6, 2010 statement by Professor Gerald Steinberg, president of NGO Monitor. He said that there are "many organizations that use U.S. tax-exempt status to demonize and wage political war against Israel. In addition, European governments provide tens of millions of dollars annually, and without transparency, to opposition groups in Israel, many of which are behind the Goldstone Report." He cites "relevant foundations" and NGOs transferring funds to radical groups in Israel or with 501(c)(3) status as the Ford Foundation, the New Israel Fund, the Open Society Institute, ICAHD-US, Friends of Sabeel, Middle East Children's Alliance, AJ Muste, Deir Yassin Remembered, Grassroots.org, Advocacy Project, the Rachel Corrie Foundation, Birthright Unplugged, WESPAC, Groundspring.org, the Center for



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The Ford Foundation achieved the dubious distinction of funding such NGOs as the Palestinian Center for Human Rights (PCHR), an organization that played a major role in the UN sponsored World Conference against Racism, Racial Discrimination, Xenophobia, and Related Intolerance held in Durban, South Africa in September of 2001. This conference and the subsequent one known as Durban II held in Geneva in 2009, posited Israel as the world's "punching bag" for several thousand purported human rights activists spanning the globe. The PCHR has demonstrated that its primary objective is the political and ideological demonization of Israel, in sharp contrast to its claims to promote universal human rights. A July 2008 JTA report states that, "Ford today is funding several organizations that engage in the 'Durban strategy'—a two-pronged tactic launched at the '01 conference to paint Israel as a "racist, apartheid" state and isolate the Jewish nation through boycotts, divestment, and sanctions." Mr. Pulver said, "We are currently seeking contributions both small and substantial for the invaluable organizations that we support. It is time for those who truly support the fortification of Israel's standing as the fulfillment of Jewish national aspirations and the center of world Jewry to come forth and join us." For further information, please contact Aharon Pulver at fund5708@gmail.com or visit the Israel Independence Fund website, www.fundisrael.org. ♦

And The Winner Is . . . Seasons

The highly anticipated kosher supermarket, to soon open in Flushing, Queens in January, now has a name. After an innovative contest in which participants got to suggest their own names for the new deluxe supermarket, general manager Mayer Gold announced that the store will be called Seasons. The winner of the contest (which received over 4,000 entries), Danielle Jacobs of Cedarhurst, will receive free groceries for a year.

Gold said his team chose Seasons because the planned upscale kosher supermarket will carry the freshest and best products in each season. It will also be managed by a team of seasoned professionals, said Gold, who has previously managed major Brooklyn and Queens supermarkets, and has been active in the kosher food industry since his teen years.

"I have always shopped in my own stores, and I routinely take people's shopping lists to do trial runs, noting the ease or difficulty of the overall experience," he said. "I believe that the food industry is ever evolving, and that the layout and staffing of a supermarket must be somewhat dynamic, and a constant process where the customer's experience can be continuously tweaked and improved."

Customer feedback will also continuously play a key role at the new kosher supermarket. To that end, the Seasons website will include a discussion forum in which customers can leave feedback, suggestions, and comments on their overall shopping experience. The forum will be moderated by Seasons employees, including Gold, so that if demand warrants a change or addition, it can be done.

Following the Name Your Supermarket contest, Gold and his staff are inviting customers to decide on the official store logo. To view the choices and cast your official ballot, visit www.SeasonsNY.com.

Right now, construction and renovation is in full-swing at the Main Street locale (where Supersol once stood). Once it opens under the Seasons name, the supermarket's shelves will be stocked with an unparalleled selection of gourmet, commodity, and specialty goods and will boast wide aisles and a brightly-lit and modern look.

"Our customers know what they want, and we believe that by listening to them, we can give them just that," said Gold. "We will not be stocking our shelves based exclusively on the advice of product salesmen and vendors, but also on the advice of our valued customers. Customer responses will influence nearly every decision we make in our store, from its name and logo, to aisle width and product pricing."

Cast your vote now for the new Seasons logo, and begin counting down the days for a revolutionary shopping experience at Seasons—a market for the entire family, and for each one's opinion. ♦

SKA Israel Reunion: Part One

Spending Thanksgiving away from home? No problem. What's better than being with your extended family of SKA students studying in seminaries in Yerushalayim?

On Wednesday, November 24, Dr. Tzipora Meier, Stella K. Abraham High School for Girls principal, grades 9-10, Rabbi Daniel Eisenbach, SKA *mashgiach*

ruchani, and Mrs. Barbara Martin, SKA librarian, had the pleasure of reuniting with over 80 former students of the class of 2010 and even several of 2009 at the OU Center in Yerushalayim for a special evening.

After exclamations of "how are you" and hugs (from Dr. Meier and Mrs. Martin) were exchanged, the girls were welcomed by Dr. Meier and then heard a powerful *d'var Torah* from Rabbi Eisenbach about using their year in Israel to connect to Hashem through *tefillah*. While eating pizza and salad, everyone shared their thoughts of how their year was going so far—almost everyone expressed how much they missed SKA!

The second reunion in Israel will take place on Monday evening, January 3, at Michlala when Mrs. Helen Spirn, SKA's head of school, and Mrs. Paghit Ralbag, 12th grade Israel advisor, will be visiting the girls. ♦

Central Avenue: Your Destination For Fantastic Chanukah Fun


When you're ready to give your credit card a rest, these new Central Avenue venues will still welcome you to enjoy an incredible time with your children. All just a hop, skip, and jump away.

Hop on over to the Chabad of the Five Towns' Annual Chanukah Experience, December 1-8 at 461 Central Avenue, corner of Spruce Street (formerly The Gap). Enjoy your favorite Chabad Chanukah activities such as face painting, meeting Yehudah HaMacabee, creating menorahs with Legos and Clics, latke making,

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AROUND THE FIVE TOWNS

Continued from Page 61

Chanukah crafts, and more. The experience has now been supersized with scenery of the *Beis HaMikdash*, a huge dreidel with interactive projects, and an eight-foot-tall clear *menorah* filled with candy. Musical, magical, artistic, tasty, and fun events are scheduled for each day. Tickets will be sold at the door for 1 1/2 hour time slots (check ad for times and specific event information). Minimum donation \$5 per person, includes one craft. Additional crafts will be available for purchase.

Then, skip to the newly opened Levi Yitzchak Library at 564 Central Avenue (off of Cedarhurst Avenue). In this 5,000 square foot space, children can enjoy a beautiful, colorful *mitzvah* train, a full size puppet theater designed after the Jubilee Synagogue in Prague, a magnificent, giant Torah display at the heart of the writing center, a state of the art computer center, special multimedia shows, and, of course, the books and toys!

Finally, jump on back to The Andrew J.

Parise Park (formerly Cedarhurst Park), corner of Cedarhurst and Summit Avenues, for music, hot latkes, and gifts for the children as community leaders and dignitaries lead the *menorah* lighting ceremony every evening. The tallest *menorah* in the Five Towns will be lit each night at 6:00 p.m. and Friday at 3:30 p.m.

For more information on Chabad's Chanukah events, call 516-295-2478 or visit www.chabad5towns.com. For more information about the Levi Yitzchak Library, call 516-374-BOOK (2665) or visit www.lylibrary.org. ❖

Touro's Machon Lander School Of Judaic Studies Confers 75 Master's Degrees

Seventy-five men and women recently celebrated their completion of the esteemed masters program in Judaic studies at the Machon Lander/Lander Institute in Jerusalem, an affiliate of the Touro Graduate School of Jewish Studies in New York that was founded by Touro College in 1986.

The graduates, most of whom are educators, have accrued advanced knowledge

in Judaic studies in the course of their studies—knowledge that they will now pass on to their own students. All of the graduates learned Judaic studies in a framework that respects the *mesorah* of Jewish learning and practice.

The graduation ceremony opened with an address by the chairman of the Knesset Education Committee, MK Zevulun Orlev (HaBayit HaYehudi). MK Orlev stressed that “people should continue to learn in every stage of life. The expanded access to higher education that made the Lander Institute's activities possible has proven itself—most significantly in the increased numbers of graduates of the School of Judaic Studies.”

The keynote address, delivered by Israel Prize Laureate Professor Nahum Rakover, was entitled “The Ethics of Jewish Law and the Ethics of the Supreme Court.” Professor Rakover began his remarks with moving words about his long-time acquaintance with Touro's founding president Rabbi Dr. Bernard Lander z'l, a man, he said, who was “able to turn dreams into reality.”

Professor Rakover went on to criticize

the stance of Israel's Supreme Court towards Jewish law. “The Court's interpretation of ethical issues is, in the main, antithetical to the interpretation Jewish law offers. For example, the question of the Land of Israel: as a value, the notion of ‘The Land of Israel’ does not exist for Israel's Supreme Court.”

In separate remarks, Gen. (Res.) Yaakov Amidror, vice president of Machon Lander, emphasized the unique character of Machon Lander's School of Judaic Studies. “In contrast with other Judaic studies programs, at Machon Lander we learn Judaic studies from a Jewish perspective.”

Rabbi Noach Greenfeld, director of the division of teacher training in the Ministry of Education, addressed the graduates after Gen. Amidror and MK Zevulun Orlev. Greenfeld, who took particular interest in the high percentage of teachers among the graduates, noted, “Machon Lander has enabled teachers to pursue academic degrees, and thus, to grow and develop professionally. This is not only a degree in Judaic studies; the degree incorporates the study of education as well.”

Also present at the ceremony were Professor Moshe Lieberman, president of Machon Lander; Shuki Golan, director general; Rabbi Yochanan Kirschenboim, assistant director; Professor Yosef Tabory, dean of the School of Judaic Studies; and two representatives from Touro College in New York: Dr. Mark Hasten, chairman of the Touro College board of trustees and board of overseers, and Rabbi Moshe D. Krupka, senior vice president of college affairs at Touro College.

Among the degree recipients, 76 percent were women; however, the men held the record for age diversity, with the youngest graduate being a 25-year-old male, and the oldest, 65 years of age. An overwhelming percentage of graduates are residents of the Greater Jerusalem area, while 38 percent come from all over Israel—as far as Tsfat in the north and Netivot and Yeroham in the south; 30 percent of the graduates live in Judea and Samaria.

The Machon Lander/Lander Institute in Jerusalem is an affiliate of the Touro College Graduate School of Jewish Studies in New York City. Machon Lander/Lander Institute is also an independent Israeli academic institution, accredited by Israel's Council of Higher Education. The school's full-time faculty boasts numerous scholars in the Judaic studies field. Established in 1986, the school currently enrolls 1,200 students who combine their studies with family and professional obligations. All graduates learn Judaic studies in a framework that respects the *mesorah* of Jewish learning and practice. ❖

Wills And Inheritance, December 20


On December 20, 8:00-9:45 p.m., Lawrence M. Gabe, partner of Jankoff & Gabe, will co-present a CLE course at the Jean Fischman Chabad Center of the Five Towns. Attorney Lawrence Gabe will explore the different legal approaches to disposing of one's assets. Lawrence Gabe has over 30 years of experience in the area of trust and estates. He is a resident of Lawrence, and has experience in dealing with clients facing the challenge of distributing their assets in accordance with the *halachic* system.

Rabbi Menachem Wolf, educational

Be Prepared


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

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



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

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



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director of IAT Law (Institute of American and Talmudic Law) and renowned Talmudic scholar, will analyze the subject of wills and inheritance in Talmudic law. IAT Law primarily provides interactive educational CLE seminars for attorneys; however, this program can be useful for all those interested in a discussion of contemporary legal issues.

Two NY CLE credits are available to attorneys as follows: 1.0 ethics, 1.0 professional practice credits. The cost is \$100 for attorneys and \$75 for non attorneys. A group of four people who register together will receive a 20% discount.

For more about IAT Law, visit www.iat-law.org. For more about Chabad of Five Towns, visit www.chabadfivetowns.com. Light refreshments will be served. For further information please call Chabad at 516-295-2478 or to register please e-mail legalseminar@chabadfivetowns.com. ♦

Great Opportunity For Teachers: Presidents' Week Tour Of Italy!

Jewish Heritage Tours, the leading U.S. *glatt kosher* tour operator to Western Europe and Africa, has recently announced an unbelievably reasonable Presidents' Week tour of Italy.

This exquisitely planned excursion has been designed specifically for both active and retired teachers. Of course, non-teachers are also welcome to take advantage of this special offer. Jewish Heritage Tours claims it has never offered a tour this reasonable to Italy! In addition to thorough visits to Rome, Siena, Pisa, Florence, and Venice, the group will be able to experience firsthand the famous Carnival of Venice, celebrated at the end of February. A leading *talmid chacham* and historian, Rabbi Dr. Nosson Dovid Rabinowich, will serve as *rav* and scholar in residence. This is a once in a lifetime affordable opportunity to appreciate all that Italy has to offer at a very reasonable cost.

This special price offer ends December 31 and space is very limited. For reservation forms and a detailed day by day itinerary, please visit www.ahavathtorah.com or contact JHTours@gmail.com or 917-753-5178. ♦

Encouraging Tzedakah With eCharityBox

New York Jewish charities and non-profits are experiencing the benefits of having a constant presence on its members' and supporters' mobile devices and desktop computers with eCharityBox. The idea is to encourage spontaneous *tzedakah* more often, by being present and accessible when their moment of inspiration arrives. Through mobile and web-based applications, nonprofits can encourage and collect donations from anywhere at any time. It's a *tzedakah* box for donors right on their phones, Facebook accounts, and desktop computers. Donors can access the application directly from the organization website.

By collaborating with New York-based Nadanu and their eCharityBox applications, supporters of HASC, Bonei Olam, Ateres Yaakov, Chaverim 5 Towns, Bnos Bais Yaakov of Far Rockaway, and hundreds of other organizations can now access a customized, visual application which can be downloaded as an icon onto their PC, iPhone, Blackberry,

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AROUND THE FIVE TOWNS

Continued from Page 63

Facebook account, and most other communication mediums. This application provides a streamlined way for these organizations to encourage and collect donations, as well as instantly communicate with their supporters. Modeled after a traditional *tzedakah* box, donors drop virtual coins into their eCharityBox and watch it fill up; once the eCharityBox reaches a predestinated amount, the eCharityBox is emptied, their credit card is charged, and an automated tax receipt from the organization is sent via e-mail. Using the image of a *tzedakah* box, the

technology gives donors a visual experience every time they give. "People don't have to search for change when they want to give *tzedakah*, they can flip open their phone, 'drop in some coins,' and move on, it's *Tzedakah 2.0*," says Grant Silverstein, HASC director, special projects and alumni relations.

Getzy Fellig, founder of Nadanu, says he expects the technology to change the way people think of giving in general. "My hope is that the concept of charity and giving becomes a routine for people, something they do every day. Ideally, one should give of one's time or money as a part of everyday life. I truly believe this can happen." ♦

YU President Richard Joel Speaks At DRS Honor Society Ceremony

On Monday evening, November 15, DRS inducted its new honor society members, selected on the basis of top grades, extracurricular activities, and faculty recommendations. The new inductees were welcomed by the DRS faculty, current honor society members, as well as invited family and friends.

The guest speaker for the evening was Mr. Richard Joel, president of Yeshiva University. Mr. Joel commended the new inductees' accomplishments and called upon them to follow their dreams in a *Torah u'madda* way. Rabbi Yisroel Kaminetsky, *menahel* of DRS, spoke about the meaning of 'honor' and Mr.



YU President Richard Joel addressing the new inductees to Achdut, the DRS High School chapter of the National Honors Society.

Harvey Feldman, principal of DRS, gave a message of congratulations. Mr. Joel was then inducted as an honorary member of the national honor socie-

ty, as was Mrs. Toulia Kominos, DRS math teacher par excellence. Formal pictures were taken by Mr. Ira Thomas, and musical accompaniment was by Mr. Ely Zomick. ♦



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Shelley Serber Cupcake Decorating Class At Meadow Park

Meadow Park Rehabilitation & Health Care Center (located at 78-10 164th Street in Fresh Meadows) and the Chai Traditions Program presented Shelley Serber for a pre-Chanukah cupcake decorating demonstration. Several members of the local communities, some of Meadow Park's residents, and some staff members attended the show. The audience spanned three generations—some young mothers brought their children while others brought their parents and grandparents as well. Everyone had a terrific time. The event coordinator, Akiva Goldstein, introduced Ms. Serber to the audience and the



Some of Shelley Serber's cupcake creations.

crowd was hers from then on.

Ms. Serber, with help from her personal assistant, Michelle Weinreb, showcased her decorative talents at the demonstration, showing six different types of cupcakes for different occasions. Some cupcakes were decorated for Chanukah (with a *dreidel* on top), others for Rosh Hashanah (with a honeybee and yellow frosting), and others were for random occasions such as the beach, movie night, and others.

Audience members lauded the event. Lana, a Meadow Park resident said, "I feel like a kid again," as she and staffmembers Eleanore Tache, administrator;

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DAF YOMI INSIGHTS by Rabbi Avrohom Sebwrow

Fasten Your Seatbelts And Prepare For Minchah

With many people traveling for Chanukah and/or winter vacation, it's appropriate to discuss some of the *halachos* of *davening* on a plane. Those of you who do the *daf* may not realize how this stems from our Gemara, but the connection is plain to see.

Our Gemara discusses the laws of *avodah* in the *Beis HaMikdash*. *Avodah* performed by *kohanim* while sitting is invalid (*Zevachim* 23b). It is viewed as if a non-*kohein* performed the *avodah*. The Gemara in *Sotah* (38a) states that *Birkas Kohanim* should be recited while standing because the Torah compares *Birkas Kohanim* to the *avodah*. Rabbeinu Yitzchak (quoted in *Tosfos*) says that a *kohein* who blesses the congregation while sitting accomplished nothing. He utilizes the Gemara's comparison to the fullest extent possible. Not only is there a *mitzvah* for the *kohanim* to stand while *duchaning*, but if they fail to stand, their *berachah* is ineffective. This is the very same *halachah* that applies to the *avodah*.

The *Panim Meiros* (quoted in *Shaarei Teshuvah* OC 126:25) takes this one step further. If a *Yisrael* goes up with the *kohanim* to bless the congregation, he violates a *mitzvas aseih*. The *Panim Meiros* writes that it is very possible that a *kohein* who *duchans* while sitting also violates this *mitzvas aseih*. The *Mishnah Berurah* *paskens* that a *kohein* who needs to sit or to lean on something while standing should not *duchan*.

We seem to have flown far afield. What does this have to do with *davening* on a plane?

The *Shulchan Aruch* writes (O.C. 98:4, loose translation): "Tefillah is in place of a *korban*. Therefore a person should be careful with his intent as if he were bringing a *korban*. Inappropriate intent can invalidate a sacrifice. Likewise, he should recite *Shemoneh Esrei* while standing, just as the *avodah* was performed while standing. He should have a set place to *daven*, just as every *korban* was brought in a specific place. It is also fitting that he should have special nice clothing exclusively for *davening*, just as the *kohanim* had their special clothing for the *avodah*. However, not everyone can afford that."

From the *Shulchan Aruch's* own words we see that if one fails to *daven* in special cloth-

ing, he has nevertheless fulfilled his obligation. Does that mean that everything mentioned, including standing during *Shemoneh Esrei*, is just a *mitzvah*? Or should we treat sitting during *Shemoneh Esrei* like *duchaning* while sitting, in which case the person would have to *daven* over again?

The *Shulchan Aruch* himself tells us the answer in a different *siman*. The *Shulchan Aruch*

writes (94:4), "If a person was riding on a donkey, he does not have to dismount and *daven* . . . but can *daven* while he is riding." The *Mishnah Berurah* explains that if we obligated a person to dismount, he would not be able to concentrate. He would rush his *davening* so that he could continue on his journey. Therefore, our sages permitted him to *daven* while still riding on his donkey.

Rav Shlomo Zalman Auerbach, *zt'l*, ruled that one should not *daven* while driving, because distracted driving can be fatal. The authorities never forbade texting while riding a donkey, so it must be less dangerous. The donkey is smarter than the most intelligent vehicle and knows to avoid a ten-donkey pileup.

The *Shulchan Aruch* continues, "So, too, if someone was on a boat or wagon, if he is able to stand he should do so; otherwise, he should sit in his place and *daven*. Everything depends on the route, the place, and his apprehension and state of mind. Some are stringent that a person should at least stand for the first three *berachos*. One should initially follow that

opinion." The *Rema* adds, "Even if a person is sitting during the entire *Shemoneh Esrei*, he should still try and stand for the places that he should bow down and for the three steps after *Shemoneh Esrei*."

The *halachah* is clear that in pressing circumstances one can *daven Shemoneh Esrei* while sitting. Rav Shlomo Zalman, *zt'l*, ruled that one should in fact *daven* while sitting on an airplane. It is difficult to keep one's balance while standing and it is no different than *davening* while on a ship. Further, even if one could keep his balance, very often the only place where one can *daven* is in the aisle or in front of the bathrooms. One has

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DAF YOMI INSIGHTS

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no right to interfere with other people's use of the bathroom or aisle so that he can *daven* while standing. (It seems to me to be a tremendous *chillul Hashem* that occurs when people *davening* on a plane block the bathrooms.)

It is interesting to note that the *Rema* writes that if a person is *davening Shemoneh Esreih* while riding on a donkey and cannot dismount even for the three steps at the end, he should have the animal take three steps backward. Rav Shlomo Zalman writes that a similar *halachah* applies to someone, *R'l*, in a wheelchair. He should roll backward the length of three steps. I haven't seen anywhere if this would apply to someone *davening Shemoneh Esreih* in a car as well, but I don't see why not. All those times when you were circling around the airport to land, you thought it was due to congestion. The pilot just wanted to go backward a little!

The *Sefer Ishei Yisrael* has an appendix of many questions that he asked R' Chaim Kanievsky to which he received answers in writing. A few of them are apropos. R' Chaim Kanievsky *paskened* that if someone was *davening Shemoneh Esreih* while on a bus, he is permitted to exit the bus when it reaches his stop. He reasons that this is no worse than *davening* while traveling, which the *Shulchan Aruch* permitted.

If a person was traveling on a bus and could *daven Minchah* either before sunset while sitting or right after sunset at his stop while standing, which is



Davening on a plane.

preferable? If you are a *chasid* then you are laughing at this question. However, apparently, R' Chaim Kanievsky is not of the *chassidish* persuasion. He rules that *davening Minchah* before sunset trumps *davening Shemoneh Esreih* while standing.

If a person could *daven Ma'ariv* between *plag ha'minchah* (one and a quarter seasonal hours before sunset) and sunset while standing or after sunset while sitting, which is preferable? R' Chaim Kanievsky ruled that since one may *daven Ma'ariv* (even during the week), in pressing circumstances, between *plag ha'minchah* and sunset, it is better to *daven* while standing and not wait until sunset. Likewise, *davening Ma'ariv* after *chatzos* (midnight) while

standing is preferable to *davening* before *chatzos* while sitting. (Generally, someone who *davens Ma'ariv* after *chatzos* is considered *over al divrei chachamim*, transgressing the words of the sages.)

In all these situations, where a person *davened* while sitting, the *Shulchan Aruch* rules that if one reached a safe place where he can concentrate, he should *daven* again while standing. The *Mishnah Berurah* differs and rules that it is not our *minhag* to *daven* again.

Hope this article didn't fly over your head. It really was plain and simple. May all our *tefillos* soar to new heights. Have an uplifting Chanukah! ♦

Rabbi Sebrov leads a daf yomi chaburah at Eitz Chayim of Dogwood Park. He can be contacted at ASebrov@gmail.com.

AROUND THE FIVE TOWNS

Continued from Page 64

Michaela Tuozzo, MDS coordinator; Debbie LaGuardia, director of social work; and Mindy Daum, facility dietician decorated their own cupcakes. Miriam, a resident in her late 90's said, "This was the most fun I have had in a long time."

The residents weren't the only ones who enjoyed their time at the event. Ilana Talitian, a community member said, "I love Shelley's shows. She is creative and dynamic and everyone leaves happy." Alisa Benayoun, another community member said, "The combination of having delicious cupcakes, sweet frosting, and an artistic vision to work with made it a really fun time." The demonstration itself was highly interactive, as every participant made their own colorful and delectable creations. The show was informative, fascinating, and, most of all, fun for everyone.

All the proceeds of the demonstration went to Masbia, the kosher soup kitchen serving Brooklyn and Queens. Alexander Rapaport, executive director of Masbia, came to thank Meadow Park and all the demonstration participants. He gave a brief overview of how Masbia has helped so many needy families and intends to expand their scope of community aide. With the help of Meadow Park assistant administrator Ethan Dreifus, Masbia was selected as the charity organization to help spread the word of all the good they do. Meadow Park was more than happy to do their part. ♦

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CALENDAR LUACH

Dec. 2–Dec. 11
ZIP Code: 11516

25 Kislev – 1st day Chanukah

Thursday, December 2

Thursday night: 2nd Chanukah light

26 Kislev – 2nd day Chanukah

Friday, December 3

Daf yomi: Zevachim 23

Z'manim*:

Earliest tallis/tefillin: 6:03 am

Sunrise: 7:02 am

Latest Shema:

M. Av. 8:46 am

Gr'a 9:22 am

P'lag ha'minchah: 3:29 pm

3rd Chanukah light (before Shabbos)

Candle Lighting (Shabbos): 4:10 pm

27 Kislev – Shabbos Chanukah

Saturday, December 4

Shabbos Parashas Miketz

Blessing of Chodesh Teves

3rd day Chanukah

Shabbos ends**:

5:13 pm

72 min. 5:41 pm

4th Chanukah light (after Havdalah)

30 Kislev – 1 Teves

Tuesday–Wednesday, December 7–8

Rosh Chodesh Teves (6th and 7th day
Chanukah)

2 Teves – 8th day Chanukah

Thursday, December 9

'Zos Chanukah'

3 Teves

Friday, December 10

Daf yomi: Zevachim 30

Earliest tallis/tefillin: 6:09 am

Sunrise: 7:08 am

Latest Shema:

M. Av. 8:51 am

Gr'a 9:27 am

P'lag ha'minchah: 3:29 pm

Candle Lighting: 4:09 pm

4 Teves – Shabbos

Saturday, December 11

Shabbos Parashas Vayiggash

Shabbos ends**:

5:14 pm

72 min. 5:40 pm

* All times from **MyZmanim.com**

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

**Municipal Calendar
For 5 Towns and NYC**

Wednesday, December 8

NYC alternate-side parking regulations
suspended.

November 25–December 25

Free parking in Cedarhurst municipal
lots, starting at noon on weekdays (all
day Saturday and Sunday).

**For the next issue,
deadline for reserving
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**Monday, December 6
at 5:00 P.M.**

**All graphics for ads
must be in by
Tuesday, December 7
at 5:00 P.M.**

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DAFYOMISHIURIM In the 5 Towns Far Rockaway Area

4:30 am @ Yeshiva Sh'or Yoshuv – Mishnah Berurah: Rabbi Shmuel Grossman
5:00 am @ Yeshiva Sh'or Yoshuv – Magid Shiur: Rabbi Shmuel Grossman
5:15 am @ Y.L. of Woodmere – Magid Shiur: Rabbi Rafael Fink
5:30 am @ Chofetz Chaim Torah Center – Cedarhurst
@ Rabbi Neiman's Shul – Magid Shiur: Rabbi Yossi Schonkopf
5:45 am @ Agudah of L.I. (Rabbi Reisman) – Magid Shiur: Rabbi Shmuel Bloom
@ Kehillas Bais Yehudah Tzvi (the Red Shul)
6:00 am @ Agudah of L.I. – Magid Shiur: Rabbi Dr. Mermelstein
@ Aish Kodesh – Magid Shiur: Rabbi Shalom Fried, Rabbi Daniel Fink
@ CBEY- Island Ave., Woodmere – Magid Shiur: Rabbi Shalom Rosner
@ Yeshiva Sh'or Yoshuv – Magid Shiur: Rabbi David Greenblatt
6:10 am @ Beis Medrash of Cedarhurst – Rabbi Spiegel
6:15 am @ Cong. Beis Avraham – Magid Shiur: Rabbi Henoch Grumet
@ Beis Haknesses of North Woodmere
6:30 am @ Agudah of West Lawrence – Magid Shiur: Rabbi Moshe Brown
@ Young Israel of Law/Cedar. Maggid Shiur: Rabbi Fishman/Yakov Shalev
@ Y.L. of Oceanside
@ Rabbi Katz's Shul in Far Rockaway – Magid Shiur: Rabbi Pinchas Birnhack
6:40 am @ Y.L. of Woodmere – Magid Shiur: Rabbi Aron Glatt
@ Congregation Beth Shalom – Magid Shiur: Rabbi Yechiel Weberman
6:45 am @ Shaaray Tefila – Magid Shiur: Rabbi Kalish
@ The White Shul – Magid Shiur: Rabbi Kanner
@ Agudah of the Five Towns – Magid Shiur: Rabbi Ephraim Edelstein
@ Agudas Yisroel of Long Island – Magid Shiur: Rabbi Tzvi Flaum
7:00 am @ Agudah of L.I. – Sunday ONLY – Magid Shiur: Rabbi Dr. Mermelstein
@ Congregation Beth Avraham – Sunday ONLY
@ Yeshiva Gedolah of 5 Towns – Magid Shiur: Rav Yitzchok Knobel
@ Young Israel of Law/Ced. – Sunday ONLY – Magid Shiur: Rabbi Yale Fishman
7:05 am @ Far Rockaway LIRR 3rd car from the end – Direct to Penn Station
Magid Shiur: Rabbi Kodesh

7:10 am @ Agudah of Bayswater
7:15 am @ Aish Kodesh – Sunday ONLY
@ Kehillas Bais Yehudah Tzvi (the Red Shul)
@ Chabad – Maple Avenue, Cedarhurst
7:30 am @ Agudah of L.I. (Rabbi Reisman) in Library – Magid Shiur:
Rabbis S. Kohn, N. Schweid, R. Flegman
@ Congregation Heichal David – Sunday ONLY
7:35 am @ Y.L. of Woodmere – Sunday ONLY – Magid Shiur: Rabbi R. Fink
7:45 am @ Kehillas Bais Yehudah Tzvi (the Red Shul) – Sunday ONLY
@ Beth Shalom – Sunday ONLY – Magid Shiur: Rabbi Yale Fishman
7:50 am @ Far Rockaway LIRR front section of the last car – Direct to Penn Station
7:55 am @ Lawrence LIRR – Magid Shiur: Rabbi Pesach Lerner
8:00 am @ Shaaray Tefila – Sunday ONLY – Magid Shiur: Rabbi Kalish
@ Agudas Yisroel of Long Island – Sunday ONLY – Magid Shiur: Rabbi Tzvi Flaum
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 Menachem Adler
8:15 am @ Beth Shalom – Shabbos ONLY – Magid Shiur: Rabbi Yale Fishman
8:45 am @ Agudah of L.I. – Sunday ONLY in library
@ Sunday mornings at Beis Tefilah – Magid Shiur: Rabbi Shaya Richmond
10:15 am @ The White Shul – Magid Shiur: Rabbi Matt Cohen
12:50 pm @ Cedarhurst Center – Ground Floor Conf. Room – Magid Shiur: Rabbi Lichtenstein
8:00 pm @ Agudah of L.I. – Magid Shiur: Rabbi Nachum Katz
@ Aish Kodesh – Magid Shiur: Rabbi Simcha Weingott
@ Y.L. of Far Rockaway – Magid Shiur: R' Daniel Martin and R' Avraham Bachrach
8:15 pm @ Cong. Beis Medrash of Cedarhurst – Magid Shiur: Rabbi David Spiegel
8:30 pm @ Y.L. of Oceanside
@ Congregation Heichal David
@ Yeshiva Sh'or Yoshuv – Magid Shiur: Rabbi Y. Weberman
@ Rabbi Blumenkrantz – Magid Shiur: Rabbi Weberman
@ Agudah of L.I. – Magid Shiur: Rabbi Lichtenstein/Rotating Chaburah
@ Agudah of West Lawrence – Rabbi Brown's Shul
@ Agudah of Bayswater
@ Beis Tefilah – (Tues. – Thurs.) Maggid Shiur: Rabbi Ephraim Edelstein

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AROUND THE FIVE TOWNS

Continued from Page 66

Lawrence Reception For Achiezer

It all started with one phone call, and then another. A well-connected family in the Five Towns was recently faced with a tangled and complicated medical crisis. All the connections in the world wouldn't prepare them for this scenario. Lost amidst the many medical terms and diagnoses, facing a tangled insurance nightmare, and needing doctors that were nearly impossible to access, they needed help. Someone gave them Achiezer's number. One phone call, and Achiezer took it from there.

Within days, the family's health insurance was switched to a carrier that would cover their medical bills, and they received appointments and arrangements with previously inaccessible doctors. That was only the beginning of Achiezer's intervention. They made sure to connect with the doctor's billing department, they tended to the emotional needs of the family, and they even secured a babysitter for the children at



Eli Bobker, Dovid Sharf, Elisha Brecher, Adam Mirzoeff, and Rabbi Boruch Ber Bender.

home so that both parents could be in the hospital together.

The next phone call came from Lawrence residents Adam and Chavie Mirzoeff. They heard this story first-

hand, and in awe of Achiezer's unique and comprehensive work, they called to offer their home and resources to Achiezer. That was a mere ten days ago. This past Sunday evening, November

28, the Mirzoeffs hosted the first-ever Lawrence reception to benefit Achiezer and the new programs that they hope to roll out.

More than 300 of Lawrence and Cedarhurst residents were shown exactly what Achiezer's mission is and how they accomplish this mandate through the myriad of programs and services they offer on a daily basis.

Achiezer-style, the evening was unique, memorable, and moving all at once. Michael Schick Caterers and Simply Sushi Café catered a gourmet buffet, and the Neimah Singers led by Chazan Avromi Freilich from London entertained the audience. Nassau County Legislator Howard Kopel graced the crowd with some brief remarks, and Rabbi Boruch Ber Bender, founder and president of Achiezer, painted a picture with stirring words of why Achiezer is so needed in our community and what Achiezer is constantly busy with on a daily basis.

The evening ended with a powerful video presentation as well as a beautiful selection of songs from the Neimah Singers and Chazan Avromi Freilich. ♦

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And he said to them: “You are spies” (Bereishis 42:9)

There is a Midrash that says that the brothers plotted to kill Yosef in order to prevent the birth of Yeravam ben Nevat—one of the most sinful and destructive personalities in Jewish history (cf. I Melachim ch. 10 ff.)—who was a descendant of Yosef.

So when Yosef accused them of being spies—an accusation they were innocent of, but which portended the sin of the “Spies” of which their descendants would be guilty in the time of Moshe—they realized their error...

(This also explains why Yaakov would not accept Reuven as a guarantor for Binyamin's safety, only the guarantorship of Yehudah. If the brothers were being made to pay for the sin of the Spies, the only one who could save them was Yehudah, since Calev, the spy from the tribe of Yehudah, did not join in the Spies' conspiracy.)
(Meloh HaOmer)

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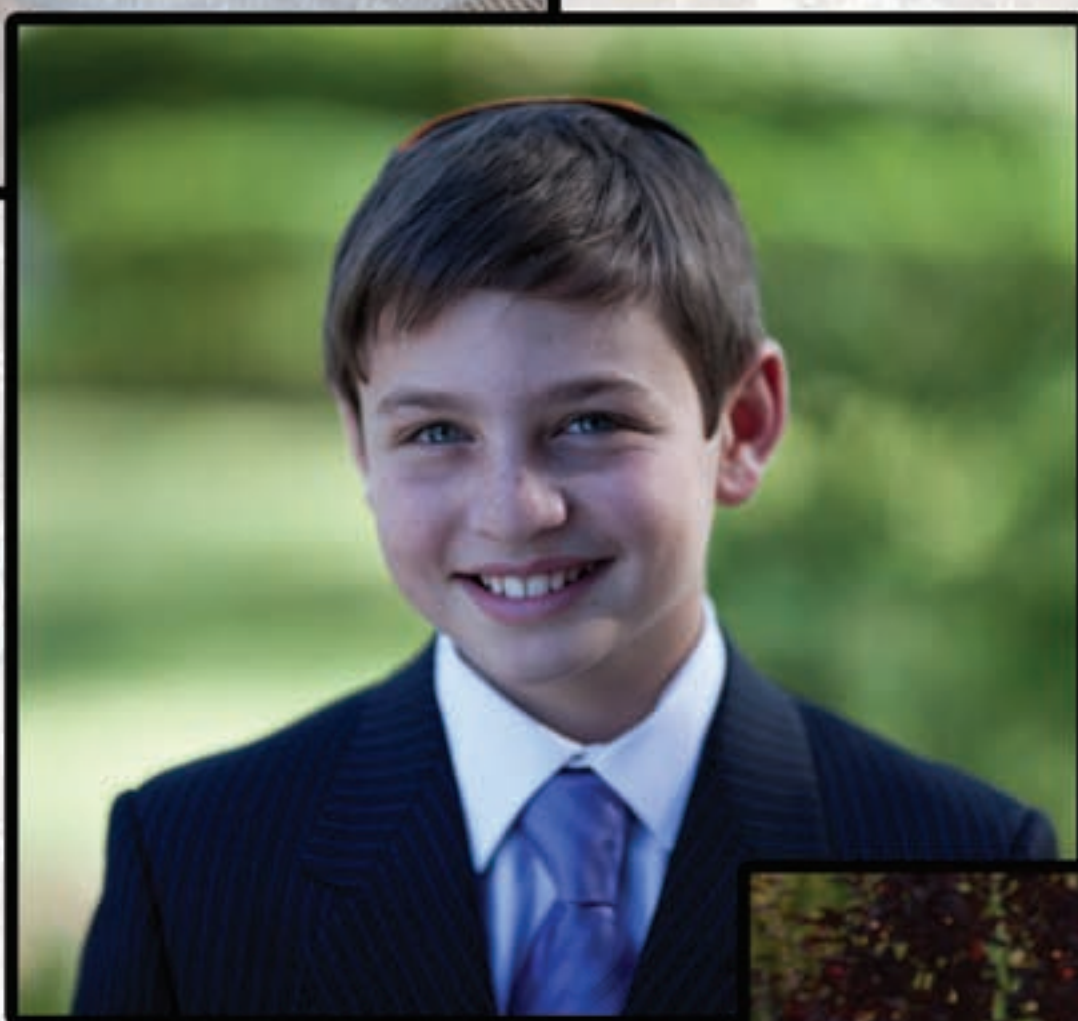


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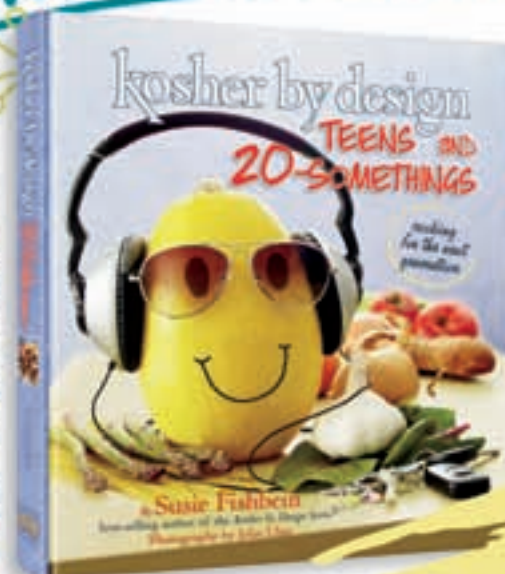
Mountain Climbers 2 brings us an original and wondrous selection of true stories of people — and the mountains that they have climbed. What they use to

climb and conquer their personal mountains — their challenges, some day-to-day, others wildly dramatic and unusual — are faith, perseverance, optimism, and courage. When facing the daunting challenges of life, they search for solutions and discover deep within themselves strength and vision that they never knew they possessed.

Each of these stories is a fascinating, penetrating look into the lives and inner worlds of people unique in their circumstances, united in their determination to succeed in the face of challenge. More: these stories are a beacon of light to us as we rise above adversity and emerge victorious in our individual quest for growth.

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BY RAV ARYEH Z. GINZBERG
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Having been blessed with the opportunity to be involved with many *Yidden* from all walks of life in my capacity as a shul *rav*, it would be fair to say that sometimes people disappoint and sometimes people inspire. Never before in my career have I been as inspired as I was a few days ago by one young wife and mother.

A little background is in order.

It was approximately one and a half years ago, during the *yom tov* of Shavuot, when in a *derashah* before *Mussaf* I presented a challenge to myself and to the others in shul at that time. I explained that the *Ran* says that Shavuot is the *Yom HaDin* (the Judgment Day) for *limud Torah*. I asked, how do we fare standing today in front of the Heavenly Court being judged on our commitment to Torah study? Would we receive a pass or fail?

I suggested at that time that we undertake to learn ten *mishnayos* a day, not in a *shiur* or in shul, but on the train, on the bus, during lunch, or in the evening at home. We would each learn the same ten *mishnayos* a day, with a goal of finishing the six orders of *mishnayos* (*Shishah Sidrei Mishnah*) in a year and a half.

We made the challenge and asked people to come on board. While some were not yet ready to do so, others did. And we began the day after Shavuot. Our *mishnayos* schedule was kept and publicized each month by Shmuel Katz, and the trek through the world of *mishnayos* took root. As in any public challenge, even guests in shul that day joined in as well, and the same *mishnayos* were being learned in Lakewood, Passaic, and Kew Gardens Hills.

This coming Shabbos, Shabbos Chanukah, we will be learning our last ten *mishnayos* and we will be making a *siyum* on *Shishah Sidrei Mishnah* together in shul, approximately one and a half years after we started.

What an accomplishment! Look what a simple commitment made by a select few has accomplished in less than a year and a half. Those that participated—some of whom have never made a *siyum* before in their lives—all agreed how enriched their lives have become by this achievement. Not one participant complained about loss of time spent with family or lack of sleep or missed work; the 20 minutes a day was utilized without changing any regular schedule, though it did change lives.

The *Beis Yosef*, who merited learning each day with a *malach* (referred to as the *Maggid*) credited his commitment to the daily study of *mishnayos* as the reason for this great gift. And while I doubt that any of the participants in this learning of *mishnayos* merited to learn with a heavenly angel, the *zechuyos* that this commitment brought to them can be measured only in the heavenly world of reward for commitment to Torah study.

What does all this have to do with the inspiration that I received from this particular young wife and mother? Everything! A few days ago, one of

the dedicated participants in this learning of *mishnayos* asked his wife what she would like for Chanukah for a present. Would she like jewelry or

Chanukah is the best present she could ever ask for."

How blessed is this young husband and father to be married to a woman

The fact that her husband was making a *siyum* on *Shishah Sidrei Mishnah* on Shabbos Chanukah is the best present she could ever ask for.

maybe something for the breakfront? And she responded that the fact that her husband was making a *siyum* on *Shishah Sidrei Mishnah* on Shabbos

who understands, better than most of us, the blessings and *zechuyos* that her husband brought to the home and family by this wonderful accomplishment.

People spend all year running to *mekubalim* for *segulos* of all types, when there is no greater *segulah* for bringing *berachos* to the home than the learning and completing of a *mesechta* or a *sefer* of *mishnayos*.

To allow for more people to join in this wonderful communal learning of *mishnayos* and to offer the opportunity for more people to present to their wonderful wives the gift of a *siyum*, we are starting the next cycle the next day (Sunday), except we will only be learning five *mishnayos* a day (which should take about 10 minutes). This will be an opportunity for others who choose to do so at a slower pace to be able to join us as well. For anyone wanting more information, please refer to the shul's website (www.chofetzchaimtc.com), where you can download each month's *mishnayos* calendar.

While I hope that everyone receives a beautiful Chanukah present this year, it can never match what this wonderful and special young woman received—for her gift is eternal.

Have a *freilichen* Chanukah. ❖

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5TJT Puzzle: Classic Rock Chanukah Songs

BY YONI GLATT

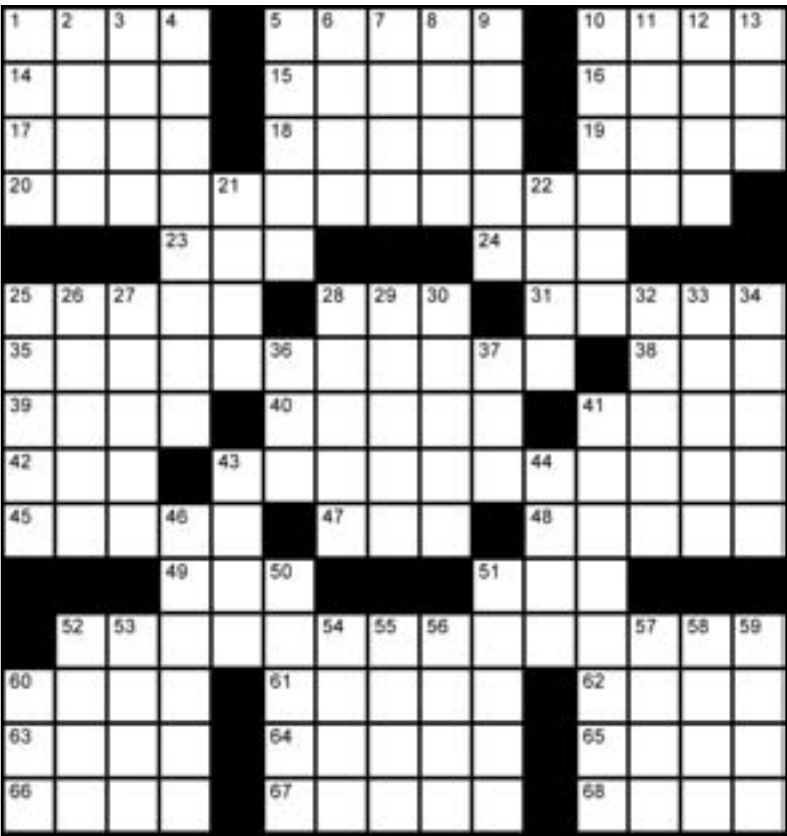
Across

- 1. Fill out a ballot
- 5. An unhappy rooster
- 10. 2.2 lb.
- 14. Pirate's "Shalom!"
- 15. Axiom
- 16. It burns
- 17. Abundant
- 18. Twilight girl
- 19. Worked the field
- 20. One-hit wonders Dead or Alive's song about Chanukah?
- 23. Unequal atom
- 24. Chushim to Dan
- 25. E-journals
- 28. Mercury or Saturn
- 31. Congo, once
- 35. Chanukah song by The Doors?
- 38. Russian space station
- 39. Help a villain
- 40. Like many a yeshiva tuition
- 41. Heroic narrative
- 42. Rage
- 43. Chanukah song by The Rolling Stones?
- 45. Rashbam's grandfather
- 47. French "the"
- 48. ____ A Nightingale
- 49. Long ____
- 51. Beer
- 52. Beatles song about Chanukah?
- 60. German town
- 61. Greek underlord

- 62. Big blind, e.g.
- 63. Seed covering
- 64. Make happy
- 65. By oneself
- 66. A spoonful of medicine
- 67. Pay
- 68. Racist group

Down

- 1. Alternate
- 2. State of Cuyahoga Valley National Park
- 3. Kosher cheeseburger ingredient
- 4. A sense
- 5. Uncle Tom had one
- 6. Yemeni gulf
- 7. Kind of oil
- 8. Glance amorously
- 9. Gets close
- 10. Big Hawaiian
- 11. Legend
- 12. What some baseballers did when talking about steroids
- 13. Not 4 or 8
- 21. Mail
- 22. Seep
- 25. Former resident of 10 Downing Street
- 26. Zodiac sign
- 27. S-shaped arches
- 28. 5th-century pope that persecuted Jews
- 29. There's ____ line between ...
- 30. Brown or white
- 32. Picture



Solution to appear next week.

- 33. Accurate
- 34. Poetic muse
- 36. Letters in a dashboard
- 37. Expensive rug
- 41. Where you might pass a Jew on Shabbos
- 43. Say oy, perhaps
- 44. She was a showgirl
- 46. Negotiate at the shuk
- 50. Alternate

- 51. Piece of wealth
- 52. Spanish currency
- 53. Eye part
- 54. Chip's buddy
- 55. Famed patriarch
- 56. Himalayan legend
- 57. Carbon compound
- 58. It might erupt in Europe
- 59. Sharp
- 60. Like Haman

Minyanim in the 5 Towns/Far Rockaway Area

MINCHA

12:30 pm VARIES WITH MINCHA GEDOLAH L'SHITAS HUGR'A
@ Mesivta Chaim Shlomo (in Darchei Torah)
12:45 pm @ Agudat Israel of Long Island
1:30 pm @ Cedarhurst Center, 445 Central Avenue
@ Yeshiva Sh'or Yeshuv
@ Mesivta Chaim Shlomo
@ Yeshiva Beis Shmuel (2937 Oceanside Rd.)
1:35 pm @ Yeshiva Darchei Torah - 1214 Hayson Road
@ Rabbi Katz (Far Rockaway)
1:45 pm SUNDAY AND FRIDAY ONLY
@ Agudah of Long Island - Rabbi Reisman
@ Yeshiva Gedola of the 5 Towns
@ Learning Center, 114 Spruce St., Cedarhurst
1:50 pm @ Yeshiva Mercas HaTorah, 505 Beach (29th St., 718-474-0064)
2:00 pm @ Five Towns Judaica
@ Yeshiva of South Shore
@ Young Israel of Woodmere (Sunday Only)
@ Young Israel of Law/Ced. (Sunday Only)
@ BRACH'S
@ Elite Caterers, M-Th.
2:15 pm @ Yeshiva of Far Rockaway
2:30 pm @ Priority I- 26 Columbia Avenue, Ced. M-Th.
2:45 pm @ Agudat of Long Island
@ Yeshiva Gedola of the 5 Towns
@ Yeshiva Zichron Aryeh (2422 Baywater)
@ Yeshiva of Far Rockaway
@ Kollel Avraham - 1204 Beach 12th Street
3:00 pm @ Priority I- 530 Central Avenue, Cedarhurst
@ Judaica Plus
3:15 pm @ Yeshiva Mercas HaTorah
3:25 pm @ Yeshiva DRS
@ Hebrew Academy of Long Beach
4:30 pm @ Yeshiva E'nai Torah

Mincha at the Young Israel of Hewlett is 5 minutes after the previous Shabbos's candle lighting time.
Mincha at the Agudat Israel of the Five Towns is 15 minutes before sunset.
Mincha at Rabbi Blumenkrantz's Shul is 10 minutes before sunset Sun. - Thurs. followed by Maariv
Maariv at Ahavas Yisrael in Cedarhurst is 10 minutes after the previous Shabbos's candle lighting time.
Erev Shabbos Minchah at Yeshiva of Far Rockaway and Yeshiva Shor Yeshuv is 1/2 hour after Chaitzos

MAARIV

5:10 pm @ The Learning Center (LIFEhouse) 114 Spruce
6:00 pm @ Young Israel of Woodmere
6:30 pm @ Young Israel of Woodmere
7:00 pm @ Young Israel of Woodmere
7:30 pm @ Young Israel of Woodmere
7:45 pm @ Aish Kodesh
8:00 pm @ The White Shul (Sun - Thurs.)
@ Bais Avraham Zev (Rabbi Gruber's shul)
@ YI Lawrence Cedarhurst
8:15 pm @ Beish Hamedrash Harav
@ Yeshiva of Far Rockaway
@ Rabbi Blumenkrantz's Shul
8:45 pm @ Agudat Yisrael of Long Island
9:00 pm @ Cong. Bais Tefilah (Edward Avenue)
@ Aish Kodesh
@ Yeshiva Sh'or Yeshuv
@ Young Israel of Woodmere
@ Young Israel of Wavecrest & Baywater
@ Rabbi Brown
9:15 pm @ Young Israel of Lawrence/Cedarhurst
@ Agudat of Long Island
@ Shazaray Tefilah
9:30 pm @ Heichal David in Lawrence
@ Young Israel of Woodmere
@ Cong. Beth Shalom
9:45 pm @ Yeshiva Sh'or Yeshuv
@ Yeshiva Gedola of the 5 Towns
@ Cong. Bais Yehuda Zvi (Red Shul)
@ Spinka Shul (10-29 Bay 32nd St. Baywater)
10:00 pm @ Yeshiva E'nai Torah
@ Cong. Bais Medrash (R' Speigel)
@ Agudat of Long Island
@ Yeshiva of Far Rockaway
@ Yeshiva Zichron Aryeh (2422 Baywater)
@ Yeshiva DRS
10:15 pm @ Kollel Avraham - 1204 Channing, FR
@ Mesivta Chaim Shlomo
@ Agudat Israel of the 5 Towns
10:30 pm @ Agudat of Long Island
@ Yeshiva Gedola of the 5 Towns
11:00 pm @ Boston Beis Medrash
@ Yeshiva Gedola of 5T
11:30 pm @ Boston Beis Medrash
12:00 am @ Boston Beis Medrash

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Far Rockaway: Coop, 3Br, 1Bth
Lr/Dr, Walk to All **\$179K**
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Oceanside — Brand new construction. Beautiful CH col. Large 4 BR (1 level), 2.5 bths, granite EIK, FDR, den with fp, full bsmt, in cul-de-sac, walk all, best price. **\$675K**
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Solution To Last Week's 5TJT Puzzle: Jewish Thanks-Giving

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Puzzle appeared on Page 77 of the November 26 issue.

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No Stranger to Hardship, Young Chabad-Lubavitch Emissary Offered Hope to Others

BY DOVID ZAKLIKOWSKI

Rabbi Mendel Deren, a Chabad-Lubavitch emissary considered by many New York area businessmen as a personal adviser and confidant, passed away during the annual International Conference of Chabad-Lubavitch Emissaries. With his family by his side in his New York University hospital room, Deren succumbed to complications from a lifelong condition. He was 36.

Over the course of seven days, a string of family and friends came to the Deren family home in Stamford, Conn., to offer condolences. Many were classmates of the young rabbi and shared stories of growing up with an exceedingly intuitive scholar, but businessmen representing the gamut of Jewish backgrounds also told of a wisdom that transcended Deren's age and experiences.

"He had a remarkable understanding of how people thought and what they really meant when they said something," revealed Steve Batkin, CEO of the Greenwich-based insurance broker ageLampe Batkin Associates. "Whenever I had issues with people, I would call Mendy and ask him what he thought."

Deren's keen insight into other people's emotions left those who came to him for advice feeling refreshed. "I would complain sometimes," said Greenwich attorney Steve Finkelstein, "and he would give me a boost. He had the most positive outlook on life; I ben-

efited greatly from the relationship."

Over the course of his professional life, the rabbi built and nurtured relationships with movers and shakers in the financial world, first as development director of the Mayanot Institute of Jewish Studies in Jerusalem and later for Chabad-Lubavitch of Western and Southern New England.

As one after another of his acquaintances arrived to share a memory of Deren, family members expressed pleasant surprise at how far his reach had spread. "Up until now, we knew who Mendel was," said nephew Menachem Deren. "Now, we're getting to know Mendy."

One man, who frequently prayed at Deren's bedside in the hospital, came to Stamford to grieve and offer his condolences. The family knew little about his connection with the rabbi, and he himself didn't share much. But as he got up to leave, his wife decided to reveal her husband's connection to Deren. "My husband was working at the World Trade Center on 9/11," she related. He "saw things that day that no human being should ever see. From that day, he became withdrawn, avoiding work and family responsibilities that resembled normal life.

"We tried to help him come out of it," she continued, "but it just didn't work. One day, Mendy showed up at our house, [saying], 'Come, we are going

Continued on Page 84



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Rabbi Mendel Deren, a'h

Continued from Page 83

out.' I don't know where they went, what they did or what they spoke about. All I know is that three hours later, they came back to the house and [my husband] was a changed man. Mendy gave me my husband back."

Deren, the second child of Rabbi Yisrael and Vivi Deren, was born in 1974. At the time, his parents had recently established Chabad-Lubavitch of Western and Southern New England in Amherst, Mass. He would later be diagnosed with Bloom syndrome, but his parents realized early in his life that he was small for his age. "Mendel was very small at birth and did not grow well," said his mother. "We were very concerned." Deren was less than one year old when his mother wrote to the Rebbe, Rabbi Menachem M. Schneerson, of righteous memory, expressing concern about her son's condition. The Rebbe responded to the word "small" and quoted from the prayers made at a child's circumcision. "This small child,"

he wrote, "will be a great man."

Over the course of his life, Deren would tell his mother, "Before I start the day, I think about the Rebbe's blessing. What can I do to make sure that it materializes?"

Chabad-Lubavitch of Greenwich. "But you never heard a complaint come out of his mouth." "He did not make a big deal about his challenges," echoed Finkelstein. "He made a big deal about the good things in his life."

He felt that the reason G-d gave him these challenges was so that he could empathize with others during their challenging times.

Deren's condition and its complications could cripple even the strongest of people. But he always pressed on. "He had some of the greatest challenges any human being could live with," said his brother, Rabbi Yossi Deren, director of

Deren's father explained that his condition likely gave him a window into other people's hardships. "During a time of hurt," he said, "Mendel was the one to reach out to others." "I know what that individual is going through," Deren

once told his father. "I could feel his challenges."

Among the many stories shared in Stamford was that of a respected philanthropist, a pillar of the community who gave millions of dollars to charity, but all of a sudden, fell ill. According to the man's associate, "understandably, calls for charity stopped coming." But one day, Deren called to see if the sick man needed anything. "No calls came besides for Mendy's," the associate revealed. "He wanted to see him. Maybe he could help him. He understood what he was going through and wanted to share words of encouragement with him."

"Mendel carried a very heavy load," stated Yisrael Deren. "But he felt that the reason G-d gave him these challenges was so that he could empathize with others during their challenging times and help them."

Over the past few months, Deren's condition progressively worsened, ultimately necessitating his hospitalization. The news came as a shock to his friends, who knew the rabbi for his impeccable manner of dress and the way he walked, as if nothing out of the ordinary was transpiring.

Just before this year's emissaries' conference—which Deren always looked forward to as the one time each year that he could see all of his friends gathered in one place—people around the world received e-mails urging them to recite *Tehillim* in his merit. Every year, Deren planned a Chasidic gathering for all of his arriving friends, and his wife Sara, a native of Jerusalem, resolved to hold one in a room at his hospital. During the gathering, friends, family members, and associates told inspirational stories and filled the air with Chasidic melodies well past midnight. At 2:00 a.m., a select few went up to his room to continue singing. As the gathering reached its conclusion, Deren's body embarked on its final struggle. "He never gave up," said Finkelstein, "he fought to the end." As the numbers on the monitors in the room started dropping, Deren's friends left him to be alone with his family. "When they were in the room," said Rabbi Chesky Deren, his younger brother, "that was when the final stretch began. He passed away a few short hours later."

Back at his parents' house, the younger Deren spoke with his brother's unused identification card from the conference hanging behind him on a hook. "How apt that he should have left the world on the day when all of his friends and all the Chabad-Lubavitch emissaries from around the world were here," noted the brother. "All of his friends from across the globe were there to say their goodbye."

"He made me feel special," said Finkelstein, "even though he was the special one. It is such a tragedy to lose him." (Chabad.org) ❖



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Remembering Naomi Sochet On Her First Yahrzeit

Dear Naomi,

Your passing, last year, on the 19th of Kislev, pierced a hole in the heart of Far Rockaway and the Five Towns. The void left in my own life might never be adequately filled. Watching you live, I learned valuable lessons. For one thing, I learned that it is possible to accept a decree from Hashem, no matter how difficult that decree seems to be. Your life played out like a tragic version of 'Dayeinu'. Had you 'only' had a near-fatal pregnancy, that would have been enough. Yet, in your short lifetime, you also endured two strokes, kidney failure, hearing loss, and some vision loss. Your regular dialysis appointments, three times a week, must have been so frustrating and exhausting. Still, when I would arrive at your home for a visit, you would open the door with a smile!

All of your physical limitations did not stop you from reaching out to others. You remembered to inquire about your friends' families—from a child's achievement to a relative who was ill. Despite your illness, and all that came with it, you seemed so happy to participate in a friend's *simcha*. By attending crowded weddings and *bar mitzvas*, surrounded by a cacophony of music and chatter, you must have felt so isolated. How many people would have justifiably opted out of such difficult social settings?

With so much going on in your life, still, your family always came first. I recall one time coming over to your home while you prepared latkes for Chanukah. I was so taken aback; why on earth were you subjecting yourself to the labor of peeling, grating, and frying? I remember telling you that you didn't have to do this! Your answer put me in my place. You simply explained to me that it would make your daughter so happy to have latkes on Chanukah. You were in the midst of a mother's pure labor of love.

At your *shivah*, I met the woman from *bikur cholim* who organized your rides to dialysis appointments. She recounted how easy it was to find a ride for you; when she would call her host of volunteers, they would jump at the opportunity to drive when they heard that the ride was for Naomi Sochet. Imagine, busy people, ready to drop whatever they had planned for that time, in exchange for the chance to talk with you while they drove! We all must have recognized the same fact—that being in your company was an enriching experience! You were happy with your lot, grateful for what you had, in the most trying of circumstances. I suppose that your friends picked up on this virtue, and attempted to absorb some of this contentment.

How I wish I had more time to spend in your company! Our conversations were priceless. The lessons that I learned while watching you have come to an end. Naomi, you were my neighbor, my mentor, my friend. You are sorely missed.

**Your friend,
Nechama Goodman**



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Losing Your Marbles

BY MORDECHAI SCHMUTTER

When I was a kid, I always wanted my parents to get me toys for Chanukah. This was as opposed to:

A. Chanukah *gelt*, which immediately went into a little envelope in my parents' room so that the five dollars I got from my great-grandmother could someday go towards my mortgage.

B. Clothing, because the way I saw it, my parents were going to buy me clothing whether or not it was Chanukah, and there was no point wasting a perfectly good Chanukah present on a pair of pants.

C. Games.

Many adults think that toys and games are in the same category, but they're really not. A toy is something you can play with whenever you want to. With a game, you can only play if someone else also wants to play. And if you're really good at the game, good luck finding someone who wants to play with you at all.

But that's why parents get their kids games—to help them bond as a family. Because there's nothing like a board game to bring a family together so they can all accuse each other of being either cheaters or sore losers.

"I don't believe this! You're cheating!"

"I'm not cheating! You're a sore loser!"

"I'm only sore because you're cheating!"

Parents also buy these games because they have fond memories of playing them as children, and they want their kids to

have those memories as well. Of course, what most parents forget is that their memories aren't quite as fond as they remember.

Take Hungry Hungry Hippos, for example. You might have fond memories of this game, but then, when you buy it for your kids, you realize that it's basically 10 minutes of helping your kids put the board together, followed by 30 seconds of loud, shrieking, chomping playtime, after which half the marbles are under the couch. And the only thing that the game really teaches your kids, in the long run, is how to survive at a *kiddush*.

And how about Candy Land? Most of us have fond memories of Candy Land, but then when our kids make us play it with them, we realize how mindless it is. You pick a card with a color on it, and then you advance to the next instance of that color. It's one of those games where you can actually get up and walk away and have a trained Labrador retriever play for you, and the results will be the same. In fact, sometimes this actually happens. You sit down to play with your kids, and then, one by one, they all wander off to do something else, until finally you realize that you're sitting there by yourself, going, "Okay, I'm Chanie now . . . Good job, Chanie! Okay, I'm Shloimie now . . . Good job, Shloimie! Okay, it's Mommy's turn . . . Mommy's winning! Okay, now Rover . . ." And the kids can't even hear you, because they're off playing Hungry Hungry Hippos.

And chances are you did this to your parents too. So where do these fond mem-

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ories come from? Probably from the fact that, as a kid, you cannot get over the fact that the game is taking place in a land that is entirely governed by candy. Not only that, but it was probably invented by some guy who was so hopped up on candy that he didn't know what to do with himself. He was like, "This is going to be awesome! There's going to be a lollipop princess and

with literally 100 squares, and the way to get to the end was to walk back and forth across the board, like you're going through the velvet ropes at the bank. And that game was just full of morals. Do something good—go up a ladder. Do something bad—go down a slide. But I do think it's interesting how the actions taken by the characters on the board are totally dispro-

There's nothing like a board game to bring a family together so they can all accuse each other of being either cheaters or sore losers.

a chocolate swamp monster and a really tall guy with legs you can eat!"

Apparently, the game is designed to teach kids that they can take candy from strangers, so long as the strangers are dressed as that candy. But what was with that guy at the bottom of the board? What was he giving out? Plums? Gingerbread cookies? Are we encouraging our kids to take cookies from an overweight green dog with a moustache?

But basically, Candy Land was one of a long string of children's games wherein the object is to get from point A to point B via the most indirect route possible. Chutes and Ladders is the most extreme example of this. The board was crammed

portionate to how far they have to go up or down. It was like, ride a bike with no hands and no helmet—slide down four spaces. Go outside in the rain barefoot while actually holding the boots that your mother made you take—go down three spaces. But if you take a cookie from the cookie jar, you have to go down 63 spaces to the bottom of the board.

Another game that really has no appeal to adults is Bingo. Boy, was that a game of luck. You can play Bingo if you're asleep. Although, if I understand correctly, it's one of those games that comes back again when you're much older. You can

Continued on Page 89

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Thoughts And Reflections Of The Admurim

BY VICTOR COHEN

Chanukah

Rav Avraham Yitzchok Kook remarked that the spiritual conditions under Greek sovereignty affected the very fiber of the Jewish soul. The impurity of the oil reflected the deterioration of the Torah standards and principles which were being compromised in our struggle with the Greek influence. Rav Kook noted that each Jew has a priestly component, for the Jews are called "a kingdom of priests and a holy nation." (*Sh'mos* 19:6) However, their deep-seated roots were being eroded by the Greeks. Yet, just as the small cruse of oil was protected, so too the soul of the Jew, his inner bond with Hashem, could not be touched. "Many waters cannot quench love, nor can the waters drown it." (*Shir HaShirim* 8:7) Nevertheless, the rav explained, when "the cruse remains insignificant, when faith is buried in the heart and does not influence life, how can it survive?" Therefore, to restore the Jew

to the Torah in spite of all foreign influence, Hashem ignites a spark, a light of special powers, which consumes the foreign elements, as *Yeshayahu HaNavi* wrote, "But to Zion a redeemer shall come and to them that turn from transgression with Yaakov, says the L-rd." (*59:20*) Though

Therefore, the eight days represent the future when "the earth shall be filled with knowledge of Hashem as the waters cover the sea." (*Yeshaya* 11:9) This idea was quoted from *Celebration of the Soul*.

R' Avraham Schochtchover asked why Chanukah differs from any other holiday,

He is ready to light a small candle in the dark, though it may appear that not much will be accomplished, for he knows that a little is also good.

the small cruse of oil was able to ignite the spiritual life for only a day, Hashem permitted the light to last for eight days to show that faith must endure and the teachings of the Torah be perpetuated.

for the poor are also obligated to kindle the Chanukah *menorah* to observe the *mitzvah*. He noted that in *Talmud Berachos* (6a), our Sages tell us that if a person contemplates to fulfill a *mitzvah* and is unavoidably pre-

vented from performing it, he is credited as if he fulfilled it for Hashem attaches the thought to the deed. This pertains to all *mitzvos* except for the lighting of Chanukah candles. The basic intent of lighting candles is to publicize the miracle, to inform the world of the great miracle that Hashem performed for the Jewish People and that He will never abandon them. For this *mitzvah* thought is not enough, for it does not bring about the needed affect. Therefore, each person must participate in this *mitzvah*, no matter what his circumstance. (*Chasidut and Yom Tov*).

The Alexander Rebbe explained that Purim is celebrated with joy and feasting and Chanukah with praise and thanksgiving. Haman's decree was aimed at all Jews and everyone found themselves in the same danger of "to destroy, to slay, and to exterminate all the Jews." Therefore, the victory is celebrated by all equally in joy and feasting. However, Antiochus's decree was to eradicate the religion and therefore, not everyone felt threatened. The holiday of Chanukah is celebrated with praise and thanksgiving and each individual gives thanks and praise on his or her level. (*Fun Unser Alten Oytzer*)

On every festival there is a *seudas mitzvah*—the meal at a religious ceremony. The *Chidushei Harim* commented that on Purim, because it was decreed to exterminate all the Jews, we celebrate our salvation by feasting and drinking. However, because the proclamation was made "to make them forget Your Torah and compel them to stray from the statutes of Your Will," the emphasis on Chanukah is on spiritual renewal and we celebrate it by reciting *Hallel*—giving thanksgiving; thereby considering it a festival with a *seudas mitzvah*. (*Siach Sarfei Kodesh*)

The Bratzlover noted that on each day of Chanukah we add another candle to emphasize that we should not remain on one level. Just as we add a candle, and we see the strength of the lights grow, we too, must add to our sense of holiness day by day. (*L'ma'alah Min Hazman*)

The Bratzlover remarked that when one chooses the "small cruse of oil," that is in one's soul, he is ready to light a small candle in the dark—though it may appear that not much will be accomplished—for he knows that a little is also good. He gives thanks and is happy with that good. The thankfulness takes on the strength to continue to light other candles. Therefore, the days of Chanukah are days of thankfulness, as it is written, "And they established these eight days of Chanukah to express thanks and praise to Your great Name." (*Al HaNissim*) We continue the practice of giving thanks and we are constantly appreciative and praise Hashem, may He be blessed, for all the miracles and wonders that were performed for our ancestors and ourselves. We remember well and do not forget the awesome goodness that has been rewarded to us. In this world of disquiet, it is imperative to constantly remind ourselves of His abundant goodness that He shows us. As we entreat the Almighty and recount our hardships, we must remember that as a member of the people of Israel, we are recipients of the Torah, and as expressed in the third chapter of *Pirkei Avos*, there is nothing as beneficial to the human being as the Torah. Therefore, when we look deeply onto all that has occurred, we understand all the lovingkindness and goodness of the Almighty. (*L'ma'alah Min Hazman*). ❖

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Losing Your Marbles

Continued from Page 87

play it with your grandchildren. Also, it's one of those games where, in order to win, you have to shout out the name of the game, sort of like in Uno and Yahtzee, to periodically remind those around you that the game is still going.

Also, some games don't seem to have a purpose in the real world. For instance, one of the things I've noticed, as an adult playing Connect Four, is that, once you reach a certain age, every game ends in a stalemate. It's almost impossible to lose. You really have to not be paying attention to let the other guy get four in a row. I mean, you can get double-trapped, but that would mean that you let him get three in a row in two separate places.

And how about Operation? It's like we're teaching our kids that all a doctor does is take things out. Your heart doesn't work? Take it out. Don't bother replacing it with one that works. You'll be okay, so long as the doctor doesn't nick you with his tweezers.

And then there's Guess Who. Is there a real-life application for Guess Who? Is this the system the FBI uses to catch criminals? Do they take out a big board and start flipping down tiles? Guess Who seems to be the ultimate tool for someone who wants to say *lashon ha'ra*, but doesn't want to say the person's name. So everyone has to ask him: "Does the guy have bushy eyebrows? Does he have glasses?" Or maybe it's for aging people who are trying to remember a name that's on the tip of their tongue, and all of their friends are trying to help them. "Does he have red cheeks? Does he have a hat?"

Once in a while, though, you come across a game that your kids can actually beat you at, skill-wise. For example, my kids almost always beat me at Memory. This is because their minds are a blank slate, and pretty much the most important thing they have to remember is where they saw the other card. Meanwhile I have bills, a mortgage, carpools, ten million passwords, and old songs that I heard as a kid, plus I'm trying to keep the baby from eating the cards, so the last thing on my mind is where the other card is. In fact, a real game of luck is when my wife and I try to play Memory after the kids go to bed. That game can go on for hours.

But we don't have hours. We're out of space here, *baruch Hashem*. Maybe next year, we'll talk about games that adults actually stand a chance at winning. If we remember. ♦

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



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Candy-Colored Buildings And Charming Congregations In The Caribbean

BY LAURIE HEIFETZ
WITH ADDITIONAL REPORTING
BY RICHARD C. MURRAY

Gigi Scheper, the Jewish-heritage tour guide, tells an amusing anecdote about Curaçao. Many of her American clients are accustomed to “going to temple.” When they come to the island and ask to go to a temple, they are invariably directed by taxi drivers and others to go to the canary-colored building on the Wilhelminaplein (Wilhelmina Plaza), in Willemstad, the capital. Thereupon, her clients panic upon seeing two police officers out front, thinking, “Has something gone wrong at the synagogue?” The answer is no: it turns out the building is no longer a synagogue at all; it’s the Prosecutor’s Office, but residents still refer to it as “the temple.”

Samuel Cohen (Cohen), a Portuguese *converso* who moved to Holland, is thought to have been the first Jew on the

island, when he arrived in 1634. In 1651, more Jews came from Holland and formed Mikve Israel, an Orthodox congregation. Temple Israel was consecrated in 1864. It was the first Sephardic Reform congregation in the world.

There are many buildings with connections to the Jewish community. The Star of David which used to be on top of the former Temple Emanuel-turned-prosecutor’s-office is now located at the Jewish Cultural Historical Museum at Mikve Israel-Emanuel, the Reconstructionist synagogue formed by the merging of the two congregations of Mikve Israel (Orthodox) and Temple Emanuel (Reform) in 1964.

On a Friday night in early November, we attended the once-a-month family service at Mikve Israel-Emanuel. The spiritual leader of the congregation is Chazzan Avery Tracht, a Dayton, Ohio native, who has a wonderful voice. Debbie Friedman’s “*Mi Shebeirach*” was



A view of Punda (canary-colored Penha store on far right) from Otrabanda (with orange-tiled Dutch roofs), both sections of Willemstad.

one of the prayers sung. The synagogue belongs to the Jewish Reconstructionist Federation as well as the World Union for Progressive Judaism. Some have described the Friday-night services as

Reform and Shabbat-morning services as Conservative with Sephardic content.

More than 30 people, including tourists, were present. The *oneg*, where I met the friendly congregation, featured treats including flan. “Happy Birthday” was sung in English and Papiamentu (the native language of Curaçao) to people with birthdays in the month of November. The prominent banking families from the Maduro & Curiel’s Bank are members of the synagogue, most of them having the name Capriles.

Rabbi Ariel

Yeshurun told me
that the island
weather is too hot
for *cholent*!

One feature of the synagogue is world-famous: its floor is covered with sand. The reasons for the sand, according to the Jewish Cultural Historical Museum hand-out, are as follows. First: The synagogue is patterned after the Tabernacle which our forefathers used in the Sinai Desert during their 40 years of wandering there. Second: During the Inquisition, the *conversos* (Jews who took on the Catholic faith to hide their belief) placed sand on the floors of their secret rooms to muffle the sound of their worship services. And third: G-d commanded Abraham: ‘Go forth and multiply like the grains in the sand and the stars in the sky.’”

“Destination” *bar mitzvahs* and weddings are popular at the shul with the sandy floor. One can stay nearby at the charming Hotel Kura Hulanda, in the top-of-the line bridal suite, which features sterling-silver furniture.

I had the pleasure of attending Shabbat-morning services at Shaarei Tzedek, an Ashkenazic Modern Orthodox congregation, located in the Willemstad suburb of Mahaai. It has a dome to remind people of Jerusalem, and men and women sit on one floor, with a see-through *mechitzah* separating them. In 2006, the building was consecrated. The

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The prosecutor's office is housed in the former Temple Emanuel building in Willemstad, capital of Curaçao.

that the island weather is too hot for *cholent*!

An international crowd of 27 people attended the service, with languages including English, Papiamentu, and Hebrew being spoken. Members originally hailed from places such as Curaçao, nearby Venezuela, and Peru, and some had lived abroad in countries including the Netherlands, Israel, and the United States. Many of their grandparents hailed from Eastern Europe—Russia, Romania, and Poland—and came to Curaçao beginning in the 1920s. The crowd is usually larger at Friday-night services, when the rabbi gives his sermon. Visitors may stay at the Trupial Inn, a 7-to-10-minute walk away.

Want to experience the only year-round kosher kitchen in the Caribbean? You can, at the Marriott hotel in Willemstad. We met with Rabbi Yeshurun during breakfast on Friday morning there. The rabbi has year-round supervision of the kitchen, which opened in mid-September after extensive training for employees. Plans are under way for Pesach, and people can have *simchas* there. Curaçao of Curaçao liqueur is in the works for kosher supervision. We visited the distillery, which was originally owned by the Sephardic Senior family.

One can see part of the original *mikveh* that was excavated next to the Jewish Cultural Museum. At present, the

mikveh in Curaçao is the Caribbean Sea! Rabbi Yeshurun

Continued on Page 92

congregation had previously met in homes for 25 years, after the former synagogue, built in the Scharloo neighborhood of Willemstad in 1959, was sold.

At the service, prayers were said for the Queen of the Netherlands and the State of

Israel. A lively French-Sephardic version of “*Adon Olam*” was sung. I was warmly welcomed at the service and at the dairy *kid-dush* lunch, which included cream cheese, lox, and bagels, as well as egg salad with onions. Rabbi Ariel Yeshurun told me

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Candy-Colored Curaçao

Continued from Page 91

told us that a member of Shaarei Tsedek, who had one in his house, became *frum* and moved to Lakewood, New Jersey, and rented out his house.

According to the rabbi, there are about 350 Jews on the island, with 130 of them belonging to Shaarei Tsedek, 175 or so belonging to Mikve Israel, and around 7 to 10 families having dual memberships. There is a joint after-school Hebrew school for both congregations. The population of the beautiful island is approximately 140,000.

Rabbi Yeshurun, a native of Rehovot, Israel, lived in Toronto as a preteen and then in Efrat, Israel, known for being Rabbi Riskin's community. His parents are Iranian and Yemenite. His wife hails from Kansas City and lives with the children in Miami. He commutes from Miami to Curaçao for the weekend, and his family joins him for some of the holidays. He originally came for two years and has stayed for ten. He has other interests as well: he graduated from a United States medical school on the island six months ago.

While on island, we went swimming at a great manmade beach, the Seaquarium Beach, which has the white sand and clear blue water for which Curaçao is famous, made only a little murky after the tail of Tropical Storm Tomás had hit. Many visitors were there from Peru and Venezuela that day. We checked out national park Shete Boka Park, where we observed strong waves, a cave, and a great view.



Congregation Mikve Israel-Emanuel, a Reconstructionist congregation with a sandy floor, in Willemstad.



Rabbi Ariel Yeshurun and the chef in the kosher kitchen at the Curaçao Marriott Beach Resort in Willemstad.



Shaarei Tsedek Ashkenazic Orthodox Jewish Community-The Herman and Miriam Tauber Jewish Center.

Off on a boat we sailed with Captain Goodlife at the Playa Santa Cruz (Santa Cruz Beach), who takes people snorkeling. Shoppers checked out Penha, the canary-colored cosmetics and apparel emporium begun by a Sephardic merchant more than 300 years ago, next to the other candy-colored buildings in the Punda section of Willemstad. We had a great view, looking from the Otrabanda section of Willemstad, with its orange-colored roof tiles from Holland, to Punda below.

Next time, I would like to visit Scharloo, the old Sephardic (and Dutch Protestant) neighborhood in Willemstad, where accounting firm Deloitte bought a former Jewish residence and left the two Stars of David on the white gate for good luck. If not next year in Jerusalem for Pesach, then next year in Curaçao—I can't wait! ❖

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Mental Stealth: The Extreme Magic Of Eric Wilzig

BY ROCHELLE MARUCH MILLER

Hide your thoughts when Eric Wilzig takes center stage! Eric's high-energy personality as a performer, along with a diverse mix of never-before-seen-or-performed large stage illusions, daring heart-racing escapes, and mind-blowing stunts, make his award-winning show, *The Extreme Magic of Eric Wilzig*, a truly unique experience.

In this exclusive interview with the *5TJT*, Eric, a recent graduate of HAFTR High, discusses growing up in the Five Towns; his unique award-winning magic show; meeting and working alongside legends—some of whom he is already being compared to; the universal language of magic; performing for *chesed*; business, and living your dream.

RM: Tell us about yourself, Eric.

EW: First and foremost, I love being a magician and entertainer. While I enjoy playing sports and going out with friends, much of my free time is devoted to practicing and honing my skills as a magician.

I attend magic conventions whenever I can and I belong to several magic societies in the area. My professional background (the first time I got paid) began at age 12 after I was selected to participate during the summer at the exclusive Tannen's Magic. When I came home, I performed for two day camps in the local area. The following summer, I performed at 10 camps, then more each summer thereafter. This past camp season (2010), I did 43 camp shows from Maryland to Pennsylvania, Connecticut to New Jersey, and a bunch in the Catskills, too.

RM: What about college and your involvement in our community?

EW: I'm currently a freshman at Rutgers University in New Jersey and freshman Class Rep. I attended HAFTR for 12 years graduating last June from HAFTR High with honors, I was in the top ten in grade point average (96.5), and won numerous academic awards throughout high school. My involvement in the community is connected, for the most part, to magic. I've done many fundraising performances for Kulanu (their carnivals and holiday parties), and was a volunteer at the Chai Lifeline I-Shine program all throughout high school where I participated and helped out every week and performed at many of their events. In addition, I did a few shows at nursing homes in the area and in Queens.

RM: How did you become interested in magic?

EW: I first got started at age five when my father brought home a coin trick from the Roosevelt Field Mall. I don't remember why he did it, but I think I had been watching a magic special on TV. At that age I was fascinated with all kinds of shows, the bright lights, and the fact that there were performers who could entertain an entire audience doing magic, something which I first thought consisted of only a deck of cards and some coins. I never had one single mentor but I've learned many techniques over the years and have had the opportunity to personally meet and learn from the pros like David Copperfield, Criss Angel, Penn and Teller, and others. My greatest inspiration

and the legend I've studied meticulously is Houdini (whose real name is Erich Weiss—same first name and initials as mine!) and have performed many of his daring stunts and illusions in my live show. The fact that I have learned from so many different professionals in this field is what makes my magic so diverse and truly unique.

RM: How did you hone your talent?

EW: I have been honored to have met and learned from the best of the best in the magic industry. I have also been able to perform alongside them at many events from the East Coast to Las Vegas. I have learned from them the lesson I now pass on to any children wanting to live their dream, which is to work hard at what you want, and never give up. I have also learned that this is show business and that "business" is a big part of creating a great show—from the numerous promotional materials for every show to dealing with agents and booking man-

agers and so much more.

RM: How do you utilize your talent for the greater good?

EW: What makes me want to do magic is the fact that I can entertain people and put a smile on everyone's face (along with a perplexed look!). When I perform, I'm not just doing it as a challenge to myself, but more so because I love making people happy. I consider magic the "art of escape" not because of the illusions and escapes that I put on, but rather because the audience can escape into an hour of fun-filled entertainment, forgetting about any troubles and bad things happening to them.

RM: Which have been your most memorable performances thus far?

TW: My most memorable performances are for sick children—when I see their faces light up every time I do a trick or bring them up on stage to help me out. I know from experience, no matter where you are in the world, what race or reli-

gion your audience is, or even what language they speak, magic is something that they still understand and are fascinated and amazed by.

RM: When did you first perform in front of an audience?

EW: When I was only 10 years old, I was chosen from among hundreds to participate in a talent show event onboard a Royal Caribbean International cruise ship, the *Explorer of the Seas*. The other competitors were adults who probably had been performing their acts from before I was born. At this young age, I performed in front of an audience of 1,000, earning me a standing ovation and first prize!

That moment changed the way I viewed magic in my life. Seeing this and the power magic had to mesmerize an audience really inspired me to pursue performing magic on stage . . . just a few

Continued on Page 94

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Extreme Magic

Continued from Page 93

months after that "The Extreme Magic of Eric" was born.

RM: What makes you unique?

EW: I have worked with some of the best magic illusion builders of today to create a show unlike any other. And the fact that I am still only a teenager makes my performance and show extremely special for children and adult audiences alike. I'm also unique in that I've built a few of my own illusions. I love the challenge of doing it and perfecting it to the point that it looks impossible, even to other magicians. Being able to design unique props that no other magician has is what I strive to do and what makes my show even more unique. Finally, unlike most large illusion shows which may stay at a set theater for months at a time, my "Extreme Magic of Eric" comes to you. We do the traveling, the set-up, and the performance in the venue of your choice.

RM: Where have you performed?

EW: I have performed at an endless list of private parties, camps, shuls, hotels,

and more but some of my major accomplishments include

- Just last week (Thanksgiving eve), I was a featured performer at the world famous Coney Island Seashore Theater, in front of a sold-out audience!
- Performed on NBC's hit TV show *America's Got Talent* for the celebrity judges and audience of over 2,000 and filmed for millions of viewers!
- Did nine sold-out shows at the Tropicana Casino and Resort in Atlantic City (and I'm not even allowed inside the casino yet!)
- Headlined to a sold-out audience in Times Square at the famous Times Square Arts Center
- Won first place in a prestigious Stage Magic Competition, being named "Stage Magic Champion" by the prestigious Tannen's Organization
- Traveled to over 45 camps this past summer, performing in front of thousands of campers and staff!
- Headlined the nightly entertainment at both a CT and PA hotel during Passover 2019
- Performed with the masters of the

industry, learning techniques from Copperfield, Criss Angel, and others in Las Vegas

- Performed for children in Europe, Israel, and the Caribbean
- Performed live for TV on Chabad's fundraising telethon and seen by a world-wide audience online

RM: Which illusions do you most enjoy performing?

EW: The illusions and stunts I still like the best are the ones which I consider dangerous and "extreme"—and that I actually risk my life for the audience's entertainment! A few of my favorites are the "Diamond-Plated Steel Box Escape ... of Death!"—a Houdini original—where I'm handcuffed and stuffed inside a small steel box, locked and strapped by volunteers; an escape which I attempt in full view of the audience. This act actually recently won me the title of "Stage Magic Champion" by the prestigious Tannen's Organization, and catching a signed paintball in my mouth, shot from a paintball gun by a random volunteer. I have received much credit for the hundreds of children's shows I have performed where

the danger is not in effect and I include a lot of animals which appear and disappear from balloons, fire, and so much more. Being a teen myself has made my show personable to children of all ages and I believe that's another reason they love my shows so much.

RM: Would you characterize your stage presence as serious, semi-serious or comedic?

EW: The type of show I perform (i.e.: who's my audience?) dictates the type of personality I exhibit, but what stays constant throughout is my fast-paced, high-energy persona. My shows are very interactive—serious for the most part with humor thrown in when needed. Adults want to be engaged in the action so I talk to them differently than doing a children's show. From the time I started performing on stage, my goal was, in my own words, to make magic "cool" again. To take away people's perception of magicians being old men in tuxedos pulling doves from a scarf. From the patter in my show, to my energy and music, to the cool hip outfit I wear, my goal, which I believe I have accomplished, has made my show appealing to children, to adults, and even to the "think-they-know-it-all" teenagers.

RM: How would you advise other teenagers to "make a difference?"

EW: Work hard and be a positive influence in your community. Become a role model to younger children; they tend to listen and look up to teenagers who are engaged in their lives.

RM: Eric, how has being a graduate of HAFTR impacted your life?

EW: I feel HAFTR has certainly given me the foundation needed to become a success. Beside the well-rounded secular and Jewish education I received, HAFTR was very encouraging and fully supportive of my passion for magic, providing opportunities to perform at school functions and at holiday time. Being a grandson of four Holocaust survivors, I like to think that I exhibit the traits that made my family succeed. HAFTR allowed me to channel that ambition and to continue towards achieving my goals.

To obtain additional information regarding "The Extreme Magic of Eric," please visit www.ExtremeMagicOfEric.com. ♦

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During his recent visit to the U.S., Mayor David Bouskila of S'derot was hosted by the administration of the Hebrew Academy of Nassau County's Brookdale Campus High School. He described to the students the continuing danger of living on Israel's front lines.

Above (L-R): Tziporah Zucker, assistant to the principals; Sari Bacon, associate principal; Mayor Bouskila; and Rabbi Moshe Stavsky, principal.



L-R: Michael Feinman; Mayor David Bouskila; Rabbi Benjamin Yasgur, principal of HANC Samuel & Elizabeth Bass Golding Elementary School; Marjorie Feinman; Barbara Deutsch, associate principal of the HANC Elementary School; and Danielle Obrart, staffmember at North Shore Hebrew Academy.

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Yaakov saw that there was grain in Egypt. And Yaakov said to his sons: "Why should you display yourselves?"
(Bereishis 42:1)

I.e., why should you give the impression to the children of Ishmael and the children of Esau that you are sated? For at that time they still had food.

(Rashi)

Our Rabbis have taught: If one journeys from a place where they're not fasting to a place where they are fasting, he should fast with them... If he forgot and ate and drank, he should not make it public, nor may he indulge in delicacies, as it is written: "And Yaakov said to his sons: 'Why should you display yourselves?'"

(Talmud, Taanis 10b)

Yosef recognized his brothers, but they did not recognize him
(Bereishis 42:8)

Because when he left them they were already bearded, whilst he had not yet grown a beard.

(Rashi)

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|-------------|--------------------------------------|-----------------------------|--|-----------------------|-------------------|--------------------------|------------------|--------------------|---|
| MEAT | CHANUKAH FAVORITES FIRST CUT BRISKET | FAMILY PACK CHICKEN BOTTOMS | CHANUKAH FAVORITES FROZEN LONG ISLAND DUCKLING | FAMILY PACK BEEF STEW | SHELL BRICK ROAST | FAMILY PACK GROUND CHUCK | CORN BEEF DECKEL | STANDING RIB ROAST | STORE HOURS: Sunday 7am-8pm Monday & Tuesday 7am-9pm Wednesday 7am-10pm Thursday 7am-12midnight Friday 7am-3:00pm |
| | \$9.99 LB | \$1.99 LB | \$3.99 LB | \$5.49 LB | \$9.99 LB | \$2.99 LB | \$6.99 LB | \$9.99 LB | |

| | | | | | | | | | |
|-------------|----------------------|-----------------------------|---------------------------|------------------|---------------------------|----------------------|---|------------------------------------|---|
| DELI | HOMEMADE CORNED BEEF | "NEW" SCALLION POTATO SALAD | PARTY FAVORITES DELI ROLL | VEGETABLE SOUP | SWEET AND PUNGENT CHICKEN | EGGPLANT RATATOUILLE | CHANUKAH FAVORITES POTATO PANCAKES <small>BUY 12 GET 2 FREE!</small> | SALMON IN SEA BASS STUFFED TILAPIA | CHANUKAH FAVORITES POTATO CORN/SWEET POTATO NUGGETS |
| | \$9.99 LB | \$2.99 LB | \$7.99 LB | \$3.49 QT | \$7.99 LB | \$3.99 LB | \$12.99 LB | \$12.99 LB | \$3.99 LB |



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