

THE JEWISH STAR

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IN MY VIEW

Delusions of victory

The problem with Arab denial

BY ARI LIEBERMAN

On October 6, 1973, Yom Kippur Day, Egypt and Syria launched a coordinated assault against Israel. Under cover of heavy artillery and aerial bombardment, the Egyptians crossed the Suez Canal and stormed Israel's neglected Bar-Lev fortifications. Several hundred miles to the north, a thousand Syrian tanks accompanied by anti-tank guide missile squads crashed through the Golan Heights. Facing them were a mere 177 Israeli tanks.

After 18 days of bitter fighting, the picture on the ground appeared vastly different from those first precarious days. In the North, the Syrians were in full retreat. Their

destroyed and abandoned tanks littered the Golan and the Israelis stood a mere 20 miles from Damascus. The situation for the Egyptians was no better. The bulk of their army was trapped and surrounded by the Israel Defense Forces and there was nothing to stop the Israelis from advancing on Cairo. In fact, the Arab situation was so dire that the Soviets threatened direct military intervention unless Israel stopped its offensive, prompting the U.S. to heighten DEFCON readiness and place its 6th Fleet on alert.



"Egyptians are taught that the Yom Kippur War, or as they call it, the Ramadan War, was an Egyptian victory."

Strangely, October 6 is marked yearly as a holiday in Egypt. There are military parades and patriotic songs play over government controlled radio. Egyptians are taught that the Yom Kippur War, or as they call it, the Ramadan War, was an Egyptian victory. Despite the fact that their army was hopelessly trapped, despite the fact that the IDF was operating with impunity over a large swath of land in Africa, despite the fact that the Egyptians suffered tens of thousands dead and wounded, despite the fact that their Syrian allies suffered equal devastation and despite the fact that the Soviets had to bail them out (again), the Egyptians still call it a victory. Strange, indeed.

Fast-forward nine years. On June 6,

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Ari Lieberman is an attorney and a student of Israel's military history. He lives in Brooklyn.

From Africa, with love



Gilah Kletenik, a Yeshiva University student, with two Senegalese village children. She was part of the American Jewish World Service's Rabbinical Students' Delegation to Senegal, where along with twenty-five Rabbinical students from around the country, she built latrines for the villagers. **How I learned to dance** on page 3.

Fringe Baptist group brings hate to Great Neck

Protests also planned in Queens, Brooklyn and Manhattan

BY MICHAEL ORBACH

A fundamentalist church from Topeka, Kansas planned protests at Jewish locations in Great Neck, Brooklyn, Queens and Manhattan over three days this week.

The Westboro Baptist Church, led by Rev. Fred Phelps and composed largely of his family members, has been in the news with its protests at funerals of AIDS victims and American soldiers killed in action, holding signs with messages such as "God hates America" and "God hates fags." While the church has mainly protested what it perceives as homosexual targets and colleges around the country, since April 2009 it has also



Shirley Phelps-Roper, daughter of Westboro Baptist Church founder Fred Phelps

picketed Jewish sites, according to the Anti-Defamation League.

The church is an "extreme group that spews hate wherever it goes," said Ron Meier, director of the New York region of ADL. "Their strategy is to attract attention and draw a response and by doing

See HATE, Page 10

Touro College sets succession plan

BY JEWISH STAR STAFF WRITER

The nation's oldest serving college president has announced his successor but said he has no plan to retire just yet.

Dr. Bernard Lander, 94, president of Touro College, has named Dr. Alan Kaddish as Senior Provost and Chief Operating Officer. He is to become president when Lander takes on a

future role as chancellor. Prior to joining Touro, Kaddish was the senior associate chief of the cardiology division at Northwestern University and the director of the cardiovascular division.

Lander founded Touro College in 1971 and maintains a schedule of eight-and-a-half-hour days. He was candid about how long he intends to continue in his present role.

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Photo courtesy Touro College
Dr. Bernard Lander and Dr. Alan Kaddish

Changes at the top

The Eliezer Project and Tova Mentoring Program appoint new directors

BY MICHAEL ORBACH

Two Jewish organizations in the Five Towns are beginning 5770 with new leaders.

Andrea Borah, the director of the Tova Mentoring Program for more than a dozen years, has taken a position as science coordinator at Bnot Shulamith for Girls. At The Eliezer Project, co-founder Samuel Bergman is leaving his position as executive director to return to his legal practice.

Veteran Tova employee Yehuda Klinkowitz has been promoted to acting director; at The Eliezer Project Bergman will be succeeded by Gideon Bari.

Tova provides mentors to at-risk teens and younger students. It has been hit hard by the economic crisis and by a loss in government funding, according to board member Richard Altabe. Months ago Tova began shar-

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Dudu Fisher sings, as soon as he escapes from the mall

Known for his voice and his Sabbath observance

BY MICHAEL ORBACH

It seems that you can be a world-famous cantor and stage per-

former, but like most other Jewish husbands, when your wife and daughter want to go shopping at Westbury Commons, you're still

stuck.

"I am here at Starbucks. On the internet," Dudu Fisher lamented to

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Shabbat

Candlelighting: 6:28 p.m. ■ Shabbat ends 7:26 p.m.
Torah reading: Parshat Ha'azinu

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Celebrating Jewish Life

IN

THE JEWISH STAR



Engagement

Birth

■ Engagement of Tzemaeh Klar (New York, NY) & Dafna Segev (New York, NY) — Sept. 13, 2009

■ Birth of Baby Boy to Moshe Dovid and Miriam Rochel (Alter) Massouda (Miami Beach, FL) — Sept. 14, 2009

■ Engagement of Lauren Paige Fields (Atlanta, GA) & Michael Ryan Karafiol (Manhasset, NY) — August 2009

To view entire galleries, please visit www.OnlySimchas.com

Dear That's Life,

Whether you are one to not wear white after Labor Day or insist on wearing a felt hat to shul on Rosh Hashanah regardless of the temperature, preparations for any holiday includes shopping for clothes. Online or in

person, clothing shopping is a part of the preparations for Rosh Hashanah, along with buying a new fruit and, in my case, apple picking.

I walked into a store I normally frequent for myself, but due to my current very pregnant state, I was there to shop for my daughter only. Yet, the clerks on staff were so sensitive and appropriate that instead of saying 'and who would you be shopping for today?' clearly implying there was nothing in the store that could fit me (which would be true, but still...), they instead asked 'did you find the size you were looking for?' I thought that was very classy, told them so, and made a mental note to return when I could (again) shop for myself.

Having a little extra time on my hands, I went to an outlet store for children's clothes that sells items from a past season at a discounted rate. It is not a vintage clothing shop — the clothes are not from decades ago, leaving my kids to look more like the Partridge Family, the Bradys or even the Huxtables (where did Cliff get all of those sweaters anyway?) — items sold in this store are simply from last year. If you want everything that you or your children wear to be right off the runway, more power to you, but this store is not for you. As for me, it doesn't matter.

Looking through the racks and having a couple of items already draped over my arm, I pulled out something to admire it in a better light. Another customer, younger

than I, was standing near me and noticed the item I was holding. "I don't know if it matters to you," she said, "but that is SO last year." Clearly she had not received the memo: the entire store was so last year.

"You don't know me," I responded, "but no, I could not care less." Frankly, I was not sure she made that comment at all; the items she was holding were not straight from Paris either. "What I meant," she said, trying to clarify and soften her remarks a little, "was that there are so many things here that could be from any season, but that [dress] is really not." Still confused as to why she chose me as the target for a fashion intervention, I politely replied that I still didn't care, nor did I think my three-year-old would mind either.

Telling a friend about my little shopping trip, she replied that she had gone to a children's clothing store where the clerk had tried to sell her something at full price that she knew to be from last year. When she asked if the price was reduced from what was stated on the tag, the clerk wanted to know why she expected a discount. When she said she knew the item was from last season, the clerk was initially taken aback, but then made the necessary adjustment.

It was an Elle Woods moment: long live the smart shopper.

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If something happened to you "that could only happen around here," you've got to share! Was it funny? Outrageous? Hopefully, it wasn't too painful. No matter what, if you type it up and sent it to letters@thejewishstar.com you'll have a chance to win a \$25 gift certificate to Burger's Bar on Central Avenue in Cedarhurst — in other words, you could win an outstanding meal at one of Nassau County's most popular kosher restaurants.



Submissions should include your name, your town, and your daytime and evening phone numbers. Sorry, but anonymous submissions cannot be considered. All decisions by the editors are final and all submissions become the property of The Jewish Star.

In case you were wondering, Burger's Bar is under the supervision of the Vaad Hakashrus of the Five Towns and Far Rockaway, and plays music you can find on MLW's iPod.

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How I learned to dance

Shared humanity in an African village

BY GILAH KLETENIK

No one would accuse me of being a dancer. In fact, I've been diagnosed with that special syndrome called "rhythm deficiency." Which is why, in retrospect, it seems decidedly ironic that one of my most uplifting moments transpired on the dance floor. Of course, this was no ordinary dance floor.

It was a sandy desert ground in the village of Darou Mouride, located in rural Senegal, Africa, and this kind of dance, not to mention the music, was certainly nothing I'd ever experienced before — after all, this was our first day in Senegal. To welcome us, the villagers greeted us with a dance. But, it isn't the novelty that made this experience so memorable. Rather, it's the authenticity of the dance that has been tickling my heart ever since.

There were a host of reasons why I applied to American Jewish World Service's ten-day Rabbinical Students' Delegation to Senegal (a disclaimer, I am not a rabbinical student, only a graduate student studying Talmud).

I wanted to build latrines for two villages in the Global South; I wanted to engage with future Jewish leaders from across the denominational spectrum; and I wanted to go to Africa — but dance? I had no interest. I hoped to really give of myself, to finally translate my values of Tikkun Olam into sustainable, lasting change. But really, the latrines we were sent to build and my part in lugging bricks and stirring concrete was fungible — I did not have to be there. I'll be honest; none of us had to be there. Shockingly, flying 25 rabbinical students across the world for a week and a half is not the most effective way of erecting latrines. This became clear immediately.

In one of his famous parables, Rabbi Nachman of Breslov taught that to help someone out of misery one must not reach down into the trenches from above, but one must plunge into the pit together with the person in need. I had always wondered why. The task might be done just as effectively, if not more so, from outside the pit than from within. What is the benefit of descending into the depths?

Rabbi Nachman's demand that we join the needy in their neediness closes the distance between both parties and draws them together. To do otherwise presupposes a hierarchy, and the strictly prescribed roles of giver and recipient.

When we began to dance with the Senegalese villagers the foreignness immediately evaporated and the blatant boundaries were broken. There no longer existed the hierarchy of the donor and the recipient, of the white oppressor and black victim, of the Jew and the Muslim. Instead, we were all people, briefly escaping the vicissitudes of our reality, united in our humanity.

In the middle of the dancing, a woman got up from nursing her child to tie a printed cloth around my waist, skirt-like. She proceeded to show me how to dance by incorporating the cloth into my moves. Dancing there together, we looked into each other's eyes and I had a glimmer of understanding; I



Gilah and her hostess, Anta.

felt the sparkle of Tzelem Elokim, the G-dliness, in both of us. Finally, Rabbi Nachman's teaching became clear.

Soon, the dancing died

down, reality set in and it was time to get to work. I began to notice my surroundings. There was arid desert in all directions; the village's fields yielded just a

quarter of what they once did. The odor of goat and donkey droppings was everywhere;

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Dani Passow playing (and losing) a game of Limbo with village children.

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Shmuly Yanklowitz, another member of the delegation, doing some babysitting.

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OPINION

White House meddling in Albany

Editorial

It is beyond discussion that David Paterson's term as governor is a monumental disappointment. Few if any serious people suggest bright prospects for improvement.

Arguably, Paterson's tenure was doomed when his trusted aide and gatekeeper Charles O'Byrne was forced to resign in a tax scandal. Paterson is legally blind and relied on O'Byrne to play a role The New York Times has described as "the center of the intricate system that Mr. Paterson and his closest aides established to allow the governor to work efficiently." Paterson never recovered from O'Byrne's departure and even considered rehiring him back in February.

Paterson is a smart man — anyone who's heard him give a speech knows it — but is clearly not a strong executive. O'Byrne himself can be viewed as a symbol of Paterson's inept management style — it's true Paterson entered office in a hurry after his predecessor resigned, but an aide at that level should

have been vetted carefully, no matter what, before a newspaper could get around to making an embarrassing revelation.

So Paterson has not been a good governor and there's no reason he should be given a full term to prove us wrong, but that's really the voters' decision to make. With the Governor's current approval rating at about 20 percent it's more than likely a primary between Paterson and just about anyone would have put him out of his political misery. However, it seems not everyone agrees it should be up to the voters. President Obama is trying to muscle Paterson out of running for re-election, it was reported this weekend. Then, in a speech in Albany, the President made chummy remarks about Attorney General Andrew Cuomo, whose candidacy he clearly favors.

The problem is somewhat contradictory. First, as a statement of principle, head of the

Democratic Party or not, it's none of Mr. Obama's business who runs for governor in New York. If he favors machine-style politics — not the change he promised — let him meddle back home in Chicago. The contradiction, however, is that this is not the first time Mr. Obama has done this. Aided by Senator Schumer, the President also scared off potential challengers to Senator Kirsten Gillibrand (whose botched appointment is another lingering proof of Paterson's ineptitude).

As someone who has recently spoken with the newly minted senator described it, "There didn't seem to be that much there, there." In other words, if first impressions count for anything, she's no Moynihan, or even Hillary.

Now, while we're likely to have a more able governor one of these days, the benefits of incumbency, aided by the President's and Schumer's interference, mean we're likely to be saddled with Gillibrand for a long, long time.

Letters

He really thought that?

To the Editor:

Shmuly Yanklowitz is being either disingenuous or exceedingly naive when he professes to have thought that President Obama's healthcare plan was something that Orthodox Jews would "join together" to support (Choose life; In my view; Sept 18, 2009). Orthodox Jews, in general, tend toward both political and economic conservatism, so the idea that they would join en masse to support a government takeover of 16% of our national economy, on terms that would add at least a trillion dollars to our national debt, is dubious.

As to the substance of his article, it is neither appropriate

nor helpful for Mr. Yanklowitz to try turning his politically liberal position in the national healthcare debate into a halachic issue. Mr. Yanklowitz is certainly entitled to his opinion about the President's proposals, but attempting to delegitimize the opposing view on the grounds that it somehow violates Jewish law serves only to stifle, rather than foster, healthy political debate.

Moreover, Mr. Yanklowitz's underlying assumption that Obamacare would "propel America toward a sustainable system of universal healthcare" and "help America become a society that can heal all of its sick" is, unfortunately, not grounded in reality. What the Administration's proposals would do is move us incrementally in the direction of a Canadian single-payer system or the functional equivalent thereof.

That system, according to the most recent annual report commissioned by an alliance of doctors' groups, including the Canadian Medical Association, has produced median waiting times of six weeks for patients with major depression to see a psychiatrist, 24 hours for hospital emergency room admissions, and seven weeks (!) for cancer patients in need of radiation therapy. (See Little Improvement in Medical Wait Times: report, National Post, June 18, 2009)

Is this the kind of care that we want for our own families? Is this really the reform that is "demanded by Jewish law," as Mr. Yanklowitz contends? To me, Jewish ideals are best furthered by an honest shakla ve'tarya (give and take) regarding the actual policies under consideration, rather than by resort to broad generalizations of ethical

principles or meaningless platitudes about our "deepest religious communal values."

STEVEN WILAMOWSKY
 LAWRENCE

The other side of the coin

To the Editor:

A story is told about Reb Levi Yitzchok of Berdichev who passed a stable on his way to shul and found wagon drivers wearing tallis and tefillin while preparing their horses. "Mi K'amcha Yisrael?" "Who is like your people, Israel?" he is said to have exclaimed. "Even while Jews are engaged in such mundane pursuits they envelope themselves in tefillin." On Erev

Rosh Hashana, I would have liked to see words of encouragement and hope more like those of Reb Levi Yitzchok and not those of your op-ed writer's "Summer of our Shame" (Meir Weingarten; Sept. 18, 2009).

Ten years ago my wife and I heard a family psychologist who advised parents to find two good things our children did each day and to tell them. That's still good advice for a Jewish newspaper in Elul. I see much that we Orthodox Jews can be proud and even boast of right here in the Five Towns.

Eighteen years ago there was no such thing as a Kollel Boker until Sh'or Yeshuv and Rabbi Moshe Dov Stein, zt"l, started it. Daf Yomi, yes, but no place formally to learn b'iyun. Today, between 4:30 and 7:00 a.m. over 70 men learn there regularly in different groups, and I know of three Kollel Bokers in

other shuls.

Every morning on my way home at 9:00 a.m. there are scores of women parked along Broadway for their communal davening; on Rosh Chodesh, the street is packed.

This past Tisha B'Av, the shuls were full of people viewing the Chofetz Chaim video series.

A few weeks ago my neighbor was locked out of his house and in 20 minutes two nice guys from Chaverim were there to jiggle the lock and let them in.

The word "Hatzalah" is enough.

We have two volunteer fire departments.

The public school system seems to be earning higher test scores despite (or maybe because of) the Orthodox board members. They did not dismantle the public school system as

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2006 Lexus GS 300 Auto, Quartz Shadow, Nav, Back Up Camera, Stock# U4520P, 66k mi. Was \$29,988 **NOW \$27,988***

2005 Lexus LS 430 Auto, Gray, Navigation, Stock# U4686P, 63k mi. Was \$29,988 **NOW \$27,988***

2007 Lexus RX 350 Auto, Dark Gray, Navigation, Reverse Camera, Stock# U4636P, 30k mi. Was \$33,988 **NOW \$31,988***

2009 Lexus RX 350 Auto, White, Leather, Sunroof, Stock# U4572L, 15k mi. Was \$36,988 **NOW \$34,988***

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FROM THE OTHER SIDE OF THE BENCH

Asking the right question

The nerve of him. In the middle of the Rosh Hashanah service. In the middle of Unasaneh Tokef, the prayer I wrote about last week. In the middle of the most frightening prayer of the day, this guy is making noise. Not a small amount of noise, a loud noise. Disturbing noise. I pick my head up from my prayer book, and scan the room to my left, where I believe the noise is coming from.



David Seidemann

Through the maze of talleisim (prayer shawls), I can't pinpoint the exact location of the disturbance. I can't even discern the precise nature of the noise, other than to note a loud, shrill sound. My ears were able to sift through the other sounds, few as they were, and I, and hundreds of others, am stunned at what was playing out before our eyes and our ears.

A grown man, weeping, crying, sighing. Not the oft-injected fake cry we have all heard from those trying to impress fellow worshippers. Not the "almost cry, more of a

krechzt." No, this was a complete, full cry that went on and on and on. It was like the cry of a person who just heard bad news, perhaps of the loss of a loved one.

But as I stood there, I sensed this cry was even deeper. It's one thing to cry about the past. This cry seemed to be about the future, about his future. I became instantly paralyzed, physically and mentally, as were other people in the immediate vicinity. Why was he crying like that? What did he know about his present condition, physically, financially, spiritually that would play out in the coming year? What was wrong with this man? What did he sense about his new year?

And then it really struck me. The question was not why he was crying. The real question was, why wasn't everyone else crying? Why wasn't I shuddering in fear? I actually sensed a collective sense of lacking in at least those assembled in my row.

It's two days later as I write this and

own state of panic, like the gentleman whose sobs were a set of human shofar blasts. And the remaining part of me is still in a panic about why I wasn't originally moved to a state of panic as that man was. So a week before Yom Kippur I am fidgety, anxious and as uneasy as ever.

There is a dual message in the Shofar formulation of the Tekiah-Shevarim-Teruah-Tekiah. On one hand the single blast then the broken blasts and finally the single blast is a promise from above: our lives are going along just fine, and then the disaster arrives and interrupts our serenity, fragmenting our lives like the broken sounds of the Shevarim-Teruah. At the end, another Tekiah, a unifying blast, will be sounded. In the end, G-d promises, all will be fine as before the interruption. That lesson is from G-d's perspective.

But there is another lesson, one from man's perspective. And it's not as rosy. All too often we glide through life unaffected by turmoil. Then we encounter difficulty, we are momentarily moved, but within minutes we are back to the Tekiah, back to life as usual, without any recognition of the

bumps in the road, as if the Shevarim-Teruah never happened.

So where are the cries? Where are the sobs, the worry, the demonstrations, and the outrage from our leaders and from the rest of us about issue after issue that ought to make us shudder?

Where are the cries about the Jewish poor? Where are the cries about the ill? Who is seeking out Jewish shut-ins? Think they don't exist? Think again.

Where are the cries about Central Avenue on a Saturday night and all of the ensuing problems?

Where are the cries about an Iranian Holocaust denier who is closer then ever to making good on his threat to wipe Israel off the map? Where are the cries about a one-time advisor to President Obama who suggests that if Israel dares to strike Iran the United States should shoot down the Israeli planes?

Where are the cries about an administration that seems bent on bending over backwards to embrace Muslims at Israel's expense?

Where are the cries over the same Holocaust denier who revels in that role, and is then afforded a podium at the United Nations to spew his venom?



Oh yes, there are Jewish groups and individuals aware of all of the above that do their best to press the fight.

But it's not enough. More of us must take on more causes and be more vocal.

Where are the cries? Why haven't our elected officials criticized the U.N.'s Goldstone report that found Israel guilty of war crimes? Did any one of our elected officials demand any sort of action in response?

So in a few days, we will beat our chests over and over and over again, sin after sin after sin. Where is the gossip? We know where it is. Where are all the violations we committed, those between man and G-d, and those between man and his fellow man? We know where all of those are. To those questions, we know the answer. Those sins stare us in the face. But the haunting, still unanswered question, at least for me, as we approach Yom Kippur 5770, is where are the cries of those that had a voice, but chose to cry in private, if at all?

David Seidemann is a partner with the law firm of Seidemann & Mermelstein. He can be reached at (718) 692-1013 and at ds@lawofficesm.com.

I'M THINKING

The truth about war

William Tecumseh Sherman took over for General Ulysses S. Grant to lead the Northern forces in their battle against the South. Sherman holds a proud place in American history. He was bold, he was brave, and he was brutally honest.



Micah D. Halpern

It was General Sherman who coined the phrase "war is hell."

Some sources assert that the phrase was first said by Sherman on June 19, 1879 in Michigan at the Military Academy commencement. Others say that it was in 1880, at the Ohio State Fair. Whether it was Michigan or Ohio, it doesn't really matter. Sherman was talking about Atlanta. Sherman was referring to the burning of Atlanta.

On September 10, 1864 General Sherman sent a letter to the mayor and city council members of Atlanta. He wrote: "you cannot qualify war in harsher terms than I will. War is cruelty, and you cannot refine it; and those who brought war into our country deserve all the curses and maledictions a people can pour out."

Sherman demanded that everyone be removed from Atlanta — everyone, including the woman, the elderly and the infirm — even those who would die because they were forced to move. And then William Tecumseh Sherman burned the city of

Atlanta. "War is cruelty." That is true and that is probably why there are essential rules for fighting wars the "Jewish way." In his Law of Kings, Maimonides has an entire section dedicated to Jewish war. Today, Israel, like most Western countries, fights according to a prescribed set of rules. That is what makes us who we are, it is what separates us from our enemies.

I read all 575 pages of the Goldstone Report, the report issued by the United Nations investigating human rights violations during the Gaza War, the report that resulted from the investigation that was chaired by a Jewish judge named Richard Goldstone from South Africa who, earlier, played a very important role in the Milosovic prosecutions.

I found the report problematic. I found that the report simply glossed over the fact that Israel was fighting a defensive war. I found that the report only superficially acknowledge that Israel was fighting a war against terrorists who hid behind and took refuge from and sought safety among civilians.

I agree that it is important to police not only non-democratic countries but also Western democracies and to question their methods of war. But we must acknowl-

edge that it is almost impossible for any Western nation to fight the terrorists who will seek refuge and safety behind civilians. The Geneva Conventions placed responsibility for the safety of civilian populations squarely on the shoulders of the non-armed combatants who sought refuge among the general population.

Every army has problematic renegade soldiers. In every war mistakes are made. And sometimes, those mistakes involve civilian losses. The big question and the question that was, unfortunately, never asked by the Goldstone Report was: what were the intentions of the soldier who fought this war?

The intention of Hamas and of all terrorist fighters is to murder as many civilians as possible. It is their intention; it is their objective; it is their raison d'être.

The intention of the Israelis were to target Hamas, not civilians. Even though civilians were hurt and even though civilians were killed that distinction is what differentiates terrorists from civilized countries.

If a war among equals is hell, imagine how much more hellish it is for a Western civilization to battle against a terrorist enemy. Israel deserves better from the United Nations.

Micah D. Halpern is a columnist and a social and political commentator. Read his latest book THUGS. He maintains The Micah Report at www.micahhalpern.com

IN MY VIEW

Continued from Page One

1982 the IDF invaded Lebanon. Within six days, its forces swept aside PLO and Syrian resistance and were on the outskirts of Beirut, trapping some 7,000 PLO fighters in the Lebanese capital. Within two months, the PLO was expelled from Lebanon and banished to scattered destinations throughout the Middle East. Their humiliating exit from the Lebanese capital was accompanied by celebratory gunfire as if they had achieved a glorious victory. So many bullets were fired into the air that dozens of Fatah terrorists were injured by falling lead. Yasser Arafat even compared the Battle of Beirut to the Battle of Stalingrad. Obviously, nobody had told Arafat that the Russians actually won that battle.

On July 12, 2006, twenty-four years after the First Lebanon War, Israel was again forced to fight a war in Lebanon, this time against a foe called Hezbollah. The war was sparked by a serious Hezbollah border provocation.

After 33 days of fighting, the IDF was in control of every single Lebanese village in the sub-Litani region (from Israel's northern border to the Litani River near Tyre). Hezbollah lost a third of its elite fighting force and by some estimates, up to a thousand killed in action. Damage to Hezbollah's infrastructure was equally severe and the billions the terrorist group and its Iranian sponsors spent in developing its military capabilities went up in smoke. Whole Shi'a neighborhoods were obliterated and, despite the passing of three years, the scars of war are still evident throughout Lebanon. Hezbollah was pushed away from the border and the organization was forced to allow the Lebanese Army to deploy there in its place, something its leader, Hassan Nasrallah, vowed he would never allow. Pouring salt on Hezbollah's wounds, UNFIL (United Nations Interim Force in Lebanon) was enlarged and now included a big European contingent led by French and Italian

troops. The new reality meant that Hezbollah could no longer operate with impunity in the sub-Litani region, as this would necessarily invite confrontation with the Lebanese Army and the Europeans. Moreover, Iran and Syria had hoped to utilize Hezbollah as a deterrent against any Israeli strike against those rogue countries. By prematurely provoking a fight with Israel without strategic purpose, Hezbollah, Iran and Syria exposed their hand and gained nothing. The Israeli home front absorbed the worst that Hezbollah had to offer and escaped relatively unscathed.

Political commentators, academics and defense analysts have, for the most part, recognized the Second Lebanon war as a strategic loss for Hezbollah and a victory for Israel. Indeed, Nasrallah himself, facing growing domestic criticism, admitted that he vastly underestimated the strength of Israel's response and stated that he would not have provoked Israel had he known that it would lead to war. Yet shortly after offering this humbling statement, Nasrallah boasted (from his underground hide-out) that Hezbollah had scored a "divine victory" over Israel.

What leader apologizes for and doubts the wisdom of starting a war that leads to "divine victory" for his people? Perhaps Michael Young of Lebanon's "Daily Star" summed it up best when he wrote, "one dreads to imagine what Hezbollah would recognize as a military loss."

In December 2008, just two years after Nasrallah's colossal blunder, 26 years after the PLO's humiliating Beirut expulsion and 35 years after Egypt's disastrous Yom Kippur misadventure, Hamas decided that it, too, wanted to join the Arab humiliation club. It violated an agreed-upon ceasefire by unilaterally firing deadly rocket salvos at Israeli towns. In the three weeks of war that followed, Israel killed 709 Hamas combatants including senior commanders and bomb makers for losses of 9 IDF soldiers, a kill ratio of nearly 80 to 1. Hamas failed to hit a single Israeli tank and its "fighters" chose to run or surrender rather than fight. Yet in the

midst of a smoldering Gaza with his guerilla fighters in tatters and scattering in different directions, Ismail Haniyeh emerged from his underground hospital bunker (after Israel had already left, of course) to declare victory over the Zionists.

Once again Israel had scored a major military and strategic victory and once again an Arab leader defied logic and reality by declaring victory over the "Zionist imperialists."

Aside from being motivated by a hatred of anything not Islamic, these wars demonstrate another common theme: the Arabs live in a state of perpetual delusional fantasy. Their reality is so steeped in fantasy that it almost makes Disney's Alice in Wonderland appear as reality. But there is logic behind this absurd, seemingly bizarre and irrational behavior.

The Islamic antagonists facing Israel and the West are indoctrinated in a convoluted mixture of radical Islam, extreme fanaticism and a depraved hatred of anything un-Islamic. Some refer to this as Islamofacism. Admitting defeat would require the Arabs to acknowledge that within a sixty-year span, they have been defeated nine times by the non-believing heretics. This, in turn, would undermine the core of their belief system. After all, how could Allah abandon them nine straight times? Unless of course, Allah doesn't adhere to the corrupted form of Islam they espouse. That would mean that everything they were spoon-fed from birth, all the hate and religious fanaticism, was a lie and their sacrifices were in vain. No virgins awaited them in paradise.

Thus, denial runs deep in the Islamofacism mindset. Seemingly bizarre claims of "divine victory" or ludicrous comparisons with Stalingrad are more than empty rhetoric. They are coping mechanisms designed to deal with a reality they prefer to ignore. Until this bankrupted belief system is rejected by level-headed, moderate Muslims, the Arabs are likely to continue experiencing defeat and likely to continue proclaiming phantom victories while their people live in abject poverty and die by the tens of thousands.

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For a complete listing of upcoming community events, including items that didn't make it into the print edition, go to www.thejewishstar.com.

Cedarhurst- The JCC of the Greater Five Towns has scheduled "Aerobics and Sports for Girls", with coach Sharon Rothchild, for Fridays, beginning September 25, 2009, from 1:30 to 3:00 p.m., at Temple Israel, 140 Central Avenue, Lawrence. For fee and/or further information one may call the JCC office at 569-6733.

Cedarhurst- The JCC of the Greater Five Towns is offering "The World of Newspapers," an after-school enrichment program for children in grades 3-6. The group will meet every Wednesday, for 10 weeks, from 5 to 6:30 p.m., beginning Wednesday,

October 14, 2009. For fee and/or further information please call 569-6733, ext. 204.

Hewlett- Mesivta Ateres Yaakov's Women's League and Student Government are proud to present "Comedy Sportz" the nationally acclaimed comedy troupe. This hilarious improvisational show is open to boys and men of the community. Show will take place Wednesday, October 7th- Chol Hamoad at 8:00 pm at Mesivta Ateres Yaakov-1170A William Street in Hewlett. Admission \$15.00 per person. Contact 516-603-8141 or email MAYComedy@AteresYaakov.com

New York City- The Jewish Board of Family and Children's Services will be holding its 22nd annual conference on Bikur Cholim on Sunday, November 8th at the UJA Federation at 130 East 59th Street. The all day conference will include a keynote address by Rabbi Aaron Glatt M.D., workshops and presentations by Dr. David Pelcovitz and Rabbi Jay Schwartz. Registration is required. Cost \$36

Woodmere- Thursday, Sept. 24- Young Israel of Woodmere, 859 Peninsula Boulevard- Carpe Diem - Teshuva Today - A pre-Yom Kippur Kumsitz by Rabbi Eliyahu Wolf

Woodmere- Shabbos, Sept. 26- Young Israel of Woodmere, 859 Peninsula

Boulevard-Shabbos Shuva. Neila: The End Or Just The Beginning? by Rabbi Hershel Billet, following 5:45 PM Mincha

Cedarhurst- Chabad of the Five Towns will present a Farbrengen: The 6th of Tishrei for men, commemorating the yartzeit of Rebbetzin Chana, the mother of the Lubavitcher Rebbe OB" M. September 24, at 8:15 pm. @ Chabad.

Cedarhurst- Yom Kippur at Chabad of the Five Towns on September 28th. Services at HAFTR High School, 685 Central Avenue, Cedarhurst. For a complete schedule see the Holiday Guide available at Chabad. Contact 516-295-2478 or www.chabad5towns.com

Cedarhurst- Chabad of the Five towns will begin its Friendship Circle-Holiday Program Holiday program for our special needs children and their families. Reservations required. At 1:30 pm. For more information contact 516-295-2478*13 or email Batsheva@chabad5towns.com

Far Rockaway - Rabbi Eytan Feiner's Machshava Shiur in Sifrei Maharal on Chumash and Mo'adim for men and women has resumed. Tuesday evenings 8:15 p.m. to 9:15 p.m. at Congregation Kneseth Israel, 728 Empire Ave., Far Rockaway. For more information call (718) 327-0500 or www.whiteshul.com.

Cedarhurst - The JCC of the Greater Five Towns "Sunday Funday" program

begins in October. "Clay Creations" is one of our new programs for children grades 4 and up. For further information please call the JCC office at 569-6733, ext. 218.

ONGOING EVENTS

Stony Brook- Sexual abuse and abduction prevention educational workshops- Parents for Megan's Law and The Crime Victims Center is now offering age appropriate sexual abuse and abduction prevention educational workshops for children, teens and adults. We'll come to your school or community organization. We've educated over 50,000 Long Island children and parents in public and private schools and in community organization! Call our Helpline for more information or to schedule a workshop today (631)-689-2672

Cedarhurst - The Beis Medrash of Cedarhurst holds a Flexible Morning Learning Program Mon. to Thurs. from 10:30 a.m. until 12:45 p.m. There are shiurim and chavrusas in Chumash, Gemara, Halacha and Chovos Halevavos. Learners may come and go as they please. The Beis Medrash of Cedarhurst is located at 504 W. Broadway (off the corner of W. Broadway and Cedarhurst Ave.) Contact Rabbi Moshe Kaufman at (718) 471-2780 moshekaufman@gmail.com.

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Letters

Continued from Page Four

predicted.

When I walk to shul on Shabbos a local doctor usually has two baby strollers parked outside his front door, seeing worried mothers and their children early Shabbos morning — many of whom are not his regular patients.

This year The Eliezer Project was started to help our neighbors who have lost their jobs.

Rabbi Reisman's Agudah is raising money to pay a full-time shidduch coordinator.

In the last year-and-a-half my wife lost both her parents. The amount of food and assistance extended to us was awesome.

I know of someone in Lawrence who lent out his pool to a Chassideshe organization from Williamsburg working with off-the-derech kids.

Last week, I went to a wedding of two young people who, despite hardships, exhibited such chein and spiritual growth that it epitomized the eternal Yiddishe flame burning in every Jewish heart.

In my 20 years in the Five Towns, I have seen high school boys staying in Yeshiva till 11:00 p.m. every night to finish diffi-

cult gemorahs when they could be home watching TV. In that same time I have seen TV-watching, hanging-out boys grow up in Israel, to become masmidim in the Mirrer, Lakewood, YU and Ner Yisrael.

Twenty years ago, despite having two eruv, I wonder how many people even knew of their boundaries or of the difficulty of constructing an eruv, but now kollel men who went to local high schools and now learn in the Yeshiva of the Five Towns printed a book with photographs and explanations about the eruv, and work tirelessly, without fanfare, to make modifications to improve our Shabbos observance.

As a Five Towner, I am very proud to be a part of a community that takes kashrus, Torah and being a good neighbor so seriously.

Mi K'amcha Yisrael.

ABBA SHMUEL NOVAK
Lawrence

But wait, there's more

To the Editor:

Just a note in connection with Debby Rosenfeld's excellent article regarding the new power of attorney statute in New York (Power of attorney law changed; Sept. 18, 2009).

Ms. Rosenfeld mentioned that a "statutory major gifts rider" is now needed if the principal wishes to enable his agent to make gifts to third parties equal to or greater than the \$13,000 annual exclusion amount.

The statute is actually even more draconian than that. A statutory major gifts rider is required to enable an agent to make gifts of any amount greater than \$500 per recipient per year. And a technical corrections bill currently pending before the state senate would limit such gift-giving ability to a maximum aggregate total of \$500 per year (for all gifts combined) unless a statutory major gifts rider is executed.

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OPINION

Bring them a kugel

"New" trend in psychology really an old mussar concept

The New Year has begun. We are involved in prayer and good deeds. We are more introspective than usual. We even try our hardest to eliminate or at least limit Lashon Hora. All are excellent and productive ways to enhance ourselves and the quality of our lives. Psychologists see this as part of their stock in trade. A new phrase in the field has emerged in recent years referring to this idea. Positive psychology is the study of how character, good feelings, inner strengths, resilience, creativity, wisdom and virtue develop in individuals and communities. The three central points of this new positive psychology are optimistic emotions, developing positive traits and constructive community institutions. If I may, positive psychology is not a new idea but rather a form of mussar focusing on personal discipline, healthy virtues, ethics and consideration for others.

I applaud attempts to become a better person and hope they are not limited to New Year's resolutions rapidly overlooked once the holidays are over. To help us accomplish positive change I would like to make a simple suggestion. As we make vows to change our behaviors I would suggest that we all spend a little more time not just on actions but on words. That is, I would like to strongly urge us to think before we speak. This, of course, is not a new idea, either. I am not claiming that it is. I am only restating the concept because I have accumulated some statements that I have heard from people in the last year that have had fearful consequences, even when they were not meant quite the way they were perceived. The mussar texts tell us of the power of words but we often cannot relate to the concept. So allow me to give you just a few examples of how we might do better.

"I will not let my son go out with that girl. She has no father." This line was said to the widowed mother of the young woman. The mother had lost her husband and her children lost their father to a terrible illness. The comment was not said maliciously. It was said to justify a horribly mistaken notion that because the young woman's father passed away she might carry a genetic abnormality that would pass the disease to all of her future children. Both the woman and her mother were scarred not just by the idea but by the painful sentence itself. Not every thought we have is neces-



Michael J. Salamon

sarily true. Not every thought we have must be said aloud.

"I heard that he lost his job so I brought him a sweet lukshen kugel." I guess the person was well intentioned but stop a moment and think about it. If you just lost your job

would you need or even want a kugel? Would you want someone telling their friends that they brought you a kugel under these circumstances? It is a sociological fact that people define themselves in large measure by their jobs. Someone who just lost their job is suffering an immediate blow to their ego. Their sense of direction and accomplishment, even basic identity, is threatened. Bringing a kugel is perhaps a nice gesture but not what a person who is so at odds needs. It is viewed perhaps as a minimization of the loss. What this person truly needs is someone who will quietly listen for a while. Once the initial loss is accepted try to help this person network — help them find agencies, institutions or individuals who can help them back into the work force. And only after you do that, ask them if they even like kugel before you drop one off.

The line I still hear that really is most upsetting is this: "it doesn't happen in our community." Abuse happens in all communities. We have our share of pedophiles, thieves, schemers and general low-lives. To pretend otherwise is to ignore, even repel those who have been hurt and abused. The extension of the argument that it doesn't exist in our community is that "surely the rates are much lower by us." We do not know this to be true but even if it is we still cannot dismiss the fact that problems occur and that we are obligated to deal with them, not sweep them under the rug and pretend that they do not exist.

If we set up some simple guidelines for the words we choose to use we can go a long way toward helping ourselves and others, even our institutions to become more welcoming, more nurturing and more positive. And, isn't that what the Yomim Norim are really about!

Dr. Salamon is a Fellow of the American Psychological Association and the founder and director of the Adult Developmental Center in Hewlett, NY. His recent books include, The Shidduch Crisis: Causes and Cures [Urim Publications] and Every Pot Has a Cover: A Proven Guide to Finding, Keeping and Enhancing the Ideal Relationship [Rowman & Littlefield].

TOURO SETS SUCCESSION PLAN

Continued from Page One

"Life will determine it," Lander told the Jewish Star in a joint conversation with Kaddish. "As long as I live, I work."

Slightly hard of hearing, Lander explained that he selected Kaddish based on Touro's plan to purchase the New York Medical School, one of the oldest and largest private medical schools in the country. It will make a sizable addition to the network of 29 schools Touro already operates in four states and overseas, including two colleges of pharmacy and three col-

leges of osteopathic medicine.

"He's a logical man to develop that process," Lander explained about Kaddish.

In 1971, at the age of 55, Lander, a former sociology professor, began Touro with a class of thirty-five students in rented space in Midtown. Since then, the school has expanded to over 17,000 students in its undergraduate, graduate and professional programs and Lander is still full of ideas about how to continue to expand.

"An international school for students of all types and all qualities and religious tradi-

tion," he proposed. "There is a large interest and there are thousands of young men on March of the Living and Birthright. They get excited about Jewish life and then they return to America and go on to their regular lives."

One of Lander's proudest achievements has been to provide a college education for religious Jews.

"We have made it kosher for Jewish yeshiva boys to continue college and Chasidim to start," he said.

Kaddish, a Yeshiva University graduate, is Orthodox like Lander.

"I have a lifelong commitment to Torah and learning and

I hope that experience and my desire to promulgate Jewish life throughout the world will help me [reach] these goals," Kaddish explained.

He said that he would continue the goal of "providing a quality education for Jews and non-Jews alike, but with a Jewish focus in mind, and education for all."

Kaddish will also need to begin a substantial fundraising effort for the medical school, something that Touro previously has not had to do.

Looking back, Lander has few regrets.

"This is life, sometimes you win and sometimes you lose, you move forward. You always look ahead."

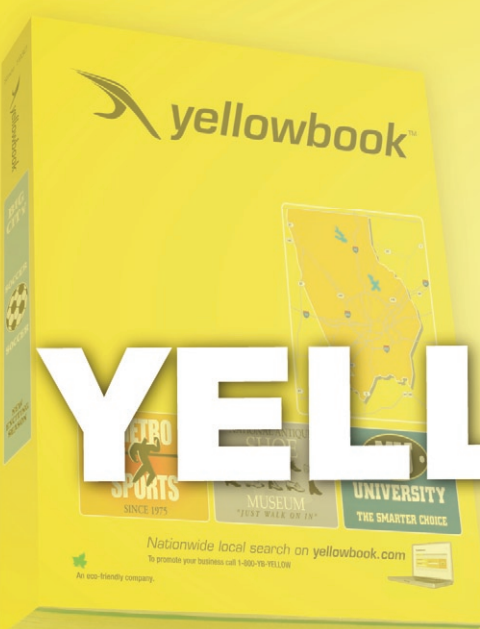


Sabbath House opens at Winthrop-University Hospital

Relative stuck in the hospital for Shabbos? The Winthrop Sabbath House, located adjacent to the Winthrop-University Hospital campus in Mineola, offers accommodations for up to five families at one time. The house was dedicated on July 7th and opened this past week. It is equipped with a kosher kitchen, Shabbos candles, siddurim and timers to turn lights on automatically in the afternoon and off at night. There will be a sukkah in the backyard. In addition to kosher food for patients, Winthrop now offers glatt kosher meals for visitors, available in the lobby, as well as a Shabbos elevator. (Above, l.-r.) The Reverend Jill M. Bowden, Director of Pastoral Care and Education at Winthrop; John F. Collins, President & CEO; Charles M. Strain, Chairman of Winthrop's Board of Directors; Rabbi Anshelle Perl, Cong. Beth Shalom of Mineola; Amy Wolin, Assistant Vice President of Patient Financial Services at Winthrop; and Mineola Mayor Jack Martins.



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Ba'al Teshuvah 101, the online course

Former Aish HaTorah program offers college credits to seekers

BY LAURA TURETSKY

Back in the day the best way to become a Ba'al Teshuvah was to show up at the Kotel looking lost or like you were searching for something. Not anymore. Why bother schlepping a heavy backpack or sleeping in youth hostels when you can learn about Judaism online?

Jerusalem Online University (www.jerusalemonlineuniversity.com), originally known as AishCafe when it was founded in 2007, offers three interactive Jewish video and audio courses. College credit is available for two of them; cash stipends are also available.

Students are responsible for tests and papers, said Rabbi Raphael Shore, the website's founder, but "nothing too grueling," so as to "keep the courses interesting and exciting."

All three courses, Judaism 101, Israel Inside/Out, and Positive Psychology and Judaism, are open to Jews and non-Jews, students and non-students; the latter two courses are accredited by Touro College.

AishCafe was originally a project of Aish HaTorah, but as the program developed, "I realized that the university could have a much greater impact, and gain greater academic credibility, if it featured more diverse talent — professors and lecturers from all religious and political angles," Rabbi Shore said.

When it became "clear that this could only be achieved if the university was re-launched

as an independent project," the Aish HaTorah affiliation was jettisoned and the project re-launched as Jerusalem Online University.

To qualify for a cash stipend that, in Rabbi Shore's words, "is specifically designed to make a natural progression from coursework to activism," students commit to completing an extra project in conjunction with their respective campus Hillel or campus rabbi. Projects can be anything from organizing a Shabbat dinner to running an Israel activism program. "The idea is to turn inspiration into action," he explained.

Alternately, students can opt for cash credit to subsidize an organized trip to Israel, such as Birthright or Hasbara Fellowships.

Shore claims JOU has met with significant success. Among previously unaffiliated students who have taken the online courses, he claims that nearly three quarters have developed a relationship with a campus rabbi; almost a third have gone on an educational trip to Israel with their rabbi; thirteen-percent have increased Shabbat observance. JOU also claims to have measured a thirteen-percent increase in the number of participants who said they would only date and marry Jews.

"The whole program in general is geared towards instilling both knowledge as well as pride in Israel and Jewish background," Rabbi Shore said.

Got five minutes?

JWisdom's got something for you

BY MICHAEL ORBACH

There's a joke told about a radio announcer and a rabbi.

One Shabbos morning, the rabbi gives a speech that goes on and on for 45 long minutes. After davening, one congregant, a radio announcer, approaches the rabbi and tells him he'd like to offer him a slot on the radio, but could only put him on for two minutes or so. Could the rabbi, the announcer asks, get his point across in such a short time?

Dreaming of fame and fortune, the rabbi shouts, "Yes!"

The radio announcer looks at the rabbi sadly and asks, "Then why didn't you?"

That joke, half-serious or not, is the pitch for a new website

JWisdom (www.jwisdom.com), that features lectures from rabbis and scholars from all over the world with one catch: each must take no more than 11 minutes, and most are much shorter. A version of the rabbi-radio announcer joke actually appears on the website. According to founder and editor-in-chief Binyomin L. Jolkovsky, a former contributing editor to the Forward and publisher of the Jewish World Review (www.jewishworldreview.com) and Political Mavens (www.politicalmavens.com), the site's original tongue-in-cheek tagline was "our rabbis know when to stop."

Jolkovsky spent the last two years challenging rabbis across the globe to get their



point across in not much more time than it takes to make the Shabbos morning announcements.

"I believe it was Rabbi Yisroel Salanter who said if you don't move forward you move backwards," Jolkovsky, who is from Brooklyn, told the Jewish Star. "I think there tend to be a way to compartmentalize your behavior and you can't do that with spiritual growth, it has to be something we're willing to take stock of on a daily basis. I just don't see people listening to forty-minute shiurim, especially when cell phones are going off and people are talking in the audience. It's possible, but to the average person I don't see it happening."

His answer to this was what he calls a "godcast" — small doses of Jewish spirituality on a daily basis. JWisdom is also a tribute to Jolkovsky's late father; his father's death at a well-known hospital was at the center of a successful malpractice lawsuit, the proceeds of which are funding JWisdom. His father loved shiurim, Jolkovsky says, and would walk miles on Shabbat to attend one.

"I decided I'd do something constructive instead of

"The site's original tagline was 'our rabbis know when to stop.' Most speakers run less than five minutes."

becoming embittered; thinking along some of these lines. His death really pushed me to go forward," Jolkovsky maintained.

So far the site has over 250 lectures from both men and women, from famous lecturers like Rabbi Abraham Twerski to Rabbi Jonathan Rietti as well as a number of less well-known contemporaries. Several local personalities are featured, including Rabbi Dovid Fohrman and Rabbi Eytan Feiner of the White Shul in Far Rockaway. While Jolkovsky hesitates to describe the site as modern orthodox, he says that each lecture is from "a traditional Jewish viewpoint."

"If a person does not believe they have a personal relationship with G-d they should not be listening to people on this site,"

Jolkovsky said.

The lectures, he says, stress what he calls "positive Judaism." He hopes the site will appeal across the religious spectrum. Jolkovsky noted that he has already had web traffic from chaplains.

"I think Judaism is the ultimate contemporary religion and I think it has a message in how to approach modernity," Jolkovsky explained. "The point is that Torah values should not be limited to a Beis Medrash, and this site is clearly an exponent of these values. It should teach you the values and give you a moral backbone, whether issues of marriage, philosophy, love, or faith."

Gavriel Aryeh Sanders is a former Baptist minister who converted to Judaism and currently lives in the Five Towns. In addition to being the announcer who intros and outros each piece on JWisdom, a dozen of his own lectures are currently available on the site. It is far more challenging to say less than more, he said.

"I had a mentor that taught me: Don't speak just to say and don't speak just to be heard. Speak to be remembered. I keep those words in mind."

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PARSHAT HA'AZINU

Unblinking, heaven and earth bear witness

There are a number of verses in Tanach that call upon the heavens and the earth to bear witness, or to at least lend an ear to the proceedings. In the Torah, they are all in Devarim: 4:26, 30:19, 31:28 and 32:1 — the last one is the first verse in Ha'azinu.



Rabbi Avi Billet

In Navi, the most famous example (because it is the second verse of the haftarah of Shabbos Chazon) is in Yeshayahu 1:2.

Commentaries discuss why the heavens and earth are appointed witnesses. They last forever (Rashi); they can give reward or mete out punishment (also Rashi); they include the angels and all of humanity (Ibn Ezra); Moshe was close to the heavens at that point in his life (Rabeinu Bachaya); The heavens house all souls and earth houses physical bodies (Sha"kh).

In anticipation of Yom Kippur, many of us look back on the previous year and reflect. We may have had a good year — births, bar or bat mitzvah, a wedding. Maybe your child graduated, you graduated, or someone began a new chapter in life, in a new job, profession, or vocation.

Some of us may have had a difficult year — financial setbacks, unemployment, a death in the family, disappointment in schooling, a breakup of an intense relationship.

I have never been a fan of finger pointing. In the sociological history of Judaism, different generations have tried to blame the ills of their times on certain behaviors of the Jewish community.

Perhaps most famously, the destructions of the two great Temples in Jerusalem were blamed,

respectively, on murder, idolatry and promiscuity (Temple I) and on baseless hatred (Temple II). As these reasons come from the prophets and the rabbis of the Talmud, who contained a different gestalt of G-d than exists today, we can accept these as truth.

But when modern ills are blamed on certain misdeeds, it takes a certain faith in those making such proclamations to accept their postulations as truth.

So instead of blaming bad tidings on talking during davening or mixed dancing at weddings or coed pizza stores, let us just say good things sometimes happen and bad things sometimes happen.

And yet, there is one thing we all do that is so hard to overcome. So difficult that I feel if we were to improve in this area, the merits in our favor could only stem the tide for the good.

Close to half of the "Al Chets"

we recite in Viduy on Yom Kippur relate to this one overarching theme of bad behavior. Yes, there are admissions we make to bad business ethics and to not being careful regarding the food we put in our mouths. But the major theme that repeats itself over and over is similar lack of care regarding what comes out of our mouths, also known as lashon hara.

As clichéd as it sounds, it is the truth.

Perhaps this is why we call upon the heavens and earth to bear witness. Of all witnesses in the world, the heavens and earth see what they see, observe what they observe, but they do not have the power of speech. They cannot speak ill of the things we say or do. They can merely bear witness and act accordingly, as per the whim of the Creator of the World.

Furthermore, the first verse of our parsha reads: "Listen heaven! I

will speak! Earth! Hear the words of my mouth!" (Devarim 32:1)

When we specifically call upon heaven and earth to hear the "words of my mouth" as they bear witness, would it not behoove us to be certain that the "words of our mouths" are worthy of being heard by witnesses who last forever and who will never forget the things we've said?

It is extremely hard to check ourselves and to consider everything we say all the time, before we say it. So let us start small. Would we want what we say to be repeated? Would we say it in front of the person about whom we are speaking? Is our conversation serving a purpose beyond idle chatter?

When the answer is "no," it is better not to say it. Remember, the heavens and the earth are bearing witness.

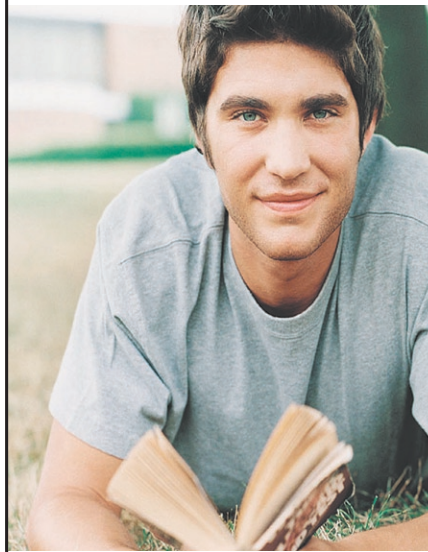
Cowabunga with Kulanu



Yoni Olenick and his mom (inset) caught waves with Kulanu in Long Beach last week. Special needs teens and younger children visited Surfer's Healing, a program that harnesses the therapeutic powers of ocean surf for children and families with Autism Spectrum Disorder.



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Soldiers visit Shalhevet and Rambam

Sponsored by StandWithUs, former Israeli soldiers Sharon Savariego and Daniella Blumenstyk spoke at both Rambam Mesivta and Shalhevet School for Girls on Wednesday, September 16th. The two soldiers spoke about their experiences in the army and life in Israel, and how important it is for students to be advocates for Israel. They also spoke about the StandWithUs Israeli Fellowship, which trains students to be activists for Israel. 150 students have been selected for the fellowship so far.

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HATE TO GREAT NECK

Continued from Page One

so get publicity for their church, and that's why the ADL has advised all groups not to engage them. Because without a response they don't gain attention and any further spreading of their view," he said.

Westboro Baptist Church is considered to be a fringe organization; it is not associated with any major Christian group or denomination. A documentary about the Phelps family that aired on the BBC was titled, The Most Hated Family in America.

At Chabad of Great Neck, which was to be picketed at noon on Friday, Rabbi Yoseph Geisinsky said he was aware of the protest and planned to pay no attention to it.

"We don't have to validate and give them any attention," he said. "It's only between 7-10 people and they're going to be there for half an hour. The less attention we give them, the less attention they'll get from the media. We have to be busy overcoming the darkness with light; making the world a better place for people and that's the way we're going to fight darkness. Our approach will be to totally ignore them."

Rabbi Geisinsky said police would be on-hand for the duration of the half-hour protest and planned to shut down the street.

Protests were also planned outside the Great Neck Synagogue, North Shore Hebrew Academy High School and at Temple Beth Israel; in Manhattan at the 92nd Street Y, the Jewish Theological Seminary and at the United Nations; and at the East Midwood Jewish Center in Brooklyn.

The group's website states that Jews killed Christ and that, "God hates these dark-hearted, rebellious, disobedient Jews." The fifty-member church claims to have staged over 40,000 protests across the country.

The protest will not be a "teachable moment," said Dr. Daniel Vitow, headmaster of North Shore Hebrew Academy High School. He had already spoken with his students about it, he said.

"What we do everyday is teach tolerance and how to engage the modern world and yet remain who they

are," Dr. Vitow said. "This is not a teachable moment. This is a situation that we have to deal with purely from a security vantage point."

The automated telephone greeting at the Westboro Baptist Church features a pleasant, Southern-accented female voice who advises if you are a "Hindu, Buddhist, Muslim, or Christ-rejecting Jew," that "God hates you all," and recommends visiting the church's website where more information is available.

Shirley Phelps-Roper, daughter of the church leader, returned the Jewish Star's phone call and explained that the church had picked their locations "carefully" after watching "Capturing the Friedmans," an Academy Award-nominated documentary about a Jewish family in Great Neck that was accused of child molestation. Phelps-Roper paused to ask her daughter the name of the other movie the family had recently enjoyed: My Cousin Vinnie.

In a half-hour conversation laced with Biblical quotations and expressions like "hon," "dude," "awesome," "yikers," and "so cool," Phelps-Roper, a mother of 11 who is said to be a practicing attorney, told the Jewish Star that the church had begun focusing on Jews since the world is in "the last hours of the last days of all." Bernie Madoff, she said, is a part of the coming apocalypse.

Phelps-Roper described President Barack Obama as the anti-Christ and prophesied that he would be "bringing the nations to march against Jerusalem and your houses will be rifled and your women ravaged."

"That's what it says. I just go by the words, hon, and I know that God is true and man is a liar," Phelps-Roper said.

Since the group began its protests at Jewish locations, Phelps-Roper said, she's been spit on more than in the previous eighteen years of demonstrations. She plans to attend the New York-area rallies with her husband and children.

"My dad's the preacher," she said, "How lucky am I?"

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DUDU FISHER SINGS, AS SOON AS HE ESCAPES THE MALL

Continued from Page One

the Jewish Star.

Fisher, one of Israel's best-known singers, has appeared on Broadway and London's West End in *Le Miserables*, and performed for former President Clinton, the British royal family and the pope. He was on his way back from his annual Yomim Nora'im job at Kutsher's Hotel in the Catskills, where he has led High Holiday prayers for the last twenty-seven years.

"That's a lifetime," Fisher said. "For the last ten years, I talk about Kutsher like [Isaac Bashevis] Singer said about the Yiddish language: the Yiddish language is dying for the last hundred years, but it's still alive. The Catskills are dying already for twenty years and the Kutsher's is [still] running. I'm very happy for them and happy to be here. Every time I come here I feel *Dirty Dancing*, especially since Patrick Swayze died."

"It's brings back memories of the heyday of the Catskill Mountains; it's a world that has vanished."

Fisher began singing with his grandfather who was a ba'al tefilah. His first musical memory is his grandmother singing to him in Yiddish. After serving the Israeli army's rabbinical choir during the Yom Kippur War, Fisher began what would become a long cantorial career, first in Tel Aviv's Great Synagogue, then as cantor in shuls across the world. Over the years Fisher has produced over forty albums of music in Hebrew, English and Yiddish as well as a successful line of DVDs for children. He has also appeared off-Broadway in *Never on Friday*, his one-man show about his experience as a Shomer Shabbos performer. Fisher is currently on tour across America and will perform in three shows in New York and New Jersey at the end of October. He spoke to the Jewish Star about theater, being religious, and if he'll ever return to the theatrical stage.

Jewish Star: When did you first know you wanted to go on stage?

Dudu Fisher: In the rabbinical choir of the Israeli defense forces, that was the first time I experienced the feeling of the stage, and since then it's never left me. Even when I became a cantor, I was always dreaming about the stage. Sometimes when I finished a service in South Africa, people started to applaud and the shamas starts to shout [for them to stop]. I always used to say in my head: 'Let them applaud!' I guess I was always dreaming about stage, but I didn't know where it was going to take me. Thank G-d it went for me very well.

JS: Is it hard being a Shomer Shabbos singer?

DF: I can probably say I have the title of the Sandy Koufax of the theater. I was the first one on Broadway to have a contract that excludes me playing on Friday and Shabbat; I was the only one and even not to me after. So now the only dream of mine is to open a show, a one-man show on Broadway; I hope I'm on my way.

JS: What is your show about?

DF: It's a gathering of the Jewish people. In times [like these] we need to be together, to come to hear my stories: the story of my life and my father's survival; he built the country with his bare hands, the story of Jerusalem and the songs of Israel, I think it's time to get together. We don't live in the greatest time.

JS: Do you think it's a dangerous time to be Jewish?

DF: I don't think it's a dangerous time; we live right now in a very difficult time for Israel. Not for Jews around the world. We might have another time when the Jews will have to run away; now we have a country — a place where every Jew is welcome. We are a strong country and I don't think it's a dangerous [time] for the survival [of the Jewish people]. When we are together, when we are one, we are like a hand. When the hand is open every finger has a different shape, but when you close the hand the fingers looks like they are all even. Together we have the power to do things that we cannot do separate.

JS: What is the feeling towards President Barack Obama in Israel?

DF: Most Israelis do not like Barack Obama because they feel the pressure is very high. Without going into politics, they are not very happy with what's going on now.

JS: You sang for former-president Bill Clinton when he came to Israel. Do you think you'll sing for Obama?

DF: I sang for him [Clinton] when he was here. Barack Obama, if he calls me, I'll come and sing for him songs which come from the heart.

JS: As one of the best-

known performers of Yiddish songs, what are you feelings toward the language? Is Yiddish dying?

DF: We're not going to lose the language, it's being spoken in Borough Park and Williamsburg, but we're losing the culture, the stories of Isaac Bashevis Singer and Sholom Aleichem. You cannot translate Yiddish to any language. There are such great lines that can't be translated. My grandmother, she said, 'Whenever you go sing, sing at least one Yiddish song,' and I really do it. I always sing Yiddish. I really love the language and I think if I can contribute one thing to this language to stay alive, then I am very grateful to do it.

JS: Is there any type of music you prefer to sing? My nephews like your kindergarten tapes.

DF: It's funny. Sometimes when I come to concerts, even in Israel, some of the young people think I started my career as a children's singer. They don't really know I've been a cantor, that I've been in Broadway. I prefer to come to Israel to rest and shoot the movies. The concerts I used to do around the world, now, I've started going back [to perform in Israel].

JS: What was your most challenging role? Jean Valjean in *Le Miserables*?

DF: There's no doubt, *Le Mis*. It was my first role on stage and I got the part without taking any acting lesson. I was a cantor. I went to the stage of the theater directly from the bima of the shul. It was a very big surprise that the director that came to Israel from London chose me to do it. I knew I was the only one who could do it. My manager thought I was crazy. But when I saw [*Le Mis*] for the first time in 1986 [in London], when the curtain opened I knew this was my life and this was what I had to do. No one else believed it and when the offer came from Broadway it was a shock to everyone including me and when they accepted that I couldn't play on Friday or [the] Saturday matinee the shock was even greater.

JS: Do you see yourself playing Jean Valjean again?

DF: No. I did it three years in

Israel and a year in Broadway then a year in London and 4-5 months in America. That's enough. To tell you the truth I did really want to do many roles. I wanted to do *Phantom of the Opera*. I was accepted but the Friday night off — [Andrew Lloyd] Webber didn't agree. I grew out of it. I'm enjoying so much doing my own shows.

JS: Do you see your role in Israel, as a Yiddish singer and a son of a Holocaust survivor, as somewhat emblematic?

DF: I think so. Most of my generation, all my friends, are people like me that grew up second-generation in Israel and second-generation of Holocaust survivors. Those are the people who built the country. I think I definitely am representing the generation who not only had to live with the horror stories of the Holocaust and also had to fight so many wars since the [beginning] of the state of Israel. I have lost so many friends; my kids went to the army and lost their friends, but hopefully there will be an end. England was fighting France and now they're talking to each



Dudu Fisher

other. Not long ago there was a world war and countries bombed by Germany are now [in the] European Union. We have to be optimistic, otherwise the continuous war goes on and on. The question is till when will our children be sacrificed on the mizbe'ach (altar) of war? You must be optimistic.

JS: What was the highlight of your career so far?

DF: I felt very special not long ago when the pope came to

Israel and I was chosen to sing for him. I knew that just before [the pope] came on stage, he met Gilad Shalit's parents and I felt that maybe I can help; maybe when he hears the song 'Bring him home' from *Le Mis*, it will open his heart and maybe, I don't know if he can — if anyone can — pressure Hamas to release this poor guy there. When [the pope] jumped out of his chair and shook my hand, I felt I moved something in him. I could just be fooling myself but I felt something happened to him.



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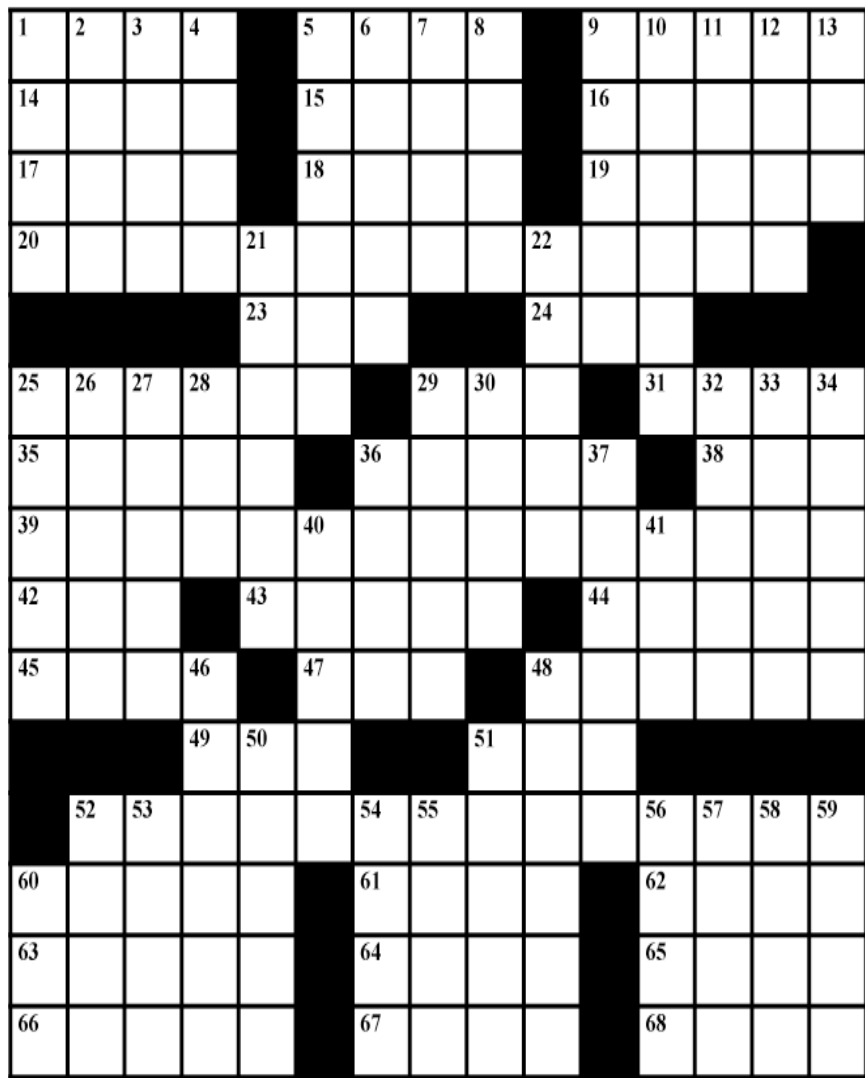
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The Jerusalem Post Crossword Puzzle

Across

- 1 Circle of activity
- 5 Linden and others
- 9 Miss by ___
- 14 Lots
- 15 Using to sit on
- 16 Photographer Vishniac
- 17 With 1-down, Asher Ginsberg's alter ego
- 18 Eilat sight
- 19 Eat away
- 20 Scandalous Jew of the 1990s
- 23 Lie ill
- 24 Compass pt.
- 25 First of twelve (var.)
- 29 Sephardi Kilmer of "The Doors"
- 31 ___ Omer
- 35 One of Spielberg's two
- 36 Hagadah characters
- 38 Zachary Baumel, e.g.
- 39 Former domain for Judge Wapner
- 42 Long time
- 43 Island festivals
- 44 Supermarket section
- 45 Controversial cells
- 47 Three to Primo Levi
- 48 Bowling locales
- 49 "I ___ Rock"
- 51 "___ see it..."
- 52 Herb Gardner play that became a 1996 Walter Matthau movie

- 60 Part of a biblical phrase about retribution
- 61 City south of Shave Ziyon
- 62 Ron Howard role
- 63 Dickensian start
- 64 Hasidic man's body part you can't see
- 65 Joe holders
- 66 "Odessa Tales" author Isaac
- 67 Morays
- 68 "Hey, buddy!"

- General ___ Arnold
- 29 Treasure
- 30 Rock of ___
- 32 Keep entertained
- 33 Feminine
- 34 Caa'n's "Misery" costar
- 36 Go a few rounds
- 37 One of Ginsburg's colleagues
- 40 Lash ___ (attack)
- 41 Saudi asset
- 46 Place for the menorah, maybe
- 48 Some poplars
- 50 Holy cutter
- 51 Passover's month, usual-

- ly
- 52 Littlest amount
- 53 One of Lot's sons
- 54 Jews, some say
- 55 Aspirin target
- 56 Circumstance go-with
- 57 "Mr. Holland's ___" (Richard Dreyfuss movie)
- 58 Fixes
- 59 Brandeis event
- 60 Hunter with a Jewish father

Answers will appear next week

Down

- 1 See 17-across
- 2 Emperor after Galba
- 3 Reddish-brown
- 4 "The King ___"
- 5 Bette Midler's home state
- 6 To any degree
- 7 JDate goal
- 8 Spout, as rhetoric
- 9 Moshe of politics
- 10 Bit
- 11 "You alright?" answer
- 12 Bob Dylan's "Lay ___ Lay"
- 13 Chemical suffix
- 21 French eugenicist Alexis
- 22 Madagascar and Cyprus
- 25 Schleps
- 26 "___ the Sheriff"
- 27 Piece of Tony Kushner
- 28 Legendary US Air Force

Last Week's Answers

H	O	R	A		H	A	L	S		A	M	I	L	E
A	T	O	N		A	T	O	P		R	O	M	A	N
A	H	A	D		W	A	V	E		E	R	O	D	E
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B	A	B	E	L		E	E	L	S		P	S	S	T

THE JEWISH STAR

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Double issue of October 2: Reserve space & submit art by Friday, September 25 at 11:00 a.m.

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Yehuda Klinkowitz



Gideon Bari

CHANGES

Continued from Page One

ing space with its sister organization, Cahal, and found it could no longer afford Borah, its longtime leader.

"It was a question of our inability to fund her at the

salary she deserved," stressed Altabe.

"Once we hit the financial crisis of last year we knew we had to create a new reality," Altabe said. The change in Tova's structure, he said, was a year in the making. Klinkowitz, he said, hasn't had a significant salary increase in three years.

"He [Klinkowitz] believes in it and he's done a great job of getting new people involved."

Borah said there are no hard feelings.

"Tova is a great organization and Yehuda's been involved for a very, very long time," Borah said.

She said that she had been in touch with Klinkowitz the week before and was "having a blast" at her new job.

Klinkowitz described the promotion as bittersweet.

"It's a little hard for me. I always thought I'd work alongside Andrea," Klinkowitz said.

In the three months since his promotion took effect, Klinkowitz has brought in a new president, Yitz Mendlowitz, and is working to assemble a new board of directors. Tova held two well-attended events over the summer, according to Klinkowitz, including a lecture given by Rabbi Yaakov Reisman, rav of Agudath Yisroel of the Five Towns in Far Rockaway.

Klinkowitz said his plans for Tova include "outsourcing" some of the Tova mentor training by bringing in specialists to talk to mentors about topics like bullying, self-confidence and sexual abuse. So far this year 32 Tova mentors are working with 74 children. New mentors include people who themselves once had Tova mentors, Klinkowitz said.

"Many know what it did for them and they want to give back that feeling — hopefully they can be that role model and help somebody that needs something," he explained.

The goal of Tova will remain the same, Klinkowitz asserted. Tova will mentor "good kids who have something in their lives amiss. Instead of waiting for the crack to open we want to prevent it."

The Eliezer Project, which aids families in financial need, began last year in response to the economic crisis. Bergman, who announced his resignation in an email on Erev Rosh Hashanah, co-founded the organization alongside Dovid Friedman of Lawrence and David Pollack of Woodmere.

"I have throughout my tenure deemed it a special privilege to head up The Eliezer Project and leave with a sense of satisfaction that we have made a real difference," Bergman wrote.

He concluded that he hoped that the organization would continue to help those in need, "until it is hopefully out of business for lack of clientele."

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Photo courtesy Shmuly Yanklowitz

Does the band know any good Horas? An impromptu dance lesson in Senegal, Africa.

HOW I LEARNED TO DANCE

Continued from Page Three

most villagers walked barefoot through this mess because they did not own shoes. I felt guilty reaching for my bottle of filtered water as I drew water for the villagers from the well.

As I sat in my new friend Anta's home I wondered what it felt like to live in a thatched hut without electricity or running water. I cheerfully tried to acquire the skill of millet grinding and sifting, though it was painful to know that whatever we ground would not be enough to feed Anta's malnourished extended family. When I spoke to the villagers in my broken version of their language, Woolof, I delighted in bringing a smile to their faces, but witnessed their missing teeth and the sorry state of their infected gums. The children had flies in their eyes and distended bellies. There was brokenness every-

where.

The word in Woolof used to respond to a greeting is, "mangifee," which literally means, "I am here." The more times I said it, the more times I took it in. When a half dozen little boys would run after me screaming "Gilah, Gilah, Gilah;" when Anta would patiently teach me the same song over and over again and when Cheer-no, our driver, would walk me through the village teaching me the Woolof words for everything we encountered, I felt no brokenness and saw no desperation in their eyes. I was not the privileged American there to help them and they were not the distressed Africans struggling to survive. We were all human beings, with our own hopes and dreams, pains and fears, joys and loves; we were all created by G-d, cousins descended from Adam, made in His image.

It is this shared humanity of

ours that demands a response. This also explains why it made perfect sense for my 25 colleagues and me to travel all the way to Senegal. Only once we encounter the humanity in the other are we compelled to turn towards the other, even if he or she is geographically or culturally distant.

Even after my African dance boot camp, I still am not a dancer. But, on the sandy ground of Darou Mouride, thousands of miles from home, I danced for the first time.

Gilah Kletenik is a Fellow in The Graduate Program for Advanced Talmudic Study at Yeshiva University and a student in The Bernard Revel Graduate School. She is co-Director of the Eilu ve-Eilu Fellowship at Drisha. To make a micro-loan to villagers in Senegal you can go to kiva.org or donate through the website of the American Jewish World Campaign at <http://action.ajws.org/goto/gilah.kletenik>.



Photo Courtesy Gilah Kletenik

Gilah and friends, before she left back to New York.

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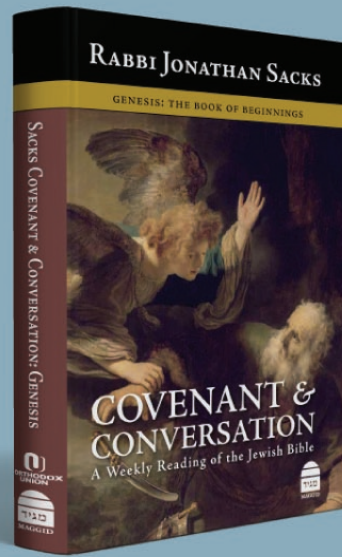
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THE KOSHER BOOKWORM

Readings for Yom Kippur and Sukkos

With Rosh Hashanah behind us, we now look to the upcoming solemn observance of Yom Kippur and the joyous commemorations of Sukkos.

As with any Jewish observance, literature keyed to the

themes of the day abound. These suggestions should enhance both your observance and understanding of this season's holy days.

One of the central Biblical readings of Yom Kippur's afternoon Mincha service is the recitation from the Book of Jonah. In her essay on Jonah in her recent book entitled, "The Murmuring Deep" [Schocken Books 2009], Dr. Aviva Gottlieb Zornberg candidly states that, "The book of

Jonah is the most enigmatic of biblical narratives. Its central mystery — Jonah's flight from G-d — haunts the narrative till the end. Classical interpretations have offered to resolve this enigma and its satellites, proposing straightforward meanings for the text. But the text will not yield to such solutions; its meaning both invites and eludes interpretation." The rest of her essay on Jonah serves to clarify and elucidate further on this observation.

Further on in her essay on Jonah's behavior and motives, Zornberg cites the following observation from one of the greatest contemporary interpreters of our religious tradition.

"The posture of standing-before-G-d that is prayer," writes Rabbi Yitzhak Hutner, [Pachad Yitzhak, Rosh Hashanah, 5] is a state that



Alan Jay Gerber

remains unbroken even after the words have ceased. It is a posture of intimacy with G-d that ends only when one moves one's feet and withdraws — 'like a student who separates from his teacher'. For this reason, one who

travels far to reach a synagogue, even though there is another closer at hand, receives reward; the journey is not simply a means to fulfilling the mitzvah of prayer, it is part of the process of growing intimacy, of approaching G-d." Zornberg skillfully links this classic teaching to Jonah's behavior in his encounter with G-d.

Zornberg skillfully weaves between traditional and modern interpretations of the Jonah saga to arrive at a rather unique and very different interpretation of what she perceives as the hidden message in this story, which serves as a special

demonstration of man's encounter with the deity and the role that prayer plays in it, as well as its role in enhancing man's capacity to repent.

This should enhance your appreciation of the Book of Jonah and to view its basic themes in a mature and informed manner. When reading Zornberg keep a Tanach close at hand, as you will need them, frequently.

Another take on Jonah is from a commentary by Dr. Uriel Simon in English translation [The Jewish Publications Society, 1999] from the series "Mikra Leyisra'el: A Bible Commentary for Israel." One fascinating observation in the introduction deals with the views such personalities as Maimonides, Abravanel and Ibn Ezra, as well as other traditional commentators, had on the content and deeper meaning of the Jonah story. You will be surprised at what they 'really' had to say on the book's content and theme.

Rabbi Yisrael Reisman, in his "Pathways of the Prophets" [Mesorah, 2009], deals with the topic of Teshuvah. He cites an interesting anecdote concerning Rabbi Moshe Feinstein's role in encouraging yeshiva students to set higher goals for themselves, to strive to become gedolim. In a timely suggestion, Rabbi Reisman links that educational effort to how people should set goals in terms of Teshuvah. He links this to his shiur dealing with the prophet Yirmiyahu, of the tragic figure he was in the Bible, and how he dealt with his fate.

From so tragic a figure, Rabbi Reisman sets forth a series of contemporary vignettes that demonstrate how we can all learn from the prophet's example on how to cope with adversity, including the proper path to effective Teshuvah.

After reading this book you might wish to consider joining the many others in our community who get together on Motza'ei Shabbos to view and learn from Rabbi Reisman's weekly shiurim.

The reading from Megillat Koheles, Ecclesiastes, during Sukkos serves to break up any overindulgence in joy and boisterous behavior. Its somber and sober message reflects a mood counter to the basic spirit of the holiday, especially that of the upcoming Simchas Torah celebration. This was a deliberate decision by our sages.

The following from Dr.

Michael Fox's interpretation of Ecclesiastes [JPS, 2004] should further prove this point from a contemporary source that will surprise some. Consider the following quote and, as you read it, try to guess its source.

"Ecclesiastes was written to defend two doctrines of natural philosophy: providence and immortality of the soul. Koheleth shows the inadequacy of worldly wisdom when this is not supplemented by the superior truths of revealed religion, as imparted in the Torah."

"Koheleth is in dialogue with skeptics and unbelievers, some of whose statements he cites in order to refute or to expose their unfortunate consequences. The book's conclusions: We should choose the middle path and develop all our faculties; the Torah calls for a balance between fear of G-d on the one hand and love and joy on the other; and pursuit of wealth is acceptable if combined with the study of Torah and good deeds."

After reading this observation one can speculate that its author was an advocate of a chareidi-based point of view. Alas, the source of this quote was none other than the famous Moses Mendelssohn, the leading philosopher of Jewish modernism at the turn of the 18th to 19th centuries. His tradition-based observation may prove to be a surprise to some, but in truth, this was a reflection of his true philosophy of our faith.

Other commentaries and observations to be found in this volume will enable you to come to view Koheles in a very different and more respectful light. Read and learn.

As we are about to hear our rabbis' Shabbos Shuvah deroshos (lectures) and prepare for the observance of Yom Kippur, may I take this opportunity to extend to all our readers a G'mar Chasimah Tovah and may you all have a meaningful fast.



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