

# THE JEWISH STAR

Independent and original reporting from the Orthodox communities of Long Island

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## SUMMER OF SHAME

How one month went so wrong

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## A HAPPY AND SWEET NEW YEAR

To our advertisers, readers & friends



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### IN MY VIEW

## Choose life

### Healthcare reform a Jewish imperative

BY SHMULY YANKLOWITZ

When the Obama administration announced that it would prioritize health care reform and seek to propel America toward a sustainable system of universal health care, I thought: finally an issue on which Orthodox Jews can join together to support reform. After all, the Torah and rabbinic writings unequivocally enjoin us to heal the sick and to enable the sick to be healed. If the secular state was championing an issue that speaks to our deepest religious communal values, there could only be cause for celebration.

And yet, recent articles and discussions suggest that, to the contrary, the majority of the Orthodox Jewish community has taken a stand in opposition

to the proposed reforms that would help America become a society that can heal all of its sick. Are these dissenters cynical to proposals such as the nonprofit health care cooperative or a public insurance plan? Regardless of the reasoning, the Torah has been excluded from this discourse. Let's consider what the Torah has to say about health care.



"The Torah and rabbinic writings unequivocally enjoin us to heal the sick and to enable the sick to be healed."

The Talmud (Gittin 61a) teaches us explicitly that we are equally responsible for the health

of non-Jews as we are for Jews. Similarly, the Shulchan Aruch (Yoreh Deah 336:1) explains that not only is it a mitzvah to heal the sick, but if health services are withheld, it is likened to the act of shedding blood. Beyond medical assistance, we are required by Halacha to provide necessary drugs, and it is strictly forbidden to charge more than an appropriate price for medicine (Yoreh Deah 336:3). While health care reform is undeniably an immense task, it is one that is demanded by Jewish law. However, upon whom specifically does this responsibility fall?

A brief glance at the great twenti-

See VIEW, Page 5

Shmuly Yanklowitz is the founder of Uri L'Tzedek, a rabbinical student at Yeshivat Chovevei Torah and a doctoral student in moral psychology at Columbia University

## It started with screaming

Neo-Nazis assault a Woodmere resident visiting Hungary

BY MICHAEL ORBACH

A Woodmere couple has learned first-hand that Jews may no longer be very welcome in Hungary.

Nat and Tova Farago were on a weeklong visit to Hungary to visit the graves of Nat's parents before Rosh Hashanah. In Budapest, on Shabbos, September 5th, they walked to Keren Ohr Chabad, a shul about forty-five minutes away from their hotel. Afterward, while walking

down a crowded main street with two Chabad students, they suddenly found themselves surrounded by a group of forty Neo-Nazis.

"They were spitting at us and cursing at us in Hungarian: 'Dirty Jews, go home! We're going to break your bones!'" Farago recalled days later.

The couple did not respond to the taunts; after dousing them with beer and spit, the skinheads left. Five minutes later, as they continued down Karoly Street, the

four Jews found themselves surrounded by a second group of Neo-Nazis that did much the same thing.

After the second incident, shaken up, Farago found a police car and told the officers what happened. Their response shocked him even more.

"He said 'things like this happen,' and didn't take any report," Farago said.

After he returned to America, a friend emailed to Farago pictures of the incident. See SCREAMING, Page 6



Photo taken from a Hungarian Neo-Nazi website. Nat Farago (right) and Zalmey Cohen surrounded by skinheads



Photo by Michael Orbach. Orthodox Union President Stephen Savitsky before the ark of Kehillas Bais Yehuda Tzvi of Cedarhurst

## Report from White House at Red Shul

OU head recounts meeting with the President

BY MICHAEL ORBACH

In July, President Barack Obama hosted fifteen Jewish leaders in the Roosevelt room of the White House. A picture of Franklin Delano Roosevelt hung over the mantle, as is tra-

ditional during Democratic administrations. It replaced the picture of Theodore Roosevelt who, after eight years above the mantle, now hangs on the southern wall.

In his opening remarks the President stressed that he was a

friend to Israel and had always been, but Israel must make concessions in order to be recognized by moderate Arab states. Stephen Savitsky, president of the Orthodox Union, who sat directly across from the Presi-

See WHITE HOUSE, Page 9

## Guy that binds

Extending life of old books for fraction of replacement cost

BY JUDAH S. HARRIS

As the Yomim Tovim approach, Jewish souls aren't the only things being tested. Worn and torn, yellowed pages, pages missing, and cracked spines; seforim are being given their last shot.

"I have found that about 80 to 90 percent of books that are deemed 'shaimos' can be instead fixed and returned to proper use," says Marc Sommer, founder of a book repair and reinforcement service called Restorim' Seforim. "In our throw-away society, I'm proud to see that prayer books, many of which were donated in memory or in honor of someone, can be brought back to life."

Shuls invest between \$5,000 and \$25,000 on Siddurim (prayer books) and Chumashim (bibles), depending on the size of the shul, Sommer estimates; bindery has

See BINDS, Page 2



Photo by Judah S. Harris. Worn and torn seforim are often discarded unnecessarily

## Swine Flu on schools' to-do list for New Year

BY MALKA EISENBERG

School has begun with Rosh Hashanah songs and math homework but the specter of swine flu continues to concern administrators, parents and children.

"We've been monitoring the situation since Pesach last year," said Lynne Gordon, an administrator at Yeshiva Darchei Torah. "If a child is absent two days or more we

call the home. If a child is sick in school we pay more attention than we usually would."

Every school official and doctor The Jewish Star spoke to stressed the importance of teaching children proper hand washing techniques, hygiene and awareness. Rabbi David Leibtag, head of school at HAFTR, sent a letter to parents in August to preempt concerns about the

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### Shabbat

Candlelighting: 6:40 p.m. ■ Yom Tov ends 7:36 p.m.  
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# That's Life

Edited by Miriam L. Wallach

## Dear That's Life,

It's a long story... But it's a good one.

Don't judge a book by its cover. How many times have I said that? More times than I care to remember. But as I often do in this column, I have a confession to make: I literally judged a book by its cover and it was a huge mistake.

Weeks ago, a friend of mine finished reading People of the Book by Geraldine Brooks while she was at my home for Shabbat. Raving about it, she offered it to me but I passed — the cover looked dry and from the title I assumed it was yet another book on the plight of the Jewish people and I was not in the mood. However, you know what happens when you assume...

Whenever I finish reading a

book, I initial and date the inside cover. It is almost my way of demonstrating a kind of ownership of the text, as it reminds me of where I was and what point of life I was at when I read the book. But this ritual only happens when I've finished reading it cover to cover — only then do I really feel like a book is mine or that it is a part of me.

I started a book last week which, within the first page, required me to look up at least four words, leading me to simply place the dictionary on my stomach, keeping it close by for easy access. When would I have ever come across the word mahout before? Or myna? Or caravansary? My point exactly. When I realized carrying a complete (unabridged) dictionary with me was impractical, I knew I needed a book I could take with me in

my bag that was a little less labor intensive, i.e. no reference material necessary. The next day, when I went to Barnes and Noble, I picked up a number of different titles and for some reason (and I cannot tell you why) seeing it out of the corner of my eye, I added People of the Book to the top of my heap.

Sitting on the train, only ten pages in, I was hooked. To quote one of the best cinematic lines of the past thirteen years, it had me at 'hello.' I connected to this book almost instantaneously when I realized that the book in question referred to in the title was the Sarajevo Hagaddah. I automatically thought of my mother. Growing up with a mom who is a curator, the story of the Sarajevo Hagaddah is one that I had heard numerous times. Little did I know that the book in my hand would be about both the semi-fictionalized journey of this precious tome and the numerous people who were responsible for saving it from the hands of the Nazis and somehow, about me as well.

The fictional conservator of the Hagaddah mentions early on that she does not like to "erase" traces of a book's past and while

See THAT'S LIFE, Page 16

## GUY THAT BINDS

Continued from Page One

become a big business. Sommer, 51, is a New Jersey resident and a former professor of humanities and social sciences at West Point and at the Stevens Institute of Technology, but book-binding is his passion.

Ripped books are "not conducive for prayer or learning, and not befitting the image of something that should be part of a House of G-d," asserted Sommer.

His part time business of book binding, which he started some 20 years ago, has become increasingly lucrative, as the replacement costs of seforim have risen. A new Siddur can cost over \$30; Chumashim, Machzorim, and tractates of Gemara are even more costly.

"Synagogues and yeshivas are spending more and more money to constantly replace older and damaged books with new ones. It's worth their while to try and save what they can," advised Sommer, who said he can restore and reinforce about 250 books a day, on average. He does the work on premises, usually completing a shul or yeshiva in a week or two.

Sommer uses a composite of glues and adhesives, a technique of pressure dynamics, and a keen eye for detail — and charges just \$3.00 per book, regardless of size, condition, or work required.

"I can also include a one-year written guarantee on my work — something even new book publishers can't do!" laughed Sommer.

Publishers have addressed concerns about durability and have made improvements in recent years. Mesorah Publications, publisher of the ArtScroll series, has been using a side-sewing technique "since 2002 or 2003," according to Benjamin Seror, the company's binding manager for the past nine years.

Side-sewing uses drilling and thick thread, usually of nylon, to bind together sections of a book. The cost for the added reinforcement is a loss of



Photo by Judah S. Harris

flexibility; getting the book to lay flat is challenging. Seror maintains that rebinding of books prepared with the side-sewing technique is not needed and that further drilling will only damage the original holes.

Sommer doesn't limit his work to shuls and yeshivas. He also does book binding for churches under a different company name: Book Savior.

"Same price, same service, same guarantee... just a different Testament," he quipped.

Sommer's favorite story involves a job at a Greek Orthodox church about ten years ago. After fixing up the church's regular prayer books, he was approached by a "high ranking individual" of the Greek Orthodox Church, who asked if he could repair a book of "true historical significance."

"He told me, through an interpreter, how this Bible was saved by Greek partisans during WWII. It was smuggled out to avoid it being seized by advancing Nazi forces that wanted it only for the valuable jewels that adorned

it. It was obviously their most cherished possession, and it needed to be reinforced to be used again," Sommer recalled. He said he could fix it for the same price as the other books, \$3.00.

After the repair was completed and the official inspected the Bible closely, the official returned to Sommer and asked him to clasp his hands. The official then blessed him in Greek, which his assistant translated.

"As this young man is of 'The People of The Book,'" the assistant explained, "so he should be blessed with his gifted hands to continue to supply this service to all people of faith!"

The church has recommended business to Sommer over the years.

Restorim' Seforim offers a trial binding session, where Sommer will do a few books as a free sample of his work. He can be reached at (201) 837-0489. Judah S. Harris is a photographer, filmmaker, speaker and writer. His work can be seen at www.judahsharris.com/visit.

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#### Weddings

- Wedding of Sheira Schlair (New York, NY) & Saul Shai Crook (New York, NY) - Sept. 13, 2009
- Wedding of Frumee Pelcovitz (Lawrence, NY) & Raphael Taubenfeld (Queens, NY) - Sept. 8, 2009
- Wedding of Miriam Eyal (Brooklyn, NY) & Sruly Osherovitz - Sept. 8, 2009
- Wedding of Motti Rottenberg (Antwerp, Belgium) & Ruchie Schlesinger (Monsey, NY) - Sept. 8, 2009

#### Engagements

- Engagement of Rivky Bell (West Hempstead/Queens, NY) & Daniel Keebler (Seattle, WA) - Sept. 10, 2009
- Frayda Safer (Cedarhurst, NY) & Avrohom Bernhardt (Johannesburg, South Africa) - Sept. 8, 2009

#### Birth

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

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## OPINION

## THE JEWISH STAR

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## Courtesy, professionalism and respect

## Editorial

Remember the Iraqi guy who threw his shoes at President Bush? Muntadhar Al-Zaidi got out of jail Tuesday after serving time for "assaulting a foreign head of state on an official visit to Iraq."

The 30-year-old television journalist was unapologetic, according to CNN. He was draped in an Iraqi flag as he told fellow reporters, "I got my chance and I didn't miss it." He made no claim to heroism, calling himself "a person with a stance. I saw my country burning."

Throwing shoes and calling someone a dog are two of the worst insults in Islamic culture, and Al-Zaidi did both, during a news conference that then-President Bush held during a surprise visit to Iraq. Mr. Bush was unhurt and laughed off the barefooted assault.

Al-Zaidi had just one apology, to fellow journalists who felt that he had acted unprofessionally.

"Professionalism does not preclude nationalism," he said in his own defense.

He makes a good point, one that may ring in a familiar way to journalists who cover their own, Jewish community.

Wilson's re-election campaign bank account, which apparently has swelled by millions of dollars since his tantrum on Sept. 9.

If Wilson feels strongly about the proposed changes to our health care system, he's entitled to say so, but that doesn't make his outburst appropriate or right.

Heckling is a common form of dissent but the nasty tone taken by protesters at the recent town hall meetings on health care, and on Wilson's very public heckling of the President, spotlight everything that is wrong about the current political climate, with its extreme partisanship and lack of civility.

The United States Congress is not the British Parliament, and it's not the Knesset, where incivility is a usual state of affairs. A measure of respect for the office of the President of the United States is necessary — no, demanded — and must be maintained, if only as a matter of our collective self-respect.

If anything good can be said about Wilson's tantrum perhaps that are first, that he kept his shoes on, and second, thank goodness he's not Jewish.

## Letters

## Young Israel more important than ever

To the Editor:

I read with interest Jonathan Bell's letter to the editor "Is Young Israel redundant?" (September 4, 2009). As a Jewish "activist" (so I've been called), I have always sought to bring together various groups and also wondered about the need for such a large array of Jewish organizations.

In this instance, however, I believe he is totally misguided. The Orthodox Union and National Council of Young Israel have different philosophies. An example of this is the now infamous invitation to a meeting of Jewish organizations with President Obama. Obama invited the OU but not Young Israel, for the same reason he didn't invite the Zionist Organization of America (ZOA), but invited J Street.

The Young Israel is independent, outspoken, and actively pro-Israel in the policies, programs and ideas that it brings to its synagogues and that resonate with its membership. The OU is much less outspoken. Perhaps its presence was designed to lend an aura of legitimacy to a meeting with leftist organizations such as J Street — designed to rubberstamp Obama's policy that is the antithesis of what most, if not all, Orthodox synagogue

members support.

The Young Israel is even more important today in its mission of promoting Orthodox Jewry and in being a clear, decisive, and most importantly, unambiguous voice championing the Orthodox community's strong support for Israel.

The Young Israel and ZOA deserve our community's continued support and thanks for articulating our concerns and being our voice.

RUBIN MARGULIES  
Manhattan Beach

## Missed a hero

To the Editor:

"In Search of Jewish Heroes" (September 11, 2009) is a wonderful article highlighting a lot of the great work of the nominees in the Jewish Community Heroes contest. I do want to point out one quote which is quite inconsistent with the majority of the article:

"Following close behind Yan-klowitz, another nominee was selected for being head counselor of Camp Stone."

I am curious as to why this sentence was put into the article? Unlike all the other people mentioned this person is left nameless and, indeed, the reason for their nomination is not even accurate.

Her name happens to be Sharon

Weiss-Greenberg and she was nominated because of her work in inspiring young Jewish people, many girls, to serve the Jewish community and find meaning in their lives. Over the years she has worked with thousands of young Jewish students and now is the Director of the Jewish Learning Initiative on Campus at Harvard University.

You did not have to include her in the article but once you did why did she receive such unequal treatment compared to everyone else discussed?

RABBI BEN GREENBERG  
Cambridge

The author is the Co-Director of The Jewish Learning Initiative on Campus at Harvard University

## Why didn't Bush prevent 9/11 attack?

To the Editor:

I am perplexed by your editorial, "Keep the change, Mr. President" (September 11, 2009).

One argument I don't understand is your statement that "(w)e have gone eight years without another attack on US soil," which you attribute to "the tough minded approach taken by former President

George W. Bush from the first hours after the Sept. 11 attacks until he left office."

If we accept the thesis that Bush's post-9/11 tactics kept us safe from attacks post 9-11, that begs the question: why didn't he implement these tactics pre-9/11, and thus prevent on his watch the biggest security failure in the history of our nation?

The next statement that bewilders me is that President Obama has issued "unseemly, toadyish comments about Islam." Bush repeatedly stated that Islam is a religion of peace, and indeed tried so hard to appease Muslims he earned condemnation from Daniel Pipes (<http://www.danielpipes.org/4739/s-hoeless-george-bush-discusses-islam>). If that is not "unseemly, toadyish," I don't know what is.

Lastly, you conclude that, "eight years after Sept. 11, 2001, on President Obama's watch, the world is even less safe than it was before." George W. Bush was in office for 234 days before 9/11, and thus by your logic, "keep us safe for that long." If, G-d willing, we do not sustain another terrorist attack, would you be willing to admit that President Obama has kept us safe longer than President Bush did? Somehow, I suspect you'll rationalize a reason not to.

CARL MALTZMAN  
North Woodmere

Editor's note: The writer chooses not to acknowledge that the editorial

called the world under President Obama less safe than before specifically in reference to the President's apparently failing effort to prevent Iran from becoming a nuclear state.

## More precious to G-d

To the Editor:

Listening to the news this week, I heard a story that deeply impressed me, especially at this time of year.

A young lady living in Manhattan is a cancer survivor. She awakens early each morning to walk to the river. There in the serenity of nature and the peaceful silence of the still-sleeping city, she offers a short prayer to G-d in her own words thanking Him for letting her live.

I began to wonder: which was more precious in the eyes of heaven? The simple, heartfelt "thank you" of this sincere young woman, said in the solitude of the morning at the riverbank, or the rushed, lightning-fast, half-understood, prayers, mechanically read without conviction at the services I attend each morning, accompanied by the disturbing chatter and background noises of uninterested congregants?

Don't we have anything to say "thank you" for?

NATHAN FINKIEL  
Cedarhurst

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FROM THE OTHER SIDE OF THE BENCH

# Another year, come and gone

Well, it's been a year now since we last prayed for a year of peace, prosperity and blessing. And by all measures, it has been a most difficult and troubling year. The forces of good are still doing battle with the forces of evil and no end is in sight. The economy has not improved yet; Jewish institutions are hurting and families are struggling to survive on many fronts.

As 5770 approaches, I feel frustrated about battles I thought I had won on a personal level; battles this nation has fought; battles Israel has wrestled with for years — I thought all of that was behind us, but they still exist.

Frustrated that Israel still has to defend its right to exist and that we still must combat the myth that "we" stole "their" land, that we are terrorizing them, that we are practicing apartheid. Concerned that most Jewish high school students probably do not possess the information and/or desire to set the world straight.

Worried that morality is being rede-



David Seidemann

efined. Dejected that as the Jewish year 5669 draws to an end, there seems no let up from tragedy. Just the other morning there was a Torah dedication ceremony in a town near here to commemorate the life of a mother of six who passed away at the age of 45 from cancer.

The very same town is still reeling from the passing of a 13-year-old girl who just didn't wake up this past Friday morning. It goes on and on and on.

Financial ruin for many while others, who still have money "party on" as if nothing has happened. Where is the modesty, the humility, which used to be the hallmark of the Jew? Since last Rosh Hashanah, when we intoned Unesaneh Tokef, the haunting "who shall live and who shall die" prayer, I know of people that have suffered through every one of the afflictions set forth therein.

I know of those who passed before their time. I know of those who drowned, if not in water, then in emotion. I know of families that suffered serious fires, and those that felt the

piercing pain of a sword — a surgeon's blade. You and I both know of those who are hungry and thirsty here in our own backyard; "Mi Bachenek"— people who have choked, and "Mi Baskeela" — kids from our neighborhood who get "stoned" on a regular basis.

"U'mi Yetareif" — I know families that no longer live together in harmony, and families that have been literally Yetareif, torn apart. Continue reading the Unesaneh Tokef — not the Hebrew, but the English. I know that we all know — still know — those who have become impoverished and those who have been degraded, either through their own less-than-honest deeds, or by being shunned by a social circle because they no longer can afford to "keep up."

So with all of this misery, with more questions than answers, with a year of prayer and practice behind us, why go on? Why not give up? Why? Because for all the bad I've seen, I've seen the good as well. Yes, I've heard of a drowning, but I've seen more babies emerge from the waters of their mother's womb. Finding the good, finding the blessing, is more difficult than finding the bad but it can be found.

And if your neighbor is in pain and you don't have the magic to change his fate than at least, at the very least, join him in his pain. That, too, is a blessing as the following story reveals.

The couple had been engaged for a few weeks when a problem in the girl's past was revealed. The problem was of a nature that the upcoming marriage was rendered prohibited by Jewish law. They sought out one rabbi after another. Each time the p'sak, the ruling, was the same. It would be forbidden for these two Jews to marry one another.

Finally, they were able to meet with Rav Shlomo Zalman Auerbach. He heard their story, asked a few questions and wrung his hands. The ruling was the same. Exasperated, they cried out to Rav Shlomo Zalman, "Isn't there anything you can do for us?" "Yes," said Rav Shlomo Zalman, "I can cry with you." And so they did, the three of them, for close to half an hour.

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Within days a previously unknown document surfaced from the young lady's home country that put to rest any questions about her pedigree. The couple was married a few days later.

Cause and effect? Believers will say yes, cynics will say coincidence. Irrelevant, I say. The happy ending was not the point of the story. And if you thought it was, like I did the first time I heard it, you need to hear the story again.

A single individual may not possess enough of his own tears to be inscribed in the book of life for 5770. But when we add our tears to our neighbor's tears, I think G-d has no choice but to cry as well and lift His pen and inscribe all of us in the book of all that is good.

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

## Cooperation without justice or peace

At best, it's a joke.

In the end, the joke will be on us.

There is no logic in the decision by the United States to accept the proposal put forth by Iran as a foundation upon which to begin negotiations. No logic and no mental contortions will convince me that this is a sound, thought-through decision by the greatest power in the Western world.

When the Iranians declared that they were preparing a proposal, I knew it would fall short of any serious dialogue on the issues. Unfortunately, I was not disappointed. I read all five pages, well, almost five pages. The document not only falls short in content and depth, it even falls short in length.

The Iranian proposal is well-scripted, diplomatic spin.

Iran does not admit that there is a problem. Not once does Iran speak about itself or its nuclear technology. Instead, it spews forth on issues of justice and freedom. It condemns the empires that promote a double standard in the world. The Iranians go so far as to volunteer to be part of a dialogue to rectify these



Micah D. Halpern

injustices.

Iran titled the document "Cooperation for Peace, Justice and Progress." It begins with the words "In the Name of the Almighty." By the second paragraph Iran comes straight to the point. It reads: "Resolution of these problems and creating a world filled with spirituality, friendship ... prosperity, wellness and security requires reorganization and creating an opportunity for broad and collective participation in the management of the world." From there the document-cum-proposal goes on and on about reorganizing the world — in other words, about ousting the United States and removing all traces of Western orientation.

There is not one word about Iranian nukes. There is not one word about the issue at hand. This proposal should have been publicly dismissed as a non-starter. The Iranians knew what was expected of them, made their own calculation and chose to solve the problem by saying that the problem is not with them but with United States domination of the world.

That the United States accepted this high falutin' gob-

bledy-gook at face value and will now use it as a foundation for serious dialogue to help bring the world back from the brink of a nuclear Iran — is simply ludicrous. Iran wants to focus on the sins of America. Iran wants to focus on the problems inflicted on the world because of America. Iran does not want to talk about what Iranian President Ahmadinejad calls Iran's "inalienable rights," Iran's inalienable rights to develop nuclear technology. Yes, the Iranian president had the gall to borrow a phrase from President Thomas Jefferson and turn it on the United States.

In his Friday sermon the Grand Ayatollah Khamenei said that Iran would love to talk to the United States and other Western countries about issues related to nuclear development in the world. But don't make the mistake of thinking that the Ayatollah will ever allow any discussion about Iran's nuclear development.

How quintessentially Iranian.

How distressingly American.

Micah D. Halpern is a columnist and a social and political commentator. Read his latest book THUGS. He maintains The Micah Report at [www.micah-halpern.com](http://www.micah-halpern.com)

## IN MY VIEW: CHOOSE LIFE

Continued from Page One

eth-century Jewish legal authorities is enlightening. Rabbi Eliezer Waldenberg (Tzitz Eliezer 5:4) rules that the community must set up collective funds to ensure that all sick can receive necessary care and sustenance. Rabbi Shlomo Zalman Auerbach (Minchat Shlomo v. 2, 86:4) further explains that the obligation actually may fall directly upon individual citizens to care for those in our communities. Rabbi Shlomo Goren and Rabbi Chaim David Halevy, however, argue that the obligation is not a communal one; instead, it is incumbent upon the government to ensure that all citizens have access to adequate medical care. Rabbis Moshe Tendler, Yehudah Amital, and leaders of the Agudah have offered support for the needs of universal coverage.

Despite the various interpretations, what is clear from all sources is the exceptionally high priority Jewish law places on caring for the sick (Jew and gentile alike) and the call for collective responsibility. While the communal fund (kuppah) from which general Jewish needs were provided in prior times no longer exists, as American citizens, we are privileged to have access to the most powerful government in the world.

Whatever opinions we form about health care reform, we need to take seriously the

fact that the Torah has a clear approach — and we need to acknowledge to ourselves and to our communities when we bypass that approach. The consequences of ignoring the ethical values that emerge from our tradition are dire for many of our fellow citizens — Jews and non-Jews alike — where an estimated 16 percent of Americans (47 million) are uninsured.


Now is the time. The United States ranks 45th among nations in life expectancy; falling behind 44 other nations (including Iceland and Jordan) that offer some form of universal health coverage. The Institute of Medicine, which is federally chartered, has concluded that over 22,000 deaths are directly caused by the lack of proper health coverage and access to needed care. Additionally, the nation annually experiences around 750,000 bankruptcies in response to medical expenses not covered by insurance, leaving more than 2 million people — taking into consideration affected family members — tragically at a loss. And that was before the recession.

In a country of such wealth, how has the United States allowed this situation to develop? In a time of historically unprecedented Jewish influence, how has this not been at the top of our community's agenda? Do the ancient values of Jewish law not speak to the contemporary crisis?

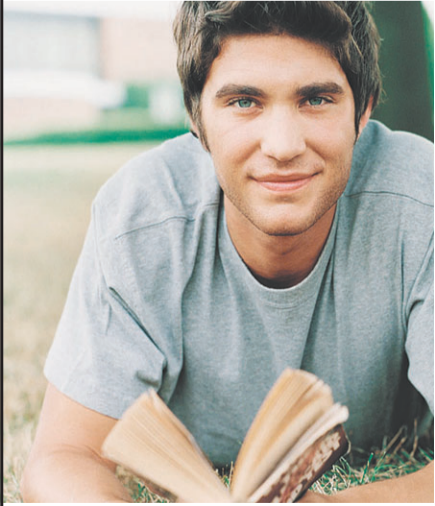
Now is the time for an Orthodox response to this crisis. By not acting, we ourselves become implicated. On health issues, the rabbis remind us of the biblical command: "Lo ta'amod al dam re'echa" — Do not stand by the blood of thy neighbor!

Some cynics suggest that serious health care reform is only a project of the liberals, but that is shortsighted. Jews of all political persuasions have been leaders in establishing retirement homes, hospitals, and other health institutions in America for more than a century. Now the test is to hear the commanding ethical voice at one of the most crucial times in American history, when Jewish influence is at an all-time high.

I exhort the American Jewish community to join the Jewish Council of Public Affairs, the United Jewish Communities, and the National Council of Jewish Women, among many other organizations at the forefront of the health care debate. With the entirety of the Jewish community behind us, we can ensure that Congress enacts a health care reform bill that secures all Americans and entitles everyone to adequate and comprehensive health care. Beyond our own Jewish self-interest to provide for our most vulnerable, we should take heed of the moral imperative of ancient tradition: "Choose life!"




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## IT STARTED WITH SCREAMING

Continued from Page One

he'd found posted on a Hungarian Neo-Nazi site.

With a prominent Jewish community, Hungary has seen an upswing in racist and anti-Semitic incidents across the country. Dr. Shimon Samuels, director for international relations at the Simon Wiesenthal Center, described Hungarian anti-Semitism as "ongoing," and said that the country is "sinking into an abyss of hate."

"Anyone who's identifiably Jewish by garb or by behavior might want to reconsider visiting Hungary at the moment," Samuels told the Jewish Star.

Hungary's relatively large Jewish community, numbering over 100,000 individuals, was able to rebound faster than communities in other Eastern European countries after the collapse of the former Soviet Union. Anti-Semitism there was kept quiet while Hungary attempted to become part of the European Union and NATO, but since Hungary successfully joined those organizations, anti-Semitism and racism have resurfaced.

"Racism has come forward and it's been exacerbated by anti-Gypsy feelings," explained Samuels. "In countries when you don't have a Jewish community, Romas have replaced the Jews."

In turn, this has strengthened the far-right political party, Jobbik, which many have accused of being fascist and anti-Semitic. Jobbik is connected to the Magyar Guard, a descendent of the Arrow Cross militia that assisted the Germans in deporting over 400,000 Hungarian Jews to Auschwitz. While the group is officially banned, Samuels said they march openly.

The rabbi of Keren Ohr Chabad, Rabbi Shmuel Glitsenstein, said that anti-Semitism has recently worsened.

"Look, this is only starting a year ago. They never did like the Jews but it wasn't very strong and now they start and make a lot of rallies. It's very



Photo taken from a Neo-Nazi website  
From left: Levi Greenberg from California, Zalmy Cohen from Montreal and Nat Farago and wife, Tova Another image posted from the site

bad. It's not simple to be Jewish now and look like a Chabad rabbi," he said.

Victoria K., who grew up in Budapest and met the Farago family on their trip, dated the recent increase in anti-Semitism to political developments in 2006. She asked that her last name not be used for security reasons.

"After came the economic crisis and then it got even worse. In recent years it's stronger than before and anti-Semitism is louder and more widespread. It's become a fashion to be anti-Semitic and to be nationalistic," she said, adding, "This kind of nationalism is not about the love for the country but for the hate against other people."

Recently, after disrupting a gay pride parade, a band of 500 Neo-Nazis and skinheads set fires in the city's Ghetto area and attacked identifiably Jewish Hungarians and foreign tourists visiting the Budapest Jewish Cultural Festival.

In mid-August, the Hungarian Prime Minister, Gordon Bajnai, called on the police to use all legal means to prevent Hungary from becoming a "stomping ground" for international neo-fascist and skinhead groups.

Rabbi Zev Wineberg, rabbi of the Chabad of Long Island City, who spent a year in Hungary in 1998 as part of his smicha program, said it was a "beautiful place," though he added that because he didn't

know the language he didn't feel any anti-Semitism.

"If someone cursed us out we didn't know."

He recalled taking 400 school children on a field trip. Nearly all the parents called him individually to ask that their child not wear a yarmulke. When the day ended some of the parents saw Wineberg wearing his yarmulke and they began to cry.

"They didn't think they could walk around Budapest as Jews and not be afraid," Wineberg said. "I'm sure it's changed dramatically since then. I think for the better."

The day after Farago was assaulted, Sept. 6, the Dohany Street Synagogue celebrated its 150th anniversary, and the National Bank of Hungary issued a memorial coin with an image of the synagogue.

"Despite two world wars and the horror of the Holocaust...the synagogue has never ceased to operate as a religious center for the Jewish community," Hungarian Chief Rabbi Robert Frolich said.

Farago, who was raised in Hungary, said the experience during his trip brought back memories.

"I lived through this type of thing, but not like this," said Farago. "If you read history in the twenties and the thirties when anti-Semitism started in Hungary, this is exactly the way it started. It started with screaming."

## OPINION

## We are all captives

Recently, the national media was drawn to the story of Jaycee Dugard, the victim of a decades-long kidnapping.

But in a story-behind-the-story, the NY Times reported that although Jaycee suffered sexual abuse, neglect and emotional manipulation — to an extent hard to imagine — therapists say the biggest challenge facing Ms. Dugard might be switching families. Her captor was her primary relationship, and the father of her two children and "separation may be difficult for all of them," said one child expert.



Simon Yisroel Feuerman

"...[I]t is an extreme version of a phenomenon that is really not that uncommon: a child engaged in an abusive relationship when young and, not knowing any better, coming to accept it as their life, adapting as best they can," offered another expert.

Obviously, this is a horrifically extreme case and cases like these will always attract attention, but how do we account for the intensity of interest? The San Jose Mercury News reports that television Oprah Winfrey wants to interview Dugard.

"I want that interview," she was quoted as saying emphatically. "This is the one that I want."

How do you explain the fascination?

Even given the unusualness of the case, many seem to identify with Jaycee. Yes, in a subtle sense we may all be

prisoners — prisoners of our experiences, to be precise. Not only are we prisoners, but even when we are free, we still (unconsciously) attach to our psychological captors. The philosopher John Paul Sartre once famously remarked that we are condemned to be free. We don't always want to be free.

This brings to mind a famous parable quoted by Rabbenu Yona in Shaarei Teshuva about a group of robbers who were imprisoned by the king. They dug a tunnel out of their cell and escaped, but one of the group remained. The warden came and saw that there was a tunnel dug and yet this one man remained. He struck him with his staff. "Imbecile," the warden said. "How is it that a tunnel is dug in front of your eyes and you did not quickly escape?"

Nearly every day we are offered escape routes, but we won't take them. We seem profoundly attached to the prisons of our past experiences, mistakes, even sins.

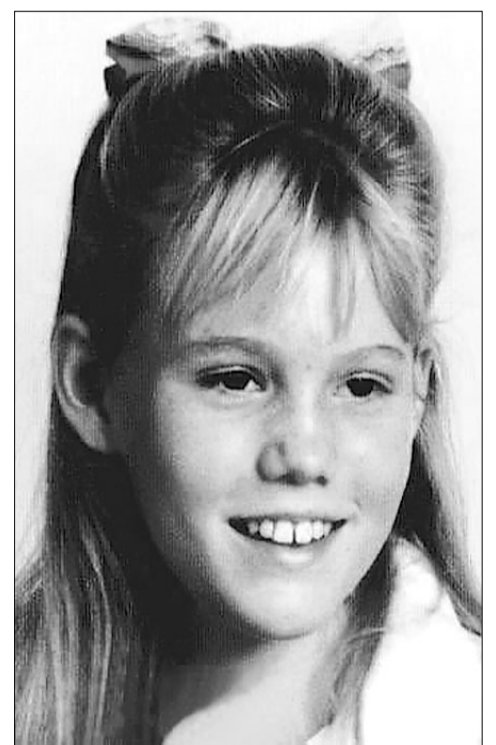
This may be one of the reasons that we repeat the past. We repeat the good and we repeat the bad, but we repeat. We are in a sense, at least when it comes to the bad, repeat offenders. We ingeniously take the present and turn into a repetition of our early life and it seems to be beyond our control even as we do it.

For example, a relative of mine, Eric\*, is cheap as the day is long. I knew his father, a Holocaust survivor, very well. He was a tailor from Lodz, Poland. He constantly was patching up his son's old clothes, counted the minutes that his son spent using hot water in the shower and would charge him for phone calls that Eric would make. When Eric would reach across the table to take a hunk of bread, his father would whack him.

Yet, this horrific treatment only served to slightly dim the fierce father-son attachment. Now more than 20 years after his father's death, Eric is unfortunately as close to his father as he ever was. Already on his third marriage, each of his relationships has been disfigured by his cheapness. I remember that his first wife was "forbidden" to have any household help even though she had given birth just that week. At the same time, Eric is a marvelously creative, successful, and honest human being.

A friend of mine who I met in a psychological training group is a talented, capable man and would seem to be a natural leader. He is personable, smart and projects confidence. Yet despite these obvious qualities he says, "My life is like a haiku poem with two words: second place. No matter what I do, say, or even how hard I try, I always come in second. This is my fate," he says, baring the hurt just beneath his exquisite good nature.

Over time in the group, it



Jaycee Dugard

emerged that his father, who raised him and loved him, was competitive beyond measure. When they would play ball, the father had to win. He had to be the one to throw the ball harder, faster and farther. As if this weren't enough, in nearly every situation and interaction, dad had to show his superiority. My friend was an adored and loved boy but with one unspoken condition: he must remain forever a pretender, never a contender.

Nor is the compulsion to repeat confined to the negative. A man I know is a ba'al tzedakah — very charitable — but not by "choice." His father, a Polish Jew, became very rich in the button business, and loved to give away money. Various people, from ne'er do wells to illustrious rabbis, came to him for donations. They would stream in to his office every working day, all day, and receive monetary gifts large and small, and make great displays of gratefulness. There wasn't a cause that his father didn't like, from the rinky-dink to august museums and universities. When his father died, he felt "compelled" to live his father's life and continued this worthy but rather odd form of daily theater. He is a warm and wonderful human being who takes pleasure in philanthropy, but there is an unstated shadowy depression that hangs over him. It is possible that this "depressive shadow" may have something to do with his addiction to painkillers. He would do well to "look" at himself, but instead he just goes on automatic.

It makes you think: why bother going forward if our past is our only future? Don't despair. There are ways to avoid repetition, but it's not easy. If you can afford to, you can hire someone to review your life with you and bring it down to slow-motion frames. This is commonly known as psychoanalysis or psychoanalytically oriented psychotherapy. When you catch the repetition in progress, if you talk about it enough, you can turn the ship around even in rough waters. The Yetzer Hora is a skilled and nearly implacable foe, but when all efforts are marshaled against him, he can be tamed.

\*Names and some identifying details have been changed

Dr. Simon Yisroel Feuerman is the Director of the New Center for Advanced Psychotherapy Studies (NCAPS) and a Professor of Psychology at Kean University.

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# Interview with David Makovsky

CONDUCTED, EDITED AND CONDENSED BY MICHAEL ORBACH

Washington, DC, spoke to the Jewish Star about the book.

David Makovsky is a fellow at the Washington Institute for Near Eastern Policy and an adjunct lecturer at John Hopkins University. Together with Dennis Ross, who served as the chief negotiator for the Israeli Palestinian conflict under Presidents George H. W. Bush and Bill Clinton, and who currently serves in the State Department, he authored *Myths, Illusions and Peace* (Viking). The book aims to correct a number of misconceptions about the Middle East both from the neo-conservative perspective and the realist view, as well as offer some novel solutions to the conflict in the region. Makovsky, who is Orthodox and lives in

## Jewish Star: What your goal in writing the book?

**DM:** We felt that there were certain myths handed down from generation to generation and new myths being accepted without being questioned. We felt that there was a need to assess those assertions and puncture them when it was required and offer constructive ideas [in their place]. It's very easy to be a critic, when you don't have any ideas of your own.

## JS: What was the largest myth that you debunked?

**DM:** We call linkage the mother of all myths. It's been out there for the longest amount of time. The argument is that solving the Arab-Israel issue is a panacea — you solve this and you solve the conflict of the Middle East. We don't see it connected to the issue and we don't think the resolution is connected. But it fascinated us how it's perpetuated. It's been an effort by the Arab States to get the US to see the conflict through the prism they would like. It's used by the Arabs states to deflect criticism existing in its own states. It's effective in silencing dissidence.

## JS: What has perpetuated the myth?

**DM:** The zenith of the argument was 1973-1974 [the oil embargo] when the Arab States did act and did put the collective interest above their national interests. I think that has scarred many Americans, but they don't ask what happened [after]. Why did the embargo stop? The Arab States' divisions within the regions were greater than what brought them together. Their regional dynamics, the differences, were greater than they appeared. It's always alluring for Americans to say, if only we did this we could solve all the problems. I think after 9-11 they stopped believing this. America had a crash course on the complexities of the Middle East but the Arabs kept on making the argument no matter what.

## JS: What about John Mearsheimer and Stephen Walt, authors of "The Israel Lobby"? They seem to be your pet peeve in the book.

**DM:** That was one of the reasons why we wrote the book. Their [Mearsheimer and Walt] view is Israel is a strategic liability and our view is, if you have a feel for the region it's more complicated than that. Israel is an asset even to Arab govern-

ments since they have the same enemies. These Arab governments view Israel as a counterweight to extremism. It doesn't mean they're in love, but in the 2009 war, Egypt, Saudi Arabia and Jordan were rooting for Israel. Walt and Mearsheimer are quintessential realists. It's a school of thought like a Beit Hillel or Beit Shamai. The whole concept of the realist is that American national interests are driven by some very basic ideas; in the Middle East that's oil, and American policy in the Middle East should reflect that. In that context the realists see Israel as an impediment. But in America, foreign policy is an amalgam of values and interests. We're saying that [the realist outlook of] interests is incorrect because if you look at the regional bedfellows it's stranger than it appears on the surface. The Saudis don't want the Iranians to have a bomb; the Egyptians don't want Hamas to take over Gaza, and neither want Hezbollah to take over Lebanon. The world is more complicated than bumper stickers. There's always been this tension in foreign policy between interests or should it be driven by the themes of Judeo-Christian values and a common outlook on the world. I think it's a false argument. American foreign policy will always be guided by both, and neither will be sustained if it



David Makovsky

doesn't have the support of the American people.

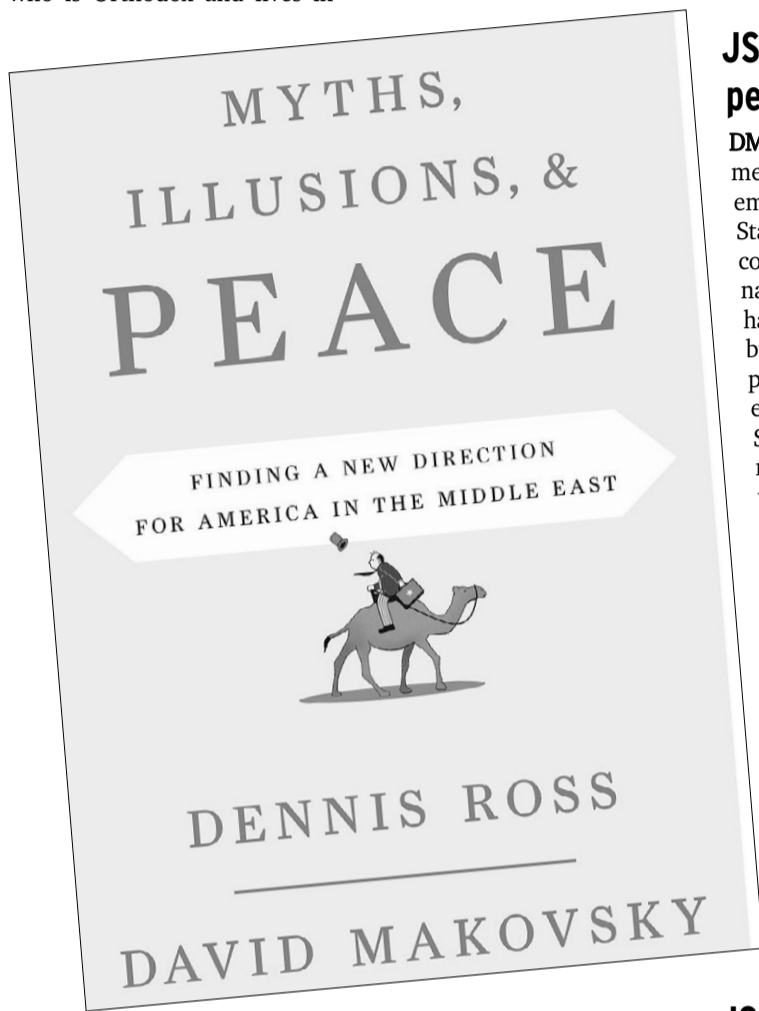
## JS: On another note, why is former President Jimmy Carter so annoying?

**DM:** Carter totally misread the map in 1976 and people don't know that. [Egyptian President Anwar El] Sadat went to Israel not because of Carter, but despite him. Carter was furious;

it was one of the great moments of the 20th century and he thought it undermined his strategy. I think he is still misreading the map.

## JS: What is your view of Iran and how has it changed in light of the disputed election?

See MAKOVSKY, Page 8



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# INTERVIEW WITH DAVID MAKOVSKY

Continued from Page Seven

**DM:** We felt that in a certain way the Iranians gained from the approach of the Bush administration. It enabled Iran to make America the problem and I think here, the issue is America is willing to try, but we're not going to allow Iran to play out the clock. The US is basically using the engagement approach. Engagement can be a tactic or strategy, if you're serious, it's a strategy, and if you're not, it's a tactic. Right now, given where Iran is, it doesn't seriously want to engage the US and therefore if they don't want to engage, don't be surprised that the US will give them a pathway: you want to walk through this doorway, you don't forget it, you'll be met with sanctions and Israel will attack. We're trying to put the ball in their court.

**JS: Do you think Israel will attack?**

**DM:** Should US-Iranian engagement fail and should economic sanctions not prove to be effective, I think the odds of an Israeli strike grow perhaps even by 2010.



## New Year at Shalhevet High

Ninth graders at Shalhevet High School for Girls received laptops during orientation last week. The school began its second year in a new location, Temple Hillel in North Woodmere. Parents pitched in to prepare the facility for their daughters by donating furniture and supplies, and by hauling tens of thousands of dollars worth of school furnishings, lockers and equipment purchased at bargain prices around the tri-state area back to the Five Towns in rental trucks.



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# WHITE HOUSE IN RED SHUL

Continued from Page One

dent, had the last question.

"I'm trying to understand what moderate means," Savitsky asked, "Egypt today was caught in the Rafah crossing smuggling thousands of missiles that could hit Sderot—"

"Not Sderot," the President corrected, "Ashkelon, Tel Aviv, Be'er Sheva."

"What is an appropriate response?" Savitsky demanded. The President, according to Savitsky, sighed.

On Tuesday, September 9th, three months after the meeting at the White House, President Savitsky visited the Red Shul, Kehillas Bais Yehuda Tzvi of Cedarhurst, to describe his encounter with President Obama. The audience of fifty offered a cold reception to Mr. Obama's Mideast strategy.

Standing at the bima with a Siddur in his hand, Savitsky began his speech with the story of former Secretary of State Henry Kissinger's remarks upon his return from a shuttle diplomacy mission to the Middle East. Asked to describe his visit in one word, Kissinger replied, "Good." Asked to describe it in

two words, he said, "Not good." Savitsky then continued with a quote from the Pesukei D'zimra portion of the morning prayers that summarized his feelings about the president: Have no faith in nobles.

Savitsky described the president in the now-mandatory terms: "gracious," "charming," and "confident." According to Savitsky, President Obama said that America must have a new role as an "honest broker" to get the moderate Arab states "to say publicly what they're saying privately," as opposed to the role America had under former President Bush.

"Look, we had eight years where there was no question on whose side we were on, and where did it get us? Are we any closer?" the president said, according to Savitsky.

In response to a nuclear Iran, a notion that sent shudders through the Red Shul, Savitsky explained that the president believed in "economic sanctions," but not a timetable.

When asked when the president would go to Israel again, President Obama responded that a picture of him with a yarmulke at the Kotel is hanging

on a wall at Al Jazeera.

"They think I go there three times a day," the president said dryly.

Savitsky contrasted the meeting with President Obama with a meeting with former President Bush that took place shortly before he left office. When one of the delegates asked President Bush why he was so relaxed, Mr. Bush joked, "If you want me to lie, it's yoga. But really, I believe in G-d. I believe I have a mission."

The current administration believes that if Israel makes concessions it will be recognized.

"I said to [OU Washington Director] Nathan Diament, what's plan B?" Savitsky said. "They just say no. Plan A will work."

Savitsky took time to reprimand White House Chief of Staff Rahm Emmanuel.

"They all say he's a foul-mouthed person and as a Jew, a menual [a disgusting person]. I find it offensive. He's a mishneh l'melech [advisor to a king], the language he uses... I think it's very unbecoming as a Jewish person."

Questions from the audience were all variations on the

same theme: "Do you think he's lying?" "Is Rahm Emanuel a self-hating Jew?" And one man delivered his own mini-lecture, demanding to know, among other things, why Obama attributed a quotation from the Talmud to the Koran.

To a question about Jonathan Pollard, Savitsky said that the best opportunity to win his release had passed with the end of the Bush administration and, "I don't think it'll ever happen."

After the speech some quiet moderates spoke to the Jewish Star.

"I'm a Republican," said Abe Zelmanovitz, an attorney and the chairman of the Red Shul, wearing a green Hermes tie. "Pragmatically [Obama] is looking for a different approach. The right-wing perspective is he's out to get us. I don't think that. He's looking at this through a different angle."

"We believe in Obama," observed Paul Gross, a Holocaust survivor who lives in Cedarhurst. "He means well. He's sincerely trying for peace. I think it's a problem with the Orthodox community that they're anti-Obama. It doesn't speak well for the Orthodox to be so anti-Obama, because it can backfire. I like Obama and



Photo by Michael Orbach

Who's talking here? Rabbi Shmuel Cohen delivers an impromptu lecture at the bima to OU President Stephen Savitsky.

people give me heck."

But to some in the Red Shul, it seemed, Orthodox fears about the Obama administration have come to pass and crystallized into despair.

"I hope the next four years go by fast," said Judy Greenberg. "I have no faith. The feeling of gloom and doom is upon us."

Offering a more tempered approach, Rabbi Yaakov Feitman, the rav of the Red Shul, quoted from Proverbs, that a king's heart is in Hashem's hand. President Harry Truman, who recognized Israel immediately after the United Nations partition vote in 1948, Rabbi Feitman observed, was no friend of the Jews either.

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# SWINE FLU ON SCHOOLS' TO DO LIST

*Continued from Page One*

H1N1 virus, noting that the school continues to follow Centers for Disease Control (CDC) guidelines, and is working with BOCES nurses and the school district. Parents were urged to pay attention to symptoms including fever of 100 degrees Fahrenheit or higher, headache, cough, sore throat, achy feeling, nausea, vomiting, diarrhea, and runny or stuffed nose.

The HAFTR letter also insisted that parents review hygiene guidelines with their children, including frequent hand washing for at least 20 seconds with soap and warm water. It also mentioned the importance of teaching children how to use hand sanitizers that should have 60% or more alcohol.

Nurses at HAFTR are informally drilling students on handwashing guidelines.

The response from parents has been "positive" and "supportive" so far, Rabbi Leibtag said. In the event of an outbreak, "decisions regarding school closing will be done in conjunction with CDC," he added.

"Parents shouldn't send children to school with fever or if they are sick," warned Dr. Mitchell Weiler of South Island Pediatrics in Cedarhurst. He stressed the importance of "strict hand washing and cleanliness" and the importance of keeping children home for 24 hours after the fever is down and the child feels better.

"If you are sick you are doing a disservice to everybody by going to shul or school," said Rabbi Dr. Aaron Glatt, a spokesperson for the Infectious Diseases Society of America. "You have a chiyuv (requirement) to stay home and not make people sick. People sometimes don't think properly."

Glatt also put out guidelines to show how shuls should be handling the H1N1 virus. "Everybody wants to go to a simcha but you shouldn't go if you have swine flu."

He pointed out that currently there are no restrictions on shaking hands but that everyone should follow appropriate medical recommendations. Guidelines "might change according to how severe it gets," he said. He also urged anyone who is coughing or sneezing wash their hands before touching anything.

Dr. Eitan Hai-Am, director-general of Israel's health ministry, warned against kissing rabbis' hands — a custom in some communities — and

kissing publicly-owned Torah scrolls, according to The Jerusalem Post. However, the article noted, Deputy Minister of Health Ya'acov Litzman offered his opinion that kissing a mezuzah was not dangerous because, in his words, "the presence of the mezuzah on the doorpost 'protects all homes.'"

Both Glatt and Weiler recommend the seasonal flu vaccine and the swine flu vac-

cine for those designated as being most at risk by CDC. The groups pinpointed for the 2009 H1N1 influenza vaccine are pregnant women, people who live with or provide care to infants under six months, EMS and other health care workers; everyone from age six months to 24 years, and anyone already considered to have a higher risk of medical complications from the flu aged 25 through 64.

"The preparation of any school for the Novel H1N1 flu is the same as for the seasonal flu," explained Gail Robinson, a nurse at Yeshiva of South Shore. "School staff is encouraged to send any child with an illness to the health office for evaluation. Any child with a fever of 100 or higher and upper respiratory symptoms and/or stomach ache/nausea (or other "funny trouble") will be kept in the

health office until picked up by his parent." Staff and children were told to stay home if ill, she added. Since flu virus is spread through coughing and sneezing she also stressed "proper respiratory etiquette and hand washing techniques."

Parents were asked to send in tissues for children to keep on their desks; many have also sent in hand sanitizers, Robinson said. Hand

washing signs have been posted conspicuously throughout the school and families received a flyer from the CDC. Students and staff are encouraged to get vaccinated, Robinson added.

Both Robinson of South Shore and Gordon of Darchei Torah noted that custodial staff is carefully cleaning frequently touched surfaces such as doorknobs and railings.

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# Local businesses helping Hatzalah

BY MAYER FERTIG

Two local businesses are encouraging customers to help support Hatzalah of the Rockaways and Nassau County.

The Tiger Schulmann's martial arts school in Cedarhurst will donate \$25 to Hatzalah for each customer who signs up for a trial program, which provides orientation, a uniform and two weeks of classes for \$59.

The school's Floyd Martin made the announcement Sunday onstage at the Cedarhurst Community Chest Fair.

"I saw that Hatzalah is in dire need and I want to do my part," Martin told The Jewish Star. He has never called Hatzalah himself but said family members in Brooklyn have called for help in the past.

"When we all need them, we want them to be here," he said. Tiger Schulmann's is located next to Gourmet Glatt.

A popular hair salon on Central Ave, Elements, is also running a promotion to benefit Hatzalah.

Owners Danny Roselli and Stephen Gold are raffling off various services offered at their shop. Customers must write a check to Hatzalah to enter the



Parlor meeting organizer and Hatzalah member Meir Krengel (second from left) with host Ushi Klein (second from right) and Hatzalah supporters at one of five parlor meetings held on Sunday night.

raffle. Roselli and Gold wanted to do something to express their appreciation to the community where they make their living, Roselli told The Jewish Star. "The people in this neighborhood have been so good to me," he said. "They don't have to. There's plenty of other shops and I appreciate it."

Gold suggested a gift to Hatzalah. The idea resonated with Roselli for several reasons, he said, the first being his friendship with Mark Davidman a"n, who died in an accident two years ago.

"He used to ride a motorcycle and I ride a motorcycle. When he passed it really hurt me. I'm not Jewish and I'm not Orthodox, and he was one of the first people who made me see that Orthodox people are like everybody else," Roselli said.

Davidman was an active Hatzalah member, also a factor for Roselli, who lost his father to a heart attack at a young age some 20 years ago.

"I was pumping away on his chest and they couldn't help me," he said, referring to a local volunteer ambulance corps in Brooklyn that didn't offer early morning coverage.

"There was a recording on the answering machine — 'We're sorry, at this time we cannot take your call because we

have no volunteers," he recalled. The squad had responded to help his father through nine previous heart attacks but on that occasion, the final one, Roselli called 9-1-1.

New York City's emergency medical services were notoriously slow in those days, and "EMS came about a half hour or 45 minutes later," Roselli said, too late to help his father, who was just 51 when he died.

"Hatzalah is not just for the Jews, it's for everyone, and not everyone understands that," Roselli said. "When you call them, they'll come and they'll take you to any hospital you want. And the more I learned about Hatzalah, I couldn't fathom why anyone wouldn't support it."

"When mayhem is happening all you care about is that the ambulance is going to get there," he added. "It's very important to have a service like that and not many communities have that kind of service."

A series of five fundraising parlor meetings for Hatzalah of the Rockaways and Nassau County were held in Cedarhurst and Woodmere Sunday night and deemed a success by organizers. More than 200 people turned out — mostly younger members of the community, as hoped. "Dollar amounts were generous and well above aver-

age," reported Rabbi Elozer Kaner, a Hatzalah coordinator.

Last week The Jewish Star reported that Hatzalah of the Rockaways and Nassau faces a \$250,000 deficit for 2009.



A sign for the Hatzalah raffle hangs in the window at Elements on Central Avenue. Photo by Susan Grieco



Raffle entries on a shelf at Elements. Photo by Susan Grieco

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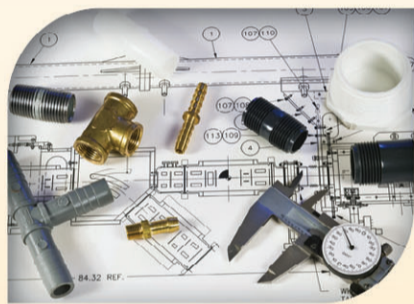
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# A positive beginning

Life is funny. Some of the most optimistic and positive people I have met and interviewed are people who have lost everything, yet are able to pick up the pieces of life and shine light into other peoples' lives.



Masada Siegel

I don't have to go far to find people I admire. My father was orphaned at the age of eleven, and while he had an extremely difficult childhood, somehow he turned into this kind, generous man who always finds the good in people. He always focuses on the positive, and on what he has going for him as opposed to what is missing. It is a true talent. He's also always willing to give people a chance.

One day he caught the kid who was spraying graffiti on his office building, and called the police. It was a teenager, a first-time offender, a kid with no father. Instead of pressing charges, my father gave him a job, and took him to lunch, trying to give him guidance and goals. The police officers were shocked. Dad simply responded, "Everyone needs a second chance."

Rosh Hashanah is here once again and it's our second chance to reflect on the past and become better people. It's not an easy task to figure out what to do to make our lives different and better, but the one thing I have learned is the more positive I am, the happier I am, despite not always getting what I want.

Rebbitzin Esther Jungreis, a Holocaust survivor, has a magnetic energy about her that draws people into her world. She explained to me how her

past influenced her future.

"Everyone is impacted by their backgrounds," she explained. "Hungary was the last country to be invaded by the Nazis, but prior to the occupation, Jewish young men were

deported by Hungarian zszandars (police) to slave labor camps, and Szeged became a staging area for these boys. My father visited them, but he was searched. My parents came up with the idea that I would accompany my father, and in the lining of my coat, my mom would place medicines, letters from families and food. Thus, as a young child, I learned that we are our brother's keepers, and we have a responsibility to the Jewish people."

So while events of the past might pull you down, it seems the most optimistic people take even the most trying experiences and turn them around to bring light into the world.

In 1973, Rebbetzin Jungreis started Hineni, one of the first Jewish outreach organizations. Her goal was to stop the escalating assimilation — the spiritual Holocaust that was decimating American Jewry.

"My message is simple — know the Torah and study it from beginning to end. The book will speak to you. It will tell you how to live and what to do," said Jungreis.

Another role model for me is Gerda Weissmann Klein, whose memoir, *All But My Life*, became the Academy Award-winning short documentary, *One Survivor Remembers*. Weissmann Klein is a Holocaust survivor who lost her entire family

in the concentration camps. She worked tirelessly to change the world; from alleviating hunger to spending time with teenagers, as she did with the kids who, years ago, experienced the horror of the Columbine massacre.

She personally knows pain, suffering and loss. She has taken these experiences and empathizes with people who have suffered all sorts of abuse.

Weissmann Klein told me "pain should not be wasted."

"It should be used to reach out to someone else," she explained. "You not only help the other person you alleviate your own pain."

About a year ago, I was invited to Gerda Weissmann Klein's home to have lunch with eight women and with Carolyn Jessop, the *New York Times* best-selling author of the book

Escape, which chronicles her abusive experience with the Fundamental Church of Jesus Christ of Latter Day Saints. At the age of eighteen, Jessop became the fourth wife of a 50 year-old man. She had 8 children in fifteen years. She told us hair-raising stories about her life and escape from years of living in fear and abuse.

Because of Weissmann Klein's own experience, she reaches out to people like Jessop as well as to the student who writes her letters looking for advice and guidance on finding the light when darkness seems to be prevalent.

Weissmann Klein explained, "There is something called the magic of life: [it's] concealed hope. You look inwards; in most cases, people can focus on the good, especially if they are free. They are still better off than most people in the world. All you need to do is turn on the television and see people running from burning villages, fleeing with their children."



Rebbitzin Esther Jungreis, a Five Towns resident, at a book signing.

Rosh Hashanah is a time of reflection and a time to make changes. There is definitely something to be learned from people who have not only survived adversity, but also found ways to thrive and impart wisdom.

I always look to a quote I read in the Israel Museum in

Jerusalem that exemplifies the worldview of my father, Rebbitzin Esther Jungreis and Gerda Weissmann Klein: "Don't curse the darkness, light a candle."

Masada Siegel lives in Scottsdale, AZ. She can be reached at [Fungirlcorrespondent@gmail.com](mailto:Fungirlcorrespondent@gmail.com)

# The macroscope

A panoramic view of the world's greatest divine wonder

I still remember the day I walked into my first of many classes with Rabbi Menachem Leibtag at Yeshivat Har Etzion. Rabbi Leibtag pulled out an innovative power tool that was indeed quite powerful. He called this (figurative) instrument the "macroscope." Rabbi Leibtag explained that generally, in studying Tanach (the Bible), we read closely and carefully, one verse at a time. This is the way it is supposed to be — most of the time. But it is also important and highly instructive to understand the sophisticated structures of the books of Tanach, the way the books' key themes, messages, and passages come together to form the whole, and the way the different books fit within the larger scheme of Tanach. We need, in other words, to put Tanach not only under a microscope but also under a macroscope.

I believe the macroscopic study of Tanach has a unique role to play in jumpstarting what should be significantly greater attention to Tanach study in the Jewish community. For this reason, I have joined with a number of other people to bring the Tanach BeShanah program to Long Island. Tanach BeShanah is an initiative to give adults an overview of the books of Tanach — introducing one book per week with this big-picture approach.

We will cover the sections of Tanach in which we are especially lacking, Nevi'im and Ketuvim (Prophets and Writings), over the course of 24 classes at the Young Israel of North Woodmere between Sukkot and Shavuot. A cadre of renowned Tanach educators and guest lecturers will teach the course. Twenty-five-percent of the classes will be taught by Rabbi Leibtag, who (along with his job as a power tool innovator) guided in the careful creation of the Tanach BeShanah curriculum.

I am not the first nor will I be the last to note that Tanach is a gaping hole in the knowledge of even well educated American Jews. Thank G-d, among the



Rabbi Yehuda Septimus

wealth of shiurim given daily in the greater Five Towns and Far Rockaway area are classes that aim to address this gaping hole. Chief among these is the Community-Wide Motza'ei Shabbos Tanach Shiur, given at the Young Israel of Lawrence-Cedarhurst. But we need to do even more to fill the hole, and I believe the quick (half-year) macroscopic approach of Tanach BeShanah will be a perfect complement to, and source of motivation for, longer term programs of study.

For someone with little background in Tanach, Tanach BeShanah will open an entirely new world, providing the tools necessary to study Tanach carefully and master it. A person with little background taking the course will feel like someone shown a magnificent picture of the Grand Canyon and then given a free plane ticket to the natural wonder.

For someone with significant background in Tanach, the course will offer a fresh and inspiring perspective on these cherished books. A person taking the course after years of careful Tanach study will feel like someone who had landed blindfolded in the Grand Canyon, carefully explored its beautiful terrain, and only then ascended to the breathtaking panorama at the top.

Either way, Tanach BeShanah will accomplish the goal not only of giving us a macroscopic perspective on Tanach by some of the world's top Tanach educators, but it will inspire us to delve deeper into the written part of the greatest of all natural, or supernatural — indeed, Divine — wonders and allow us to study it more closely and more seriously.

*Yehuda Septimus is the rabbi of Young Israel of North Woodmere, and a postdoctoral fellow and instructor at Columbia University. For more information on Tanach BeShanah, please visit [www.tanachbeshanah.com](http://www.tanachbeshanah.com) or email [info@tanachbeshanah.com](mailto:info@tanachbeshanah.com).*

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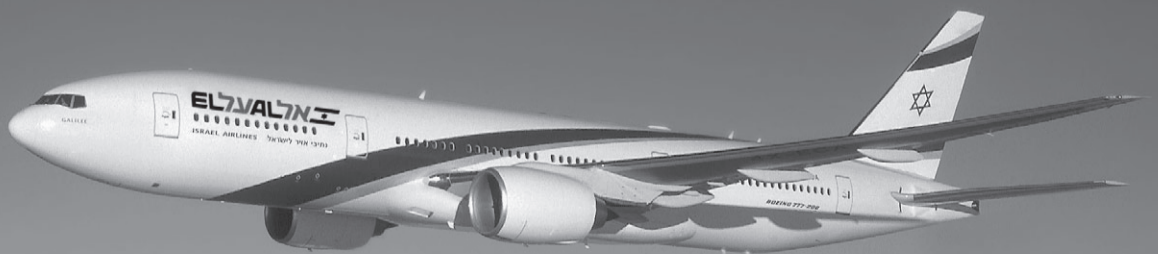
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OPINION

# Summer of our shame

With the Days of Judgment upon us, it's appropriate that we awaken unpleasant memories of recent events in the hope that by so doing we will undertake to better ourselves in the future.

This summer Orthodox American Jews "sanctified" G-d's name publicly in many ingenious ways. The following all happened during a 30-day span starting at the end of July. We'll start slow and build up steam as we move along the Chilul Hashem trail.

A Monsey couple was arrested for defrauding the government in Medicaid and other federal assistance programs.

A Chicago businessman fled to Israel in 2003 after being convicted of tax fraud. Seems you just can't put a good man down; this summer, he was at it again. "Ex-Chicago rabbi indicted in tax-fraud case arrested in Israel," read The Chicago Tribune headline of August 4th.

A former leader of the New Square community evad-

ed prosecution as a party to the multi-million dollar "Pell Grant" fraud by hiding in Israel since 1997. This August, he was finally extradited to the US where he awaits trial. (These last two give a whole new meaning to Israel being a place where Jews can run to in times of trouble)

Fortune Magazine ran a feature story detailing the "fabulously brazen" diversion scheme run by an Upper West Sider, identified as an observant Jew. The scheme netted her huge sums of money. To me, the "fabulously brazen" moniker should be applied to the following quote in the same article: "(She) enlisted her rabbi ... to convince a judge that she not be required to wear an electronic monitoring ankle bracelet. Orthodox practice ... forbids women from wearing slacks or pantsuits... and any skirt or dress shorter than ankle



Meir Weingarten

length would reveal the bracelet ... complicating her efforts to get a new job." After 12 years of Jewish education, it's good to see that she was makpid (strict) about not wearing pants.

Moving right along.

As part of a plea bargain (we just love bargains, don't we), the Spinka Rebbe pleaded guilty to his part in a money laundering conspiracy that had been working its magic for over ten years.

And of course, the big hit of the summer season — a line of black suits and hats, beards and payos being paraded across millions of television screens worldwide for charges ranging from money laundering to organ trafficking.

The great achdus we've sought for thousands of years is finally here: Sephardim and Ashkenazim, Chasidim and Misnagdim all working together for a common cause.

Remember, all of this happened during 30 consecutive days this summer.

How ashamed are we?

Publicly, you might find some lip service being paid to more "ethical behavior." Privately, however, there's lot of talk that sounds like this: we're very "frum," in many cases "frummer" than our parents. Didn't you notice how many stores are now exclusively Cholov Yisroel, Pas Yisroel and Kemach Yashan? Look how the sheitel stores no longer post pictures of women in their display windows.

Some neighborhoods are so "frum" that they now have not one contested eruv, but two contested eruv'im.

How ashamed are we? The only real measure of our shame is the intensity of actions that we are taking to guarantee that events like these never happen again. We must learn how G-d wants us to act in our monetary and business dealings. More accurately, we, and our children, must know how to answer:

"What does G-d demand of us in our daily transaction?"

Let's boil it down to some specific examples of things that we don't want to hear, and that, for some unimaginable reason, were never taught to us in Yeshiva.

Most major poskim [halachic decisors] consider the following activities to be prohibited by Torah law. One who commits them violates an issur d'oraysa [negative Torah commandment] of gezel [theft]: back dating a sales receipt to be eligible for the "90 day" warranty; copying software; "ripping" a CD from a friend; parking in a store's lot when not shopping in that store; purchasing an item of clothing with the intent of wearing it to an event and then returning it for a full refund.

And that's just the tip of the iceberg. Imagine how many issurim [negative commandments] we transgress every day that we aren't even aware of.

Two suggestions come to mind. Rabbis should teach

these Halachos in their weekly sermons and shiurim. (I promise you that all your congregants know by now that you want them to spend more time learning; what they sorely need to hear from you is that signing a false tax return is Assur). Schools need to add the "Halachos of Money" to their curriculum, alongside and with the same emphasis as the Halachos of tefilah [prayer] and kashrus.

When lying about a child's age to get a discount is as repulsive and reprehensible to us as eating a McDonald's cheese burger (both issurim d'oraysa), then we'll know that we're on the right track to finding favor in G-d's eyes.

Meir Weingarten is President of Ariel Tours, a leading tour operator to Israel. He is also a public speaker and commentator on Israeli affairs heard on Kol Israel's Reshet Bet, on the nationally syndicated Mike Gallagher Show, and internationally on JM in the AM with Nachum Segal.

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# Rosh Hashanah and Yom Kippur: a prayer-intensive experience

Perhaps no other holiday season in the Jewish calendar is as prayer-intensive as Rosh Hashanah and Yom Kippur.

Each of these holidays has a unique prayer and liturgy to the themes and spiritual quests of each day. Inherent with each are the motifs of repentance and new beginnings.

Rabbi Chaim Friedlander zt"l, the famed mashgiach of the Ponovezh Yeshiva was a keen interpreter of the liturgy of the holiday season. His annual shiurim for many years focused upon the tefilot of the machzor, especially that of the various and diverse amidot.

Several years ago Feldheim Publishers, in cooperation with the Friedlander family, issued a bi-lingual edition of Rabbi Friedlander's shiurim of these tefilot entitled, "Rinas Chaim: Understanding the Tefilot of the Yamim Noraim."

Within this volume is a wealth of commentary reflecting Rabbi Friedlander's finest shiurim. These involve detailed



Alan Jay Gerber

interpretations of the entire musaf amidah service from the beginning berachot and the special insertions that are unique to the themes for this time of year, that penetrate to the very heart of the amidah.

A detailed forty-page interpretation of the Birkas Kedushas HaYom is followed by an even more extensive, one hundred page plus, commentary of the heart of the Rosh Hashanah musaf service, keyed to the tri-partate of Malchuyos, Zichronos, and Shofaros.

Each section is given a very special treatment. To summarize it here would do injustice to its content. This has to be seen and read in the original to be appreciated.

In this writer's opinion, this work is one of the finest ever published on the machzor liturgy.

To better understand where Rabbi Friedlander was coming from consider this: Rabbi Friedlander was a student of the teachings of the great Rav

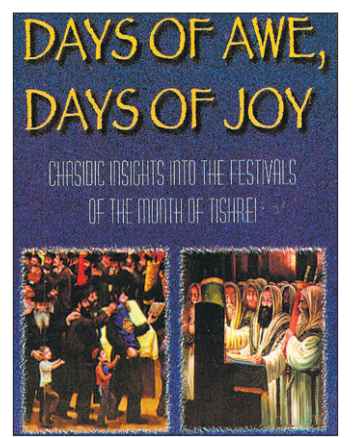
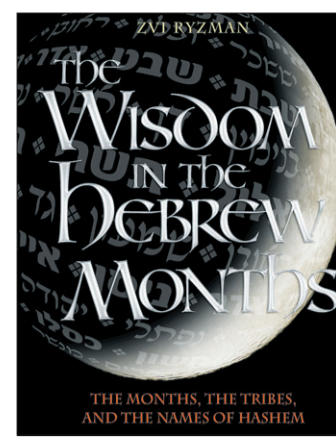
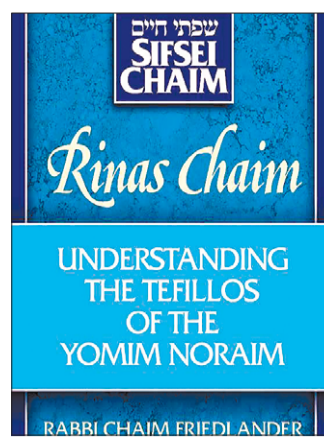
Eliyahu Dessler and Rav Eliyahu Lopian, whose works he later edited; both eminent sages of blessed memory.

This work is the first of three to be issued in English, the other being on Divine providence [hashgachah], and the third on trust in G-d [bitachon].

The next work to be reviewed is Artsroll's "The Wisdom in the Hebrew Months" by Zvi Ryzman. From the outset I must caution you that this book is not an easy read and not meant for casual reading. The work's detailed formulations involve not only an extensive use of rabbinic sources but also mystical and kabbalistic writings that deal with various aspects of the Jewish calendar.

This work is really two books in one. The first is titled, "The Months of the Tribes," linking each month of the year with the twelve tribes of Israel. The second section, "The Months and the Name of Hashem," is the kabbalistic part of the work.

At this time of year, this volume merits your attention for its special treatment of the months of Elul and Tishrei. Nowhere have I ever seen these months



given so deep an analysis with the spiritual "tools" that Ryzman utilizes.

"Days of Awe, Days of Joy" is an extensive English compilation of Chabad Chasidic insights into the festivals of the month of Tishrei. Compiled by Rabbi Eli Friedman and translated by Binyamin Kaplan, this classic covers an extensive array of topics, lore and law, as reflected in the Chabad tradition. However, this book of over 350 pages makes for an excellent resource for reading and learning for every Jew, no matter what belief. If you see it, buy it. The joy and knowledge that you will gain from this will surely help enrich your appreciation of our faith, especially at this sacred time of year.

Finally, and on the lighter side, we have Joe Bobker's humorous, yet learned volume, "From Fasting to Feasting: A Unique Journey Through The Jewish Holidays" [Geffen Pub-

lishing]. This book is appropriate to this time of year inasmuch as the first one hundred pages deal with this season's observances.

As noted, this book views our calendar in a humorous vein. Mr. Bobker says "all my books are written with one purpose only: to educate in a humorous manner in order to 'prove' that living a Torah life can, and should be, fun. There is too much seriousness in the Torah world. Life is meant to be enjoyed. In fact, when it comes to Jewish festivals, joy and good cheer, are, according to the Talmud, 'mitzvas!'"

These words give you a clear picture as to what motivates Joe Bobker's work. When you read him carefully you will come to see that this is no crass work but is indeed a serious method of teaching the themes and experiences of our faith with a smile and a hearty laugh.

Given all that we are fac-

ing, as Jews and as Americans, a good laugh is in order.

May I conclude with a quote from my good friend Rabbi Eliyahu Safran who wrote the following in a recent essay, titled, "Designing Your Own Calendar."

"Let us approach the beginning of this new year by resolving to author and design our own days and calendar. Let us not be enslaved to pre-designed schedules and preordained programs, timetables and resolutions. Let's not just tear off and discard precious and valuable time, never to be retrieved.

"May the year 5770 calendar be designed with care, adorned with precision and love, accompanied with health, happiness and contentment — so that our individual and collective accomplishments are many, Shana Tova."

To which I can only add, Amen.


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From the very beginning of the program it was set to stay in place for all of 2009 and 2010. You unfortunately can only get the \$1500 tax credit once but you can take your time shopping for the right products that fit your home. You may apply for the tax credit in smaller increments each of the 2 years but the maximum tax credit over the two year period can not exceed \$1500.00. Just in case you're not aware, a tax credit is a whole lot better than a tax deduction. A tax credit for \$1500.00 will actually increase the amount of your refund or \$1500.00 will be deducted from the amount you owe the government. It gets confusing for some people so we always recommend you speak to a tax preparer for all the details.

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**DEAR THAT'S LIFE**

*Continued from Page One*

some might replace sections of a piece in order to make it perfect once again, a book's stains or imperfections are actually a sign of its history and part of its story. I appreciated that and noted that the way I date my books is a way of tracing my own history as a reader in the library I keep at home.

I searched the back of the book to get some more information about the author. Was she Jewish? What was her background? Reading the afterword, I became more and more intrigued, strengthening my connection to this book that I had not wanted to read. The author referred to a time period known as Convivencia, an era in Spanish history when Jews, Muslims and Christians all coexisted in peace - and the title of an exhibit my mother had done in 2007. Coincidence? Maybe. But then I read on - and the author thanked my aunt, my mother's sister, by name. No more coincidences - this book and I were linked for sure.

I called my aunt at her office the next morning and she called me back while I was at work. Harvard University popped up on the caller ID. "Aunt Judy," I said as I answered the phone, "if I had a dime for every time 'Harvard' showed up on my caller ID..." "You'd have a dime?" she responded. We both laughed and began to discuss the book.

She gave me details about some of the research the author had done under her tutelage and the people the author had met along the way. Timing is everything: someone who also happened to be doing research at Harvard at the same time as Brooks was a butterfly specialist and taught her about the parnassius butterfly, which has a prominent role in the storyline. Had they never met, would that butterfly not have made it into the story? Would its wing not have graced the cover? Would the butterfly as a symbol for the unique, arduous and dangerous journey the Hagaddah took have ever been had the author and this authority on butterflies never met? My mind raced.

"Oh!" my aunt added, "I put Brooks in touch with your mom - I don't know if they even connected but I knew your mother could be a good source for her." I was done.

Speaking to my sister-in-law that night, I began to tell her this crazy story. "I have to tell you about my book," I told her. But once I mentioned the book's title, she stopped me. "Wait!" she said. "That's my book." Perplexed, and a little annoyed that someone was taking else was taking own-

ership of something I really felt was mine. I said, "Really? And how is that?!" She then began to explain how she became connected as well and the time in her life that she read it. From completely different points and angles, we had both connected to this novel. It seemed we were both 'people of the book' as well.

Holding my copy in my hand but not having finished it yet, I did something which for me was radical and unheard of: I signed and dated the cover. As far as I was concerned, it was already mine even before it was finished. After all, it was (almost) love at first sight.

MLW

**Dear That's Life**

One of my family's favorite activities when we're away on vacation or on a day in the city is checking out the local bookstores, new and used. Every Main Street has one and we love browsing, making for a nice break of quiet time from the busyness of driving, touring or other activities.

This year we eagerly sought out bookstores more than ever, as it hit us again that we have no book shop to return to in our own hometown. The Five Towns is home to the people of the book - how ironic is it that we have lost our beloved bookstore with seemingly no hope of a replacement coming to the area.

Our book store was filled with all ages of avid readers, buying and browsing. There were many friendly folk who would, along with the knowledgeable staff, eagerly recommend a title or two. I was happy when my kids spent some of their Friday afternoons there bringing home something special to read on Shabbat. It was my favorite place for buying gifts and the one shop where I never regretted a purchase. It's still hard to believe that we have to drive to Valley Stream, or further, just to buy a bestseller or a classic.

Buying on Amazon may be cheaper, but a virtual experience is just not the same as the feel and smell of a book. I love the library, but sometimes you just need an instantly gratifying book-buying fix.

MIRIAM BRADMAN  
 ABRAHAMAS  
 Woodmere

**Dear That's Life,**

As for going green, I'm all for it.

We recycle our plastics, sort our trash and newspapers, and even try to reuse our Ziploc bags. We've switched from plastic to a sundry assortment of reusable bags and have even considered buying a hybrid. We use the power save bulbs, have gone paperless at the office and want-

ed to go paperless at home - but then what does one do about toilet paper?

Being that I was not limited by time restraints on a holiday, I decided to push the envelope (a virtual one, not a paper one) a little further on the Sunday before Labor Day by trying to do my errands using my bicycle instead of my car. Things were going well - I was able to exchange my daughter's cell-phone without a mishap and even picked up a few groceries and placed them directly in my backpack (no plastic bags). I made my final stop at the bagel store where I picked up some bagels (in a paper bag, of course) and remembered that my mother requested a 'good' cup of coffee.

Emboldened by the fact that I was still running under an hour, I thought nothing of balancing the cup of coffee in my right hand while wearing a backpack filled with the above on my back. I then proceeded down the sidewalk and was about to enter into traffic at the curb. Just in front of me, a few feet away, an aide was wheeling a woman in a wheelchair. I began to proceed slowly, calculating the needed speed and maneuvers necessary to pass them safely on the right, thinking that the tree that was also coming on the right would already be safely behind us.

I would have made it. However, the couple in front of the lady in the wheelchair stopped abruptly to window shop. Realizing that I could not pass between the lady and the tree, I squeezed the front brake and screamed, coming to an abrupt stop and began to fall off my bike. Thinking that the weight of my backpack was the only thing preventing me from going over the handlebars, I was surprised and shocked to see a skeletal hand reaching out from the wheelchair holding on to my arm. The sweet elderly woman, with her apparent strength and excellent reflexes, was the only thing that kept me from becoming another "green" causality.

I was grateful and mortified at the same time. When the couple in front heard me scream, they turned around and began helping me right myself. After profusely thanking the lovely women and apologizing to her and her aide, I hopped back on my bike, coffee in hand, and headed home.

Shaken but not deterred, I arrived home and thought how I could possibly explain to my mother where the other half of the cup of coffee went. Then I thought, "Recycle, reuse, REDUCE!" Less water, less waste, less coffee? My mom wasn't so sure, but she felt it was a good cause.

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BY DAVID BENKOF

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- 1 Empire product
- 5 Coen brother
- 10 On the Mediterranean
- 14 \_\_\_ Simchas.com
- 15 Chicago hub
- 16 Hawaiian garlands
- 17 Rocker Geffen
- 18 WWII foes
- 19 Painter Ticho
- 20 High holiday in Moscow?
- 23 Dybbuk
- 25 Small brain test?
- 26 "One \_\_\_ customer"
- 28 German-Jewish diplomat Walter
- 32 Liberal movement
- 34 Tisha B'Av substance
- 35 They stand for things
- 37 1962 spy film
- 38 High holiday for the needy?

- 41 32-Across clergy org.
- 44 Kingsley played him in Schindler's List
- 45 \_\_\_ zu l'tovah ("This too is for the good")
- 48 Individual
- 51 Some display letters
- 53 I, to an Israeli
- 54 Alternative to "Psst!"
- 56 Escapades
- 57 High holiday fast for Tickle Me Elmo?
- 62 Synagogue ark
- 63 "Capital" of the Jezreel Valley
- 64 M. counterpart
- 67 Bowling alley unit
- 68 Deflected basket
- 69 Comics pooch
- 70 Star-and-stripes item
- 71 Make changes to
- 72 What movie credits do

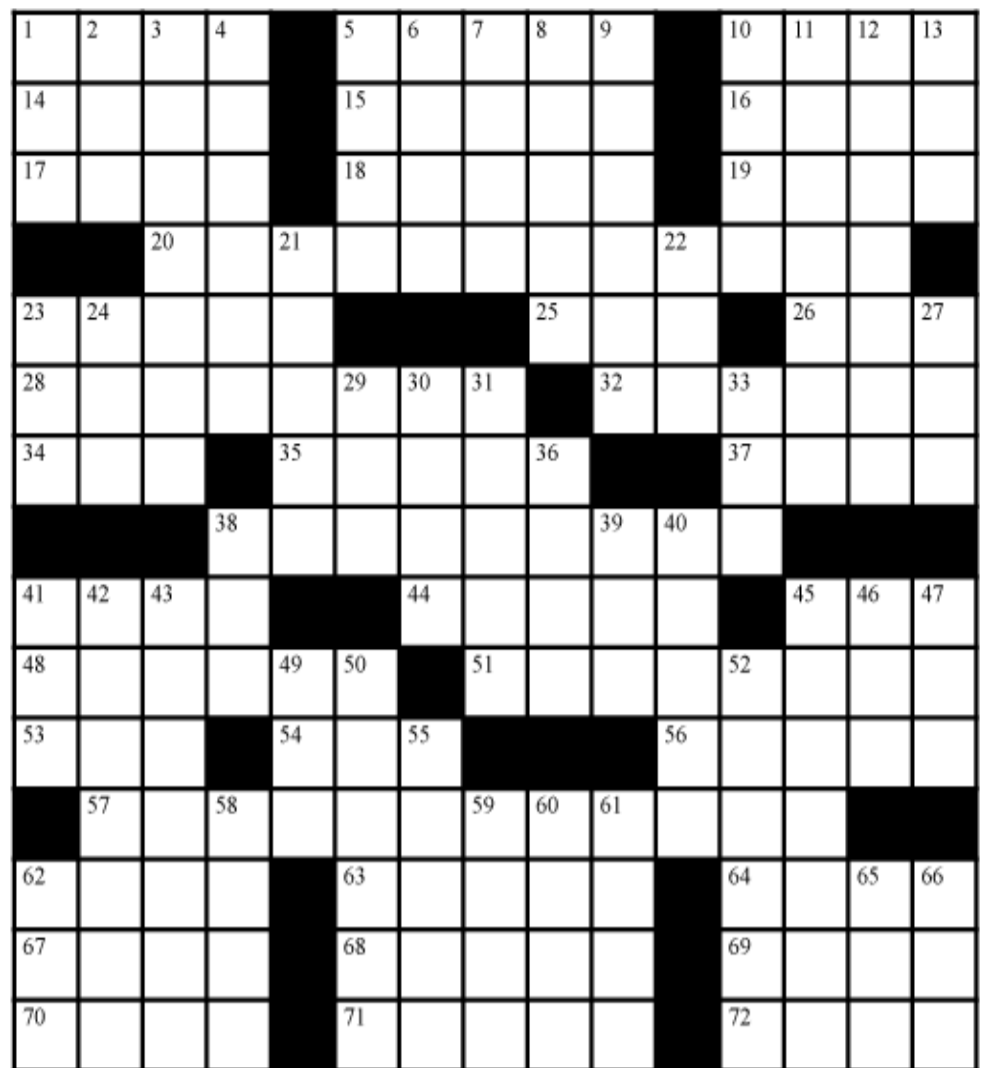
### Down

- 2 Part of SASE (abbr.)
- 3 Jewish "Splat Pack" writer/producer
- 4 Yiddish theater and TV star Finkel
- 5 Seemingly forever
- 6 Eastern cuisine
- 7 Woman after whom Tel Aviv's Gan Ofra is named
- 8 Heed the alarm
- 9 Taxi service
- 10 King of comedy
- 11 Title for Al Franken
- 12 Abolitionist rabbi David
- 13 Red \_\_\_ beet
- 21 One ruled by a dictator?
- 22 Improve wine or cheese
- 23 Vilna Gaon, for short
- 24 Possesses
- 27 Latin I word
- 29 Marseilles moniker
- 30 Arctic birds
- 31 IDF components
- 33 President who appointed Henry Morgenthau, Jr.
- 36 Gush lava
- 38 Many mos.
- 39 It gets picked out
- 40 Words before fours
- 41 Books balancer
- 42 Manhattan park
- 43 Barry Goldwater's state
- 45 Newsman Rivera
- 46 Noah's boat
- 47 Ed.'s input
- 49 Electrical unit
- 50 Refute
- 52 "Lion King" director Julie
- 55 Pianist Bronfman
- 58 A hundred sawbucks
- 59 Chelm resident
- 60 \_\_\_-Sang-Ruby (Jewish camp in Wisconsin)
- 61 Hit the runway
- 62 Furry TV alien
- 65 Adjective for Abner
- 66 Non-kosher swimmer

### Last Week's Answers

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Answers will appear next week





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**Price of entire program: \$180**



Photos courtesy of Yeshiva University

YU Presidential Fellows: (L-R): Back Row: Elysia Stein, Avital Gozhenko, Adira Katlowitz, Esther Goldstein, Osnat Rabinowich, President Richard M. Joel, Steven Loterstein, David Eckstein, Daniel Neiss, Uri Westrich, Avi Amsalem, Ephraim Shoshani, and Rabbi Joshua Joseph. Front Row: Allison Liebman, Nava Billet, Aviva Miller, Perel Skier, and Annie Wasserman.

# Long Island graduates serve as YU presidential fellows

Three Yeshiva University students from Long Island who graduated before the summer are still on campus. Abigail Schoenfeld of Cedarhurst, David Eckstein of West Hempstead and Nava Billet of Woodmere are among a group of 16 Presidential Fellows who will spend an extra year at YU learning professional skills while working in various schools and departments across the university. Some are considering careers in Jewish communal work and see the fellowship as a way to test the waters.

Each fellow will be mentored by a senior administrator during the year and attends a weekly seminar on university administration and Jewish



David Eckstein

communal leadership.

YU President Richard Joel founded the Presidential Fellowship program in 2004 as part of



Nava Billet

a larger goal of turning the university into "a leadership laboratory for the Jewish community."

# ON THE Calendar

For a complete listing of upcoming community events, including items that didn't make it into the print edition, go to [www.thejewishstar.com](http://www.thejewishstar.com).

For more information please call 569-6733, ext. 211

**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

**Cedarhurst-** The JCC of the Greater Five Towns invites its "LIFE" members to "Bingo Night," September 21, 2009, from 7:00 - 9:00 p.m., to be held at the JCC, 207 Grove Avenue, Cedarhurst. The fee for this program is \$5. Refreshments will be served. For further information and/or to reg-

**Woodmere-** Tuesday, Sept. 22- Young Israel of Woodmere, 859 Peninsula Boulevard- A Seminar on Forgiveness: a discussion of Halachic and Practical aspects of forgiveness, given by Rabbi. Dr. Tzvi Hersh Weinrib at 8:00

**Woodmere-** Wednesday, Sept. 23- Young Israel of Woodmere, 859 Peninsula Boulevard- Rabbi Dr. Aaron Glatt gives Making Yom Kippur Meaningful: understanding the service of the day.

**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-** Rosh Hashana at Chabad of the Five Towns. Come to Chabad and pick up your Holiday Guide. Services will be held at HAFTR High School, 685 Central Avenue, Cedarhurst. For a complete schedule and times of services please refer to the Holiday Guide

**Cedarhurst-** Chabad of the Five Towns will present Women's Circle: An evening of inspiration "My Mumbai Experience". Hear Hillary Lewin's firsthand account of life in Mumbai with Rabbi Gavriel & Rivky Holtzberg HY"D on September 22, 2009. At the home of Batsheva Medows, 28 Lotus Street, Cedarhurst at 8:00 pm. Contact 516-295-2478 or [www.chabad5towns.com](http://www.chabad5towns.com)

**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"Y. 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](http://www.chabad5towns.com)

**Cedarhurst-** Chabad of the Five Towns will be holding a Fabrenge dinner at 8:15 on September 6, in honor of the birthdays of the Baal Shem Tov and the Baal HaTanya. At Chabad, 74 Maple Avenue, Cedarhurst. Contact 516-295-2478 or [www.chabad5towns.com](http://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](mailto:Batsheva@chabad5towns.com)

**Far Rockaway -** Rabbi Eytan Feiner's Machshavah 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](http://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](mailto:moshekaufman@gmail.com).

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# The Shofar's blasts

Rosh Hashanah

Rabbi Joseph B. Soloveitchik recounted a personal episode that took place shortly after his wife passed away.

As the rain and wind blew through the window of his room, half-awake, Rabbi Soloveitchik jumped to close the window. He thought his wife was sleeping downstairs; the window had been left open, and were it to remain open, in her weakened condition she might catch pneumonia.

He ran downstairs, rushed into the room and shut the window. Turning around to see whether she had awoken, "I found the room empty, the couch where she slept neatly covered."

His wife had passed away the previous month.

"The most tragic and frightening experience was the shock that I encountered in that half second when I turned from the window to find the room empty. I was certain that a few hours earlier I had been speaking with her, and that at about 10 o'clock she had said good night and retired to her room. I could not



Rabbi Avi Billet

understand why the room was empty," Rabbi Soloveitchik wrote.

The shofar on Rosh Hashana is meant to be a wake up call. It is meant to remind us of where we were last year, what we've done since then, where we are today, and of our renewed commitments for the coming year.

According to Rabbi Soloveitchik "the required response to the shofar is the abrupt, tragic realization that the false assumptions upon which we built our lives have come crashing before our eyes."

The wakeup call is meant to say, "Jew! How far have you strayed from your connection with God? How have you allowed all the material and trivial pursuits to consume your existence?"

We do not know how to express remorse or regret over our inadequacies. Even the chazzan who leads the service cannot find the right words; they are given to him in the form of the "Hi'n'ni" prayer, through which he describes himself as a pauper of deeds

who is unworthy of representing the congregation. (It's nice to say it along with him - he's not the only one pretending to be something he is not.)

Rabbi Soloveitchik asks, why does the story of the pagan mother of the general Sisera crying over her son who has not returned from the battlefield form the basis for our hearing 100 blasts from the shofar on Rosh Hashana (based on Tosafot in Rosh Hashana 33b)?

He answers that the shofar must cause us to experience a similar emotion. "We must witness our own illusions being relentlessly shattered," Rabbi Soloveitchik explained.

The Jerusalem Talmud Rosh Hashana (Chapter 1, page 57 Halakha 3) describes the reason for a custom to wear white on Rosh Hashana: a confidence that we have coming into the court room of the Almighty.

Whether one actually wears white or actually has such confidence, the fact of the matter is that Rosh Hashana is such a serious day, that even though we remind ourselves it is the Judgment Day (Yom HaDin), and the Day of Remembrance (Yom HaZikaron), we need the shofar to wake us up regardless

because in our human imperfection, we still don't "get it."

New year's resolutions don't work. Commitments to change don't usually last more than 10 minutes past Rosh Hashana or Yom Kippur.

Yet we come back every year to hear the shofar, hoping we will finally be moved and inspired to move on to the next stage of our lives and Jewish experiences.

Let us try an experiment

this year. We only have one chance because the shofar will only be sounded on Sunday.

Let us experience the shofar like we never have before. Instead of thinking about how good the shofar blower is (or is not), let us be grateful that he can get 100 blasts out of the shofar.

And now we can focus on how the sound of the shofar is meant to remind us of our own inadequacies

When we hear the shofar,

let us think for a moment about how it shatters our dreams. Let us think for a moment, that as wonderful as we are, we could be better. Let us think for a moment, that as much as we do, we could be doing more. Let us think for a moment, that even the greatest confidence can benefit from a little bit of healthy "what if"-ing.

The shofar is there to remind us. Hopefully we will hear and heed the call.

כתיבה ותתימה טובה

## THE JEWISH STAR

*A Happy and Healthy New Year to all of our advertisers and readers.*

**Please note the following advertising deadlines**

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

**There will be no issue of October 9  
over the Sukkot holiday**

**Issue of October 16:  
Reserve space by Monday, October 12 at 10:00 a.m.  
Art due by Monday, October 12 at 5:00 p.m.**

**Upcoming special issues:**  
**Oct. 30** — Issue before Election Day  
**Nov. 6** — Good Health  
**Nov. 13** — Culinary

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**Helene Parsons x. 290 (hparsons@thejewishstar.com)**  
**Maury Warshauer x. 219 (mwarshauer@thejewishstar.com)**

## Fair carnival day

Abundant sunshine made Sunday perfect for carnivals and a fair in the Five Towns. HAFTR held its 12th Annual Back to School Carnival on campus (bottom left and right) while Yeshiva of South Shore had its carnival in Hewlett. The Cedarhurst Community Chest Fair, sponsored in part by The Jewish Star, was at a new location this year — the Number Six School on Peninsula and Branch Boulevards — with great rides and kosher food (right). Attendance was down a little on account of competing events and proximity to the upcoming holidays. The Jewish calendar doesn't provide for another free Sunday until late October.



Photo by John O'Connell



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## Power of attorney law changed

A power of attorney is a crucial document for everyone to have. It allows an individual to appoint another person to make financial decisions and sign on his behalf in case he is unable to do so. A new power of attorney law went into effect on Sept. 1 that is intended to better protect the person granting the powers.

Powers of attorney executed prior to September 1, 2009 will continue to be valid and the new law requires financial institutions to recognize them. However, any POAs signed after September 1 must adhere to the new rules in order to be considered statutory POAs, thereby ensuring recognition by third parties.

The principal (the person doing the appointing) and the agent (the person being appointed) must both sign the powers of attorney form in the presence of a Notary Public. While the principal and agent do not have to sign at the same time, the form will not be effective until all parties sign the document. If more than one agent is appointed, all agents must sign the form.

In a situation where one's parent or relative becomes incapacitated, powers of attorney have been utilized in the past by family members to transfer assets out of the parent's or relative's name, sometimes in the eleventh hour. These transfers may be necessary to preserve the loved one's assets and enable them to become eligible for Medicaid coverage. While the power to make gifts had to be specifically initialed on the old power of attorney form, there were many places on the form where additional gifting powers could be listed, sometimes leading to ambiguity, confusion and possible misuse. Sometimes agents have abused powers of attorney by transferring assets to themselves and leaving the principal impoverished.

The new power of attorney attempts to minimize these problems. It requires the principal to also sign a

statutory major gifts rider (SMGR), in addition to the power of attorney form, if he wants his agent to make gifts to third parties (either equal to the annual \$13,000 exclu-

sion or greater in amount). Furthermore, the principal has to specifically indicate if the agent has the power to self-gift. The statutory major gifts rider cannot stand alone as a viable document and must be signed by the principal in the presence of a Notary at the same time that the power of attorney is signed. Two individuals must witness the signing of the SMGR. The formality of the signing is similar to that of a will execution, and alerts the principal to the gravity of granting the agent this type of power.

The new law also makes some components of estate and Medicaid planning a bit easier. The definition of "financial institutions" has been expanded to include brokerage and securities firms. Under the old law, such institutions were not required by law to accept a power of attorney, and they therefore could stop the transfer of assets necessary to enable an individual to obtain Medicaid eligibility. The new law mandates these institutions to accept a validly executed statutory power of attorney.

Anyone contemplating signing a power of attorney should carefully review various options with an elder law/estate planning attorney. In fact, due to the enormous significance of the document, the law itself now recommends that the document be executed under a lawyer's supervision.

*Debby Rosenfeld is an elder law and estate-planning attorney at Ronald Fatoullah & Associates, with offices in several locations including Cedarhurst and Great Neck.*



Debby Rosenfeld

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# A Jewish-American Portrait of Familial Love and Legacy

*A review of Tickling Leo*

BY ETTA CHINSKEY

Tickling Leo is a powerful film about the aftermath of the terrible choices Jews were forced to make during the Holocaust. It follows a family whose complicity in Rudolph Kastner's train continues to keep them estranged from one another. The bitter legacy of Kastner's train — which left Hungary for Switzerland with 1700 hand-picked Jews as part of a deal Kastner made with the Nazis — in turn keeps the family alive but is also the very thing that keeps them from truly living.

The narrative opens in Central Park, where Zak (Daniel Sauli), the youngest of the Pikler men, and his girlfriend Delphina (Annie Parris), celebrate their growing affection for each other. After a troubling phone call from his uncle about his father's declining mental health, Zak takes Delphina on a road trip up to the Catskills to meet his father. Delphina is both intrigued and concerned about Zak's father Warren, an aging poet played by Lawrence Pressman, and her presence slowly allows him to reveal the secret behind his silence.

While limited flashbacks keep the story rooted in its horrifying past, the movie is really the story of three generations of Jewish men who have been unable to communicate with each other in the absence of the women they have loved; and in many ways, this movie is simply a story about fathers and sons. It is both an epic tale of survival and a deeply intimate series of scenes about how secrets can unravel a family.

Centered around the time of Yom Kippur (apt, as the New Year looms), the script deals with themes of confession and redemption, and ultimately judgment, as each character eventually pays for their sins. The movie is a lesson in patience. Each character in the movie seems to have waited a lifetime to get where they are in this moment, so it only seems fair that the audience experiences that same gnawing anticipation.

As the journey reaches its climax, we are introduced to the eldest Pikler, Emil (Eli Wallach), and the final secrets spill out into Zak's open hands. Once Zak has this knowledge he is both freed from the weight of his father's hurtful behavior, and equally trapped by the legacy that his grandfather unveils. Though Delphina is the most likable character throughout the film, it is Zak who we are ultimately beholden to by the end of the film. As American Jews, Zak's



Promotional artwork for the film



A screenshot of Tickling Leo: Zak (Daniel Sauli) wheels grandfather Emil Pikler (Eli Wallach)

journey is the one that we most deeply recognize. And like Zak we are both relieved and repulsed by the secrets that are finally revealed.

This haunting film, written and directed by Jeremy Davidson, was shot in a record 14 days, is acted beautifully by a committed cast recognizable from various Law and Order episodes. It feels more like a play than a movie. Tickling Leo, will not fill you with the same pride and triumph that Defiance so

sweetly delivered, but it will show you another side to the story of Jewish survival. A side that is not nearly as grand, but just as important to remember.

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## What's your resolution?

Among the car and sports ads, beginning September 18th, to mark the Yomim Norim, the Jumbotron electronic billboard in Times Square will pose a question a day for 10 days to passersby. The event is sponsored by Reboot. More info at [www.doyou10q.com](http://www.doyou10q.com)

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# Kid-friendly Jerusalem

Online source for children's activities in the holy city

BY MICHAEL ORBACH

Looking for something good to do with your children over Sukkoth in Israel? Perhaps an art workshop in the Islamic Museum of Art or a Bible Lands tour where actors dressed as Abraham and Isaac lead children on a scavenger hunt of biblical proportions? Or perhaps a wood working class in a cozy store in Katamon known as Gheppet's Workshop? Look no further than Joanna Seybern, who made aliyah from Los Angeles two years

ago. "Jerusalem, is very kid-focused and there's a lot of events. People take their kids out till eight or nine o'clock at night. But you have to check three newspapers and four different websites. I basically do all the legwork," said Seybern.

She runs Fun in Jerusalem (www.funinjerusalem.com) a website that lists the best activities for children in Jerusalem. She started the website as a project for a social media marketing class in June and since then it has blossomed to

a full-time job for the mother of two.

"I had been keeping notes looking for what to do, and I would put up the information that I had. I sent it out to a couple of friends and it just grew; people kept on saying it's fabulous and it became the central feature of the blog."

She says that while she features popular events like museums and theatres, she also tries to focus on some little known gems like the bird observatory in Talpiyot, and kite festivals around the city. Seybern also says that there's no end of

theater for children in Jerusalem. Most of it is in Hebrew, though, which Seybern says has helped her children adjust to the move.

"When you live here you hear that there isn't a lot of culture in Jerusalem compared to Tel Aviv, but for children I've found there is so much stuff, and just not enough time to do it."

The difference, she says, between children's activities in America and in Israel, is that in Israel they focus on the Jewish holidays.

"You really feel the Jewish calendar here and the events are totally around it," Seybern explained. "As soon as the summer ends, it's chagim and as soon as chagim end it's all about Chanukah and after Chanukah, Pesach."

For Sukkoth, Seybern recommends



the Singing Bus that travels around the Old City Walls and a stop at Ir David (City of David) where she says her kids always have a good time.

"I saw someone on the street, she knew who I was," Seybern recalled. "She screamed across the street: 'You saved my summer!'"



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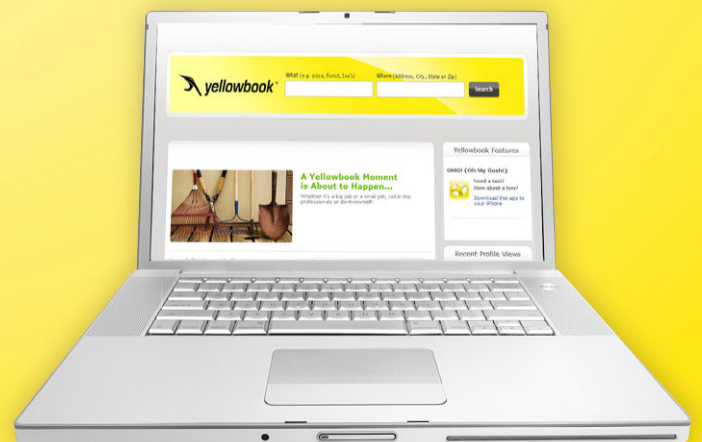
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