

THE JEWISH STAR

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Breaking News

Woodmere murder suspects caught

By Michael Orbach

Residents of Woodmere can breathe a sigh of relief with the arrests of two Brooklyn men who police say murdered a 20-year-old in the Saddle Ridge neighborhood of Woodmere in a home invasion in mid-June.

The Nassau County Homicide Squad arrested Edward

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Fame, fortune not required

Search for solutions at YU's ChampionsGate

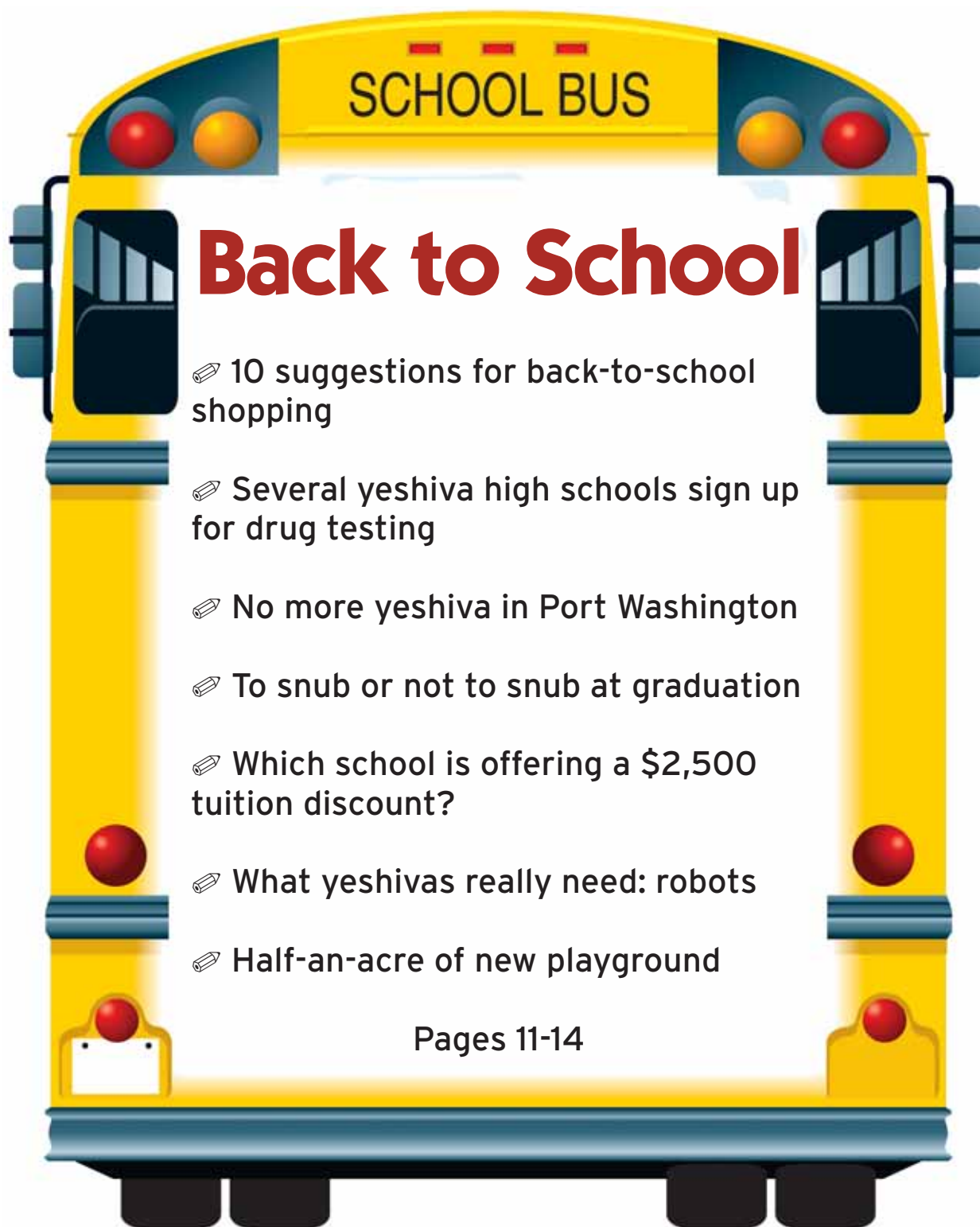
By Mayer Fertig

In communal organizations dominated by the senior set it can be difficult for members of the younger generation to get a word in edgewise. And for those who don't also have a seven-or-eight-figure bank account, being heard can seem all but impossible. As it turns out, the all-but-impossible is an annual occurrence now, five years running, at the ChampionsGate conference at the Orlando resort of that name, organized by Yeshiva University's Center for the Jewish Future.

The conference was held several weeks ago. The theme of the 2010 conference was "From Best Practices to Next Practices: Tomorrow Begins Today."

ChampionsGate was the brainchild of Ira Mitzner, a Houston philanthropist and YU trustee who grew up in

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Back to School

- ✎ 10 suggestions for back-to-school shopping
- ✎ Several yeshiva high schools sign up for drug testing
- ✎ No more yeshiva in Port Washington
- ✎ To snub or not to snub at graduation
- ✎ Which school is offering a \$2,500 tuition discount?
- ✎ What yeshivas really need: robots
- ✎ Half-an-acre of new playground

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Shabbat Candlelighting: 7:27 p.m. Shabbat ends 8:28 p.m. 72 minute zman 8:57 p.m. Torah Reading Parshat Ki Teitze Zman Kriat Shma 8:49 (Magen Avrohom) and 9:34 (GRA & Ba'al Tanya)

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THE JEWISH STAR

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No time for summer vacation at The Eliezer Project

By Gideon Bari

People stop me on the street and ask me whether things have eased for job seekers. They follow up by saying that they heard that the economy is doing better. We all hope and want to believe that we have entered a period of recovery. This is part of a national trend. There are several reasons for this misconception.

We are all tired of the bad news. We want to be finished with this crisis by accepting and believing media reports that the worst has passed; we feel absolved from feelings of guilt and anxiety about the ongoing recession.

For some, the novelty and urgency of the crisis has now become the new status quo — it begins to feel normal to live with these circumstances.

Many people have become impatient with this ongoing problem. “Why can’t the president fix it?” they ask. Others think that perhaps the person who is out of work is partially at fault — they adopt an unfortunate mentality of blaming the victim.

Locally, in our Orthodox community, there is a great weight placed on appearances. People who are dealing with severe financial hardship go to great lengths to hide their suffering and pretend that they are okay. As a result, appearances in shuls, at smachot and on Central Avenue are deceiving. Ask the schools and they will tell you that scholarship requests continue to mount. Ask the rabbis and they will tell you

that their discretionary funds are tapped out. Ask the Tomchei Shabbos drivers and they will tell you that they have added new names and addresses to their delivery routes.

At this time of year much of the community is still in summer mode; everything seems to move a bit slower. Life takes on a more casual tone and we hearken back to our school days when July & August were a carefree, no-school season. For those members suffering from job loss and economic hardship, the summer months offer no respite.

Here at The Eliezer Project we know no seasons. Monday brings a newly unemployed client. We will review and rewrite his resume before the week is over. We will also register our new client to receive daily job postings that are exclusively available to Eliezer Project clients.

Over the course of the week this story will repeat itself several times.

Tuesday evening we host an event where a social worker talks about strategies for dealing with stress during the job search process. The program is well attended and provides comfort and strength to all who attend.

On Wednesday we receive a frantic call about a recently unemployed stockbroker who is without health insurance. We quickly make arrangements to provide coverage for both parents and children. With insurance coverage back in place, our client is able to focus his energies on what truly matters most, his job search. Later that day our focus shifts. Suddenly we are busy working with a team of profes-

sionals to fight a threatened foreclosure sale.

Before the week is over we will provide food stipends to assist a family preparing for Shabbos, stock the local food pantry with groceries collected from neighborhood supermarkets, and connect a distraught single parent to a mental health professional.

Over the course of each month the range of questions and challenges we are presented with knows no limits. We have provided tuition stipends to assist our clients with job retraining. When needed we also provide emergency assistance with utility bills. For clients dealing with significant credit card debt, we provide guidance and offer strategies that can result in reducing and eliminating these obligations.

Through it all, friends and neighbors are assisted in a manner that preserves their dignity and respect. From its creation 18 months ago, TEP exists for the sole purpose of addressing the effects of job loss and economic hardship in our community. Not a day passes when we are not involved in providing counsel and guidance as our clients seek employment and develop strategies for dealing with all aspects of economic hardship.

Our work continues, our telephones ring, our hearts are open regardless of the season. Thank you for your continued financial support.

Gideon Bari is the Executive Director of The Eliezer Project. Reach him at gbari@eliezerproject.org

Woodmere suspects

Continued from page 1

Williams, 30, and Anthony Jackson, 23, on August 12. Each man is charged with murder in the second degree in the killing of Tristan Theodore Hughes.

They are accused of breaking into Hughes’ family’s home in the early hours of June 15. After robbing the house, the two armed men allegedly forced Hughes and an unidentified friend into a car that belonged to Hughes’ parents. Hughes’ friend managed to escape the vehicle but when Hughes tried to get away he was shot in the chest. The attackers sped away while Hughes staggered through backyards until he reached a neighbor’s home and called for help. He was pronounced dead at South Nassau Communities Hospital at 10:45 that morning.

The Hughes family had moved to from Elmont to a home on South End in Woodmere only months before the murder.

Search for solutions at YU's ChampionsGate

Continued from page 1

Brooklyn and owns the resort. He and his wife Mindy, a Far Rockaway native, were sponsors of the three-day event. Mitzner’s concept was an Orthodox “general assembly” where leaders of all types could exchange ideas. It has grown from 40 leaders from a handful of communities to over 300 people representing 80 Orthodox communities around the world.

“ChampionsGate is not just for philanthropists and big names,” said Rabbi Ari Rockoff, the conference organizer, via e-mail. He is the director of community partnership at the Center for the Jewish Future. “We had leadership ranging from the mid-20’s, with newborn babies, all the way to the 70’s, meaning we had leadership who built our communal infrastructure sitting side by side with young, emerging leaders who must now take on the role of leadership in the years to come.”

Rockoff, a West Hempstead resident, called ChampionsGate “an ongoing conversation” that keeps a network of leaders connected through monthly conference calls.

“The focus was on what could be done to make the entire Jewish community better,” said Phil Rosen of Lawrence, and a member of the Yeshiva College Board of Overseers. “We talked and listened to each other — amazing for a Jewish conference.”

Other major Jewish organizations hold conferences with similar goals but ChampionsGate “really could not be more different than Agudah and [the Torah Umesorah Convention] both of which I have attended. It is much less about Hisorerus than it is about dealing with issues,” said a participant who asked to not be named.

“Though the individuals YU brought together had diverse personalities with diverse thoughts,” such as noted Charedi thinker Rabbi Yakov Horowitz, “what resulted was the single message that together we can develop solutions that will carry the Torah community forward to even greater, successful



Photo courtesy Yeshiva University

YU President Richard Joel (left) and Rabbi Kenneth Brander of the Center for the Jewish Future (right) present Mindy and Ira Mitzner with a gift at ChampionsGate.

growth,” said Dr. Asher Mansdorf, a trustee of the Lawrence School Board, and a member of the Young Israel of Woodmere, who traveled to Orlando to attend the conference.

“Most of the participants in the conference represent smaller Jewish communities than ours here in the Five Towns and Far Rockaway,” said Michael Fragin of Lawrence. In a down economy many of the challenges facing the Orthodox community, such as the ever-rising cost of yeshiva tuition, are “existential,” but “the conference presented a methodology of problem solving” and “YU also openly confronted some of the problems within the Orthodox community, and many of the participants were willing to be self-

critical and introspective.”

Participants of all types were free to voice their opinions.

“There was no hierarchy noticeable there. Everyone was equal and everyone’s input counted, from rabbonim to educators to administrators to lay people,” said Malki Rosen of Lawrence.

She found the conference eye opening not only for the issues that were raised but also for who brought the parties to the table.

“What I found truly amazing was the awareness it woke in me about the role that Yeshiva University plays in the Jewish world,” Rosen said. “It is not only a college that deals with the goal of educating our children but it

is a Jewish institution that cares about every aspect of our children’s future, and the future of our community.

The conference theme was broken down into four forums: Funds, facilitated by Dr. Craig Dreiling; Family, facilitated by Mrs. Suzy Schwartz and Rabbi Aaron Leibowitz; Faith, facilitated by Dr. Scott Goldberg; and Future, facilitated by Rabbi Josh Joseph. Lectures covered topics such as gratitude, promoting philanthropy in this economy, finding meaning in davening, women’s communal leadership, a Torah perspective on natural disasters, including the BP oil spill, terrorism, dating and stem cell research. A panel discussion entitled “Orthodoxy’s Big Tent: Where Do We Put The Stakes?” featured YU President Richard Joel, Rabbi Yona Reiss, Dean of the Rabbi Isaac Elchanan Theological Seminary (RIETS), Dr. Karen Bacon, Dean of Stern College for Women, Rabbi David Stav, co-founder and chairman of Tzohar, Gary Rosenblatt, editor of The Jewish Week, Rabbi Yakov Horowitz, C.B. Neugroschl, newly appointed head of Yeshiva University High School for Girls, and Barry Shrage, president of Combined Jewish Philanthropies of Brooklyn.

Participants also enjoyed athletics, shiurim, the 2nd annual ChampionsGate Cholent Competition, Chazan Shimon Cramer of the Riverdale Jewish Center, and Yeshiva’s own a cappella group, The Maccabeans.

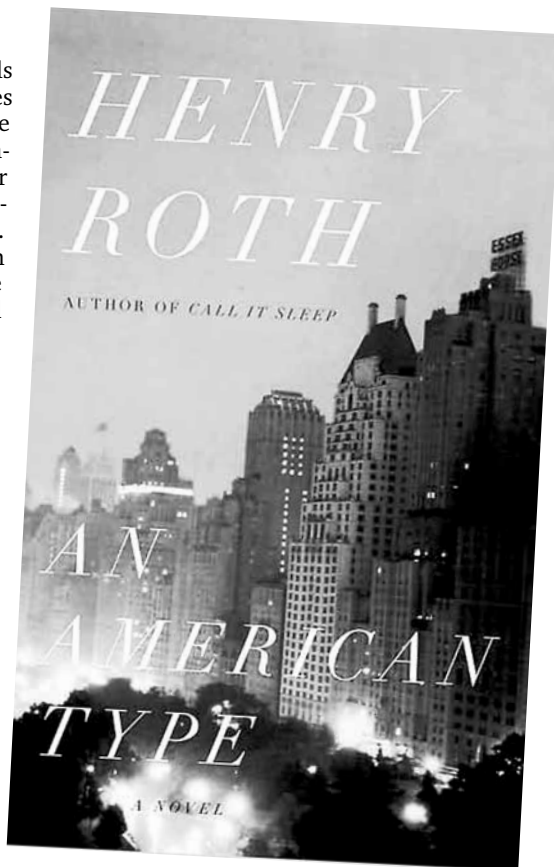
“We are aiming to create an environment where people can discuss the Jewish future — how to advance family values, how to inspire faith, how to train our future leadership and how to address the issues of philanthropy in our current economic climate,” said Evelyn Stavsky, vice chair of the Stern College Board of Overseers. “There is a lot of talk about tikkun olam, but the Center for Jewish Future is actually doing it.”

— Additional reporting by Sandy Eller

Q & A with Willing Davidson

By Michael Orbach

Henry Roth's life is the stuff novels are made of. Roth was in his twenties when he published his masterpiece "Call it Sleep" in 1934. The story of David Shearl, a Jewish boy on the Lower East Side, the book received mixed reviews and little commercial attention. In 1964, a reprint of the book was given a glowing review on the cover of The New York Times Book Review and sold over a million copies. By then, Roth was in his forties living in Maine as a water fowl dresser and dealing with a case of writer's block that prevented him from publishing anything. Shortly before his death in 1995, Roth published his second work, a four-volume fictionalized account of his own life called "Mercy of a Rude Stream." The set, which included two volumes that were published after his death, received critical acclaim and Roth was hailed as having one of the greatest literary comebacks in history. This past year saw the release of "An American Type," a book culled from a 2000 page manuscript Roth left over, put together by Willing Davidson, the fiction editor of The New Yorker.



Michael Orbach: What do you think caused Roth's writer's block?

Willing Davidson: We could speculate endlessly about what caused his writer's block, but certainly the mixed critical reception [to "Call it Sleep"] was a factor. Roth was a very anxious insecure person and to have his work in public and to not be received completely well was [devastating].

MO: What was Roth's relationship towards Zionism and Judaism?

WD: Roth was not a Zionist in his early life; he did not subscribe to the notion of being Jewish as having a sort of nationalist aspect to it. He wasn't enthusiastic about the creation of Israel, but then starting in the 60s he became much more sensitive to the Zionist project. The Six-Day War was when he first started to identify with the Jews as a nation and not just as his cultural background. After that he became increasingly devoted to Israel and the idea of Israel. He was never particularly religious [but] he began to view the idea of a Jewish homeland as important to him, as an important aspect of his identity.

MO: Why is "Call it Sleep" considered such a classic?

WD: "Call it Sleep" is really the first great novel that applies modernist sensibilities to the immigrant experience. What I mean by modernist is the idea that plain language is not sufficient to describe reality as it's actually lived. Henry Roth had to invent a mode of expression that would adequately convey what it means and feels to be a young Jewish immigrant at the turn of the century. [The novel's] rapturous passages and its sort of delight and terror in the actual English language and the way it fuses English and Yiddish into this new, extraordinary energetic dialect — it was something that had never been seen on the page. I think that's part of what makes "Call it Sleep" such a good novel. It's just a terrific evocation of what it feels like to be a child.

MO: How do you think Roth's later works compares to "Call it Sleep"?

WD: "Call it Sleep" is a long book, an extremely intensely focused book, and it takes place over a very short time span. "Mercy of a Rude Stream" is a much more sprawling epic novel; it turns its attention outwards. Where "Call it Sleep" was about interiority, "Mercy of a Rude Stream" turns its attention to New York and the America that surrounded Roth. It's much more observational when it comes to viewing the outside world.

MO: Does "An American Type" continue that?

WD: ["An American Type"] reaches outside of New York and examines America and what it means to be an immigrant in America. You can see a progression from very tightly focused on the few blocks of David Shearl's childhood to "Mercy of a Rude Stream" which broadens its focus to encompass New York and a time span of growing up to "An American Type" which views America as a whole and to be a Jewish immigrant as a whole. In this book, Roth's narrator travels across America and encounters all these various archetypes. The narrator rides freight trains across America, he goes to L.A., he's on welfare, he sees just such a large swath of Depression-era America.

MO: Where does the title come from?

WD: In the book, the narrator refers to someone or something as an American type. He describes his future wife, a Protestant New England woman as an American type and all these different people as classical types. The irony is a Jewish immigrant who comes over from Europe at the turn of the century and becomes a writer and also a manual laborer, who is Jewish but marries a Protestant.

MO: Is there anything left of Roth's that hasn't been published?

WD: I think this is the last we'll hear of Roth. The well is dry as far as I know.

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What if G-d laughs when we get to heaven?

I am fasting. It is Tisha b'Av. And I believe this was a mistake. Not the fact that I am fasting today, specifically, but the fact that so many of us do, so many times each year. A misinterpretation perhaps, more than a mistake. An exaggeration. From the bottom of my heart, I harbor doubt that we Jews were supposed to fast this often, for this long. I think, perhaps, some well-meaning people of religious power took the gift of Yom Kippur and decided more is more, or less is more depending on how you look at it.

IN MY VIEW



Ilya Welfeld

Scold me, stone me, scowl at me but this is my truth.

So why am I fasting?

I have fasted every Tisha B'Av since I was 11 (minus one where I stuffed a huge piece of babka in my mouth while on a teen trip to Israel, forgive me.) I have fasted more than two decades worth of Yom Kippurs, Taanit Esthers and Shiva Asar b'Tammuzes. But habit

makes not the monk.

I have friends who find this incomprehensible. How could I, someone ready to argue a reason for everything, subject myself to bodi-

ly negligence without believing it is what G-d intended for me to do? It seems to me that I fast because of a Rashi and a ride.

I have a horrible memory and recall surprisingly little of what I learned throughout school (a fact that brings great pain with the arrival of each tuition bill.) Yet, a Rashi in Devarim 17:11 made its home somewhere in my cerebral cortex in the early 80s. The text indicates that one "should not deviate (lo tasur) to the right or to the left" from that which he is instructed by the Sanhedrim to do. Rashi cites the Sifrei who states that we must follow them even if it appears that what they tell us is right is really left and left is really right. (Of course, there are various interpretations and disagreements on this point.)

Even as a schoolgirl surrounded by the smell of pencil shavings, it struck me as accurate that while the Torah was given to us all, its interpretation is best left to the few. We are encouraged to question and to draw inspiration, but the conclusions that heed action must come from a learned, able and willing minority if we are to have order in society. And I like order. I felt that this principle must hold true even when we do not understand a rule; even ... wait for it... when the rabbis are wrong. Wrong rabbis!? Forgive me again please, but they were human, were they not?

So what if this is all nonsense? What if these "fences," as we often refer to rabbinical prohibitions, were best left open? What

if there is no reason not to top my chicken sandwich with melted cheese and wash it all down with a chocolate milkshake? Am I a hypocrite or just a culinarily deprived fool? What if G-d laughs when we arrive in heaven, each balancing bags of Ase and Lo Tase mitzvot garnered by following a bunch of rabbis to the left and then to the right until we were spinning in circles? Should order reign over reason? Tradition trump responsibility?

This brings me to the ride I mentioned. My stepfather, a teacher and dedicated chauffeur for his children (and now grandchildren), shared more than traffic reports and a love of "Imus in the Morning" as he drove me to and from school every day. He imparted thoughts on life, liberty and the sorry state of writing skills among high school students. On one such ride he noted that, with regard to religious practices, he believed that if actions he took as a religious Jew caused no harm to others, and further, improved or enhanced the lives of those around him... it was all good.

So how much is gained or lost in daily life by following the directions of other human beings? I find the rabbinical laws, be they arbitrary or G-d-sent, do not negatively impact my life and for the most part are designed to positively affect the lives of those around me. In fact, I find great comfort in knowing that when faced with a proverbial crossroad, I can make a decision guided by the wisdom of others. So the same way that I brake for a

stop sign even on an empty street or wait in line for the ladies room when the men's room is empty... I often do not really care whether every rabbinical decree is "right."

But fasting, I do care. I hate it. I challenge the notion. It does not bring me to a higher spiritual level, nor help me ponder the pain of my ancestors. I do not feel it makes me a better person. It makes me nervous, tired, dizzy, angry and ... it forces me to ponder in frustration.

Fasting conjures my doubts. It compels me to contemplate my commitment. To wonder why I follow this "rule" I am so unsure of and by association, the thousands of others provided by the same sources. And ultimately, to surrender, each time I fast, to the fact that in total, I do respect the interpretations of our Rabbeim. I appreciate the rules and restrictions and the freedom they paradoxically avail. I realize that I am a person of faith, not blind faith, but thoughtful faith. Hungry still for the something that religion provides.

And hungry for that apple on the table before me. There is more to say, but the fast is ending, and I can now think of nothing more than that apple on the table, the pizza that will follow and the ice cream that is calling me back to the distractions of every day.

Ilya Welfeld stops to cherish the chaos, writing about balancing work, life and faith for The Jewish Star. Share your thoughts with her at ilyawelfeld@gmail.com.

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The Five Towns Welcome



Richard Grazi, MD

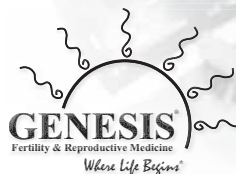


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August 22 Family fun day in Maple Plaza

CEDARHURST'S MAPLE PLAZA is fast becoming the community's center for children's activities with a distinctly artful and cultural flair. On Family Day, the public can sample free classes and demonstrations at these participating studios from 11 a.m. to 6 p.m.:

Owl Art Center: free introductory art classes for new students ages 5-13 (call to register, 516-374-5707), interactive art design workshop/demonstration, sidewalk portraits, framing tips and more.

Happy Feet Dance Studio (516-833-3380): free introductory dance classes, break dance demonstration and more.

Kitchen Club 4 Kids (318-6710): free baking/cooking demonstrations

Music Hub (516-300-1313): free jam sessions and demonstrations

Action Studios (516-295-3400): free karaoke
David's Famous Pizza (516-295-6925): Pizza specials and more

August 27 Singles weekend

JOIN US FOR AN INSPIRATIONAL AND ENJOYABLE SHABBOS, August 27-29, for Machmir Singles ages 22-38 at the Radisson in Piscataway, NJ. Space is limited to the first 80 registrants, and spots are almost filled. Cost is \$249 + tax & tip pp/dbl occupancy or \$229 + tax & tip pp/ triple occupancy. For more information or to RSVP contact Lauren Lillien at Single4nmore@gmail.com or Mayer Friedman at URBashert@aol.com.

August 29 Singles mixer for Hatzalah

D'LUX CONNECTIONS SHIDDUCH GROUP invites singles between the ages of 25-38 to a barbecue and fundraiser to benefit Hatzalah of the Rockaways and Nassau County. The barbecue will take place at the home of Helene and Sol Zaltz, located at 124 Fulton Street in Lawrence, from 2-5 p.m. Admission is \$25 with reservations and \$30 at the door. Casual dress. For more information contact Helene Zaltz at hzaltz@yahoo.com

ON THE Calendar

Submit your shul or organization's events or shiurim to jscalendar@thejewishstar.com.
Deadline is Wednesday of the week prior to publication.



Photos courtesy of Camp Hillel

Last days at Camp Hillel
Campers at Hillel Day Camp in Lawrence enjoying fun in the sun on the basketball court and the playground.



Family fun and Long Beach sun

THE BACH'S 2ND ANNUAL SUMMER CARNIVAL will offer amusement park rides, entertainment, games, local artists & vendors, a shofar factory and glatt kosher food. Free admission. Special guests: Children from Ohel's orphan children's Home to help make their summer fun and special. Sponsorships available. 2 East Broadway, Long Beach NY 11561. For more information visit www.BachYouth.com or call 516-897-2473.

Long Beach Bazaar

TEMPLE ZION, located at 62 Maryland Avenue in Long Beach, will be holding their annual bazaar from 9:00 a.m. to 6:00 p.m. There will be bargain prices on housewares, apparel, jewelry and tupperware. Vendors are welcome. Contact Kal at 516-317-7091 for more information.

September 9-10

Free Rosh Hashana Program at the Allegria Hotel

THE BACH JEWISH CENTER will be holding a free Rosh Hashana program at the Allegria Hotel complete with explanatory services. Pre-registration is required and preferred seating is available for \$100 per seat. A babysitting service will be available. For more information call 516-897-2473 or go to www.AllegriaHighHolidays.com

Ongoing Membership Drive

THE SUBURBAN PARK JEWISH CENTER, located at 400 Old Westbury in East Meadow, is conducting a membership drive. The Jewish Center has the lowest membership dues in the area and membership includes free Hebrew School tuition and free High Holy Days tickets. There is no building fund and special discounts are offered to new members. For more information, call the synagogue at 516-796-8833.

Sex offender registry

PARENTS FOR MEGAN'S LAW will actively email residents each time Suffolk and Nassau County Police departments release sex offender notifications for Level 1, Level 2, and Level 3 sex offenders. The newly updated website allows users to register for alerts within specific zip codes throughout the entire state and maps the location of restraints. Call the helpline at 631-689-2672 for more information or register by logging on to www.parentsformeganslaw.org. Contact the helpline to schedule a sexual abuse and abduction prevention workshop.

Shiurim Monday

SHIUR IN HALACHA followed by a Parsha shiur given by Rabbi Yaakov Feitman beginning at 9:00 PM at Kehillas Bais Yehuda Tzvi, 395 Oakland Ave., Cedarhurst.

Tuesday

SHIUR IN MAHARAL ON THE CHUMASH by Rabbi Eytan Feiner from 8:15 p.m. to 9:15 p.m. at Congregation Kneseth Israel, 728 Empire Ave., Far Rockaway.

PARSHA SHIUR by Rabbi Mordechai Sitorsky at 9:00 p.m. at Kehillas Bais Yehuda Tzvi, 395 Oakland Ave., Cedarhurst.

Thursday

VIDEO SIMULCASTS OF WEEKLY SHIURIM by Rabbi Eli Mansour and Rabbi Yissocher Frand at Kehillas Bais Yehuda Tzvi, 395 Oakland Ave., Cedarhurst. Rabbi Mansour at 7:45 p.m., Rabbi Frand at 9:00 p.m. Weekly chaburot: 10:15 p.m., Ta'amei HaMitzvos: 11:00 p.m., Ma'ariv: 11:15. Chulent served.

Daily

MEN'S TORAH STUDY KOLLEL PROGRAM with Rabbi Don Well, from 10-12 every morning at Congregation Bais Medrash of Cedarhurst, 504 West Broadway, corner Bayview Ave in Cedarhurst.

September 4

Selichot Program

CONG. BETH SHOLOM, located at 390 Broadway in Lawrence, will be holding a pre-selichot program at 10:30 p.m. Guest speaker will be Julie Joseph, an adjunct professor of History and Jewish Philosophy at Stern College. She will be speaking on the topic of "Does Hashem hear our prayers? Are we ready to hear his answers?" Men and women are invited to attend and refreshments will be served. Selichot with Chazan Joel Kaplan will take place at 12:00 a.m.

Sale

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Last weekend President Obama came out in favor of constructing a new mosque and Islamic Cultural Center in Lower Manhattan, two blocks from ground zero. Then, little more

than a day later, he appeared to reverse his position, explaining that he had merely been speaking in constitutional generalities. Here, a local elected official and congressional candidate, and

a respected editor who has experienced Islamic terrorism firsthand, each stake out one position on the mosque controversy, and stick with it.

Pro:

The ground zero mosque: good for the Jews

I live in Riverdale, a community that was traumatized fifteen months ago when a consortium of police agencies foiled an alleged plot by Muslim extremists to bomb two of its largest synagogues. It wasn't the first time that attackers — acting in the name of Islam — had targeted institutions in our midst.

Yet, a local newspaper editorial, written in May of 2009 — just a week after the abortive synagogue attack — was able to draw a positive lesson from the incident. "There are times when good flowers from the soil of evil. So Riverdale reaped a harvest of goodness from the horrific plan of the four men who schemed to set off truck bombs aimed at Riverdale Temple and the Riverdale



Richard L. Stein

Jewish Center," it noted.

The good the editorial referred to was an outpouring of support from members of the clergy of every faith and denomination — especially Muslims. One after another of the city's imams rose to the podium at a rally in the community room of the Riverdale Jewish Center to condemn the plot and avow that terrorism has no place in Islam.

Imam Talib Abdur-Rashid, an African-American from Harlem, reminded his listeners that too often Muslims are singled out as though every worshiper in every mosque harbored hatred.

Ten years after Al Qaeda's heinous destruction of the World Trade Center that misconception is as strong as ever. Recent attempts to build mosques and Muslim community centers, not just near Ground Zero, but from coast to coast, have met with vehement opposition. Protestors have rallied in Staten Island, Falls Church, Va., Sheboygan, Wis., and even tiny Temecula, Ca.

Of course, religious misunderstanding and persecution are not unique to America. What is unique is our precious Bill of Rights.

Europe's colonies in the new world were peopled with adherents of unpopular religious sects,

and though they fled mistreatment in their home countries they were not above meting it out to "heretics" in their midst.

In 1654, Peter Stuyvesant, the governor of what was then New Netherland, sat down at his desk — not far from today's Ground Zero — to write to the directors of the Dutch West India Company:

"The Jews who have arrived would nearly all like to remain here, but learning that they (with their customary usury and deceitful trading with the Christians) were very repugnant... we have... deemed it useful to require them in a friendly way to depart, praying... that the deceitful race — such hateful enemies and blasphemers of the name of Christ — be not allowed to further infect and trouble this new colony..."

In a later missive, Stuyvesant explained that he feared tolerance for Jews might attract other persecuted minorities, like Catholics, to settle in the city.

Beholden to wealthy Jewish investors, the directors refused to expel the Jews from Manhattan but they wrote to Stuyvesant, "The consent given to the Jews to go to New Netherland was extended with respect to civil and political liberties, without the said Jews becoming thereby entitled to a license to exercise and carry on their religion in synagogues or gatherings."

It was, thus, to protect us from ourselves — Quakers from Puritans, Catholics from Protestants, Jews from Christians and even Moslems from the rest — that the First Amendment was inserted in the Constitution. Its words are clear: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof..."

Free exercise of religion means being able to put a church, synagogue or mosque where adherents want one, even if it's a place where no one else does.

Richard L. Stein is former editor and publisher of The Riverdale Press, a weekly newspaper that was firebombed by followers of Ayatollah Khomeini in 1989 for supporting the right of Americans to read Salman Rushdie's The Satanic Verses.

Con:

Of Mosques and Mother's Day

I cannot drive by Ground Zero, or see a picture of the Twin Towers, without getting a lump in my throat. That gaping hole in the Manhattan skyline always reminds me what happened on 9/11, to whom, and by whom.



Fran Becker

The sense of loss, grief, and outrage on 9/11, and in the years that followed, gives me little reason to expect or demand of Americans to separate Ground Zero from those who turned it into Ground Zero. This is terribly unfair to hundreds of thousands of decent American Muslims who love America, abhor terrorism, and wish their religious freedoms were as defined and secured as any other United States citizen. But it's just as unfair for supporters of the Ground Zero mosque to deny or invalidate the emotions of those still grieving this horrible event.

Right or wrong, millions of Americans associate the historical facts of 9/11 with Islam. Continued Islamic terror attacks and threats to our nation and allies, and the absence of an organized Muslim movement to reject and denounce Islamic terror only reinforce this association. While activists shout about stereotypes and religious discrimination, regular Americans simply open their eyes and call things as they see them.

I do not support building a mosque two blocks, or anywhere close to Ground Zero. There are thousands of mosques in the United States, and many

hundreds in New York, so we know that opponents of the Ground Zero mosque are not trying to limit the religious freedom of Muslims. They're disgusted at how insensitive the mosque's planners are to the open wounds caused by 9/11. Such behavior is inexcusable, and worthy of opposition.

Consider that the Confederate Flag is all but banned in the South because of what it represents to African Americans. Sincere people understand that even though the first amendment protects their right to fly this flag, because it is insensitive to do so, they will choose to fly it elsewhere or not at all.

Many schools downplay Mother's Day, or Father's Day because it's such a painful day for children without a mother or father. Is it fair to deny this to the rest of the children? Well, it's not about being fair. It's about learning to be sensitive to the feelings of others.

When a group that claims to promote tolerance is so grossly insensitive to the legitimate emotional needs of others, I have to wonder about their sincerity. Especially when they seem to be downplaying the religious aspects of the complex, and have the gall to compare it to Jewish community centers in Manhattan.

Now they've changed the name of the mosque from the vaguely Middle Eastern sounding "Cordoba House" to the purposely-vague "Park51." It makes me wonder: is their goal really to promote peace, understanding, and tolerance, or to promote a goal that should be intolerable to even the most tolerant Americans.

Fran Becker is a six-term Nassau County Legislator, and the Republican candidate for Congressional District 4 in the House of Representatives.

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Jewish honor killings

The “controversial” cover photo on the Aug. 9 issue of Time featured the face of a young Afghani woman whose nose has been cut off. Though we can’t see it, apparently her husband, the man who cut off her nose, also removed her ears in the Taliban-commissioned attack on the 18-year-old.

The magazine editor defended using the photo, for which the young woman posed, saying the world needs to know what returning power to the Taliban in Afghanistan will mean. This and “honor killings” will be run-of-the-mill in a society governed by Sharia law.

Perhaps Muslim fanatics who have no respect for life are irrelevant to us — they are free to do to their own people what they want.

We don’t really believe that, of course, but let’s leave the “what can we do?” question to the politicians to fight over for now.

The issue is relevant, however, when we look at Devarim 22:21. If a “na’arah” wife is accused of infidelity during her betrothal period, her husband and her family may each present their case. The Torah tells us what the husband’s punishment is for fabricating the tale, and then the Torah explains what hap-

pens if the accusation is proven true: “They will take the young lady to the doorway of her father’s home, and the people of the city will stone her until she dies. She has brought sexual immorality to her father’s house, doing a shameful thing in Israel. You must therefore rid yourself of the evil in your midst.”

Though a modern society might somewhat justify her behavior — she was experimenting, she was young and innocent, she didn’t know what she was doing — let us agree that her faithlessness is deplorable behavior; after all, a betrothal is a commitment.

But the death penalty? And in such a fashion? Could the Torah be serious?

By our standards the text alone is insufficient. The Oral Tradition (Torah She’baal Peh) and Rabbinic explanation help us understand the text more clearly.

“An eye for an eye,” for example, is rabbinically interpreted as a monetary punishment. While that is not the case here — if guilty, the girl will die — the circumstances to bring about capital punishment are so difficult to achieve that the punishment as written is virtually impossible to carry out.

Valid witnesses (who cannot be related to either of the perpetrators or biased in any

way) need to warn would-be perpetrators that the act they are about to commit is a Torah prohibition, for which the punishment is “x.” The act needs to be witnessed and then presented to the court without contradiction. The court must have the power to carry out capital punishment, which is not the case in our society where rabbinic courts are primarily limited to monetary arbitration, conversions and divorce cases.

In our case, the girl has to be the age of a “na’arah” — between twelve and twelve-and-a-half — a very small window of time. Much as the Rebellious Son (Ben Sorer u’Moreh) (21:18-21) was never killed (Sanhedrin 71a) — it stands to reason our case was also meant to be taught as a lesson in morality, without ever coming to practice. Besides, the last Mishnah in Makkot chapter 1 indicates, in essence, that Jewish courts did not carry out capital punishment.

In our day, therefore, no one can ever interpret these verses literally. Other than saving someone’s life from a direct danger, no individual may take the law into his own hands.

The guilty girl committed a horrible act. “Her offense is to all of Israel for not upholding the moral standards for which we

are most proud.” (Sifrei) Whether it is her fault depends on how much we accept that a “na’arah” has understanding of the repercussions of her deeds. Some will say she has disgraced her family; others will argue in her defense. Surely her family taught her to conduct herself otherwise. Or did they?

The punishment takes place on her family’s doorstep — not to protect their honor, but to shame them. And it is carried out by the entire nation, not by her husband or family. The Talmud in Ketubot (45a) says the crowd exclaims “Look at the offspring you have raised!” In other words, you parents failed in the education of your daughter. Does the family want their daughter dead? Of course not. The lesson is not that Judaism believes in honor killings. We abhor the thought and distance the idea. But we do believe in a strong education, in living by a set of values that are immutable. And, most importantly, in passing our values to the next generation. Had the girls’ parents educated her properly, this never would have come about.

There is no room for hypocrisy. If we are to sustain Judaism as we know it, we can no longer afford to hear stories of infidelity of any kind. Children learn to do the things they see, and are very well aware of when we contradict ourselves — preaching one way as we practice another. We must live the lives we know the Torah depicts as ideal because through these guidelines our lives will not only be filled with meaning but will stand as a blessing to ourselves and everyone around us.



Rabbi Avi Billet

The lesson is not that Judaism believes in honor killings. We abhor the thought and distance the idea.

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Unfinished

A picture is worth a thousand words

By Elana Dure and Meira Davidowitz

For a few months, the Nazis filmed different aspects of life in the Warsaw Ghetto. They planned to use this footage as propaganda, however, the film was never completed or utilized. Instead, the film remained neglected on a shelf, collecting dust, bearing the words "The Ghetto."

"A Film Unfinished," a documentary by the Israeli filmmaker Yael Hersonski, released this week, showcases the Nazi's unfinished film as well as various outtakes from the film with comments by survivors of the ghetto.

The Warsaw Ghetto, established in 1940, is mainly known for the uprising against the Nazis. However the ghetto itself was also a miniature metropolis for the 400,000 Jews that were crowded into the less than three square mile area. In the footage shot by the Nazis, the Nazis staged elaborate parties and banquets for the few rich Jews and then filmed images of poorer Jews in ramshackle apartments and general squalor. The contrast was intended to show the Jews' callousness towards each other. "A Film Unfinished" shows how the Nazis staged these events, when in reality, as a survivor says in the film, there were only 20-50 wealthy Jews. The actual Nazi film had no sound, so Hersonski provides her own soundtrack: the voice of survivors of the ghetto explaining their day-to-day lives. Part of the film is also spent watching survivors watch the Nazi footage for themselves. Usually, the survivors' eyes widen, not so much in horror but in recognition of what they've tried to forget.

If nothing else, the film reveals the cloud-



ed truths of what life was like in the Ghetto. Parts of the Nazi documentary were pure fiction; other parts were abridged truths.

70 years later the footage is still striking, though not for the reasons the Nazis intended. Using modern-day effects, Hersonski zooms in on the faces of those suffering inside the ghetto. In one image, she pans across the face of a lone bystander, his face gaunt with hunger, contorted with the pain of life in the ghetto.

After all is said and done, the film ends just as it began: in the archives, a room of endless shelves of forgotten footage.

"A Film Unfinished" will be showing at the Lincoln Plaza and the Film Forum in Manhattan beginning on Aug. 18.

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Opinion

Misplaced optimism

Ten years ago Israel put up a wall, now they are taking it down.

The wall was erected to protect the residents of Gilo, a Jerusalem suburb, from snipers practicing their craft across the valley in Beit Jala. Artists from Israel and around the world joined locals in turning the protective wall into a piece of art.

Gilo's wall went up in response to shots fired by Palestinians who climbed the spires of churches and hid in high perches. The snipers had easy line of sight to the Israeli homes across the valley. Carefully and methodically, the Palestinian snipers made the lives of the residents of Gilo a living hell.

The trauma inflicted upon the residents of Gilo, shot in their kitchens, bathrooms, and living rooms and while spending family time at dining room tables, resonated worldwide. Kindergartens,

day care centers and local schools were all regular targets for the snipers.

Beit Jala, a predominantly Christian Arab village, is very densely populated. The snipers were not locals; they were professionals brought in to kill. They found perches, made their kill, mingled with the local population to avoid detection and then rotated out. New crews were brought in as replacements. The irony of all ironies is that the snipers were trained in Langley, Virginia by the Central Intelligence Agency.

Israel was faced with a very difficult decision. To fire back into Beit Jala, to use air force planes or helicopters as tools of retaliation, would cost the lives of too many Palestinian residents of Beit Jala.

Instead of snuffing out the snipers, Israel blocked the ability of the snipers to shoot and to terrorize. And over the past few years the area has been pretty quiet as far as snipers go. And so, it was announced that the protective wall of Gilo would be coming down. The process will take two weeks and then, voila, no more wall.

This act can be called neither strategic nor tactical. It is an act of good faith. I can politely call it hopeful. But practically I know

Israel is placing the good people of Gilo at risk. Israel has chosen, once again, to turn Israeli children into easy targets. Israel is not only tempting fate, but tempting those Palestinians who believe in pressuring Israel through terror.

that there is a logical fallacy at play.

Quiet now does not mean quiet tomorrow. It is much easier and much, much quicker to put snipers back in place than to replace the

wall. There was no hue and cry by the people of Gilo asking for the wall to be removed. What began as a reminder of tragic killings and heart-wrenching trauma had become a way of life, a fact of life.

Israel is placing the good people of Gilo at risk. Israel has chosen to, once again, turn Israeli children into easy targets. Israel is tempting not only fate, but tempting those Palestinians who believe in pressuring Israel through terror. And Israel is doing all this for no reason at all.

This poor decision is just one of many that can be attributed to an overly optimistic society. Israeli leadership on both sides of the aisle and a plurality of Israeli citizens understand the dangers they confront, yet, they continue to be overly optimistic. They believe that peace can be just around the corner, or just behind the wall.

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

I'M THINKING



Micah D. Halpern

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Back to School: Part 1

Compiled and edited by Elana Dure and Meira Davidowitz

Bnot Shulamith of Long Island

Bnot Shulamith's Middle School will be in a new location at Temple Beth El in Cedarhurst. Mrs. Rookie Billet is the new Middle School principal. Dr. Evelyn Gross, who has her doctorate in School and Clinical Child Psychology, is the new associate principal and director of guidance.

The elementary division will continue to focus on building Hebrew language skills and on its successful science enhancement program. Technology classes will be held in an enlarged and updated computer room.

Young women from Israel will join the school to fulfill their year of Sherut Leumi.

The Shulamith Women's Organization (SWO) plans a new and improved lineup of "in-school" after-school activities, among other programs for the upcoming year.



Hebrew Academy of the Five Towns and Far Rockaway (HAFTR)

The Hebrew Academy of the Five Towns and Far Rockaway welcomes nearly 50 new families this year. To accommodate the new students, HAFTR is opening an additional kindergarten and toddler class. The school also plans to start new "Mom and Me" and "Savta and Me" programs for children.



tween the ages of 12-24 months. HAFTR has developed a half-acre of new outdoor playing fields on the school's Central Avenue premises. Every classroom will be equipped with smart boards.



Hebrew Academy of Nassau County (HANC) – Plainview

HANC Plainview partners with Oorah to offer substantial tuition discounts including \$2,500 off tuition for new students and up to \$3,000 for families that are new to day school education. The student-run Community Food Pantry will continue for a second year; the student-run "hair drive" to raise money for charity will also be repeated. Students will visit residents of the Atria and Sommer-set assisted living centers and perform the school's annual play before an audience at the Gurwin Jewish Nursing and Rehabilitation Center. HANC will also begin hosting the "New Parents Club" for expecting families.

HANC will continue to offer Hebrew and Basic Judaism classes for parents and the larger community. The school spent the last two years developing standardized assessments and workbooks for Chumash skills with the Consortium of Jewish Day Schools and will utilize the program this year to ensure that students are developing the skills necessary for a life of Jewish learning. This November, HANC will have its first school-wide Shabbaton to bring families in the community together.



Hebrew Academy of Nassau County (HANC) – West Hempstead

HANC West Hempstead welcomes a First Grade Cahal class to the school for the first time. A new elective in Halacha will allow students to select topics they wish to explore through the lens of Halacha. In addition to the mishmar program, HANC will offer special learning sessions for children of all ages, year-round, including pre-Rosh Hashanah workshops for younger students and Hoshana Rabba learning for our older students.

New academic offerings include a Mozart music program for youngest students, the Foundations and Balanced Literacy reading programs to reinforced reading literacy in grades K-3, a Humanities Program to introduce and integrate an appreciation of arts and culture for fourth grade students. Fifth graders will gain an understanding of poetry and literature with a Poetry Café, and sixth graders will learn to navigate space, culminating with a trip to the Buehler Space Station. Smart Boards are installed



Hebrew Academy of Long Beach (HALB)

Hebrew Academy of Long Beach is introducing a new literary program, Foundations and Balanced Literary. Teachers spent a portion of the summer familiarizing themselves with the new program as well as developing new classroom techniques.



Yeshiva Darchei Torah

This year, Yeshiva Darchei Torah grows by more than 5%. For the first time the school will have a half-dozen Pre-1A classes. In all, so far, Darchei Torah has added five additional parallel classes: one Kindergarten, two Pre-1A's, a First Grade and a Second Grade. By the end of Sukkos, Darchei expects to complete construction on 186,000 square feet of space in a trio of new buildings on its Far Rockaway campus.



in nearly every classroom, including an interactive Smart Table computer designed to encourage collaborative learning in Kindergarten. The Waterford Computer Learning Program, sponsored by Gruss, is being introduced in Kindergarten.

Three specially trained additions to the staff include a Literacy Coach, Math Coach, and Hebrew Language Coach, serving as resources and support for our teachers and students.



North Shore Hebrew Academy

North Shore Hebrew Academy begins its 57th year of service with a new

middle school library. Smart boards are being further integrated into the curriculum. Continuing its tradition of annual themes, North Shore's theme this year will be "Love your neighbors as yourself: V'Ohavta L'Reiacha KaMocha."



Shulamith School for Girls (Brooklyn)

Shulamith will open in September with a new board and executive director as well as exciting programs that enhance both the education of the girls and the community. Rabbi Kenneth Auman of the

Continued on next page

Back to School: Part 1

Continued from previous page

Young Israel of Flatbush joins the school as chair of the new Board of Education.



Yeshiva of Central Queens (YCQ)

Yeshiva of Central Queens is now home to a diverse population of over 870 students from nursery to eighth grade. Enrollment "skyrocketed" in the words of one administrator; over 60 students hail from the Five Towns.

The YCQ Early Childhood Center implements "Handwriting Without Tears," an innovative program designed to teach writing without stress, beginning in kindergarten. Several grades will buy and package foods for the Five Towns Food Pantry. Monthly trips will include the Jewish Children's Museum in Brooklyn and farms and nature preserves on Long Island.

Administrators and teachers will lead monthly Rosh Chodesh celebrations. Hebrew language will be a major focus, with the Tel-Am Hebrew language program. Students will use the Gruss Success Maker computer program for math and reading. With a smart board in every classroom, technology is integrated into everyday education.

Junior High Gemara classes will meet with local kollels and rebbeim. A language arts program with a writing workshop focus will begin this year. YCQ plans emphasis on cooperative instruction, team building, leadership and technology to prepare students for the 21st century workplace.

Yeshiva Toras Chaim of the South Shore (South Shore)

The yeshiva is spreading out, taking over the space formerly occupied by Mesivta Ateres Yaakov. A junior high school 'Mechina' program is being inaugurated in its own building with a shul, Bais me-drash and high school-level lab.

Rabbi Yitzchak Goldman will serve as Mashgiach and Rabbi Gershon Greenberg as Assistant Menahel. Rabbi Mair Wolofsky, will serve as Educational Director of the General Studies Department, Rabbi Avraham Fridman will be the Associate Principal for grades 1-5 and Mr. Daniel Winkler will assume the position of Associate Principal of General Studies for grades 6-8.

Rabbi Wolofsky will organize a wide range of special activities including Knowledge Bowl, Spelling Bee, Puzzle Contests and World's Fairs.

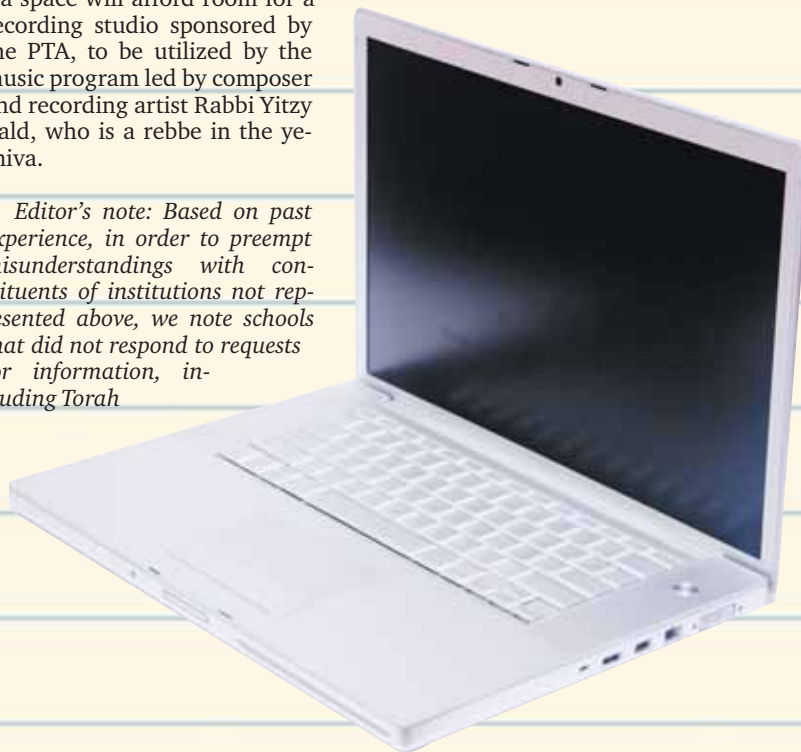
Yeshiva of South Shore is one of the

first yeshivas to offer an after-school Applied Robotics program. The principals researched and developed the program in consultation with Lego Education and Pitsco Education; computer and technology teacher Alisa Watman will lead it.

In the elementary division extra space will afford room for a recording studio sponsored by the PTA, to be utilized by the music program led by composer and recording artist Rabbi Yitzy Bald, who is a rebbe in the yeshiva.

Editor's note: Based on past experience, in order to preempt misunderstandings with constituents of institutions not represented above, we note schools that did not respond to requests for information, including Torah

Academy for Girls (Far Rockaway), Yeshiva Derech HaTorah (Brooklyn), Yeshiva of Flatbush (Brooklyn), Yeshiva Har Torah (Queens), Yeshiva Ketana (Inwood), Yeshiva Siach Yitzchok (Far Rockaway) and SAR Academy (Riverdale).



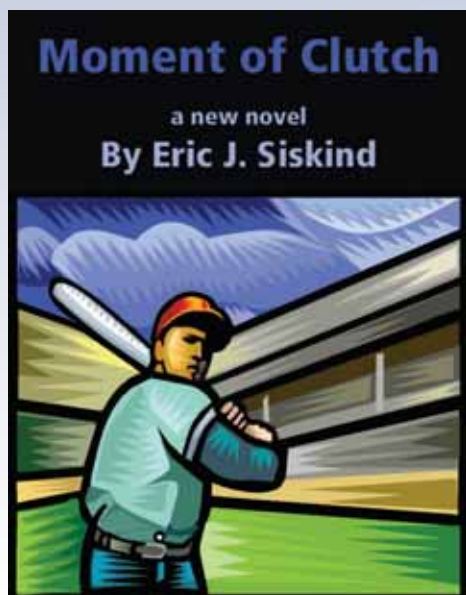
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395931

Port Washington yeshiva shuts down

By The Jewish Star Staff

The Max and Ruth Schwartz Torah Academy, the Jewish day school of the Chabad of Port Washington that billed itself as a low-cost yeshiva, has closed.

Rabbi Shalom Paltiel, the dean of the school and the rabbi of the Chabad of Port Washington, attributed the closure to financial reasons and the existence of a similar day school operated by the Chabad of Great Neck.

"The vast majority of the day school children were coming from Great Neck," Rabbi Paltiel explained. "Chabad in Great Neck opened a yeshiva which essentially caters to the same crowd so it really didn't make sense to operate two schools... [Closing] makes sense even if we were rolling in dough."

At its height the Schwartz Torah Academy had 200 students but enrollment for this year had declined to 135 students and a decision was made to shut down. The Silverstein Hebrew Academy, the school run by the Chabad of Great Neck, opened five years ago and now has a nursery and grades K-5.

Regionally, this is the second yeshiva clos-

ing announced this week. Monday was to have been the first day of school for nearly 400 students at Yeshiva Bais Torah, a 12-year-old elementary school in Lakewood, N.J.

However, following a board meeting on Sunday it was announced that the financially strapped school would not open, according to Yeshiva World News (theyeshivaworld.com).

The Schwartz Torah Academy, which opened 12 years ago, charged \$7,000 per student for the school year, close to \$4,000 less than most other yeshivas in the region. Rabbi Paltiel said he managed to keep tuition down by limiting the number of extra-curricular activities the school offered.

"Our mission is to keep kids out of public schools..."

so we priced it accordingly," Rabbi Paltiel told The Jewish Star last year.

Rabbi Paltiel said that the school held a fair for yeshivot at the end of the year. According to Rabbi Paltiel all the students from the Schwartz Torah Academy will be attending yeshiva this year.

"I don't look at it as a major tragedy," Rabbi Paltiel said. "Nothing was lost. Boruch Hashem, we have plenty to do."

The closing was attributed to financial reasons and the establishment in recent years of a similar school in Great Neck.

Drug tests a new level for Madraigos

By The Jewish Star staff

Madraigos, an organization that works with at-risk teenagers, will begin drug testing for several local schools.

"We would like to allow the school to do their education and not to be preoccupied with areas that are more challenging, that would distract them from their focus," said Rabbi Dov Silber, who founded Madraigos seven years ago to work with struggling teens.

The organization maintains a drop-in center in Woodmere and holds therapy and counseling groups daily for both boys and girls.

"We assist the schools so these kids can be rehabilitated and become responsible members of the school," said Rabbi Josh Zern, executive director of Madraigos. "Kids won't be cast out, but the problem will be nipped in the bud."

Citing confidentiality, neither man would identify the schools for which Madraigos will conduct testing, or

'We would like to allow the school to do their education and not to be preoccupied with areas that are more challenging, that would distract them from their focus.'

any specifics concerning the tests.

However, both stressed that the testing program itself might act as a deterrent for teenagers on the "fence" about drugs.

"If [a student] knows that he may be found out he may think twice about it," explained Rabbi Silber.

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Smart back to school shopping tips for families

By Lori Mackey

Back to school means seeing friends, catching up and wearing new clothes. All this is fun and exciting for kids, but for parents all the shopping, planning and scheduling can be stressful. If you plan ahead, and involve your children in the process, you will save money and have the opportunity to teach some valuable life skills such as, financial know-how, time management and successful work habits. These tips will make the transition from summer vacation to a successful school year as simple as possible.

Plan and Make a List: Spending is easy but saving money takes a plan. First thing first, make a list of supplies and clothing necessary for school, and then create a second list of wants.

Take inventory: Go through clothing and supplies, separating what stays and what goes.

Make it Fun: Go on a scavenger hunt around the house to find any leftover supplies from last year, then check those off your list and voila! You just saved money. Practice this with clothing, shoes and accessories and you will be amazed about what you really don't need.

Have a plan: Limits should be set before you head out the door. Set a budget with you new list, use cash and don't forget your coupons. It's fine to tell your child, "I have \$100 to spend this week," and help him or her spend it wisely.

Pass it along: Take a small number of the items that you have set aside and pass them along to a charitable organization. Teaching your child to give to others builds character and appreciation for what they have.

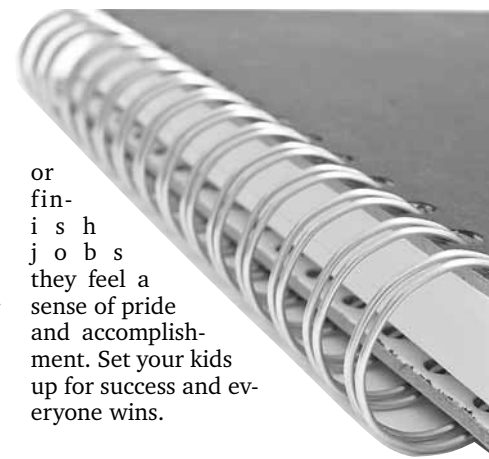
Routine, Routine, Routine: Creating good habits can be easier than you think; by putting a routine in place you can turn a daily chore into a good habit. In the perfect world your kids will wake up early, eat and be ready

for school on time. But if that's unlikely (and is usually is), create a visual daily chart with what is expected in the morning, after school and before bed. This will give your children the structure they need to create successful habits.

Rewards: Ever wonder how one teacher can control 30 kids? Rewards! Kids love rewards and challenges. Set up a reward system at home and allow your child to attain rewards for success.

Spread it out: Children live in a world of instant, fast, got to have it now. Children do not know what delayed gratification means. Spread out the back-to-school purchases out over several weeks or months if at all possible.

Set goals with allowance: You can implement an allowance system that will allow your kids to earn money for the items on their "want" list. Allowance can help you and your kids become consistent with what is expected on a daily routine. When kids succeed at goals



or
fin-
ish
jobs
they feel a
sense of pride
and accomplish-
ment. Set your kids
up for success and ev-
eryone wins.

Lori Mackey is an award-winning author, speaker, mother of two teens and founder of www.prosperity4kids.com

Ask Aviva

To snub or not to snub?

Dear Aviva,

I have worked very hard over the past few years in school; maintaining a great GPA while juggling a young family and an almost full time job. The end is finally in sight, as I will be graduating at the end of the upcoming semester. My husband has been supportive throughout, and understanding when the laundry wasn't done or we had pizza for dinner several nights in a row.

My problem is my older brother. He has been the opposite of supportive; not only did he not show any interest in what I was doing or how I was doing in school, he openly challenged my choices. He expressed his opinion that I ought to have waited to graduate before building my family. He and his wife failed to extend themselves in any way to alleviate the pressure. It would have been nice if we had at least been invited for an occasional Shabbos or dinner, but that never happened.

Now, with graduation approaching, I know they will expect to be invited. I don't want them there. Furthermore, I know they will expect to be thanked in the speech that I will be giving at the huge party my husband will be throwing for me (at my insistence, and because I've earned it). I think I will probably choke on the words. Any advice?

- Successful yet resentful

Dear Successful yet resentful,

Wow, with all your accomplishments, you sound like Superwoman! I guess this confirms that even Superwoman can have a problem or two.

Okay, the question that I have for you is: Do you want to maintain your status as Superwoman, or do you want to be relegated to a mortal earthling? From the few encounters that I've had with some Superwomen, I have found that they often remain true to their higher convictions, no matter how difficult it may be. In your case, this would mean to publicly treat your unsupportive brother as if he had been mildly supportive.

If your relatives who backed you up are coming to the graduation, the rules of Superwoman-hood dictate that you should extend an invitation to your brother and sister-in-law as well. If not, you would be stooping to their level by mistreating them just because you personally disagree with their choices. Sorry to break it to you, but they are part of your family.

Of course the fact that he disagrees with your choices does not give him the right to withhold his affection from you. So in reality, you would not be stooping to his level. It sounds like you don't want them involved

simply because they did not support your endeavors. It does not sound like you are trying to be vengeful. If you were, maybe that would be stooping to their level.

Listen, it's not easy to take the high road. If you don't, however, you will be widening the divide between you and your brother in ways that are unbridgeable. I say this knowing full well that he is the one who drafted up the plans for this very road. But you are an adult. You see that someone close to you has erred. Are you going to attempt to leap over this gap, or are you going to dig your foot down in anger or even apathy? I know it's not fair, but if you are not the one to put a stop to this breach, it will continue to grow exponentially. Do you think this issue would bother you less or more if it is laden with a few passing decades and life stages?

In the spirit of Elul, find a way. I think you should invite them to the graduation. Think about it: you will be preoccupied with the pomp of the circumstance. You will barely notice another two faces in the crowd. This will be very little sacrifice on your part.

The party, on the other hand, will require a ton of sacrifice. Yes, they should be invited to this huge bash (kudos, by the way, for directly stating to your husband your expectations). If you are going to make a speech, you

should either give a vague, global thank-you to all who believed in you and supported you. This will not offend them because you are not going to be conspicuously omitting them. Or, you can try very, very hard to think of one or two things that they have done for you since you began your adventure. Did he ever lend you a calculator or tell you about a relevant website? Get creative and think of a tiny supportive act that he displayed and pouf it up a little bit. ("Calculator" now equals "Loaned me school supplies one semester." "Relevant website" is now known as "helped me with some research.")

If you really can't go through with this and don't invite or thank him, just know that I still think very highly of you. Balancing work, school and family, all the while meeting your goals of success is nothing short of heroic. The only thing that you'll have to do after the party is summon a real Superhero to mend the mess of snubbing your sibling. And I can't really do much in that department...

- Aviva

Aviva Rizel has received her Master's in marriage and family therapy from Hofstra University and sees couples, families and individuals. She can be reached at avivarizel.mft@gmail.com.

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Let me be clear as an American and as a person who is not the President of the United States. Every human being has the constitutional right to pour kerosene, vinegar and rubbing alcohol on an open wound. This position is consistent with the position of the framers of the Constitution and is the bedrock of American society.

“Mr. Non-President, I think you just advocated pouring rubbing alcohol on an open wound”.

FROM THE OTHER SIDE OF THE BENCH



David Seidemann

“Well, let me rephrase that. I wasn’t commenting on whether it would be wise to pour rubbing alcohol on an open wound. I was simply speaking in constitutional terms that every American has the constitutional right to do so, should he or she desire.”

“Mr. Non-President, that seems most obvious. Why would you comment on something that is not in dispute, that is fundamentally accepted, i.e. that any moron so inclined could pour rubbing alcohol on a

cut on their knee? Perforce you must have been commenting on your personal feelings as to whether such an endeavor would be advisable. And no, we are not arguing with the position you have taken on the matter, Mr. Non-President. We are simply saying, do not take us as fools to believe that you were commenting in a vacuum. You were expressing your opinion on the actual matter, as we don’t need you to comment on the constitutionality of an issue that all agree is constitutional.

This has nothing to do with constitutionality, Mr. Non-President. Rather the issue is human sensitivity despite one’s religious or political rights.”

Some 15 years ago a rabbi from Israel, his wife and their sick child found their way to Lubbock, Texas. He was there because only in Lubbock could he find a doctor to treat a rare disease that afflicted their infant daughter. There wasn’t a Jew within miles, not to mention a synagogue or kosher food. The family made friends with a real estate agent who took them from house to house as they searched for a rental. Only one house fit the bill but there was a problem. A cross had been hung in every room.

When the rabbi and his family moved into the house a few days later, they were surprised to see that the non-Jewish realtor had removed every single cross. The rabbi

told the realtor that it really was not necessary, that the owner had a right to have the crosses remain in the house, and that the family would find its own way to deal with the issue. The real estate agent replied that while she understood her rights, given that the crosses might offend the rabbi’s sensibilities, she felt compelled to take them down.

My mother, may she rest in peace, gave birth to six out of her eight children in the same Catholic hospital in Columbus, Ohio. Each time she was admitted to the hospital to give birth, in advance of her being transferred from the birthing room to her hospital room, the non-Jewish nurses would remove the cross from the wall above my mother’s hospital bed. The nurses were not required to do this and my mother never asked them to, but they did so of their own volition because they understood that one of the fundamental religious principles is sensitivity to those with different beliefs.

I don’t fault Muslims for wanting to build a mosque at or near Ground Zero. It furthers their goals to construct at that location. Nor do I expect them to factor into their decision what others might consider insensitive. We all make decisions in life that for better or worse, are best for us. That is human nature.

What I find intolerable and inexcusable,

however, are opinions stated and then retracted or modified for political expediency. Do not insult our intelligence by giving us a lesson in Constitutional Law 101. Do not insult our intelligence by stating your position and then camouflaging your opinion. Do not insult our intelligence by stating that Ground Zero is a local New York issue.

Do not render an opinion on the non-issue and claim not to have an opinion on the ultimate issue. If indeed you are the leader of the free world, then lead. Take a position or state clearly that you will not take a position.

It is clear what occurred on September 11, 2001. Almost 10 years later our leaders should speak with an equal amount of clarity. For days after the attack, smoke and ash from the towers filled the sky, rendering invisible the truth of what was there to be seen.

It is disheartening, at the very least, that with the passage of time certain truths are still hazy.

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

mentally accepted, i.e. that any moron so inclined could pour rubbing alcohol on a

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Daniel* a bright child who loves attention. Daniel is a biracial adorable and outgoing seven year old boy. While he has a diagnosis of ADHD, his yeshiva teachers and foster parents have repeatedly conveyed that he is bright and motivated.

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*Names have been changed to protect their identities.

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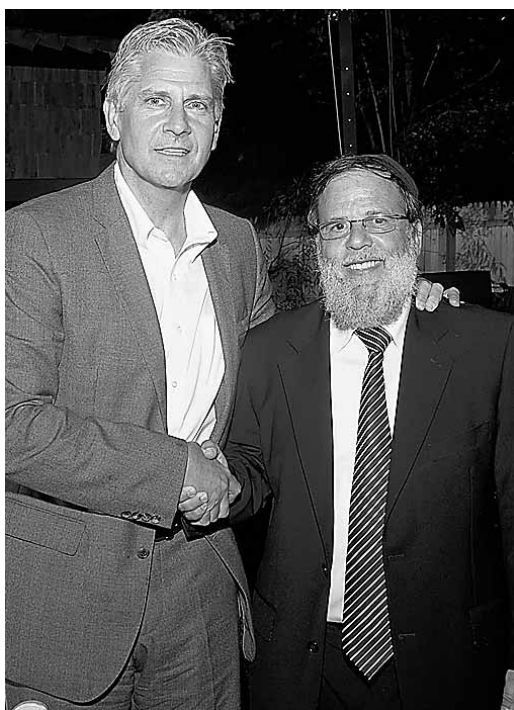
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Opinion

Concert on the lawn



Concert host Yehuda Honig with Rabbi Binyamin Kamenetzky



Photos by Ira Thomas

Senate candidate Bruce Blakeman (l.), Sen. Dean Skelos with Rabbi Mordechai Kamenetzky



David Gabay performing in Lawrence on Tuesday evening.

Letters to the editor

Mosque opponents are bigots

in at all.

This is not like the monastery or the crosses at Auschwitz, which offended both because they encroach on the actual site and because they are religious symbols in a place where there otherwise are none. The community center is not going up in Ground Zero and it is not going up in an area shorn of other religious institutions. It is going up on Park Place. St. Paul's Chapel is closer to Ground Zero than that. Within six blocks you can find two synagogues and the headquarters for National Council of Young Israel and the Beth Din of America.

I can think of no better rejoinder to the terrorists and no better affirmation of our values than to build an Islamic community center near Ground Zero. I can think of no better affirmation of terrorist values than to forbid it based on bigotry and past grievances, which is what terrorists claim as the basis for their barbarity.

Your paper should do the right thing and reverse its position.

Michael Brenner
Woodmere/Brooklyn

To the Editor:

Regrettably, both the Jewish Star and Senator Dean Skelos have chosen to echo the unfortunate position of the Anti-Defamation League, arguing that there should not be a mosque near the new World Trade Center because the location is insensitive.

You praise the ADL for "say[ing] out loud what most right-minded people of our acquaintance also happen to believe."

Sorry, but most of your "right-minded" acquaintances hold a bigoted view, and I suspect that for many of them, no place would far away enough.

Dressing this position up by conceding that it does not have a constitutional leg to stand on does not change the fact that the position is based on the religion of those behind the project. Let's be honest about it. If this were a Jewish community center or a shul, the Jewish Star would either be celebrating or not weighing

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Repentance in the Chassidic tradition

In his classic study, "The Religious Thought of Hasidism" (Yeshiva University Press/Ktav Publishing House, 1999), Rabbi Norman Lamm defines the Chassidic take on repentance: "To begin with, [repentance] often reflects kabalistic concepts of repentance. Thus, human repentance is connected to the processes of cosmic renewal."

Chassidism, according to Rabbi Lamm, sees teshuva as a way of life, a pervasive aspect of religion and not just an effort to obtain divine forgiveness for particular sins.



Alan Jay Gerber

This view is reflected in Chassidic literature, most of which consists of stories about the personalities that created Chassidic ideology.

Rabbi Avraham Eliyahu Kitov was one of the leading populists of our time. He wrote predominantly about the narrative of Jewish ritual and holiday observance. Rabbi Kitov helped inform generations of both highly

and marginally observant Jews to better understand the history and reasoning behind Jewish religious practice. Yet, in dealing with Chassidic tradition, it is his story that is utilized to detail the ritual and lifestyle of Chassidic culture.

This point was reflected in the writing of his two-volume classic, "In The Lion's Den" (Feldheim, 2005). In both the original He-

brew and English translation the work offered an eloquent and picturesque portrayal of Chassidic life and practice through the lives of its religious guides and mentors.

Of particular interest to readers at this time of year is the ninth chapter of the first volume. Titled, "The Absolute Truth," the chapter deals with the High Holiday experiences of R. Levi Yitzchak of Berditchev. The narrative weaves together different communal and theological challenges and the author's take on the characters within each segment of this religious drama.

I am certain that no reader has ever experienced Selichot or a Rosh Hashanah service as described in this segment. One has to assume that the story has much to teach us in terms of human relations, ethics, and honesty, both among ourselves and between G-d and us.

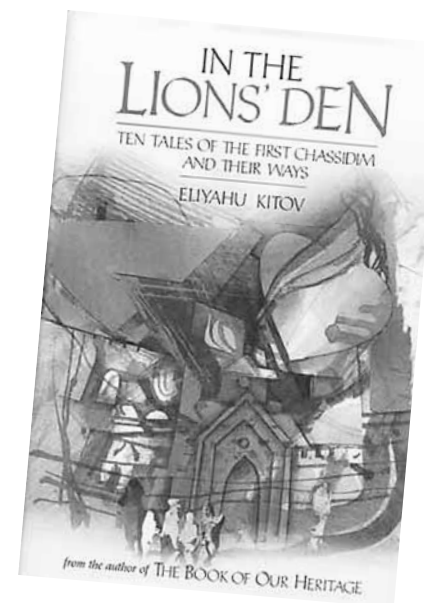
Kitov's skill in storytelling matches up to the skills he demonstrated in his previous works and much credit for this English translation goes to Miriam Zakon.



Next Shabbat, the 18th of Elul, marks the birth date of the Baal Shem Tov. In honor of this occasion, the Kehot Publication Society has reprinted a newly revised edition of "The Great Mission: The Life and Story of Rabbi Yisrael Baal Shem Tov." Sections of the book detail not only dry biographical facts of the Besht's life, but a panorama of the era in which he lived. Much of the book focuses on the Besht's life and events that framed the future of Chassidism. Many of these well-known stories have served Jewry well over the succeeding three centuries.

As with the proceeding volume, this book contains two brief, yet very inspiring, timely chapters. Titled, "The Sound of the Shofar" and "Spiritual Shoes," both chapters offer a special message for the upcoming holiday season.

In celebration of the Besht's birthday, I would like to conclude this review by bringing to your attention one more book, "The Circle of the Baal Shem Tov: Studies in Hasidism." Written by the late great Rabbi Abraham Joshua Heschel, zt"l, the work was edited and introduced with a scholarly introduction by Rabbi Samuel



Dressner, z"l.

First published in 1985 by the University of Chicago Press, this classic, in my opinion, is one of the best books dealing with the early personalities of the Chassidic movement. Since its publication in 1985 no other book has come along to top this one in both scholarship and accuracy. While currently out of print, I hope and trust that a renewed demand will generate a paperback edition of this valued piece of scholarship of Chassidic history.

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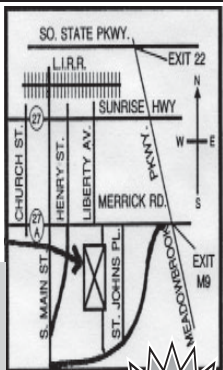
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That's life

Edited by Miriam L. Wallach

Dear That's Life,

There was an article in Newsday last week about peach picking opportunities on Long Island. We go apple picking every year and have gone berry picking as well, but we have never picked peaches nor have I even seen a peach tree on Long Island.

Farm-fresh fruits and vegetables taste and smell differently than anything you buy in the supermarket. I love buying produce straight from the farm. An opportunity to show my kids that fruit grows on trees and not on the supermarket shelf is something I didn't want to pass up. With that in mind, we packed up our car as if we were going away for six months and headed down the highway. No matter if we are going away for a week, driving upstate and back in the same day to see our kids in camp, or going to see my brother in New Jersey, at the end of the day, my car looks (and smells) like it has been through a war. I still cannot figure out why that is, but I digress.

By the time we were about 10 minutes away from our destination, our kids were getting antsy. "Are we there yet?" is one of the most dreaded comments to hear on a long car ride besides, "I think I'm gonna be sick," and we heard both during our ride. Years ago, my brother-in-law and his family were on a family trip. One of their kids asked, "Are we there yet?" With only farmland around them and long stretches of country road ahead and behind them, my brother-in-law responded, "Yeah — we're just looking for parking." Still a great line.

To pass the little time we had left, I told our kids to look out the window for cows. I didn't think we would really find cows on Long Island, but it was worth a shot. No cows were found, but we came upon some beautiful horses. "Look at the horses!" I said and everyone peered out the window.

"Can we get a horse?" asked my four-year-old daughter, who has never seen something she did not want to buy. "Um, no" I responded. "We don't have enough room in the backyard."



That's me — sarcastic and practical, all at the same time. The conversation, however, did not end there.

One thing I have struggled to teach my children is the concept of muktzah. They understand it in terms of things they cannot touch or play with on Shabbos, and we try to discuss the electricity issue, etc. Life, however, is full of temptations and the piano in our living room could be an entire episode of Temptation Island. Let's just say, there's a disconnect.

Back in the car, the discussion of the horse continued. "Is a horse muktzah?" asked my older son. My husband confirmed that yes, it was. "But a dog isn't muktzah," my son countered, thinking of all of the friends we have who own dogs, "So why is a horse muktzah?" Even before we could begin to explain this one, my younger son piped up.

"It's muktzah because it has power!" he shouted, very proud of himself, as if knowing the answer on a game show. "You can make it go, and it makes noise!"

Okay, he may not have it exactly right, but perhaps something is filtering in.

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