

THE JEWISH STAR

Independent and original reporting from the Orthodox communities of Long Island

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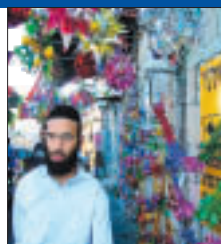
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IN MY VIEW

My heritage on YouTube

BY ANYA SEDLETCAIA

There was a song that my grandmother used to sing to my sister and me whenever we visited her. I never knew all the words but I always remembered the tune, and I remembered that it included something about "Kinderlach" and "Alef Beis." I was able to find a video of the song on YouTube and discovered that the song is called "Oyfn Pripetchik."

Listening to it over and over gave me a newfound appreciation of my ancestry. I felt connected to the Eastern European Jews from whom I descended, their attachment to Judaism, and especially to my grand-

mother's hopes and dreams as she used to sing that song to us.

Hearing the song again also reminded me of how we used to ask my grandmother to tell us what the song was about, since it was in a language that we had never heard before. She told us that it's about a rabbi teaching the Alef Beis to his students. Her words were meaningless to me at age 5 as they spoke of a language I did not know existed.

Even though I've been religious

for over 14 years now, and before that I lived in Kishinev, Moldova for 13 years, I had never before been able to connect to the stories and images of Eastern European Jews. They seemed so foreign to me — as foreign as the Yiddish language that sang about them. I knew that going back a couple of generations on both sides of my family my great-grandparents lit candles for Shabbos, kashered dishes for Pesach, and ate kosher meat, and it was always nice for me to know that I've returned to follow-

See VIEW, Page 5

Anya Sedletcaia is originally from Kishinev, Moldova and went to high school in Richmond, VA where she learned to understand and appreciate Judaism. She is currently studying for a PhD in biology at Albert Einstein College of Medicine.



Luke Phelps, age 7, protesting next to his aunt, Margie Phelps.

Photo by Andrew Vardakis

'Most hated family in America' visits Great Neck

(Hint: It's not hard to understand why they're so unpopular)

BY MICHAEL ORBACH

Noah Phelps, 10, of the Westboro Baptist Church wasn't exactly sure why he was at the protest in Great Neck. Wearing a purple t-shirt and matching purple hat, he held an Israeli flag loosely in one hand; occasionally, deliberately, he stepped on it.

"I'm here, pretty sure I'm here, it's because of the Jews. I don't know."

His Aunt Margie resembled

a walking billboard, holding four signs with messaging including "God hates Israel" and "Obama is the anti-Christ." An Israeli flag dotted with fake blood draped her waist. She corrected him politely.

"It's Jews, hon."

For one surreal moment, it seemed as if the Phelps clan was a run-of-the-mill family — albeit one with an incredibly deep-seated hatred for Jews and homosexuals - that was spend-

ing a family vacation praying for the apocalypse.

Moments later, before his relatives broke into song, Noah explained that he didn't have any Jewish friends, though he may have some when the 144,000 Jews are saved, according to the biblical interpretation taught by his grandfather, Fred Phelps, founder of the Westboro Baptist Church. The Kansas-based church became infamous

See MOST HATED, Page 12

'Wasting a day' on Ahmadinejad

Rambam, Shalhevet, HAFTR join thousands at UN protest

BY MICHAEL ORBACH

A day after Mahmoud Ahmadinejad's hate-filled speech to the United Nations General Assembly, students from local yeshivot joined thousands to protest at the U.N.

They filled Manhattan's 47th street between 2nd and 3rd Avenue on Thursday and police closed down the block. The most impassioned speech at the "Stand for Freedom in Iran" rally organized by the Jewish Community Relations Council came from the quietest voice.

"Leaders of the world, how can you accept this man in your midst without protest?" asked Nobel Laureate Elie Wiesel. Ahmadinejad should be brought before the International Criminal Court at The Hague for inciting genocide, he continued, exhorting the crowd to not listen to the Iranian leader's "hateful propaganda," and to instead listen to the "still voice of your conscience."

Later, he asked reporters, "What kind of person is Iran's Ahmadinejad." See AHMADINEJAD, Page 3



Photo by Michael Orbach

Protestors at the UN react to a speech by Iran's Ahmadinejad.

This ain't your bubbe's cookbook

New kosher cookbook for the iPhone

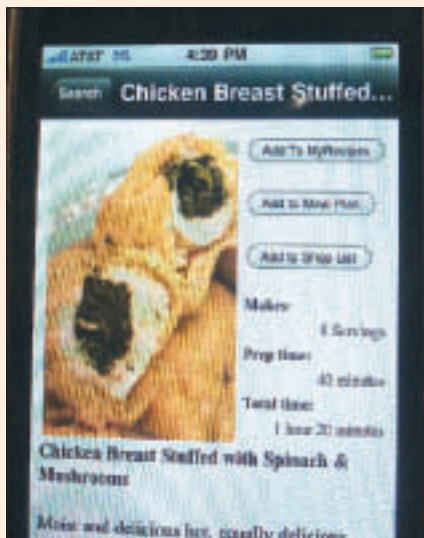
BY ETTA CHINSKEY

Some iPhone users may swear their phone does everything but the dishes. The popular Apple cellular phone still can't do dishes but it can cook. Kosher.

Just in time to cook for everyone who can squeeze into your sukkah, there's a new application for the iPhone and iPod touch called Kosher Cookbook. It offers 300 kosher recipes by gourmet chef and food writer Gloria Kobrin, shopping list plans and 50 customized meal plans for Shabbos and Yom Tov.

Users can search for recipes by ingredients or by food type, ranging from tofu

See iPHONE, Page 8



Backyard bullies on Wikipedia

BY ARI LIEBERMAN

In the course of doing research on the Second Lebanon War, I came across a Wikipedia article called "2006 Lebanon War." Instinct told me to ignore the article and move along but curiosity drew me in. Little did I know at the time that this curiosity, which has gotten me into trouble in the past, would introduce me to the dark side of Wikipedia.

Wikipedia describes itself as a "multilingual, Web-based, free-content encyclopedia project based mostly on anonymous contributions."

It is "written collaboratively by an international (and mostly anonymous) group of volunteers." Anyone with Internet access can write and make changes to Wikipedia articles. Wikipedia claims 65,000,000 monthly visitors as of 2009 and is rapidly gaining acceptance by university students and media alike.

The Wikipedia homepage adds that, "anyone is welcome to add information, cross-references, or citations, as long as they do so within Wikipedia's editing policies"

See WIKIPEDIA, Page 10



Ari Lieberman

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Shabbat

Candlelighting: 6:17 p.m. ■ Yom Tov ends 7:12 p.m.
Sukkot



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That's Life

Edited by Miriam L. Wallach

Dear That's Life,

Scene: A family meal 35 minutes before the beginning of Yom Kippur.

A niece who shall not be named is asked by her mother

to leave the table or apologize to all present after she manages to touch most of the mashed potatoes left in the bowl.

"I'm sorry," she said, adding, "Was that good?" "It would have been if it

had been sincere," her mother replied.

"It was sincere," the young drama queen shot back. "Look, I'm teary."

MAYER FERTIG

Dear That's Life,

Funny thing about a car is that one does not appreciate how nice it is to have a working, dependable car until your car is no longer working or dependable.

Truthfully, I am low-maintenance and don't have many demands, but I do insist that when I turn my key in the ignition, my car actually starts. I do not think it is too much to ask that when I want to go somewhere, my car should allow me to do that. It should not be a scene out of the Flintstones, with Fred's feet pedaling through the bottom of the car. Nor should it be that when I get in the car, one of my children inevitably screams, "c'mon car!" like a moment from The Little Engine That Could.

I called the service center, as the car is still under warranty, and the woman who answered said she remembered me. Of course she did - we have been in numerous times over the last couple of months and we just picked the car back up less than two weeks ago after a mechanic claimed he found "nothing wrong with it."

When I explained that the issue was not resolved and the car still was having trouble starting, she told me she would not take the car back for servicing.

"What?!" I said. "You are refusing to service my car?" The answer was "yes," and she explained that two mechanics were out, the center was completely backlogged and she had been instructed not to schedule any more cars for servicing for at least a week. Shocked, I then did the most logical thing I could think of: I asked her for her cell phone number. "You want my phone number?" she asked, very confused, and I told her I did.

"But why?" she asked and I explained. "That's so when I can't start my car and I am stuck somewhere and am in labor, I know just who to call to come get me." After a bit of a pause, she then asked me to hold on a moment so she could see what she could do.

Moments later, she got back on the phone and asked me to call back the next day to speak to the manager. No problem, I replied, at which point she asked me if I was expecting my first child. "No," I said, "my sixth," to which she exclaimed after putting all of the pieces of the puzzle together, "What?! Why aren't you staying in bed in your ninth month instead of driving around town?" I explained that with five other children, life had to go on and

there was no time for lounging in bed, eating cookies. A little annoyed at this point, I said, "Now, do you understand why my car should be the LEAST complicated thing in my life?"

Suffice it to say that the manager was less than excited to speak to us nor was he happy to see us when we came into the service center. The welcome we received was the equivalent to Gaddafi's arrival on US soil. After taking the keys from us yet again, he reminded us the deal we had made over the phone: if he found nothing wrong with the car as he did ten days before, I was going to pay for the car rental they had arranged. It was a bet I was willing to make.

Less than twenty-four hours later, he called me at home.

"Mrs. Wallach," he said. "Your car needs some serious

work and you are not crazy."

I laughed for a while and told him I knew I wasn't crazy and said I was happy we were now on the same page. After he finished reviewing the long list of problems with my car, I confirmed that he, in fact, would be covering the cost of the rental, which he said he obviously would. I then asked why, if they had the car ten days before, did they not find anything wrong with it and now, it sounded like my car was on life support.

"Well," the manager explained, "there are some better doctors out there and some not better doctors, and the same is true about mechanics."

Now I was silenced.

"That," I said, "was a very good answer."

Game, set, match. Winner: Mike and the Mechanics.

MLW

onlysimchas!
Celebrating Jewish Life

IN THE JEWISH STAR

Engagement

Engagement of Rachel Cooper (Calabasas, CA) & Daniel Schilowitz (Highland Park, CA) - Sept. 23, 2009



Rachel Cooper & Daniel Schilowitz

Birth

Birth of Baby Girl to Ariel and Mina (Yachnes) Edry (Miami Beach, FL) - Sept. 22, 2009

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

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

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

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



BURGER'S BAR
Five Towns



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Gertrude Berg as Molly Goldberg in "The Goldbergs"

Before Lucy, before Oprah

A review of *Yoo-Hoo, Mrs. Goldberg*

BY MICHAEL ORBACH

Oy, I'm getting ferklempst just thinking about "Yoo-Hoo, Mrs. Goldberg," a documentary by Aviva Kempner.

For those of us not familiar with the heyday of radio and the early years of television, matronly Molly Goldberg, created and played by Gertrude Berg, was America's Jewish mother. From 1929 until 1956, her name was ubiquitous on radio and television. Her show's first incarnation was a daily 15-minute radio broadcast called "The Rise of the Goldbergs." In 1949 she made the jump to television where "The Goldbergs" became arguably TV's first truly successful sitcom.

Gertrude Berg, whose real name was Tillie Edelstein, was born in 1898 to a Jewish immigrant family in Harlem. Her acting career began in skits she performed in her family's Catskills resort. Her radio and television shows stand as a landmark to tolerance and a forgotten chapter in modern Jewish history; a moral "Seinfeld" for the fifties, or a Jewish "Father Knows Best," as Molly Goldberg and her family confronted the history of the old world and the wonder of the new one in America.

"Yoo-Hoo, Mrs. Goldberg," a history of the Goldberg radio and television programs, is a clever documentary that mixes black-and-white footage from the thirties, forties and fifties into a seamless narrative. Commentators in the film range from Supreme Court Justice Ruth Bader Ginsburg to Norman Lear, who created "All in the Family" and "The Jeffersons," and even clips of an interview Berg gave to Edward R. Murrow. The title stems from a trademark element of the shows, epitomizing the old tene-
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HOLIDAY HOURS

Wed. 9/30	7:00am - 12:00am
Thurs. 10/1	7:00am - 12:00am
Fri. 10/2	6:30am - 4:15pm
Mon. 10/5	7:00am - 7:00pm
Tues. 10/6	7:00am - 8:00pm
Wed. 10/7	7:00am - 10:00pm
Thurs. 10/8	7:00am - 11:00pm
Fri. 10/9	6:30am - 4:30pm

16 ways you know Sukkot is coming to Israel

BY JUDY LASH BALINT

1. The clang of metal poles and the sounds of hammering are practically constant as Jerusalem's apartment dwellers hurry to erect their sukkot and squeeze them into small balconies, odd-shaped gardens and otherwise derelict rooftops.

2. The tourists have landed! Overwhelmingly religious, English and French speaking, they jam the city's take-out places and restaurants, and may be seen in packs wandering up and down Emek Refaim and at the glitzy Mamilla Mall, talking to their friends on their cell phones at the top of their lungs.

3. Almost every non-profit group worth its salt has scheduled a fund-raising and/or familiarization event for the intermediate days of Sukkot, aimed at capturing the attention of the wealthy temporary Jerusalem residents.

4. Real estate agents are taking a



Photo by Judy Lash Balint

Now *that* is some esrog - Arba Minim (the four species)

deep breath before their busiest week of the year as they prepare to pitch their over-priced wares to eager foreign buyers. Each of the many luxury residential building projects around town has managed to put up billboards depicting the completed construction and inviting prospective buyers for a tour of an unfinished building site.

5. You can't get on a bus without being poked in the rear a dozen times with someone's stray lulav.

6. The sweet smell of etrogim in Jerusalem's Machane Yehuda (Yehuda Market) is overpowering. Huge crowds descend on a lot on Jaffa Road near the market to vie for the most shapely lulav and etrog.

7. One enterprising bookstore is offering "Machzor rentals" for tourists who inadvertently left their holiday prayer books at home.

8. You've never seen such gaudy sukkah decorations in your life — unless you've been to Walmart on Christmas Eve. In Meah Shearim kiosks manned by charedim are selling gold, green and red tinsel hangings — exact replicas of decorations for a different holiday in the old country.

9. Huge piles of schach (palm fronds for the roof of the sukkah) cover major city squares, and citizens are invited to take as much as they need for free.

10. The usual throngs of are expected at the Western Wall for the thrice-yearly observance of the ancient ritual of Birkat Cohanim — Blessing by the Priests — that takes place during the intermediate days of Sukkot.

11. Empty city lots all over Jerusalem are taken over to sell sukkot of every size and description. Some are marketed by large companies and feature the latest space-saving technology

and hardest materials, while others are simpler affairs made of tubular piping and plastic walls. Every kosher restaurant in town has a sukkah of some kind and each boasts bigger and better holiday specials to entice customers.

12. Since the entire week of Sukkot is a national holiday you'll have a tough time deciding which festival or event to take part in.

13. Touring the country is another favorite Sukkot activity and every political group is promoting trips to "See For Yourself." Chevron is a perennial favorite for the intermediate festival days as the Isaac Hall in the Cave of the Patriarchs that's normally off-limits to Jewish visitors is open for the holiday.

14. Not to be left out are those tenacious Christian friends of Israel — the International Christian Embassy of Jerusalem (ICEJ) will bring 5,000 members from 80 nations to attend their 30th annual Feast of Tabernacles celebration. The Christian contingent dressed in costume of their country of origin will also take part in another annual Sukkot event, the Jerusalem March, where tens of thousands march through several routes in the capital. Organizers claim that the Christian event will pump \$10 million into the local economy, taking up 15,000 hotel room nights during their stay. Not everyone is happy about the Feast, however. A few years ago Israel's Chief Rabbinate's Committee for the Prevention of the Spread of Missionary Work in the Holy Land issued a ruling forbidding Jews from participating in the Jerusalem march organized by the ICEJ. The committee wrote in its decision, endorsed by both chief rabbis that Halacha forbids Jews to participate in any of the Christian sponsored gatherings. Still, this year, Rabbi Shlomo Riskin will host a sukkah reception for the delegates at ICEJ headquarters.

15. Another prominent group of



Photo by Judy Lash Balint

An old joke about recycled American holiday decorations in the Israeli market refers to an "Alter rebbe in a red suit."

tourists set to arrive are refugees from the young American frum singles scene who make an annual migration to Jerusalem from the Upper West Side for Sukkot. Discreet meetings of earnest, well-scrubbed, modestly dressed twenty-somethings take place in all the major hotel lobbies.

16. And speaking of refugees — spare a thought for those 1,700 families expelled from their homes in Gush Katif back in August 2005. More than four years on and hardly any of them are living in permanent housing. More than 1,500 former Gush Katif residents are still unemployed. Several have died at young ages and many couples have

divorced due to the economic and social pressure and the uncertain future they face. Neither they nor the Israelis in and around Sderot, who despite the Gaza pullout continue to live under the threat of Hamas shelling, will need to be reminded of one of the essential messages of the Sukkot holiday — the flimsiness of our physical existence and our reliance on G-d for sustenance and shelter.

Judy Lash Balint is the author of *Jerusalem Diaries: What's Really Happening in Israel* and a contributor to *The Fodor's Guide to Israel*. She blogs at jerusalemidiaries.blogspot.com

WASTING A DAY ON AHMADINEJAD

Continued from Page One

Ahmadinejad?"

Wiesel was joined by political figures including New York Governor David Paterson, Assembly Speaker Sheldon Silver, Rudy Giuliani, and New York City Comptroller William Thompson.

Protesters from the Israel advocacy group StandWithUs stood silently before the stage with black tape across their mouths. They held placards with messages such as "I am gay and in Iran I am dead," "I am a woman and in Iran I am stoned," or "I am a minor and in Iran and I am persecuted."

In his remarks, Governor Paterson spoke out against Ahmadinejad. In Iran, "human rights are extinct," he said.

"We who come here today come here in peace, come here to celebrate the great democra-

cies around the world, come here to celebrate Israel, which has been a beacon of light for the Jewish people and a lesson in humanity for all the people of the world," the governor said.

The rally was somewhat a moment of unity for Iranians and Israelis; Iran's pre-Revolution flag, a murmur of white, green and red with a lion and a golden sun, seemed to merge in the crowd with the white and blue Israeli flag and placards that read "Israel is here to stay."

Khashayar Naghash, a Zoroastrian who fled Iran with his parents in 1982, said he came to support his homeland.

"Freedom for Iran, freedom for my people," he told the Jewish Star. "Freedom for students. Freedom for bringing peace — not even peace, but human rights. They're risking their lives, we want to show them we got their backs."

Sally Goodgold, a JCRC board member and civic activist, wanted Ahmadinejad out.

"I have to stop wasting a day on him," she said, "one day of Ahmadinejad is a month of hell."

Shalhevet School for Girls, Rambam Mesivta, and HAFTR High School all attended the rally. Shalhevet and Rambam arrived early and took prime spots at the front. The girls from Shalhevet chanted, "Hey-hey ho-ho, Ahmadinejad has to go," as they had done a day earlier outside Iran's Mission to the United Nations where they rallied with Iranian expatriates.

Rabbi Zev Friedman, rosh HaYeshiva of Rambam and Shalhevet, and Naomi Lippman, principal of HAFTR, said that while any actual results from the rally would likely be minimal, the teaching moment it represented was important.

"We want our students to

know we have the responsibility as Jews to speak out when a regime like Iran violates human rights, represses its own citizens, denies the Holocaust and poses a potential nuclear threat in the Middle East," Lippman explained. "We also want our students to appreciate the privilege we have as Americans to gather peacefully and raise our voices."

"We always talk about the importance of telling kids not to sit by when there is evil out there, to get actively involved to stop it," asserted Rabbi Friedman. "I don't think anything we can do or say is going to stop the UN from hosting him, but it does show the world that these guys are terrorists and must be marginalized and disavowed in the big picture. You can't go on with life as normal when there's a real threat to the Jewish people."

Daniel Sobin, a tenth grader at Rambam who held a sign

that said "No nukes for Iran," said he felt he was there to "free the world from an evil person," and that "fraud election equals an illegitimate regime."

His friend, Zach Stern, also a tenth grader, added that they hoped to "free Iran for democracy."

"We are telling the world leaders, Ahmadinejad and the rest of the world, that we will not stand silent while a murderer is allowed to speak in front of the UN," said Devora Eisenberg, a tenth grader at Shalhevet.

Jessica Lovett, a student at HAFTR, introduced one speaker on stage, Simon Aban Deng, a former child slave in Sudan.

Despite the large crowd, the protest was peaceful. A day earlier Rabbi Avi Weiss and 21 students of his rabbinical school, Yeshivat Chovevei Torah, were arrested while attempting to block the

entrance to the United Nations. Some wore tallitot as they were handcuffed. An hour after the rally's official end, Iranian protesters with flags seemed to coat the Brooklyn Bridge in green, the color symbolizing Ahmadinejad's opponents in Iran's recent disputed election.

Irwin Gotler, a member of Canada's House of Commons and former Minister of Justice who was at the UN summit, said he had attended anti-Iran rallies at the UN since they began three years ago.

"The enduring lesson of the Holocaust, Rwanda, and Srebrenica is that they occurred not because of the machinery of death, but because of the state-sanctioned incitement to genocide," he said.

Additional reporting by Malka Eisenberg

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OPINION

THE JEWISH STAR

Independent and original reporting from the Orthodox communities of Long Island

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Can't anybody see he's trying to tell us something?

Editorial

When someone shows you who they really are, believe them. It's good advice in the schoolyard and in the workplace, but on the stage of history that truism is often ignored.

If there's anything in the world you could say for Adolf Hitler it's that he didn't try to hide who he really was. He published his plans for the Jews and for the world a number of years before he tried and failed to bring them to fruition. "Mein Kampf" is still available; anyone can read it and see how the evil Hitler laid out just what he hoped to accomplish. Britain's Chamberlain was an eternal optimist, or perhaps he just didn't read very well. He was convinced there could be "peace in our time" and for his naïveté, history has not treated him kindly. Of course, that was hardly the worst result of his folly. For not taking Hitler at his word, the world even-

tually went to war at the cost of twenty million lives, including six million Jews targeted for extermination.

Comparisons to Hitler usually strike us as hyperbole. Charges of Nazism are invariably overblown and inappropriate. Several years ago The Jewish Star was called "Nazi" for thoughts that appeared on this page. Nonetheless, descriptions of Iran's Mahmoud Ahmadinejad as "the new Hitler" seem right on the mark. Astoundingly, despite his persistent Holocaust denial, despite his open threats to destroy Israel, and despite his dogged pursuit of nuclear weapons, few seem to take him seriously. Or, seriously enough.

Even now that Iran has been revealed as constructing a second nuclear facility believed capable of producing weapon grade material, kept

secret until just the other day, the UN is gearing up to demand another round of facility inspections. If history is any guide, and for heaven's sake, it ought to be, this effort will soon deteriorate to 'catch me if you can' pseudo-diplomacy, and empty threats by the world body.

Prime Minister Benjamin Netanyahu's angry denunciation of the UN's tolerance for Holocaust-denial was welcome and heartening, but it's far from certain his speech did not fall on deaf ears.

The consequences of an Israeli military strike on Iran are sure to be heavy but unfortunately the consequences of Israel not attacking Iran's nuclear capabilities may be far, far worse.

That somber fact, in 2009, is a direct result of virtually the entire world's foolish refusal to take Ahmadinejad at his word, even though he's clearly been telling us all exactly who he is.

FOR THE RECORD

The correct name of the founder and operator of the website funinjerusalem.com (Kid Friendly Jerusalem; Sept. 18, 2009) is Joanna Shebson.

■ ■ ■

The new senior provost and chief operating officer of Touro College is Dr. Alan Kadish, with one 'd' (Touro College sets succession plan; Sept. 25, 2009).

■ ■ ■

The Jewish Star regrets the errors.

Stalin not such a bad guy?

To the Editor:

A recent article by Jay Gerber ("A myth destroyed"; September 4, 2009) alleges that Stalin was responsible for the Holocaust. Nothing is further from the truth. Gerber bases his allegations on some books he read. You can read books that will prove anything that you want to hear. I can tell

you from personal experience, spending two years in concentration camps, that the Soviet army liberated us from the Germans. They were our saviors. They liberated Auschwitz and many other camps. They not only liberated us but also fed us and treated us with dignity and great care.

To say that Stalin was responsible for the Holocaust is totally ludicrous. To set the record straight, he was no saint and he liquidated many so-called enemies of the revolution, but we as Jews owe him a lot hakoras hatov. I esti-

ated that he saved millions of Jews, those that were liberated from the camps and hundreds of thousands of Jews that received refuge escaping from the Germans by going from Poland to Russia.

All this could not have happened without the approval of Stalin. Also, he appointed the prime ministers of the eastern European countries, Poland, Hungary and Romania and they were all Jews.

We Jews are known to show hakoras hatov to those who save Jews. I object to Mr. Gerber's article. He can't make a judgement on reading

misguided books.

PAUL GROSS
 Cedarhurst

Bringing back nightmares

To the Editor:

Your article ("Fringe Baptist group brings hate to Great Neck"; September 25, 2009) triggered nightmares for my mother. The words of these virulent Anti-Semites reopened the traumatic events of her childhood during the days of

Father Charles Coughlin when Hitler was coming to power. Like other vulnerable Jewish children, her life was made hellish in Brooklyn. She was frequently taunted for being a Christ-killer in addition to being beaten up for daring to set foot on a Christian street. The single worst episode was, as a child of no more than age ten, my mother was tied up to a fence and had her hair burned until a righteous Christian woman intervened to rescue her.

RABBI BENJAMIN BLATT
 Wisconsin

Letters

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<p>2004 Nissan Murano Auto, Silver, Leather, Sunroof, Stock# U4581T, 46k mi.</p> <p>NOW \$18,988* Was \$29,988</p>	<p>2005 Toyota Rav4 Auto, Red, Stock# U4715T, 22k mi.</p> <p>NOW \$18,988* Was \$29,988</p>	<p>2005 Lexus ES 330 Auto, Sea Mist Green, Nav, Stock# U4660T, 63k mi.</p> <p>NOW \$19,988* Was \$29,988</p>	<p>2006 BMW 325i Auto, Black, Leather, Sunroof, Stock# U4513T, 54k mi.</p> <p>NOW \$19,988* Was \$29,988</p>	<p>2007 Lincoln Towncar Auto, White, Leather, Sunroof, Stock# U4512T, 28k mi.</p> <p>NOW \$20,988* Was \$29,988</p>	<p>2005 Lexus RX 330 Auto, Blue, Stock# U4710P, 70k mi.</p> <p>NOW \$24,988* Was \$29,988</p>	<p>2006 Infiniti M35X Auto, White, Navigation, Back-Up Camera, Stock# U4483T, 54k mi.</p> <p>NOW \$25,988* Was \$29,988</p>
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<p>2006 Lexus GS 300 Auto, Quartz Shadow, Nav, Back Up Camera, Stock# U4520P, 66k mi.</p> <p>NOW \$27,988* Was \$29,988</p>	<p>2005 Lexus LS 430 Auto, Gray, Nav, Stock# U4686P, 63k mi.</p> <p>NOW \$27,988* Was \$29,988</p>	<p>2006 Lexus GS 300 Auto, Black, Nav, Reverse Camera, Stock# U4664P, 37k mi.</p> <p>NOW \$27,988* Was \$29,988</p>	<p>2006 Lexus RX 400H Hybrid, Auto, Silver, Nav, Stock# U4712T, 45k mi.</p> <p>NOW \$28,988* Was \$30,988</p>	<p>2006 Lexus GS 300 Auto, Matador Red, Navigation, Reverse Camera, Stock# U4626P, 22k mi.</p> <p>NOW \$32,388* Was \$32,388</p>	<p>2009 Lexus RX 350 Auto, White, Leather, Sunroof, Stock# U4572L, 15k mi.</p> <p>NOW \$34,988* Was \$36,988</p>	<p>2006 Lexus GX 470 Auto, Blk, Nav, Back Up Camera, Stock# U4479P, 35k mi.</p> <p>NOW \$35,988* Was \$37,988</p>	<p>2007 Lexus LX 470 Auto, Mercury Metallic, Navigation, 3rd row, Stock# U4686P, 24k mi.</p> <p>NOW \$52,988* Was \$54,988</p>
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<p>2010 H5250h</p> <p>Auto, MSRP: \$36,220.</p> <p>\$429* Lease per mo. 36 mos.</p> <p>\$429 First Month Payment \$700 Bank Fee \$0 Security Deposit \$1,600 Down Payment *\$2,729 Due at signing With very good (730) credit score. Tax, tags & DMV fees additional.</p>	<p>The Completely Redesigned 2010 RX350</p> <p>FWD Auto, Heated Seats, P/Moonroof MSRP: \$41,688.</p> <p>\$499* Lease per mo. 36 mos.</p> <p>\$499 First Month Payment \$700 Bank Fee \$0 Security Deposit \$2,675 Down Payment *\$3,874 Due at signing With very good (730) credit score. Tax, tags & DMV fees additional.</p>
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<p>2009 IS250 AWD</p> <p>Automatic, 6 Cyl, Leather MSRP: \$36,020.</p> <p>\$329* Lease per mo. 36 mos.</p> <p>\$329 First Month Payment \$700 Bank Fee \$0 Security Deposit \$2,675 Down Payment *\$3,704 Due at signing With very good (730) credit score. Tax, tags & DMV fees additional.</p>	<p>0.9% Financing available for up to 36 months to qualified buyers with excellent credit (750+ fico) on 2009 IS250 & ES350 with no down payment</p>	<p>2009 ES350</p> <p>Automatic, 6 Cyl, Leather, Sunroof, All Power, CD MSRP: \$37,920.</p> <p>\$389* Lease per mo. 36 mos.</p> <p>\$389 First Month Payment \$700 Bank Fee \$0 Security Deposit \$2,675 Down Payment *\$3,764 Due at signing With very good (730) credit score. Tax, tags & DMV fees additional.</p>
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<p>2009 GS350</p> <p>Automatic MSRP: \$51,640.</p> <p>\$559* Lease per mo. 36 mos.</p> <p>\$559 First Month Payment \$700 Bank Fee \$0 Security Deposit \$2,999 Down Payment *\$4,258 Due at signing With very good (730) credit score. Tax, tags & DMV fees additional.</p>	<p>2009 LS460</p> <p>AWD Automatic MSRP: \$72,405.</p> <p>\$869* Lease per mo. 36 mos.</p> <p>\$869 First Month Payment \$700 Bank Fee \$0 Security Deposit \$2,850 Down Payment *\$4,419 Due at signing With very good (730) credit score. Tax, tags & DMV fees additional.</p>
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*Tax, tags & DMV fees additional. Lease specials subject to Lexus Financial Service with very good credit (730 credit score). Lessee responsible for maintenance, repairs, excess wear, tear 25 cents per mile over 12k miles/year. Purchase option available. Total payments: H5250h-\$15,444; RX350-\$17,964; IS AWD-\$11,844; ES350-\$14,004; GS350-\$20,124; LS460-\$31,284. Pictures for illustration purposes only. Offer expires October 31, 2009.

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FROM THE OTHER SIDE OF THE BENCH

Content and confident in the Sukkah

Rosh Hashana, I'm too scared to eat. Yom Kippur, I'm not allowed to eat. Sukkos, I can eat what I want but not where I want. Passover, I can eat where I want but not what I want. And on Shavuos, I'm just too tired to eat. Thank G-d for Shabbos when I can eat where I want and what I want. Or so I thought, till I was told to cut down on my favorite fatty foods.

At any rate, food habits aside, I really can relate at first glance to all of our wonderful Holidays. They all commemorate a specific historical event celebrated at the unique and precise time of year that the event actually occurred.

Sukkot, however, is the exception. Whether you follow the opinion that the sukkah represents the actual huts in which the Children of Israel lived, or whether they represent the clouds of glory that were provided by G-d to accompany the Children of Israel in the desert, the protection was there all the time. Why then do we "booth it" specifically at this time of year, right after Rosh Hashanah and Yom Kippur?

I tried to explain to a non-Jewish neighbor that the

sukkah represents "G-d keeping us safe." He looked at me quizzically and said, "Wouldn't you guys be safer inside your homes?" "Yes," I said, "but then we'd think it's the home that's protecting us. Do you know what protection is? Protection is being cared for where you are most vulnerable."

So we go outside into a temporary structure after Rosh Hashanah and Yom Kippur, when our very existence is called into question: when we are most vulnerable. And when we are most vulnerable we remind G-d of his promise to take care of us.

The seven-day observance of the festival also seems redundant, or arbitrary, until you realize that protection is a seven-day-a-week promise. The observed Sunday of Sukkos protects us for every Sunday in the coming year. The Monday of Sukkos we observe protects us for every Monday. Tuesday for Tuesday, and so on.

And who exactly is being offered protection? Well, if we



David Seidemann

all were perfect there would be no need for a Rosh Hashanah and Yom Kippur. They exist with all of their "completeness" because we exist incomplete. When we band together, a lulav, an esrog, the complete individual; the man who has it all, when he realizes that without the other three components, he too is incomplete, then he is offered protection.

The essence of protection is when we are most vulnerable, trusting someone or some power other than ourselves. For we all know the root of waywardness is when we believe we can trust in ourselves, that we have no imperfections, no vulnerabilities. A child whose power is limitless, who has no boundaries and no control is not free. He is terrified. Terrified because if he himself can be so powerful and act without restraint, then so can his neighbor. And then it's all over, as one will devour his neighbor.

What is asked from us in return? Simchat Torah. The

joy of our heritage. Adherence and allegiance to a way of life that can at times appear nonsensical and counterintuitive. A lifestyle of trust in something beyond ourselves that, once again, leaves us, you guessed it, vulnerable. Vulnerability, insecurity, is the greatest gift in the world when there is a loving parent picking up the pieces. In addition to the Supreme Power, each generation was and is blessed with leaders who pick up the pieces, lead us through times of uncertainty, give us direction in moments of doubt, confusion and vulnerability.

One such leader was Rav Shlomo Kluger (1783-1869), rav and dayan in Brody for more than fifty years. He was one of the most prolific writers in all of Jewish history, publishing over 160 volumes on Torah and Talmud. He was revered and on hundred of occasions was asked to serve as sandek, or the person who holds the newborn at a circumcision ceremony. It is well accepted that holding the child, besides being a great honor, bestows upon the child traits of the person holding him.

And so Rav Shlomo Kluger arrived to be a sandek one morning only to find that the bris was being delayed. He waited and waited some more.

Rav Shlomo inquired and was told that although he was in the room with the newborn and the mohel, the newborn's father lay on his deathbed in another room a few feet away.

The family was waiting for the father to pass away so that the newborn son could be named after his father. The morning hours were quickly passing and Rav Kluger insisted that the bris take place then and there without further delay. Vulnerable as the family was, they accepted Rav Kluger's ruling and circumcised the newborn while his father lay near death nearby.

After the bris, Rav Shlomo Kluger went into the father's room, wished him a mazal tov and blessed him that in the merit of acting with alacrity in a most vulnerable moment, he should



experience a complete recovery.

Three days later the man was back on his feet, back in the synagogue, back at his job. Father and son enjoyed a long, productive and wonderful life together.

Show me a man with no vulnerabilities and I'll show you a man headed for self-destruction. Show me a man with a cane or, better yet, friends or, better still, a value system to support him in times of crisis, and I'll show you a man content and confident as he sits in his Sukkah.

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

Why I'm a fan of the UN

I am a member of a small select group. I am one of few people who believe that the United Nations serves an important purpose.

I am not blind; I am not deaf and I am certainly not dumb to the vitriol spewed forth from the imposing glass building that graces the East River and causes New York's traffic to jam. But when I weigh the benefits reaped by the nations of the world against the anti-Semitic, anti-Zionistic, anti-West hatred spewed forth in the great public halls of the United Nations, the positive outweighs the negative.

For better and for worse, the United Nations levels the playing field and every country is treated equally. But that is not why I am a fan.

Equality among men, or, in this case, nations, is a credo we try to instill in our children. It is a fallacious credo. In the General Assembly, Muammar Ghaddafi of Libya is accorded the same respect as Gordon Brown of England. Actually, right now, he is accorded more respect because the current president of the Assembly is from Libya, so Gaddafi is a little more equal than other nations but, then again,



Micah D. Halpern

England is a member of the coveted Security Council — and Libya is not.

The United Nations gives voice to those countries around the world which have no voice, to the countries whose voices would otherwise never be heard, to the countries with names difficult to pronounce and which we would be hard pressed to locate on a map. In the United Nations the powerless perceive themselves to have power. That explains why so many anti-Western resolutions are proposed in the General Assembly. In the end, the resolutions have no legal value and the debates are simply rants, a way in which to vent, to let off pent up frustrations and to safely chastise bigger and stronger nations.

Only the Security Council has international power, only the Security Council can control and deploy forces. And only sanctions emanating from the Security Council can be imposed. The permanent members of the Security Council truly guide the world. But that does not explain why I am a fan.

The United Nations provides military aid, economic aid and food to countries in need. The United Nations has goodwill

ambassadors who canvass the globe helping people in need. The United Nations gives medicine and technology to nations in need. But even these non-political dimensions of the United Nations are not what makes me a fan.

I believe that the United Nations serves an important purpose because it is the only place in the world that fosters informal diplomacy. In corridors and in corners, over coffee and tea, in hushed voices and through third parties, ideas and agenda are floated. The seeds of the future are sown behind-the-scenes in the United Nations. Agreements that will shape the world are first floated in conversations during informal meetings. There are no banner headlines, very few leaks and almost no significant political risk. The machismo and bravado strutted about in the General Assembly, the Security Council, and high-profile committees, is absent in the dimly lit corridors of the United Nations. Governments are not toppled; agreements are conceived.

A conversation in a United Nations elevator can change the world.

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

IN MY VIEW

Continued from Page One

ing in their footsteps. But this understanding was on an intellectual level only and I've often wondered: If I were able to see them today, the way that they were, would I embrace them and feel love and longing to know them? They've always seemed, to my mind, "stuck in the old ways" with their black caps and white beards, their backs bent from studying all the time, and as foreign to me as the language they spoke.

That was the case until now. As I sat in my room listening to Oyf'n Pripetchik again and again I was thinking about my grandmother singing the song and I couldn't help but wonder about her hopes and dreams at the time. What did she wish for the future, for us? What was she thinking about while she planted this seed, this little tiny connection between us and our ancestors?

They were a vast community of Ashkenazi Jews with a great knowledge of Torah, who sang in Yiddish to their children and grandchildren, in the soft whispers of the night, hoping for

a brighter future free of religious persecution. I connect to them because I'm a product of their hopes. I exist because a small number of that vast community survived by running from the Nazis and hiding from communists. Today, I am a testament not only to my great-grandparents, but also to my larger "family" of Eastern European Jews who did not survive. I am a product of their tefillot (prayers) and soft lullabies about a future where one does not have to run and hide, and where one is proud to be a Yid.

I exist because of that tiny seed of Jewish identity that my grandmother planted in me so many years ago. And even though I've been frum for over 14 years and have loved the beauty and wisdom of Torah, not until today did the seed blossom, allowing me to connect to my Yiddishkeit.

The song turned out to be so much more than just a song. It turned into a window to the past, through which I was able to reach, through time and through memories of my grandmother's voice, to the broader Eastern European Jewry of her time. Though they still might appear odd to me, they don't seem like strangers anymore.

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Thanks, from Baghdad

American soldiers at a small combat outpost outside of Baghdad said thanks after they received a little love and warm wishes from kids on Long Island who were thinking of them this summer. HAFTR's Camp Hillel launched the "From Day Camp to Base Camp" Project in conjunction with The Living Torah Museum in Fallsburg, N.Y. and the U.S. Post Office in Fallsburg. They sent boxes of gifts including baby wipes, granola bars, Ziploc bags, disposable cameras, socks, Camp Hillel T-shirts and Frisbees and fleece pillows. Sgt. Joseph Calvello wrote, "Sorry it has taken so long to respond but it has been really busy here lately. My soldiers really like the pillows your campers made and thought it was really awesome of the campers to take the time to make them by hand. I saved one of the Frisbees for us and I gave one to some Iraqi children ... Thank you again for the support. My soldiers really appreciate the gifts. Attached is a picture of my platoon, I'm in the second row kneeling, 2nd from the right." The unit is due to return to Fort Bragg, N.C. in November.

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.

Oceanside - South Nassau Communities Hospital-- 1 Healthyway, Oceanside, NY -- will be hosting a Free Seminar: Updating Your Diabetes Diet & Control. Presented by Ellen Driscoll, RD, CDE, the seminar will be held in South Nassau's Conference Center B on Monday, October 5, beginning at 7:30 PM. For more information or to register, call South Nassau's Department of Community Education (516) 377-5333.

Oceanside - South Nassau Communities Hospital-- 1 Healthyway, Oceanside, NY -- will be having a Smoking Cessation Program. Beginning Tuesday,

October 6 and continuing for 5 consecutive weeks. The program will be held in South Nassau's Conference Center A beginning Tuesday, October 6 at 6:30 PM. For more information or to register, call South Nassau's Department of Community Education (516) 377-5333.

Oceanside - South Nassau Communities Hospital-- 1 Healthyway, Oceanside, NY -- will be hosting a free seminar: Procedures in Spinal Surgery for Back & Leg Pain. Presented by Michael Shapiro, MD, Orthopedist, and Alfred Faust, MD, Orthopedist, the seminar will be held in South Nassau's Conference Center A on Wednesday, October 7, beginning at 7:00 PM. For more information or to register, call South Nassau's Department of Community Education (516) 377-

5333.

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

New York - Yeshiva University will be holding a panel discussion examining Health Care Reform: Ethics of Public Policy, on October 5, 2009. The panel of nationally renowned

scholars and industry professionals will address ethical issues involved in health care policy, the economics of health reform, and the ethics of the way the health care debate is being conducted and reported in the media, as well as physicians perspective on these issues. The panel will be held at YU's Benjamin N Cardozo School of Law, 55 Fifth Avenue at the corner of 12th Street in Manhattan. The panel is free. To register for the event, e-mail pcas-sidy@yu.edu or call 212-960-0189. For more information visit <http://www.yu.edu/ethics>.

Cedarhurst - The JCC of the Greater Five Towns announces the formation of a competitive karate team. Qualified applicants will be grouped by age into three groups: JUNIOR- ages 8-12, YOUTH ages 13-17, and SENIOR ages 18 and up. Applicants should be physically fit, interested in serious training and be committed to the program. Commitment involves purchase of personal equipment, twice weekly training sessions with professional coaches, and travel to competitions in the tri state area. Previous training in karate is not

necessary. The ultimate goal will be to compete in the 2013 Maccabiah Games in Israel. Training will be under the supervision of Dr. Alex Sternberg, head coach of USA National Karate Team and Maccabiah Karate Team. Team try-outs will be held at 10AM on Sunday, October 18th at 207 Grove Avenue in Cedarhurst. Please call Sheryl at the JCC at 569-6733 X 222 to schedule an appointment, you must have an appointment to try out.

The JCC of the Greater Five Towns is a not for profit community agency located at 207 Grove Avenue in Cedarhurst.

Cedarhurst - The JCC of the Greater Five Towns, in conjunction with The Hebrew Free Loan Society and the UJA Federation of NY, is forming a focus group, in response to the economic downturn, for single parents with dependent children. The group will meet on Tuesday, October 13, 2009, from 6:00 to 7:30 p.m., at the JCC, 207 Grove Avenue, Cedarhurst. For further information and reservations, one may call 569-6733, ext. 215.

Cedarhurst - The JCC of the Greater Five Towns introduces Creations in Clay, a new art class, for children in grades 4-7, with artist Israel Rubenstein. The class meets on Sundays, for 10 weeks, beginning October 18, 2009. For fee and/or further information one may call the JCC office at 516-569-6733

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 the LIFE members to a Harvest Ball on Sunday, October 18, 2009, from 1:30 to 3:30 p.m. Light refreshments will be served. For fee and/or further information one may call 516-569-6733, ext. 211.

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

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

Far Rockaway - Rabbi Eytan Feiner's 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.

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 Haleavavos. 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 moshehkaufman@gmail.com.

Cedarhurst - The JCC of the Greater Five Towns is offering a social day program called "Remember When." This program is especially designed for memory enhancement and socialization. The cost includes a full range of therapeutic activities, morning beverage, dessert, and a kosher lunch. Round-trip door to door handicapped accessible transportation is available on a limited basis. Registration is limited to first come first serve basis to ensure maximum benefits to each participant. The program runs on a summer schedule and meets at Sons of Israel in Woodmere. For further information call the JCC at 569-6733.

Cedarhurst - The JCC of the Greater Five Towns hosts a Cards and Friendship group from 1-3 PM. Come alone or bring a friend for a fun afternoon at the JCC. Enjoy meeting new people, good conversation and challenging games. Call for fall schedule. For further information, please call Lisa Stern at 569-6733 x209.

Woodmere - The JCC of the Greater Five Towns hosts the Come Alive Program at Sons of Israel in Woodmere. This program provides an opportunity for home bound older adults to participate in social, recreational & intellectual activities. Kosher lunch will be provided and door-to-door transportation is available on a limited basis. Call for fall schedule. For further information, please call Mary Sheffiled x219 or Linda Balch x211 at 569-6733.

Cedarhurst - The JCC of the Greater Five Towns hosts every Tuesday a Parkinson's Support Group. The purpose of this group is to bring together Parkinsonians, spouses and their families in order to help them better understand the nature of the condition, gain confidence and join in community activities. For further information, please contact Cathy Byrne at 569-6733 x220.

Woodmere - The JCC of the Greater Five Towns hosts Traumatic Brain Injury (TBI) group on Wednesdays at Temple Hillel in North Woodmere. Our goal is to offer a safe haven where clients and family members feel accepted for who they are. For further information, please contact Lisa Barnett x210 or Chana Pfeifer x213 at 569-6733.

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SUKKOT

Only Joy

The Torah commands us twice to rejoice on Sukkot. For Shavuot it only says to rejoice one time. For Pesach "joy" is not mentioned at all: it's hard to rejoice when you're thinking about the chameitz you might still have in your house.



Rabbi Avi Billet

"V'samachta b'chagekha... v'hayita' akh sa'me'ach." [Devarim 16:14-15] You shall rejoice, and be only happy.

Only happy! Does that mean you can't be sad at all? Does that mean you can't have any not-so-happy thoughts or feelings? How does a person do that?

Rabbi Nachman of Braslav introduced the idea which has become a popular song — most of us probably know the song better than we know how to live up to its teaching — Mitzvah Gedolah Lihot B'simcha Tamid. It's a great mitzvah to be joyous always.

Rabbi Nachman acknowledges that it is human nature to be more easily depressed than overjoyed, and that life has its ways of doing that to a person. So a person must strive to overcome the difficulties. "For all ailments come only from sadness and depression. Therefore we must rejoice with all that we can, even with words of nonsense." This could mean to tell jokes. It could mean to talk about nothing. It could mean to act silly. Whatever it takes to help you be happy, that's what you need to do.

The Talmud (Ta'anit 8a) says, "Rabbi Yehoshua Ben Levi says, 'if you are happy (or accepting) of the trials life gives you — you bring salvation to

the world!'"
Life is a test. Sometimes there are ups and sometimes there are downs. The economic climate this year is not what it was a year ago. Some of us are not doing as well as we were before things took a bad turn. Some of us are out of work and are struggling.

The Mishnah in Avot (4:1) says, "Who is wealthy? The one who is happy with his portion." In other words, non-physical wealth is determined by the state of your heart. If you are at peace with the situation life puts you in, you are "wealthy."

The Torah tells us in the middle of the tokhacha of Ki Tavo, one of the reasons why these curses come upon us is "when you had plenty of everything, you would not serve G-d your Lord with happiness and a glad heart." When times were good, the Torah is saying, we needed to serve G-d with pure joy. We need to remember to thank G-d for the good things in our lives: "Thank you, G-d. Thank you for all the good in my life. Thank you for the friends and the love in my life. The joy I experience from being alive. The joy I experience from serving you. The joy I get out of doing for others. The joy I get from learning Torah. The joy I get from living Shabbos. The joy I get from celebrating that we have the Torah. The joy I get from having a relationship with You!"

On these verses in Devarim, Rabbi Samson Raphael Hirsch says, "the joy of your blessedness comes not from your source of income, or your

sources of entertainment, but from the Lord your G-d Who bestows this bountiful blessing on you from the place of His Torah and through the means of His Teaching, if you dwell in His tent faithfully."

It was King David who wrote in Psalm 122, "I rejoiced with those who said 'Let us go to the House of G-d.'" David himself provided an example of how a person can completely rejoice — letting go of all inhibition — in the service of G-d. Samuel II chapter 6 tells the tale of how he danced in front of the Ark as it was brought to Ir David, Jerusalem, in anticipation of the building of the Temple.

This is how we begin to experience true joy.

Twice a day synagogue-goers have been saying "L'David Hashem Ori" for close to two months. "One request I ask of G-d," L'David reads. "Let me dwell in the House of G-d all the days of my life. To gaze upon the pleasant ways of G-d and to meditate in His sanctuary." If you had one request to make of G-d, what would it be? Why would King David write this as his sole request? Maybe King David did not have a mortgage and tuition bills.

Only one thing mattered to King David — the joy he could get out of life. And he knew, all real joy emanates from where it begins. Joy starts in the House of G-d where we seed our relationship with Him; where we can let go of every inhibition, where we can sing and dance and rejoice in our lives dedicated to the service of G-d. When everything else goes, we still have G-d.

And that is something for which we all can be truly joyous.

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Two books parents should know about

REVIEWED BY MAYER FERTIG

"Talking to your children about intimacy: a guide for Orthodox Jewish parents" by Sara Diamant

Several years ago it seemed the height of irony when Madonna told an interviewer about the strict limits she set on her young daughter's television viewing since so much of what is on TV these days is inappropriate for children. The irony of course lay in the fact that it was the singer's own determined pushing of the envelope beginning in the eighties that helped drag the popular culture down to where it is today. But Madonna is famous for reinventing herself and she seemingly reinvented herself as a concerned parent, even as she helped make other parents' lives so much more complicated.

It's disconcerting when mothers and fathers of even the most sheltered child realize they are fighting a losing battle. Even children from homes with no television pass billboards and buses in the street; almost no age-appropriate, quality reading material exists for Jewish children who read above their grade level; and there's almost always a friend's house at which to sneak some time in front of the tube.

Translation: it is crucial to have age-appropriate talks with children about matters related

Talking to Your Children About Intimacy: A Guide for Orthodox Jewish Parents

SARA DIAMANT, M.A.

to the Torah perspective on the beauty of intimacy and family life. Parents who fail to do so must resign themselves to the fact that their children will get information and form opinions based on Hollywood's view of these matters.

In "Talking to your children about intimacy: a guide for Orthodox Jewish parents," Sara Diamant, a mother of four from Bergenfield, N.J., who holds a Masters in Jewish Studies from YU and a Masters in Health and Behavioral Science from Columbia, offers a blueprint to Orthodox parents who are unsure

about how to go about discussing puberty or having "the talk" with their kids.

It offers scenarios for conversations with children who range in age from very young to the pre-teen years and beyond, with an appendix dealing with the subject of abuse and another offering a review for parents themselves about the pertinent biology.

The self-published book includes letters of approbation from HaRav Hershel Schachter of Yeshiva University and Rabbi Mordechai Willig of Young Israel of Riverdale. A future printing is to include a letter from Rabbi Abraham J. Twerski, who wrote "we must prepare our children to live decent lives in an environment where there is no restraint on what may be said, shown or printed ... to avoid dealing with these issues under the guise of tznius falls under the category of chasid shoteh, foolish piety."

It's a quick read and it proved invaluable in a field test with a grade-schooler during a long walk this past Shabbos.

The book can be ordered online at www.torahparenting.com.

"Understanding Your Child's Health" by Susan K. Schulman

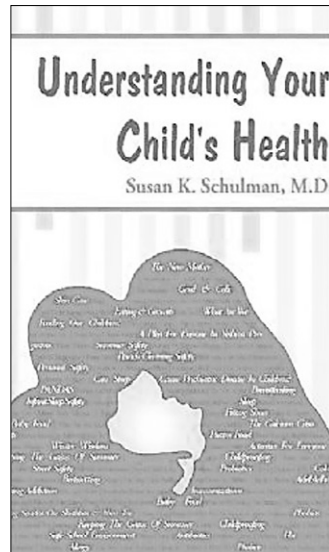
Many books guide parents through the medical pitfalls of childrearing. This is the first we've seen that does so through the prism of an Orthodox Jewish lifestyle, offering information geared to, say, Yom Tov overeating, the dangers of Pesach cleaning, or the relative (or utter) lack of exercise offered to students in most yeshivas.

Dr. Schulman is a pediatrician who has practiced in Borough Park for over 30 years, today treating the grandchildren of some of her original patients.

"Understanding Your Child's Health" (Hamodia Treasures, 226 pages, \$16.95) is well organized into sections including The First Two Years, Nutrition, Activity and Exercise, Safety, and Pediatric Problems and Solutions. The essays are drawn from columns she's written in recent years in several frum publications, now available to a wider audience in book form.

Schulman doesn't mince words about the importance of immunizations, which she gives to her own grandchildren.

"As convincing and emotional as they are," she writes of claims that immunizations can cause autism, mercury poison-



ing or serious illness, "these claims are spurious and based on unfounded science. The tragic truth is that there are children in our own community suffering and dying from preventable diseases ... because of their parents' misguided decisions not to vaccinate."

The newest vaccines, Schulman says, "are the safest and most effective in medical history."

Writing specifically to Yiddish-speaking communities, Schulman declares that only girls are truly bilingual, while boys are proficient in English as a second language,

at best.

"This lack of fluency is very embarrassing to the boys," she said, requiring young married men to leave to their wives all interaction with the secular world, such as the gas or phone company.

"If the Yiddish-speaking husband tries to interact with these people on the phone with his broken English," she observes, "he is looked upon as less than intelligent."

She explains the mechanics of language development and advises mothers in Yiddish-speaking homes to speak to their sons in English and require them to respond in kind, if not every day than at least one day a week.

Schulman advises that toilet training be done early; and notes that Orthodox Jews as an ethnic group have the highest number of pediatric burn unit admissions in the New York area; Schulman also declares that spending a lot on children's shoes is not necessary for proper development. Proper fit is important but "discount or not, the children's feet will do fine in any shoes that fit comfortably."

The book includes fascinating information about English as a second language, See **TWO BOOKS**, Page 10

KOSHER IPHONE

Continued from Page One

to pasta to all types of meat ("except pork," one oddly disappointed reviewer noted on the iTunes store). Personal meal plans can be constructed based on favorite recipes, and dishes can be sorted by serving size. Harried Erev Shabbos shoppers can access recipes and revise

shopping lists (viewable by store aisle or by recipe) right in the produce section. Local shoppers have an added advantage as the application is supported by Brach's Supermarket.

Kosher Cookbook is the creation of Alex Libkind of North Woodmere. He's the CEO of Valley Stream-based APPSolute Media, where the application was developed and where the cookbook is updated regularly. According to Libkind, new dishes and images are added daily.

"What we discovered is that the iPhone is an absolutely new platform for the on-the-go consumer," said Libkind. "Why I really pushed the Kosher Cookbook on the iPhone is that it's an appliance. You can go to this phone and do exactly what you want, whether it's to find directions, a movie or a recipe."

Libkind founded APPSolute Media this year. He also co-founded Zodiac Interactive, an Emmy award-winning company that built the user-interface for

iO digital television. He hopes to feature other cookbook authors in Cookshelf, the platform used for Kosher Cookbook, and is currently in talks with publishers to use either entire books or samples in the app.

A cookbook for the iPhone is a logical step, according to Kobrin.

"Many young people don't have large cooking spaces, so having this small machine is very efficient and leaves you room for many other things," she

explained.

"As both a busy mom and a personal chef, I've got to say this could really save me time," said Jordana Hirschel, a gourmet chef based out of Long Island.

"Cookshelf" is available for \$4.99 at the iTunes store. The online reviews have been positive so far and the application has made it to iTunes' coveted "Hot List".

"The best organized app ever" one user declared.

Moshe Kimmel, a 19-year

old aspiring chef from Far Rockaway was impressed by the idea. "It leaves more room on the counter for the ingredients and helps you not to carry a big pad of paper in the supermarket," he said.

He was disappointed that Sprint, his phone carrier, doesn't offer the iPhone.

"It makes me want one," he said.

Additional reporting by Stephen Bronner

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The Jerusalem Post Crossword Puzzle

BY MATT GAFFNEY

Across

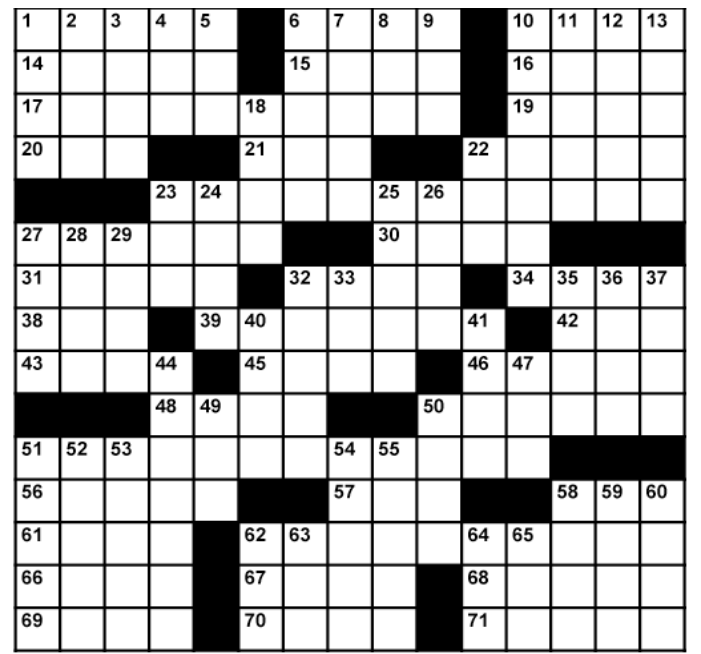
- 1 "It's ___!" (Reaction to seeing the Statue of Liberty)
- 6 Bit of "La Juive"
- 10 Copier function, sometimes

- 14 "Hearts ___" (sitcom Ed Asner appeared on)
- 15 G-d-___
- 16 "Mr. Holland's Opus" instrument
- 17 Abstract painter
- 19 "I smell ___!"
- 20 Tuches (rear ___)
- 21 Its armed leaders include

- Sandra Froman
- 22 Novelist Jong
- 23 Pioneer of modern sculpture
- 27 1938 Molly Picon movie
- 30 Cantor
- 31 People with much yichus
- 32 "Soap" actor Jimmy
- 34 Brent Spiner character
- 38 Rabbinic Rishon, with "the"
- 39 "Haunting" painter
- 42 Billy Joel's "Piano ___"
- 43 "Happily ___ after"
- 45 Employs
- 46 Medved rival
- 48 Mizrach direction
- 50 Discourages
- 51 Early Pop Artist
- 56 JTS Chancellor Eisen
- 57 "Ode on a Grecian ___"
- 58 Patient Biblical character
- 61 New Jersey team
- 62 Italian painter and sculptor
- 66 One
- 67 "It's ___!"
- 68 Kohen's sash
- 69 The Three Stooges, e.g.
- 70 Tzimmes, e.g.
- 71 Kosher fowl

- 3 Raven or dove
- 4 Noodge
- 5 Hebrew for "convert" or "stranger"
- 6 One kind of turf
- 7 Beit Teshuvah, e.g.
- 8 Squid liquid
- 9 "Much ___ About Nothing"
- 10 Began
- 11 Big name in female scientists
- 12 Counters
- 13 New name for Anatoly
- 18 Start of many fairy tales
- 22 Uri Geller "specialty"
- 23 Ride El Al
- 24 A Baldwin brother
- 25 German-Jewish sociologist Norbert
- 26 Word with gene or wading
- 27 Nothing more than
- 28 Violate ___ (Smoke on Shabbat, e.g.)
- 29 "Ess ess ___ kind!"
- 32 Moistened while cooking
- 33 Methuselah's was 969
- 35 "Vimru ___"
- 36 Hamentashen, maybe
- 37 Tiny workers
- 40 Silence
- 41 "The Jewish King ___" (Popular Yiddish play)
- 44 Pushes back
- 47 Locust, e.g.
- 49 Score well on Bagrut exams
- 50 Mao successor

"BEZALEL'S CHILDREN"



- 51 Scored
- 52 Word with sports
- 53 Krauthammer's Law: "Everyone is Jewish ___ proven otherwise"
- 54 Some Nimoy art
- 55 B'nai ___
- 58 Congresswoman Harman (D-Calif.)
- 59 "A Room of ___ Own"
- 60 Dentist's concern
- 62 First word of a Reiser sitcom
- 63 ___-Wan Kenobi
- 64 33, as in Ba'omer
- 65 "___ Just Seen a Face"

Answers will appear on 10/16

Last Week's Answers

S	O	B	I	G		A	R	I	A		S	C	A	N	
A	F	I	R	E		S	E	N	D		T	U	B	A	
M	A	R	K	R	O	T	H	K	O		A	R	A	T	
E	N	D				N	R	A			E	R	I	C	A
			J	A	C	O	B	E	P	S	T	E	I	N	
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U	N	I	T		A	B	E	T		A	V	N	E	T	
P	A	L	S		D	I	S	H		G	E	E	S	E	


Down

- 1 Identical
- 2 "The Death ___ American Jewish Community"

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TWO BOOKS

Continued from Page Eight

Pediatric Autoimmune Neuro-psychiatric Disorders Associated with Strep (PANDAS), a recently labeled syndrome in which strep is apparently to blame for when children suddenly display disturbing psychiatric symptoms.

One important matter on which Schulman apparently declined to take a strong stand is sexual abuse of children. In an otherwise excellent chapter titled Ensuring Your Child's

Personal Safety, she writes that after reassuring the child "that you are not angry with him," the parent should "make sure that this person will not abuse the child anymore. This may require dealing with the school, the neighbor or even close family members."

Then, while Schulman notes that, "An abuser who is not stopped can abuse hundreds of children over a lifetime," she inexplicably skips

the step that is most likely to prevent that, namely calling the police. Instead she writes, "A knowledgeable Orthodox rabbi should be consulted for guidance" and seemingly ignores the high rate of recidivism among abusers by writing "there are special therapy groups for child personal abusers in our community."

Forewarned about this bizarre and glaring omission, the book is otherwise excellent and is highly recommended - not only for new parents but even those who have already been around the block a few times.

WIKIPEDIA

Continued from Page One

and to an appropriate standard. Substandard or disputed information is subject to removal. Users need not worry about accidentally damaging Wikipedia when adding or improving information, as other editors are always around to advise or correct obvious errors, and Wikipedia's software is carefully designed to allow easy reversal of editorial mistakes."

Innocent enough, I thought.

The 2006 Second Lebanon War was one of Israel's most controversial wars. There were operational as well as political failures, mostly due to inexperienced political leaders who lacked focus and fortitude. However, in the final analysis, the war was a strategic victory for Israel and a defeat for Iran, Syria and its terror proxy, Hezbollah.

* Israel killed 600-1,000 Hezbollah guerillas (and captured five) and established a kill ratio of at least 6 to 1 and possibly as much as 10 to 1.

* When the war ended, the Israeli Army was in control of every single Hezbollah stronghold in the sub-Litani region. Hezbollah did not conquer a millimeter of Israeli soil.

* The Israeli Air Force destroyed Hezbollah's long-range missile stockpiles in the first hours of the war thus depriving the organization of a valuable strategic asset.

* Israeli commandos landed at whim in the heart of Hezbollah's strongholds of Baalbek and Tyre, killing several dozen Hezbollah operatives and evacuating safely from the combat zone without taking any casualties.

* Hezbollah's entire military infrastructure in South Lebanon was destroyed along with its HQ and other important facilities in South Beirut.

* Lebanon itself suffered billions in damage, felt most keenly by Shiites whose close proximity to the theater of operations rendered them most vulnerable. Three years after the war, in which Israel barely suffered a scratch, Lebanon's Shiites are still picking up the pieces.

* Hezbollah's border provocation against Israel lacked strategic purpose; the resulting war exposed the worst that Hezbollah had to offer. Syria and Iran can no longer use Hezbollah as a deterrent against an Israeli first strike.

* The most important achievement was the forcible deployment of some 15,000 Lebanese troops backed by Europeans along the border. It is the first time since the mid-1960s that the Lebanese Army has exercised any meaningful sovereignty in South Lebanon. Gone are the days where Hezbollah guerillas can menacingly march right up to the border and click away with their surveillance cameras and equipment.

In short, the war established a new reality and essentially forced an unconditional surrender on Hezbollah. Aside from the usual kooks and crackpots and a few Arab apologists like Roger Cohen and Norman Finkelstein, no one takes seriously the Hezbollah claims of "divine victory."

Even Nasrallah himself came close to admitting defeat when he acknowledged that he badly misjudged Israel's response and would not have embarked on the kidnapping operation had he known it would lead to war.

In light of Wikipedia's stated editing policy, it did not surprise me to find that its piece on the Second Lebanon War read like a Hezbollah recruiting poster. Israel's achievements were glossed over or omitted entirely; its failures were stressed and highlighted. The converse was true for Hezbollah. It almost seemed as if by war's end Hezbollah troops were marching on Tel Aviv.

I decided that something had to be done to restore balance and so began my Wikipedia journey and my discovery of its Islamofacit underside.

My initial edits were small, well sourced, cross-referenced and dealt with one minor point that occurred before the commencement of

hostilities and a few post-war occurrences. My strategy was to start small, to test the waters, and progressively make larger and more substantive edits.

Within minutes of my upload, my edits were deleted. Being a novice to Wikipedia, I thought I had made some technical mistake in the upload process so I uploaded again only to have the edits deleted once more. I then saw a message in my Wiki "talk page" — the rough equivalent of an inbox — that said that my edits were being deleted for violating neutrality. The message came from someone identified by an Arabic screen name. Some quick research revealed that he was a Wiki "site administrator" and had a long history of anti-Israel bias on Wikipedia.

I would not accept conclusory explanations for his reversions and demanded clear and concise reasons for his actions. He responded that my edits made the Israel Defense Forces sound "too heroic" and "sounded like an army press release." Concerning the post-war edits, he claimed that since they happened after the war, they were irrelevant. However, his reasoning here contradicted the format of the article itself, which had a specific section dealing with relevant post-war occurrences. The only discernable difference between my post-war edits and those already existing in the article is that my edits were adverse to Hezbollah while those already existing were adverse to Israel. It seemed that any edit that favored Israel, regardless of its veracity, did not sit well with the "site administrator."

I countered, he countered and this back and forth wrangling went on for quite some time, until he finally relented and my edits were allowed to pass, albeit heavily modified.

I subsequently made additional, more substantive edits to the "Second Lebanon War" as well as the "Gaza War" (Operation Cast Lead) which drew heated debate and scathing criticisms by what I call the Wikipedia Jihadi Mafia, who swarmed on me like bees to honey, attacking and dissecting every aspect of my proposed changes. Exhausting as it was, I stood my ground and provided well-sourced information for all my edits. Ultimately, most of my edits passed muster and squeezed through, though, again, they were heavily altered and modified.

Today, when you go on to Wikipedia's "Gaza War" site, you can read favorable quotes from defense analysts Tony Cordesman and Colonel Richard Kemp detailing the lengths to which the IDF went to minimize collateral damage. You will also find detractors and critics of the now infamous Goldstone report, which is essentially a 575-page blood libel against the IDF. You will read negative revelations about Marc Garlasco, one of Goldstone's sources and a former Human Rights Watch military analyst, who was belatedly suspended by HRW on account of his fetish for Nazi memorabilia. I counterbalanced unfavorable bias sources about Israel with opinions by Charles Krauthammer, Michael Totten, and John Keegan. I also listed documented efforts Hezbollah took to conceal their losses in the Second Lebanon War.

Islamofacism is alive and well at Wikipedia, but as with all backyard bullies, if you stand your ground and don't give in, they relent.

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

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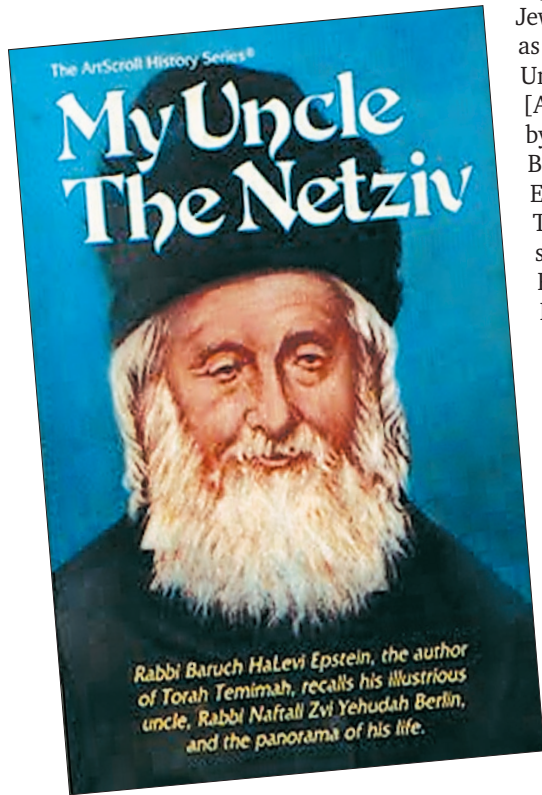
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The Legacy of the Netziv: "The Path of Torah"

Just the name, the Netziv, HaRav Naftali Tzvi Yehudah Berlin zt"l, should give a shiver of awe and inspiration to any knowledgeable Jew. His life's story, as reflected in "My Uncle The Netziv" [ArtScroll, 1988] by his nephew, Rav Baruch HaLevi Epstein, the Torah Temimah, tells the story of the quintessential Rosh Yeshiva and Gadol Hador.



While the book is unfortunately long out of print, if you can get a copy it would be worth the effort to revisit the author's take of his illustrious uncle. It reads remarkably like a novel that offers the reader an intimate view of the Netziv, with insights and eye-opening historical revelations that cast the subject as not only a gifted spiritual leader,



Alan Jay Gerber

but a sensitive human being with faults that needed attending to and problems that had to be addressed. All this is reflected in the book, which merits your attention and appreciation of a true leader of our people.

While "My Uncle the Netziv" may be a bit hard to obtain, I am happy to inform you that a classic book by the Netziv, long ignored and, by now, unknown, has just been published in English translation. The new edition of "The Path of Torah" [Urim Publications, 2009] is now available in most Jewish bookstores. It bears a rare approbation by one of our country's leading rabbinical scholars, Rabbi Gedalia Dov Schwartz, the Av Beth Din of the Chicago Rabbinical Council.

Under its original title, "Darkah Shel Torah," it served originally as an introduction to the Netziv's "Haamek Sheala" dealing with the responsa of Achai Gaon. The translator, Rabbi Elchanan Greenman of Houston, has

done a masterful job in bringing us a three-part book with 43 chapters that span a range of topics on Halacha, history as you have never experienced in yeshiva, aggadic material and mussar.

The footnoting is extensive as merits so scholarly a work, with a corrected Hebrew text positioned around the English rendition.

Rabbi Greenman states that he undertook this work "because it is a work of profound significance that has largely been ignored and misunderstood. After completing the translation, I realized that it is unique in providing several examples of the Vilna Gaon's pilpul method, the first time that such complete examples have been made available in English."

The Netziv was known to write in a poetic style that, in translation, can obscure the meaning of the text and hamper comprehension by the modern reader. Rabbi Greenman was cognizant of this literary problem and has effectively given the text a new cast that avoids this stylistic handicap. The text is lucid and easy to read

despite its complicated content. He not only succeeds admirably, he has set a new standard for establishing a responsible "flexibility" to be emulated in the future by others confronted with similar difficulties.

Rabbi Greenman studied under Rav Aharon Soloveichik at the Yeshiva Brisk of Chicago where he received his rabbinic ordination in June 1977. He also has a B.S. in Physics and a M.S. in Computer Science. For over two decades Rabbi Greenman has been employed as an engineer for the International Space Station and is currently the lead engineer for Software Quality Engineering. Despite this, Rabbi Greenman's first love has always been the study of Torah and a specific interest in the writings and teachings of the Netziv. The work under review is a reflection of his life's work in this field.

This book is not for casual reading. Nevertheless, it merits your serious attention given the inherent spiritual value of its content and the integrity of its sainted author.

BEFORE, LUCY, BEFORE OPRAH

Continued from Page Two

ments in New York where no one had phones and the easiest way to reach a neighbor was simply to yell "Yoo hoo!" out the window.

"The Rise of the Goldbergs" began a week after Black Tuesday, the 1929 stock market crash that triggered the Great Depression, with the tagline a

"Place in every heart and a finger in every pie." The show proved so popular that when a sore throat put Gertrude out of commission, NBC received over 100,000 pieces of mail. The show's success was attributed to its authenticity and to its writing, which Berg did herself. The show in its time period was also a play in contrast; Father Coughlin's anti-Semitic rants on

the radio, while a station away on the dial Molly Goldberg lectured about family values with the show's crazy old Uncle Davy character played by a legendary Yiddish actor, Menashe Skulnik. The show's message, the documentary notes, was "everything is going to be okay." It was a beacon of stability in very troubling times.

The show was so popular that Berg has been described as the Oprah of her day. In a poll of the most respected women in America, she came in second to Eleanor Roosevelt; a poll released the same year that listed the most successful women in America, put Berg first, with Mrs. Roosevelt second. Unsubstantiated lore from the Depression-era claims Franklin Delano Roosevelt once said, "I didn't get us out of the Depression, Molly Goldberg did."

The radio show was second in the ratings to the blaxploitation radio program, "Amos and Andy," though "The Rise of the Goldbergs" presented a far different, positive stereotype: a wise, caring and patient Jewish mother, who was, in her own way, hip. For her role as Molly Goldberg, Berg won the very first Emmy for Best Actress, awarded in 1950.

Behind the stereotype of the Jewish mother, Berg was a canny and progressive Park Avenue feminist who created a multimedia empire. Goldberg merchandising extended to comic strips, advice columns, and in probably the earliest example of a celebrity clothing line, Goldberg-inspired housedress patterns. In a vaudeville tour one summer, Berg grossed \$10,000 a week. As Molly, Berg advocated for war bonds and took on some social

causes: a rock is thrown through the Goldberg's window in one episode, a reference to Kristallnacht, and to the Goldberg family's worries about Jewish relatives in Europe during World War II.

The TV show's eventual cancellation came about not because of anti-Semitism, but ironically enough, because of its own success. Philip Loeb, the actor who played Jake Goldberg, Molly's husband, was blacklisted for suspected Communist activities and the show's sponsor pulled out. Berg fought for a year-and-a-half while the show was off the air, to save Loeb's job, even attempting to intercede with J. Edgar Hoover. Eventually, she gave up and Loeb was replaced by a series of actors. However in Goldberg's 18 month absence from television, another matriarch, Lucille

Ball, had arrived, and the rest is history. "The Goldbergs" limped along for a few years but in 1955 Berg called it quits. She went on to star on Broadway, winning a Tony award; she wrote a bestselling book; and passed away in 1966.

If there is any possible criticism of this enjoyable documentary it's that Kempner perhaps goes a bit far in making Goldberg's case. Goldberg, important as she was, didn't pull America out of the Depression. And despite her progressive-for-her-time outlook, Berg was no revolutionary. As she once put it: "Anything that will bother people ... unions, fund raising, Zionism, socialism, intergroup relations. ... I keep things average. I don't want to lose friends."

But so what? On some level, Molly Goldberg made it okay to be Jewish in America.

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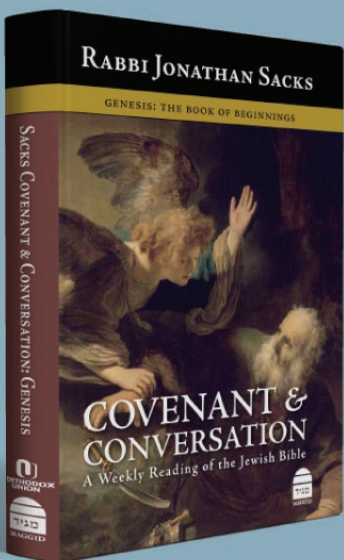
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Photos by Andrew Vardakis

Counterprotesters held up Israeli flags and anti-Nazi signs on East Shore Road.

'MOST HATED FAMILY' VISITS GREAT NECK

Continued from Page One

picketing funerals of American soldiers. Recently it has turned its attention to Jewish targets. The Anti-Defamation League calls the Westboro Baptists a hate group. Noah, who seemed disoriented by the attention he was receiving, was later summoned behind a poster by a family member.

Chabad in Great Neck was the Phelps' first stop on their tour of the Jewish community of New York. Later in the day they planned to protest outside North Shore Hebrew Academy, the following day in Borough Park and at the East Midwood Jewish Center in Flatbush.

Shirley Phelps-Roper, Noah's mother, earlier explained to the Jewish Star that the sites of the Great Neck protests were chosen after watching Capturing the Friedmans, an Academy-award nominated film that chronicled a Jewish family accused of pedophilia. The Phelps' seven-member protest included Shirley, her husband and sister, two sons and a daughter, and another man. The group was dwarfed by a swarm of journalists and by police officers assigned to guard the protesters. Every so often, a black convertible would drive by blasting Jewish music; each time the driver yelled "Am Yisroel Chai!" — the nation of Israel lives — before speeding off.

Across the street, twenty protesters cordoned behind metal police barricades, staged a counter demonstration. Several older men wore berets that identified them as members of the Jewish War Veterans of the United States.

David Rivkin, who served in Korea, said it was "absolutely necessary" for Jews to stand up against the Phelps clan.

"We have to go by the words of Adolph Hitler," he said. "All of us are Jews. An attack on one Jew is an attack on all Jews."

Abe Braun, a Satmar Chasid who was driving on his way to make a fish delivery, stopped to support the counter-protest.

"I don't know which is worse: that they're out there," he said pointing to the Phelps family, "or that the Jews aren't here. It's in front of a shul. Where are we?" he asked.

Rabbi Yosef Geisinsky of the Chabad of Great Neck said last week that he was aware of the protest but did not plan to organize a counter-protest; instead he planned to "totally ignore them."

"The less attention we give them, the less attention they'll get from the media," he explained. "We have to be busy overcoming the darkness with light; making the world a better place for people and that's the way we're going to fight darkness."

Herbert Rosen, 93, a Holocaust survivor who escaped from Germany and went on to fight for the U.S. in World War Two, was worried about the protest.

"The question of color, religion, and where you came from — we are a democracy. We should never have let it happen," he said. "If we forget the past, we have no future."

Shirley Phelps-Roper's other son, Luke, 7, who was also at the rally, was even less sure of why he was there. His eyes were hidden behind oversized sunglasses, and he wore a navy blue shirt with an anti-gay epithet that doubles as the family's web address. The placard in his hands read "Bloody Obama" and pictured what appeared to be a fetus.

"I don't know," he said meekly when asked why he was there, and struggled to remember how many protests he'd been to. When asked for his favorite television show, he quickly answered "Family Guy," a popular animated series on Fox. His mother explained that they were only allowed to watch the first two seasons since later episodes were inappropriate.

Noah said his favorite character was Stewie, a baby. The show's creator, Seth MacFarlane, told an interviewer in August that he envisions the Stewie character as gay.

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Photos by Andrew Vardakis

The Phelps family meets the media.

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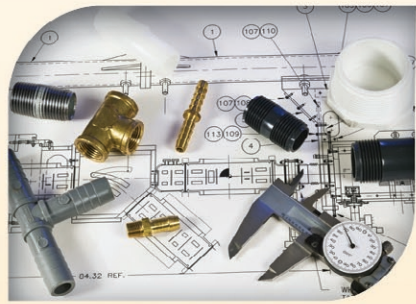
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