

THE JEWISH STAR

Independent and original reporting from the Orthodox communities of Long Island

VOL. 9, NO. 1

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IN MY VIEW

No more shandas, please

BY ALLISON JOSEPHS

A little over two years ago, I took on the job — well, I don't know if it's actually a "job" since I don't get paid to do it, but then again, I don't get paid to be a mother, either — of improving the public perception of Orthodox Jews. This position — which, I might add, is self-appointed — involves harnessing the power of new media through my site, JewintheCity.com, to rebrand the image of religious Jews.



"There's been a slew of clearly misbehaving, allegedly law breaking, and downright naughty religious Jews."

Things have been going as well as could be hoped for a poorly funded one-woman worldwide campaign. The biggest trouble I seem to be encountering, actually, is from Orthodox Jews themselves, as there's been a slew of clearly misbehaving, allegedly law breaking, and downright naughty religious Jews making the headlines these days. For some reason, the media pays much more attention to the "rabbis" in the scandals (the secular media assumes all religious men are rabbis) than they do to me.

In the past year or so, the papers have been filled with awful stories like the Rubashkin immigration fiasco, a Ponzi schemer (not Madoff; this guy was Orthodox), a number of molestation allegations, rabbis in Deal and Brooklyn allegedly taking bribes and trafficking in human organs, the Tropper conversion scandal and now the Lakewood embezzler. And so on.

Please, people: just behave. You're bringing us down with you. And you're making my job harder by tarnishing all the good that most of us do but no one reports on. If you really feel the need to sin in, like, a big way, then leave the community. How about the halacha which

See VIEW, Page 5

Allison Josephs is the creator of JewintheCity.com, which features her online videos and blogs that challenge the public perception of Orthodox Jews and traditional Judaism. She earned a degree in philosophy from Columbia University and lives in New York with her husband and three children.



Legislator Howard Kopel (R-Lawrence) being sworn in with Norma Gonsalves (R-East Meadow).
Photo by Susan Grieco

Kopel plans big, thinks local

New leaders, new lawmakers sworn into 8th Legislature

BY MICHAEL ORBACH AND
MAYER FERTIG

Legislator Howard Kopel and 18 fellow members of the Eighth Nassau County Legislature were sworn in Monday in a quick-moving ceremony punctuated with laughter and humorous asides at the Cradle of Aviation Museum in Garden City.

Congressman Peter King administered the oath of office to the Republican legislators including Kopel, while New York State Comptroller Thomas

DiNapoli swore in the minority Democrats.

Rabbi Dovid Weinberger of Cong. Shaaray Tefila, where Kopel is a member, delivered a benediction, following a minister and a priest, who delivered the invocation and a prayer, respectively.

There was no swearing at, at the swearing in. As on most inauguration days, speakers struck a tone of bipartisan cooperation. The newly elected Nassau County executive, Edward Mangano, briefly touched on that theme as he warned, "Next year could be a

See KOPEL, Page 12

Expert on German Ashkenaz customs to speak in Bayswater

BY MICHAEL ORBACH

Rabbi Binyamin Shlomo Hamburger, one of the world's leading experts on German Ashkenazic customs will be speaking at the Young Israel of Wavecrest and Bayswater on Jan. 16.

Rabbi Hamburger is the author of the five-volume set Shorashei Minhagei Ashkenaz, and the founder of Machon Moreshes

Ashkenaz, the Institute for Ashkenazi Heritage, which he runs out of his home in Bnei Brak. Rabbi Hamburger is a self-taught expert of German customs who began investigating the traditions as a teenager. According to Rabbi Hamburger, though considered a minority inside the Jewish community, the Yecke segment, as they are commonly known (the term, Rabbi Hamburger explained, has at least eight differ-

ent possible sources — one including the short jacket German Jews wore), have one of the most authentic records of traditions.

"The German [Jews] were the guardians of the heritage," Rabbi Hamburger explained by phone, his accent colored by study in London. "They did not go through changes for two reasons: they stayed in the same country and didn't emigrate.

See EXPERT, Page 9

Wounded Cast Lead hero visits Five Towns

BY MALKA EISENBERG

A chance to show appreciation for the sacrifice and commitment of an Israeli war hero brought men, women and children from across the Five Towns and Far Rockaway to fill the main sanctuary of Congregation Shaaray Tefila last Wednesday.

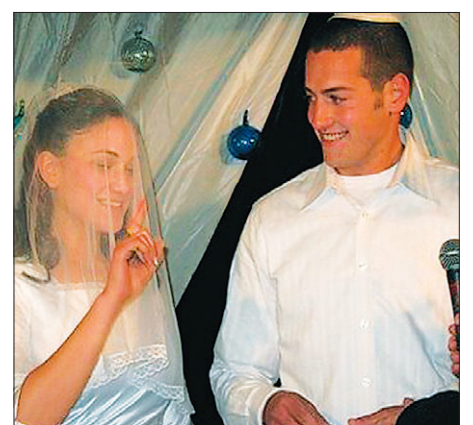
"I want to thank everyone," said Lt. Aharon Karov, 23, whose face bears scars from his wounds. "All of you, and pass it on to those who are not here."

Karov, a platoon commander in the paratroopers' Battalion 890, was critically injured when he entered a booby-trapped house in Gaza during Operation Cast Lead in December 2008. He had been called up for reserve service the day after his wedding. As a student at a yeshiva in Netzarim, Karov was also among those expelled from Gush Katif four years ago. He came to the United States to have reconstructive surgery and stopped in Lawrence on the way to the airport to return to Israel.

Jews around the world prayed for him as his life hung in the balance from the severity of his injuries. "This is a true story of a miracle," said Aharon's father, Rabbi Ze'ev Karov, head of the Karnei Shomron yeshiva high school. "This is a night of appreciation, a true hakarat hatov [gratefulness] to Hakadosh Baruch Hu [G-d]." He noted, alternating between Hebrew and English, that it was an acknowledgement of the "natural dedication, the mesirut nefesh" of Aharon, as well.

Rabbi Karov pointed out that last Saturday night, Jan. 2, was exactly a year since his son was wounded, and stressed the need to find the good in all situations. He quoted a lesson from Ethics of the Fathers to be among the students of Avraham, to have a "good eye." Rabbi Karov recalled seeing Aharon lying motionless in the hospital bed, then seeing him move his hands, then open an eye, stand up, and then talk, whereupon the father made the blessing of "shehechiyanu im shem umalchut," the complete blessing of having lived to see this day. He said that good is stronger than bad and can change the bad to good; that even bad has some good in it, noting that Avraham prayed for Sodom and that

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Tziviva and Aharon Karov on their wedding day. The next day, he was called up for duty.

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Shabbat

Candlelighting: 4:27 p.m. ■ Shabbat ends 5:31 p.m.
Torah reading: Parshat Shemot

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Celebrating Jewish Life

Marriages

- Wedding of Arianna Mazurek (Great Neck, NY) & Adam Muskatt (Forest Hills, NY) — Dec. 28, 2009
- Wedding of Rachel Cooper (Calabasas, CA) & Daniel Schilowitz (Highland Park, CA) — Dec. 28, 2009
- Wedding of Aviva Yaffa Androphy (East Meadow, NY) & Evan Seth Marlin (San Antonio, TX) — Dec. 31, 2010

Engagements

- Engagement of Tikvah Diamond (Woodmere, NY) & Leyzer Pickett (Olympia, WA/Silver Spring, MD) — Jan. 4, 2010
- Engagement of Shaji Marcovich (Mexico City) & Sari Zayat (Mexico City) — Jan. 4, 2010
- Engagement of Yitzchok Crawford (Brooklyn, NY) & Shifra Sheinman (Kracow, Poland) — Jan. 2, 2010
- Engagement of Shloimie Stern (Lakewood, NJ) & Rachel Goldstein (Boston, MA) — Jan. 1, 2010
- Engagement of Akiva Gruskin (Lakewood, NJ) & Devorah

Juravel (Baltimore, MD) — Dec. 31, 2009

Upsherin

- Upsherin of Zevy Freud (Hewlett, NY) — Jan. 3, 2010
- Upsherin of Dovid Ariel Schecter (Ramat Beit Shemesh and Jerusalem) — Dec. 29, 2009

Birth

- Birth of Eliana Leba to Elyssa & Baruch Gruenbaum (Cedarhurst, NY) — Dec 28, 2009



Rachel Cooper & Daniel Schilowitz



Arianna Mazurek & Adam Muskatt



Shaji Marcovich & Sari Zayat



Zevy Freud



Dovid Ariel Schecter



Dear That's Life,

Having two kids in college now, we eagerly look forward to both the secular and Jewish holidays for having our boys return home so we can feel like a complete family again. I make a wild fuss over them with food and questions, as only a Jewish mother can, and invariably feel like the comic iconic Jewish mother. On a recent Shabbos, when my boys returned home from shul, they reported that as they sat down next to their dad, he commented quietly but joyfully, "My cup runneth over." That's short and sweet and somehow doesn't lend itself to Jewish father jokes.

MIRIAM BRADMAN
ABRAHAMS
Woodmere

Dear That's Life,

There's nothing like going out and spending a fun evening

with some friends, and there's nothing like feeling like an idiot at the end of the night.

The National Conference of Synagogue Youth's (NCSY) annual "Q" event happens to be a lot of fun and it seemed from the crowd in attendance that it was a successful fundraiser for the worthy organization. Playing in a team of five couples, each team competes against other teams all of whom are sitting at other tables. There are numerous rounds of trivia and general knowledge questions and each team completes its answer sheet which is submitted after each round. The sheets are checked and scored, leaving one team with the highest score making them the winners. And while we all may have considered ourselves mildly intelligent on any other night, when you can't identify all of the covers of the Dr. Seuss books being flashed across the screen, you wonder if you're just having a senior moment or if you're not nearly as smart as you thought you were.

Our table was able to complete certain sections correctly. We knew all of the characters from various breakfast cereals and were able to properly identify each Michael Jackson song that was played in the medley. Let's just say we were very proud of ourselves for that one. We knew the names of the five megilot and when they were read. One of the lawyers at our table knew what "MRI, EKG, ECG and CAT scan" all stood for — he is clearly not a tax attorney. One member of our team single handedly knew the names of each athlete whose jersey, minus the name on the back, was posted on the screen, regardless of the sport. That was impressive.

However, we didn't know that the first college in the U.S. was Harvard and we could not properly work out the 'shaot z'maniyot' question to determine when plag mincha would be on a certain day, using particular times. I have not learned Brachot in a very long time and, being that I am one of the many Americans who cannot properly calculate a tip, no one would have looked at me to help with this answer. We didn't know who the 8 neviyot (female prophets) were nor were we able to identify the front of Madame Tussaud's Wax Museum in a series of photos of New York museums. We couldn't properly identify the different soft drinks that were part of the taste test and I think I can still taste the Vanilla Coke in my mouth. Who thought vanilla and coke were a good idea?

The team that came in first place had won before. A pretty intelligent group with a combined SAT score higher than the national budget, their table was near ours and I was really thinking about screaming out wrong answers and trying to trip them up. But it wouldn't have mattered because I would not have known the name of Yishmael's (Ishmael) wife if my life depended on it and I could not tell you what 'BCBG' stands for when it's used in texting. I'll bet you \$10 they got those all right and knew that Claus von Stauffenberg tried to assassinate Hitler. We thought he was the person who killed Archduke Ferdinand and started World War I. Oops.

The night was fun despite my wondering where all of my years of education went, because knowing that Oprah is older than Steve Jobs is not impressive and forgetting that "All the world's a stage" is a quote from Shakespeare's 'As You Like It' is pathetic, especially when you hold a degree in English Literature. And while I wonder if I should be requesting a refund from the institutions I attended, I can't imagine how many people got many of those questions correct either. Sitting in the corner wearing a dunce cap, I would have plenty of company, and we would have had fun.

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OPINION

Thanks for everything

THE JEWISH STAR

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Editorial

The story of Aharon Karov has a happy ending. The young officer called to duty in Operation Cast Lead in Gaza a day after his wedding, and grievously wounded a week later, is recovering, some might say against all odds. It's taken a year, a lot of tefilah (prayer) and emunah (faith), and a great deal of medical expertise. But now there is a hope and an expectation that Aharon, 23, and his bride, Tzivia, 22, will get to enjoy the life they began together with such promise.

Many of us get a sinking feeling when we hear of fatalities in the IDF, or among U.S. soldiers or marines in Iraq or Afghanistan. Unfortunately, perhaps, the feeling passes quickly. When such news is first announced there is rarely a name to go with it; a picture of the deceased is rarer still.

News of injured service members tends to pass by even more rapidly. We are largely shielded from the reality of war by tepid media interest.

Photos of the injured appear only occasionally; photos of the dead appear only if the person was local.

For these reasons, Lt. Karov did us a great favor by choosing to stop in Lawrence on his way to JFK. He was on his way home after undergoing surgery in the United States.

"I want to thank everyone," he said in his brief remarks in Hebrew. "All of you, and pass it on to those who are not here."

He may have been expressing appreciation for the good wishes, prayers and hospitality of the Jews of America but, of course, it is we who need to thank him. For his service in the defense of the State of Israel, of course. For his heroism in the line of duty, certainly — leading his platoon into harm's way; following orders to check out a building he certainly knew could be booby-trapped, and in

this case, unfortunately was.

But most of all, perhaps, those of us who didn't pack into Cong. Shaaray Tefila to meet Lt. Aharon Karov owe him a debt of gratitude for taking the time to show us, who dwell in the relative comfort and safety of America, what sacrifice and bravery and duty mean.

Karov's story, and his face, now badly scarred, help us to put a human face on the price of defending our land — lest we forget.

While some of us benefit from the reminder, others need no reminder at all. One of the most striking parts of our page 1 story about Karov's brief stopover in Lawrence is this:

A Woodmere woman in attendance counted eight families in the room with sons serving or who served in the IDF.

Kol Kakavod to them and to the Karovs. We wish Aharon a complete recovery and the young couple a long and happy life together.

I'M THINKING

How Islamic terrorists see things

Among the most pressing questions plaguing the intelligence community as we enter the year 2010 is this: How is it possible that intelligence agencies can so consistently miss essential red flags waving in the wind? Why is it that the intelligence community is still so misinformed about the world of terror?

Failures by people who are supposed to be protecting us instead endanger our lives and the world in which we live.

In a piece that ran in their Week in Review section, The New York Times suggested that the disconnect between intel-



Micah D. Halpern

ligence agencies is systemic - a word that President Obama seems to favor quite a bit. The Times wrote that by definition, from the outset, intelligence agencies were created in a way that made it impossible for them to share, to properly interpret events as they unfolded and as a result to predict future occurrences and reaction.

That was true in the '60s, but in 2010 we are facing another dilemma. The reason for the abysmal failures we have been witness to has more to do with a profound ignorance of the world than an inability to share insights.

The Western world is ignorant about the world of Islam and the world of Islamic terrorists. Leaders, agency heads and operatives can only see and understand the world through their own eyes - Islam sees the world differently.

One of the most looming failures of current thinkers to adequately assess the probability of terror lies in their continued obsession with Game Theory Analysis. The most famous example of Game Theory is the idea of Win-Win. The optimal scenario is one in which all sides win — all winners, no losers.

The fundamental problem with that concept is that for the Islamic terrorist there is no such thing as a Win-Win. On the contrary, the exclusive paradigm for

the Islamic terrorists is Win-Lose. They win, we lose. Always.

It is an idea that goes against almost every Western intellectual predisposition, and yet, it is the code by which Islamic terrorists live. According to terrorist logic, they are successful even when they fail. Members of the political and intelligence community are incapable of making this connection. That means that the West can never defeat the terrorist. A good example of this lopsided logic is the way in which the world of Islam interprets Israel's actions in Gaza and earlier in Lebanon.

Despite overwhelming military defeat by Israel, because certain Islamic leaders remained standing at the end of the operations, the message delivered to Islamic followers was that victory was theirs. In the world of the Islamic terrorist, the battle, literally, ends only when there is just one man standing. The rule holds true for

Hamas in Gaza and Hezbollah in Lebanon just as it holds true in Afghanistan and in Iraq.

The world will not be wiped out, even with nuclear weaponry. All terrorism will never be eliminated, no matter how good our intel and ability to predict finally becomes. And so, the terrorists will continue to claim victory and deliver their messages of support to fellow terrorists.

Until the West realizes that terrorists will never lay down their proverbial swords, that they will never say "uncle," that in their world the lion never lays down with the lamb, that they are not Western thinkers, the West will never successfully fight terror.

We need a good offense; not just a good defense. Forget about winning. *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*

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OPINION

FROM THE OTHER SIDE OF THE BENCH

Lead or face the consequences

One of the first things we are taught as trial attorneys is the need to address the weaknesses of your client's case in your opening statement. A recent survey indicated that 80 percent of juries — at least in civil cases — make up their minds as to the ultimate outcome of the case during the opening statements. They judge not only the client; not only the merits of the client's case; but the integrity of the attorney as well.



David Seidemann

If the attorney is not believable, if he is seen as a snake oil salesman, the chances of success diminish astronomically. While it is important to stress the strength of your client's case and indeed to begin your argument with those strengths, by acknowledging the weakness of your client's case at the outset you not only take the wind out of your adversary's sails, but you establish your own credibility. Begin with the strengths, acknowledge the weaknesses, and conclude with why the strengths of your case should lead the jury to conclude in your client's favor.

Imagine a discussion one day between two parts of a body — the head and the arm — regarding an infection that afflicts the foot. The head decides to not get involved since the infection is on the opposite end of the body. However, the arm realizes that the head ought to know better, that unless the head becomes involved, then not only will the foot be in peril, but the entire body including the head and the arm will suffer.

Should the head continue to mind it's own business, its credibility would be called into question. Moreover, the head would be deemed complicit in the status of the foot. Even if the head believes itself

not to be involved with the foot, all other body parts would believe differently, at least until proven otherwise. This is true not only in this somewhat trite analogy, not only in the courtroom, but also in most if not all walks of life. From sporting events, to office politics, to synagogue politics, to the world political stage - if one segment of the population, especially the head that ought to know better - either remains silent or insists on backing the wrong horse, its credibility is lost.

While those perceived leaders might not care about how they are perceived by the public, their actions (or inaction) often make it more difficult for those who must operate in the public forum. For instance, if so-called moderate Muslims do not denounce, renounce and actively fight extremism, they really can't complain when others are skeptical about rejecting "profiling."

When so-called moderate Arab states do not denounce, renounce and actively pick up arms against those of their own that seek Israel's destruction, they really can't complain when Israel is forced to adopt across the board policies that insure or at least enhance her survival.

When the head does not dictate, it will be treated as the rest of the body, and really has no one to blame but itself.

Moderate Arabs, moderate Muslims, moderates of any classification suffer when the heads of the entire body refuse to acknowledge the weakness of their position or the skeletons in their collective closets. This phenomenon is not reserved for any one class or set, and to read these words and not to understand how it



applies to our own community and our own people is simple mindlessness.

From time to time Jewish institutions and publications, this one included, are taken to task for dealing with subjects that some of our "heads" wished would not have been dealt with. Topics that are uncomfortable; "heads" or leaders who have been exposed as either being corrupt or of having backed other leaders who are corrupt; have led to derisive attacks or calls for bans.

Such leaders, if indeed they can be termed as such when they continue to turn a blind eye, might not care how they are perceived by the masses. To be sure, we have witnessed many falls from grace. We have seen the perpetrator's professional demise as well as the continued erosion of the reverence we once held for certain leaders when they continue to fail to address the "weakness of the case."

But the greatest injustice is the added difficulty we, who operate in both the religious and secular world, now must deal with in order to dispel the notion that Orthodox Jews "just don't get it" — whatever the particular "it" might be. I, for one, am growing weary of explaining to judges and adversaries that certain behavior patterns are tolerated, encouraged or ignored in our community.

It is inevitable. When a head refuses to act as a head, then the feet of the intellectually honest will stomp on it.

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.

IN MY VIEW: NO MORE SHANDAS, PLEASE

Continued from Page One

instructs a would-be sinner to wear black and go somewhere where no one recognizes him to commit his immoral deed. Try that one out, if the urge to sin is too great to overcome!

While admittedly I don't know exactly what each of the people in the aforementioned cases did or didn't do that was contrary to the letter and spirit of the Torah law and/or illegal, it sure seems that each of them was connected to some pretty unsavory people at the time of their alleged misdeeds, and were at best treading very closely to the edge of halachic permissibility.

Whatever the particular circumstances of each may be, since all of these scandals are connected in a significant way to either fraud or sex-related improprieties, it's no wonder that the Torah warns us "mi devar sheker tirchak" (from falsehood distance yourself) and "al tikrivu ervah" (do not approach nakedness). These are the only two mitzvos in the Torah in which the slippery slope is spelled out as an inherent part of the commandment, and that's because our Maker understands our weaknesses to a tee.

We have to respect these boundaries better, because when from Jews make the headlines in a negative way, it's far worse than when a priest or a minister sins: Most people in the secular world know a Catholic or a Christian personally, and realize that the guy who made the news is the exception and not the rule when it comes to that group.

When it comes to our community, though, we tend to stick together (if you've noticed), and we tend to live in densely populated neighborhoods. That means that there are entire states, and countries for that matter, where people don't come across an Orthodox Jew in their entire lives. So all that these people can rely on is what they see in the media (bad), what folks on the street say about us (also bad), and what headlines we make (shame on us for giving them more food for fodder).

You know what headlines I'd like to see in 2010? More stories like the one about Robert I. Lappin, a Reform Jew from Boston who earlier this year used \$5 million of his own money to restore the retirement savings his employees lost to Bernie Madoff's schemes.

We could and should be making headlines like that. Why, if more of us stepped up to the plate and set such examples, perceptions would be changed, hearts would be opened, generations would be inspired, and people like me wouldn't have to work so darn hard.

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PARSHAT SHEMOT

Midwives of the Hebrews

The first major attempt to stem the tide of Israelite growth consisted of Paroh ordering midwives to kill male babies at birth. Commentators identify the two midwives with whom he shares his nefarious plot as the "heads of the Department of Midwifery."

"The king of Egypt said to the [Hebrew] midwives [of the Hebrews], whose names were Shifrah and Puah." (1:15) "Whether they are Hebrew midwives — themselves Israelites, or midwives of the Hebrews — themselves Egyptians, depends on how one defines the term "M'yaldot ha'Ivriyot." In "The Living Torah," Rabbi Aryeh Kaplan summarizes the two possibilities: "Some say that these midwives were Israelites (Rashbam), and Talmudic tradition associates them with Yocheved [Moshe's mother] and Miriam or Elisheva (Sotah 11b). Others say that the midwives were Egyptian (Malbim; Josephus)..."



Rabbi Avi Billet

Abraham and Kli Yakar also define them as Egyptians, and Kli Yakar supports his assessment with the depiction of their actions in 1:17: "The midwives feared G-d, and did not do as the Egyptian king had ordered them. They allowed the infant boys to live." He asks, rhetorically, were they Israelites, would the Torah have to tell us they feared G-d?

More to the point, and using logic, Rabbi J.H. Hertz writes in his commentary, "It is hardly probable that the king would have expected Hebrew women to slay the children of their own people."

As many authorities define these midwives as the "chief midwives," it is hard to understand, in a practical sense, how Miriam, Moshe's older sister, or Elisheva, Aharon's wife, could have been one of the chief midwives. According to the Pesikta Rabati 43, Miriam was 6 years old at the time her parents reunited, which would make her anywhere between age 3 and age 6 or 7 when she spoke to

Paroh. Aharon was 3 years older than Moshe; so saying that his wife, Yocheved's daughter-in-law, is working alongside her is also very difficult to accept as the reality.

According to those who identify Shifrah and Puah as Yocheved and Miriam, there are debates as to why they took on these second names, what the names mean, and which one was actually Shifrah and which one was Puah. Suffice to say, the entire re-identification of these two women leaves much unanswered.

Perhaps the approach of Kli Yakar, Abraham and Malbim is the most logical. It is very likely that women who became and become midwives do so because of their desire to participate in creation on a regular basis. A person who is so in tune to the miracle of childbirth cannot help becoming G-d-fearing.

Is it the least bit surprising that midwives, who have devoted their lives and careers to bringing life into the world, would do anything but preserve it? Do they need to be Hebrew midwives in order to do that? Or might they just have a

monopoly on servicing the Jewish community, because word gets around about how good they are?

Using a contemporary example, from the depths of the horrors of the Holocaust, Yad Vashem has made extreme efforts to find and showcase the "righteous gentiles" who put their lives at risk to save Jewish people during the Second World War. Not every person living in a culture of depravity is automatically as bad as the majority.

If Shifrah and Puah were Egyptians who feared G-d, we need not "cover" for their righteous actions by claiming them to be two of our own. They were women who loved babies, cared deeply about their clients and their profession, and would not give in to the awful demands of a totalitarian ruler — who was not monitoring their activities anyway.

Rabbi Kaplan concludes with a third opinion: "One source states that the midwives were proselytes (Midrash Tadshe 21)."

While the premise still finds a need to claim Shifrah and Puah as "two of our own," so to speak, this

Midrash unpacks a greater message than the one which identifies the midwives as the mother and sister of the human deliverer.

The prophet Zechariah (8:23) prophesies of a day when "Ten men of all the languages of the earth will grab hold of the cloak of a Jew and say 'We will go with you, for we have heard G-d is with you.'"

The prophet Micha (4:2) prophesied along similar lines "When many nations will say, 'Let us go up to the House of Hashem and the house of the G-d of Jacob. Let Him show us his ways, so we may follow His path. From Zion will Torah go forth, and the word of Hashem from Jerusalem.'"

If we conduct ourselves correctly, based on the teachings of the Torah and our ancestors, others will come to recognize the beauty of our G-d and our religion on their own and will join our ranks of their own volition.

Questions or comments? Contact Rabbi Avi Billet at newsroom@the-jewishstar.com

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.

Far Rockaway - A panel of physicians will explore the issues of breast cancer in the Jewish community at a talk on Monday, January 11, 2010, at 8 pm at Congregation Shaaray Tefilah, 25 Central Avenue in Lawrence. The distinguished panel of physicians will include Dr. Jonathan Herman, a specialist in hereditary breast and ovarian cancer in the Ashkenazi Jewish community; Dr. Margo Spitzer, a specialist in the psychiatric aspects of breast and ovarian cancer at St. John's Episcopal Hospital; and Dr. Mendel Warszawsky, chief of oncology at St. John's Episcopal Hospital. To register online go to www.jccrp.org (under News@JCCRP, click December 7, 2009). For telephone information please call 718-869-7750. Light refreshments will be served.

Bellmore - Yiddish theater is coming to Bellmore. The Hazak Chapter of the Bellmore Jewish Center has announced that it is bringing to

Bellmore The Folksbiene Theatre's Traveling Troupe for a performance of "Mama's Loshn Kugel," a Yiddish musical revue with English supertitles, on Sunday, April 18, 2010, at 3 PM. A limited number of seats are available. Tickets are on sale now - \$18 adults, \$12 children 10-16 years old. Call Ruthe at (516) 221-8570 or Bill at (516) 221-2056.

New York City - Celebrate Jewish Heritage Night with the New York Knicks. Tuesday, February 9th, Knicks vs. the Kings. Tickets are \$36 for seating in the 300 level and include a Hebrew Knicks item. Visit tinyurl.com/jccrjhn2010 and enter promo code: JCRC. For more information contact Seth Bettan at 212.465.6516 or email seth.bettan@thegarden.com

ONGOING EVENTS

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

www.whiteshul.com.

Cedarhurst - The JCC of the Greater Five Towns offers "Kids Corner," a program for special needs children, on Sundays, from 12:15 p.m. to 1:30 p.m. A light lunch is provided. For further information please call 516-569-6733, ext. 205.

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

Cedarhurst - The Beis Medrash of Cedarhurst holds a Flexible Morning Learning Program Mon. to Thurs. from 10:30 a.m. until 12:45 p.m. There are shiurim and chavrusas in Chumash, Gemara, Halacha and Chovos Halevavos. Learners may come and go as they please. The Beis Medrash of Cedarhurst is located

at 504 W. Broadway (off the corner of W. Broadway and Cedarhurst Ave.) Contact Rabbi Moshe Kaufman at (718) 471-2780 moshehkaufman@gmail.com.

Cedarhurst - The JCC of the Greater Five Towns introduces a new program, "Pizza Pals," a social skills program for children with autism, 6th to 8th grade (ages 12-14). For further information please call 569-6733.

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.



LEARN-A-THON

Judah Rhine and his son Kevin learning at Rambam Mesivta's annual father & son Learn-A-Thon on Friday, January 1. The father-son study was followed by a shiur given by Rabbi Jonathan Rosenblatt, then by cholent, kugel and dancing.

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OPINION

Compassion also means not forcing marital charades

Being Gay in the Modern Orthodox World, the Wurzelweil School of Social Work conference, has created a significant, and generally warranted discussion of homosexuality in the Orthodox Jewish world — and not just among the Modern Orthodox. Responses have mostly been Halachic. There is no debate over Jewish law's position on homosexuality. We should, however, not lose sight of the very human element that these issues engender. Rabbi Herschel Billet discussed the very Jewish value of compassion (Compassion is also a Jewish virtue; Jan 1, 2010) and made some very important religious points about kindness and consideration. I believe that it is also imperative to present some very humanistic themes in the context of basic psychology that we currently have.

Approximately three decades ago mental health specialists realized that labeling homosexuality as a disorder was simply wrong. This caused a conflict that to a degree has continued until today. While true that many individuals with homosexual tendencies suffer from a variety of depression and anxiety-like disorders, they are no more likely than anyone else to be unable to live and work as most people do. With the increasing ability to analyze cognitive functioning both through the use of more advanced psy-



Michael J. Salamon

chological testing and diagnostic medical equipment such as a CT scan and MRI machine, evidence collected suggested that there was only very limited structural and psychological differences between individuals who are heterosexual and those who are not. It became clear that the amount of testosterone available to a fetus's developing brain in utero may have an impact on sexual orientation later in life and that there may, in some cases, be limited structural brain differences in very discrete portions of the brain for individuals who identify themselves as homosexual. There is also some very limited evidence that individuals who are sexually abused in childhood may have a somewhat stronger tendency toward a homosexual lifestyle.

All of this data is still incomplete but the evidence continues to mount. Whether an individual subscribes to the data that we currently know about gender identity or rejects it entirely is a personal decision. How we choose to deal with people and to the degree that we are callous toward them should not be.

A movie entitled Trembling Before G-d was released several years ago. It documented the conflict and tension Orthodox Jews who are either lesbian or gay had as they attempted to reconcile their sexuality with

their faith. In many ways it was a very painful film. The hurt expressed by those interviewed in the film was palpable. The movie was a revelation for many. For me, however, it simply highlighted what I had seen in clinical practice. From the time some individuals are in their teens they are aware that their desires are different. They feel that no one can understand them, or worse. If they tell someone, they are ridiculed or made to undergo therapies that are supposedly designed to change their orientation. These treatments range from strict behavioral and cognitive retraining to painful injections, all of which are likely quackery and may border on malpractice.

There is no known proven treatment to change gender identification or sexual tendencies. It is true that individuals may choose not to act on their sexual desires but that does not mean that they do not continue to feel them. The pain and conflict in either event is great.

Over my years in practice I have worked with many individuals who have marital difficulties. These situations are often fraught with tremendous heartache. My job is to keep the marriage together and strengthen it if it can work, and if it cannot to help it wind down with as little conflict as possible. There is a tremendous degree of conflict when a marriage cannot be salvaged because, after several

years of marriage and children one of the spouses admits their sexual identity has been a charade. I have seen this situation on several occasions across the Orthodox spectrum. I always ask, if they had this feeling, "why get married?" The answer has always been that they felt forced to. They were forced by the expectations of their family, by their friends, by their community. When it comes to this point it is not only the individual who has "come out of the closet" who is suffering, but there is a spouse who is hurt, children who are damaged and a larger family that will likely carry a label for years to come.

Compassion means that we have a humane quality of under-

standing for another's pain and suffering and a desire to do something about it. It is a Jewish ethical quality that we have that causes us to be compassionate. But we must exercise that quality in the right fashion, at the correct time. Forcing a charade that can only result in disaster later is anything but compassionate.

Dr. Salamon, a Fellow of the American Psychological Association, is the founder and director of the Adult Developmental Center in Hewlett, NY and a Board member of The Awareness Center. He recent books include, The Shidduch Crisis: Causes and Cures, published by Urim Publications.




Kidney transplant saves more than one

Leah (right) a Flatbush mother, and Aliza (left), a grandmother from Bnei Brak, met for the first time last week at a celebration for the successful kidney transplant between the two. Leah, whose own mother passed away from kidney failure, decided to donate one of her kidneys in her mother's mem-

ory. The transplant was facilitated through Renewal, an organization that assists patients looking to donate organs. This is the 26th transplant that Renewal has participated in. At the event, it was announced that Aliza's son, Ariel, is set to donate one of his kidneys to another person in need.



Sandy Ornstein and Rabbi Chaim Steinmetz of Renewal with Rabbi Dovid Goldwasser at the celebration.



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The Jerusalem Post Crossword Puzzle

BY MATT GAFFNEY

- tuguese conversos
- 22 It's grounded Down Under
- 23 Authorized
- 25 Pizza or spaghetti
- 26 "What ___ now?"
- 27 Reviewer Roger
- 29 Diane Rehm's medium
- 30 Sign for Seinfeld
- 31 "Gigi" man
- 33 "Schindler's List" emotion
- 35 Poet Dame
- 37 Fievel's story
- 38 Built settlements, maybe
- 41 Tevye's would go nowhere, just for show

- 45 Noted pet product company
- 46 Prepare to meet
- 48 Actress Macdowell
- 49 ___ many days (once daily)
- 50 Fall into ___ sleep
- 52 Info
- 53 Afore
- 54 It turns late in the year
- 56 Quarterback's call
- 57 Kathy Lee Gifford's maiden name
- 59 Arctic traveler
- 61 Purge
- 62 Words to a zaftig woman
- 63 It comes after lion or broken
- 64 Like Mideast peace talks, often

"TOUGH!"

Across

- 1 New York University
- 8 Kessler Brothers show starring Glenn Close
- 15 Read the Torah, maybe
- 16 Like a rabbi's standing in the community
- 17 One "Vote Feinstein" medium
- 18 Haifa tradesman, maybe
- 19 Jud., say
- 20 Noted descendant of Por-

Last Week's Answers

B	A	R	A	K		A	S	I	A		T	S	A	R	
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N	E	S	S		A	D	E	N		S	E	G	A	L	

Down

- 1 Eretz ___
- 2 Where Netanyahu died
- 3 Ben or Jerry
- 4 Ad ___
- 5 Signs
- 6 Second bananas
- 7 Theodor ___ von Rentin (Hitler Youth head)
- 8 American Jew, probably
- 9 Wow
- 10 Woody directed her to an Oscar
- 11 ___ Ma'amin
- 12 Start
- 13 Iran and Israel
- 14 More than walks
- 21 Pre-___ (marriage concern)
- 24 Nobelist Lawrence at al.
- 26 Whence Leopold Bloom

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63									64					

- 28 5/8 of a lb.
 - 30 Author Diamant
 - 32 Dog start
 - 34 Beginning for Marx
 - 36 Lost vigor
 - 38 Roman army division
 - 39 Kazakh-Uzbek wonder
 - 40 Singer's trio
 - 42 1910's Governor Moses Alexander, for example
 - 43 Bris and others
 - 44 Ephron setting
 - 45 Like some industry
 - 47 Noted bankers
 - 50 Originate
 - 51 Pie variety
 - 54 Car worry
 - 55 Latvian
 - 58 Cigarette package word
 - 60 Date letters
- Answers will appear next week*



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Flatow scholarship for Israel study accepting applicants

The Alisa Flatow Memorial Scholarship is now accepting applicants for the 2010-2011 academic year in Israel. The scholarship is awarded to a limited number of students



Alisa Flatow of West

who are studying Jewish subjects in Israel. Studies must be post-high school. Awards are given based on a combined scholarship and need basis.

Orange, NJ, was a student at Brandeis University when she was murdered in a terrorist attack in 1995 while studying in Israel.

"Alisa loved the Jewish people, the Torah, and the land of Israel," her father, Stephen Flatow said.

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OPINION

Why I don't Facebook

BY RABBI REUVEN SPOLTER

Usually, I like being at the front of a tech curve. I like technically oriented magazines, blogs and podcasts. I designed my own website and love working with digital media. Despite this, I never opened a Facebook account (nor do I Tweet). Why not? I can boil it down to three reasons.

Time Wasting:

The NY Times recently published an article about kids who swore themselves off of Facebook and watched their grades (and real friendships) improve. I already blow a staggering amount of time on the Internet (see above). I console myself by telling myself that at least some of it carries a redeeming Torah value. I spend too much time reading news, checking the weather — you name it. I'm fairly confident that this phenomenon is not unique to me. But Facebook raises time wasting to an entirely new level. Now, I don't just have to keep up with famous people. Now I have to follow everyone: my friends, their friends, and their friends. And their pictures. And fun videos that they've flagged. And articles they've commented on. There's an almost infinite amount of Facebook-worthy material for me to peruse. Who has time for all of it?

Then there's Farmville, Mafia Wars and other social network games. These incredibly addictive, viral, mind-blowingly-time-wasting games suck people in and then get them to pay real money for online "property." I actually think that these types of games border on evil. If you want to waste your own time, that's one thing. But creating a game that asks people to waste time along with you to suck them in — that's an ethically questionable practice. I can only imagine the amount of time people spend on these games.

Minutia and Friendship:
The funny thing about

"friends" on Facebook is that they're not really friends. They're more like acquaintances; people that you know casually and keep track of. Do you really care what your friend had for lunch or whether his kid has a cold (sure, it's a pain to them, but do you really need to know)? I would love a forum where I could talk with real friends about real things, but Facebook isn't built for that. It's more about quick hits and short status updates — Twitter on steroids, 140 characters at a time. I probably could build a closed Facebook group for my close friends to discuss real things, but then I'd have to deal with issue #1 (see above).

Modesty

There's something inherently immodest about the whole idea of Facebook. I don't mean immodesty in the skirt-length way, but rather in a lifestyle kind of way. Facebook is about broadcasting my status — what I'm doing, thinking, eating, which video games I'm playing — for the world to know. It makes everyone a mini-celebrity. I promote myself because my gripes about my kids' homework or what we had for dinner must obviously be important news. But this very notion of celebrity runs against the principle of modesty. Modesty teaches us to live a proper life without broadcasting details to the world — the very opposite of the Facebook ideal.

We live in a world fascinated with celebrity. Everyone wants to be famous — either for gate-crashing the White House or planting sweet potatoes in their virtual garden. Judaism wants us to do the opposite: to lead real, meaningful lives in which we engage with and study Torah with our real friends, children, and families. And, when we do these real things, we don't tell anyone about them.

G-d knows. And that's more than enough.

Questions or comments? Contact Rabbi Reuven Spolter at newsroom@thejewishstar.com

EXPERT ON GERMAN ASHKENAZ CUSTOMS TO SPEAK

Continued from Page One

They have absorbed the characteristic of the German people of being very conservative: they're preserving the old Ashkenazi traditions, all the way back to the Italian period which is from Churban Habayit [destruction of the Second Temple] until the first millennium."

In Shorashei Minhagei Ashkenaz, Rabbi Hamburger explained a number of Jewish German customs like wrapping the Torah in a 'wimpel,' a piece of cloth 30 centimeters wide; and the pronunciation of the Hebrew vowel called the cholom with an "aw" sound instead of an "oh." He also elaborated on what is arguably the best well-known (and envied) Yecke tradition: waiting three hours between meat and milk instead of the more common six hour wait.

The German Ashkenazi community was decimated by years of persecution.

"It went bit by bit, people were always seeking some refuge to find better existence," said Rabbi Hamburger.



Rabbi Binyamin Hamburger

The Jewish presence in Germany, Rabbi Hamburger asserted, can be traced to the ninth century, as Rabbeni Elazar Harokeach, a student of Rabbi Yehuda HaChasid, has recorded.

A record exists of German Jews from as early as the 4th century but Rabbi Hamburger is unsure whether it is part of what later became known as the general Ashkenazi popula-

tion. Legends exist of the German Jewish community's emergence far earlier than that though Hamburger doesn't give them much credit.

"Some go back to Bayit Sheni [the Second Temple], and Bayit Rishon [the First Temple]; some go back before we came to Eretz Yisroel," he explained. "There is a tradition or belief that tells us of Bnei Binyamin who came to Ger-

many before Israel, but this is not factual. There is a medieval legend telling us that people after the churban [the destruction of the First Temple] went to Worms and they did not want to leave Worms after the building of the Second Temple and Ezra cursed them to have suffering."

Among the accomplishments of the German Jews, Rabbi Hamburger lists the beginnings of the yeshiva system and the founding of the first educational system for Jewish girls. Rashi is the most prominent sage to emerge from the German Ashkenazic period, Rabbi Hamburger said, though he lived in France, Rashi was trained in the German yeshiva system.

Rabbi Hamburger even offers an explanation for the characteristic Yecke trait of being early:

"Because they demand more of themselves, they're not so lazy," he said.

Questions or comments? Contact Michael Orbach at morbach@thejewishstar.com

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Remembering Rabbi Levi Yitzchak Horowitz zt"l

Bostoner Rebbe of Boston and Har Nof

BY RABBI YAAKOV HOROWITZ

Last Monday, the 18th of Teves, marked the Shloshim of my great uncle, Rabbi Levi Yitzchak Horowitz, the Bostoner Rebbe of Boston and Har Nof.

Our sages tell us it is appropriate to mark the passing of a Torah leader by focusing on his life and deeds, leading us to religious and moral introspection. To do justice to the memory of Rav Levi Yitzchak's legacy and contribution, one must understand the essence of his Chassidic tradition.

Boston Chassidus has made its mark on American traditional Judaism.

It began in 1915 when Rabbi Pinchas Dovid Horowitz emigrated from Israel and took the unusual step of creating a Chassidic title connected to the American city where he made his home: Boston. Rav Pinchas was a well-known defender of Yiddishkeit throughout New England where he strengthened Jewish life with his prodigious talents and energy. He took the principles of Bostoner Chassidus with him when he moved his



R' Levi Yitzchak as a young boy with his father R' Pinchas Dovid Horowitz.

Kehilla (congregation) and household to Williamsburg, Brooklyn in 1939 and bequeathed it to his children upon his passing in 1941. Rav Moshe, his eldest son, assumed his father's mantle of leadership in becoming Bostoner Rebbe. He applied the philosophy of Bostoner Chassidus in many of the pivotal roles he played in the rebuilding of European Jewry on American soil.

With great courage, newly married at the age of 22, Rav Levi Yitzchak returned to Boston in 1944, becoming the

first American-born Chassidic leader. He reestablished the Chassidic kehilla in the city of his birth. His achievements in kiruv (outreach), chessed (kindness) and hachnosas orchim (hospitality) became known as a beacon of light and hope for Jews throughout the world. He was one of those rare individuals who touched the heart and soul of thousands of Jews and who affected a positive change in the religious Jewish life of our day.

The core of Boston Chassidic philosophy is perhaps best put by the great tzaddik Rav Chaim of Volozhin when he told his children, "We have not come to this world for ourselves." Rav Levi Yitzchak zt"l became known, perhaps above all else, for his selfless love and dedication, in word and deed, for every Jew. This genuine sentiment impressed and inspired all those who had the fortune to meet him. This cornerstone of Chassidus is perhaps a sentiment that Klal Yisroel is most in need of at this difficult time in our history.

Rav Levi Yitzchak of Berdichev, the iconic Tzaddik after whom the Rebbe was



Moshe Horowitz of Lawrence, the writer's son, as a bar mitzvah boy in 2002, with R' Levi Yitzchak zt"l and his son, R' Mayer, the current rebbe of Boston Har Nof.

named, said, "...He who does not have the ability to always see the children of Israel in a positive light; and who does not always have the praise of Jews on his lips; and does not portray how beautiful they are in our Creator's eyes; and is not ready to defend their actions — know with certainty such a person can never enter the service of His Maker."

May the memory of Rav Levi Yitzchak, the Bostoner Rebbe, be an inspiration to us all.

Rabbi Yaakov Horowitz is Mora D'Asra of the Bostoner Bais Medrash of Lawrence and founder of American Jewish Legacy (www.ajlegacy.org).



R' Levi Yitzchak zt"l helps bar mitzvah boy Moshe Horowitz of Lawrence, with his tefillin, in 2002, while his father, Rabbi Yaakov Horowitz, looks on.

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Sons of Rabbi Moshe Shonek, an eighth grade rebbe at Yeshiva of South Shore, recently paid a visit to Rabbi Kamenetzky in Lakewood.



Karov being wheeled out of the hospital. He suffered severe injuries during the Cast Lead operation.

WOUNDED CAST LEAD HERO VISITS FIVE TOWNS

Continued from Page One

Haman's grandchildren learned Torah in Bnei Brak. He also noted that the Gemarah states that we have to make a blessing on the bad just as we make a blessing on the good, and be happy.

Rabbi Karov said that Aharon was injured, but he is getting better. People who have never prayed before said psalms, tehillim for Aharon, he noted.

"This shows the best of us," said Ari Bergman, a member of Shaaray Tefilla, as he spoke from the podium. "That we are one, we are all in this together, to continue and survive as a nation and see his positive attitude."

Rabbi Kenneth Hain of Congregation Beth Shalom in Lawrence, opened with, "To thank, praise, glorify and bless," in Hebrew, thanking G-d for Aharon's recovery. "As close as we feel to Israel, it is important to say todah raba panim l'panim, thank you face to face," he said. He also stressed the need to give chizuk, strength, to the family and offer appreciation to Aharon's wife, Tzvia.

The men lined up to shake hands with and thank Aharon, personally, after the meeting. Tzvia Karov spoke privately, conveying thanks to the community for the show of support.

"It's really very moving," she said in Hebrew. "It's good to see the unity and caring of the public to our story. Thank you to every-

one, truly."
"I came because I thought it is an unbelievable story," said Lara Ostreicher of Lawrence. "I don't think people see Eretz Yisrael like that. I can't even digest it. We are not on that level of selflessness."

Estie Bryk of Woodmere counted eight families in the room with sons serving or who served in the IDF.

"Aharon was born on the ninth of Av," his mother, Chaya, said privately in Hebrew. "We were very happy. The midwife asked why are you so happy on the ninth of Av, and we said because the Moshiach (messiah) will be born on the ninth of Av. I didn't think much about that all these years but when he was injured I said Moshiach is not a person but an era, a way of behaving. It is an era where we get closer to Hashem, and darkness and light are together until the light shines out, as the redemption gets closer. From the moment he married and went to battle and was wounded and continued to fight to live I understood that this was the time of Moshiaich and maybe that is why he was born on the ninth of Av. We have to see that within the dark is the redemption and in this way will come the Moshiaich to see the good within the bad."

Questions or comments? E-mail newsroom@thejewishstar.com

Rabbi Binyamin Kamenetzky accepting visitors

In rehab in Lakewood, NJ, recovering from fall

BY JEWISH STAR STAFF

Rabbi Binyamin Kamenetzky, founder of Yeshiva of South Shore and other Five Towns institutions, has been moved to a rehabilitation facility near family in Lakewood, NJ where he is accepting visitors and "continues to improve," according to his son, Rabbi Mordechai Kamenetzky.

"Baruch Hashem, he's on the mend. I don't know when, but hopefully at the end of

January he'll be out," he said. "He's taking phone calls. His speaking is progressing. We're grateful to the Ribbono Shel Olam."

The elder Rabbi Kamenetzky suffered a fall and a blow to the head in mid-November outside the Sephardic shul on Peninsula Boulevard in Cedarhurst. The resulting head injury affected his speech.

After an initial period of hospitalization Rav Kamenetzky was moved to the renowned Kessler Institute for

Rehabilitation in West Orange, NJ. Upon his improvement the family selected the Leisure Chateau Rehabilitation and Care Center in Lakewood, a kosher facility, largely on the reputed strength of its speech therapy program.

While Rav Kamenetzky was at Kessler, the singer Michael Pruzansky performed a kumzitz for him and a number of visitors. Visits to Rabbi Kamenetzky are now encouraged between the hours of 9:00 a.m. and 11:00 a.m. and

in the afternoon, between 5:00 p.m. and 8:00 p.m. New Jersey state law requires visitors to be over the age of 11. The family asks that visitors not show up unannounced but coordinate their visit by e-mailing Rabbi Mordechai Kamenetzky at rmkam@yoss.org — a link to a web reservation page will be sent by return e-mail. Or, call Yeshiva of South Shore at 516-374-7363 x114.

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Parking rule change on Cedarhurst street

New parking rules go into effect immediately on Carmen Avenue in Cedarhurst that will allow overnight and weekend parking.

The Board of Trustees of the Village of Cedarhurst voted to change the parking restrictions in response to a petition from members of Congregation Tifereth Zvi.

Deputy Mayor Ben Wein-

stock said the village received the petition from the shul and it was supported by a large number of residents on Carmen Avenue.

"There was no opposition," he said. "Some questions, but no opposition."

The new rules will enable shul members to park a car before Shabbos, since Shabbos never begins earlier than 4 p.m., Weinstock said.

Previously, no vehicle was allowed on the street between 3 and 5 a.m. and a two-hour parking limit was in effect on weekdays. The overnight parking regulations have been rescinded completely and the two-hour parking limit will now only be in effect from Monday through Friday from 9 a.m. to 6 p.m.

The new parking laws go into effect immediately.

SPORTS

HAFTR hosts Scott Satran Memorial Tournament

Eight Yeshiva League high school teams will spend this Shabbos together as part of the 20-game HAFTR Satran Tournament competition. The tourney

is scheduled to run from Thursday, Jan. 7 and conclude on Sunday, Jan. 10.

As per the schedule below, games will take place at

Lawrence Middle School (LMS) Davis-Renov-Stahler Yeshiva High School (HALB), Brandeis (Rambam) and HAFTR (Elementary School).

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BOYS VARSITY - EAST DIVISION			
	W	L	PCT
HAFTR	12	0	1.000
HAN C	6	4	.600
DERECH			
HATORAH	4	5	.444
HALB	4	5	.444
RAMBAM	4	5	.444
NORTH SHORE	3	6	.333
WHHS	0	8	.000

BOYS VARSITY - CENTRAL DIVISION			
	W	L	PCT
FLATBUSH	9	2	.818
M T A	7	2	.778
HESCHEL	6	2	.750
MAGEN DAVID	5	4	.555
SHAARE T	3	6	.333
OHR HATORAH	1	9	.100
T A B	0	6	.000

BOYS VARSITY - WEST DIVISION			
	W	L	PCT
RAMAZ	8	1	.889
FRISCH	6	1	.857
R T M A (JEC)	6	2	.750
HILLEL	2	4	.333
KUSHNER	1	5	.167
S A R	1	5	.167
T A B C	1	7	.143

BOYS JUNIOR VARSITY - EAST DIVISION			
	W	L	PCT
NORTH SHORE	7	0	1.000
HALB	6	1	.857
HAFTR	4	5	.444
HAN C	3	5	.375
E Z R A	2	5	.286
RAMBAM	0	6	.000

GIRLS VARSITY A - EAST DIVISION			
	W	L	PCT
HAFTR	7	0	1.000
NORTH SHORE	6	0	1.000
FLATBUSH	5	4	.556
HESCHEL	3	3	.500
CENTRAL	2	8	.200
HAN C	0	8	.000

GIRLS VARSITY A - WEST DIVISION			
	W	L	PCT
S A R	7	0	1.000
KUSHNER	5	2	.714
MAAYANOT	4	3	.571
FRISCH	2	3	.400
RAMAZ	2	4	.333
BRURIAH	2	5	.286
HILLEL	0	5	.000

GIRLS VARSITY B			
	W	L	PCT
S K A	6	0	1.000
BRURIAH	6	1	.857
MAGEN DAVID	5	2	.714
I L A N	5	4	.555
MAYHS	4	6	.400
SHULAMITH	3	6	.333
BAT TORAH	0	10	.000

GIRLS JUNIOR VARSITY - EAST DIVISION			
	W	L	PCT
FLATBUSH	7	1	.875
NORTH SHORE	5	1	.833
CENTRAL	5	4	.556
HAFTR	3	4	.429
HAN C	2	6	.250
SHALHEVET	0	6	.000

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KOPEL PLANS BIG, THINKS LOCAL

Continued from Page One

challenge for Nassau County."

"I understand your obligation to your districts, and I ask you to understand our global obligation to all the residents of Nassau County," he told the newly inducted lawmakers in a thick New York accent.

Mangano was sworn in on New Year's Day in a separate ceremony.

Senator Charles Schumer spoke briefly, as did the new minority leader, Diane Yatauro. The recession poses an "ongoing threat," she said, adding, "an assessment system that needs to be reviewed," will be a priority of the new session.

New Presiding Officer Peter Schmitt promised that the solutions to the county's problems will "not include new taxes and fees. Those days are over," he said.

Republican campaign agendas were "not hollow promises," he said. The "hallmark to the coming two years has to be: can we afford it," he said.

He promised legislation that would bar privatizing county parks, freeing them for the use of the people who "pony up to pay for them." He said the county's bloated administrative staffs would be cut and that on his watch there would be no approval of "last-minute contracts" or legislation.

The newly sworn-in lawmakers have a "unique opportunity and a grave responsibility," to see Nassau County through the end of the economic recession, Schmitt said.

Kopel, whose second attempt at the Nassau County legislature resulted in a landslide victory against incumbent Jeff Toback, is beginning his term with an ambitious agenda. Speaking to the Jewish Star, he laid out three goals: fixing the property assessment code, cutting spending, and updating the sewage system.

Property assessment codes in Nassau are usually assessed at one quarter of one percent of

the property value and then multiplied. Kopel wants the county to return to assessments based on full market value.

"The main issue is getting the system into a shape where people understand and trust it," Kopel said. "That's the main issue, the other things will follow. The perception is often, and too often true, the assessments are inaccurate. When some things are assessed at .25 percent of market value that just adds another layer of confusion. If you say that your house is worth \$369,000, people understand that, but when you say that you're being assessed at .25 then you apply a tax rate, that's confusing."

Furthermore, Kopel wants to ensure that the valuations are done correctly and complaints are handled properly.

"It's a big mess in Nassau," he explained. "People are very unhappy about it, justifiably."

Kopel also plans to cut spending; there are some "easy ones," in his words, with which to begin.

"Less deputy commissioners," Kopel explained. "You have a lot of big salaries that can be redirected to many smaller things. In other words, too many county departments are too top-heavy and those have been patronage positions and can be eliminated. Not all of them, but some of them."

One recipient of redirected funds would be the Nassau County Police Department, which Kopel says needs updated equipment.

"The police equipment in many cases is not up to speed. Their cars are old and broken too often, that's one example."

His campaign pledge to repeal the energy tax is "already being taken care of," he said. "The first campaign promise and that's being done."

Fixing the sewage plant also figures heavily on Kopel's agenda.

"Lawrence and Cedarhurst have small, antiquated sewage plants that are in need of being



Photo by Susan Grieco
Senator Charles Schumer

upgraded or shut down to comply with the law," he said. "Proposals have been made to consolidate those systems into the County systems and pump the waste to Bay Park which makes sense, except that Bay Park is not up to snuff itself. So that's a mess; that's an urgent mess. I think we've got to figure something out that's going to take care of everyone, that means Lawrence and Cedarhurst are relieved of these plants and the people in East Rockaway and Bay Park are not afflicted with foul odors all the time."

Kopel will abandon his predecessor's campaign against the adult entertainment club that placed a large billboard of a scantily clad woman on Rockaway Turnpike.

"I think that's a dead issue and I think it was thrown out," he said. "It's in Queens first of all, it's really not within our jurisdiction altogether. I'm no expert in this and I suspect the lawsuit is not going anywhere. The guy probably has a legal right to do what he does, regardless of whether we like it. That's in Queens. I don't have authority or standing to get involved in that, and neither did Jeff Toback."

Kopel concluded the interview stating that he had no plans for any higher office.

"I'm a lot closer to sixty than fifty," he said with a laugh. "It's not the kind of thing that's likely to happen or the kind of thing that I'm interested in. I don't want to live in Albany or Washington and I'd like to do something to make right where I live better."

Questions or comments? Contact Michael Orbach at morbach@thejewishstar.com

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SLICE OF LIFE

2010 resolution helper

Low-fat – not NO fat – recipes for the new year

BY EILEEN GOLTZ

O.K., so my new year's resolution to eat healthier in 2010 ended at precisely 12:03 a.m. when I dove into the guacamole and M&M's (don't judge me). Thoughts of getting into those post-holiday sale size (none of your business) I bought last week when out the window, along with visions of me finally being able to get rid of the "baby fat" from my last pregnancy 22 years ago.

In the hopes that a small portion of my resolution dignity can be saved I've decided to devote this column to low fat/calorie recipes. You'll notice I didn't say NO fat — I'm one of those diet heretics that holds to the belief that to forbid is to tempt and that everyone needs a little fat in their diet.

Hope (and my scale) are both optimists. Without any further adieu my first gift of the New Year is this column with recipes so good you won't miss what's not there. No, I'm not giving you calories on these recipes; suffice it to say that they contain less fat than their counterparts.

You can use regular or low fat dairy products in these recipes but be careful when substituting no fat products in baking, as they contain a higher percentage of water and that can alter the final results significantly (as in it won't turn out the way you want it to).

LOW FAT BLUEBERRY MUFFINS (dairy)

- 2 cups sifted flour
- 1 teaspoon baking soda
- 2 teaspoons baking powder
- 1/2 cup sugar
- 1/2 teaspoon salt
- 2 eggs (or 4 egg whites)
- 1 1/4 cups skim milk
- 1 teaspoon cinnamon
- 1 cup fresh or frozen blueberries

Preheat oven to 400. Spray a muffin pan with cooking spray. In a large bowl combine the flour, cinnamon, baking soda, baking powder and salt and mix to combine. In another bowl combine the eggs and milk and beat to combine. Add sugar to the egg mixture and beat to combine. Add the egg mixture to the flour mixture and mix to just combine, do not over mix. Gently fold the blueberries into the batter, again, do not over mix. Divide the batter between the 12 greased muffin cups. Bake 20 minutes or until the top is golden. Makes 12

LOW FAT BRAN MUFFINS (dairy)

- 1 cup flour
- 2 teaspoon baking powder
- 1/2 teaspoon baking soda
- 1/2 teaspoon cinnamon
- 2 cups bran cereal (crush it up a bit)
- 1 1/4 cups skim milk
- 1/3 cup firmly packed brown sugar
- 1 egg white
- 1/2 cup applesauce
- 1 tart apple peeled and chopped
- 1/2 to 1 cup raisins

Heat oven to 400. Spray a muffin pan with cooking spray or use foil paper liners. In a bowl combine the flour, baking powder, baking soda and cinnamon. In another bowl combine the cereal, milk and sugar. Let

the milk and cereal mixture set for 5 minutes and then add the egg, chopped apple, raisins and applesauce. Add the apple mixture to flour mixture and mix to just combine. There will be lumps in the batter, don't worry. Divide the batter into the prepared muffin cups. Bake for 20 minutes or until browned. Makes 12.

LOW FAT PINEAPPLE CHICKEN (meat)

- 2 1/2 lbs. boneless skinless chicken breasts cut into bite size pieces
- 2 cups water with 2 chicken bouillon cubes or 2 tablespoon powder
- 2 tablespoons oil (I like sesame oil but any will do)
- 1 green pepper diced
- 1 onion, cut into bite size pieces
- 1 cup celery, thinly sliced
- 1 cup unsweetened pineapple chunks (canned) (save the juice)
- 1/2 cup pineapple juice
- 1 to 2 teaspoon soy sauce
- 2 tablespoons flour
- 1 tablespoon cold water
- ground pepper to taste
- rice or noodles

Simmer the chicken in the water with bouillon cubes. Save 1 cup of liquid that the chicken is cooked in. Sauté the onion, green peppers, celery and pineapple until crisp tender, but not browned. In a bowl combine the cup of saved chicken broth with the pineapple juice and soy sauce. Whisk to combine. In a small bowl combine the flour and water. Whisk to combine and add the flour mixture to the chicken broth mixture. Whisk to combine. Add the liquid to the vegetables in the pan. Add the cooked chicken and season with pepper to taste. Add to vegetables. Add the cooked chicken and a dash of pepper, and cook until hot throughout. Serve over rice or noodles. Serves 6

LOW FAT TEX MEX PASTA SALAD (meat or pareve)

- 1 lb cooked bow tie pasta
- 1/2 lb. ground chicken or turkey, cooked (optional)
- 2 tomatoes, seeded and diced
- 1 can (16 oz) corn, drained
- 1 red pepper, diced
- 1 can (16 oz) black beans, rinsed and drained
- 1 small red onion, diced
- 2 stalks celery, diced
- 1 jalapeno pepper, seeded and diced
- 1 1/2 cup chunky salsa
- 1/2 no or low fat mayonnaise
- 1 tablespoon chili powder
- 1 teaspoon cumin
- salt and pepper to taste

In a big salad bowl combine the mayonnaise and salsa and mix to combine. Add the remaining ingredients, toss to coat and season with salt and pepper to taste. Refrigerate for at least 45 minutes for the flavors to combine. Serves 8.

LOW FAT SALMON SALAD WITH BUTTERMILK DRESSING (dairy)

- 2 lbs. grilled salmon broken into bite size pieces
- 6 cups salad greens
- 3 tomatoes, seeded and chopped
- 3 tablespoons sunflower seeds
- 1/2 cup non-fat buttermilk

- 2 tablespoons low-fat sour cream
- 1 tablespoon low fat mayonnaise
- 3/4 teaspoon finely chopped fresh tarragon or 1/4 teaspoon dried tarragon
- 1/2 teaspoon minced garlic
- 1/4 teaspoon salt
- 1/4 teaspoon dry mustard, or to taste

In a food processor or blender combine the buttermilk, sour cream, mayonnaise, tarragon, garlic, salt and mustard. Process until combined and smooth and refrigerate for at least 1 hour. Divide the greens between 6 plates, top with salmon, tomatoes, and sunflower seed and drizzle some of the dressing over the top. Pass the remaining dressing with the salad. Serves 6.

You can replace the salmon with chicken or turkey
Submitted by Wanda Louias of Long Grove, IL

LOWER FAT FETTUCINE ALFREDO (dairy)

- 1 tablespoon margarine
- 2 cloves garlic, minced
- 1 tablespoon all-purpose flour
- 1 1/3 cups skim milk
- 4 tablespoons non fat cream cheese
- 2 tablespoons light cream cheese
- 1 1/4 cups freshly grated Parmesan cheese, divided
- 4 cups hot cooked fettuccine
- 3 tablespoons chopped fresh parsley
- freshly ground pepper to taste

In a sauce pan sauté the garlic in the margarine and cook for about 1 minute. Whisk in the flour, cook for a minute and then gradually whisk in the milk, stirring constantly. Cook for 7 to 8 minutes or until the mixture is thick and bubbly. Stir in the cream cheese; cook 2 minutes. Add 1 cup Parmesan cheese, stirring constantly until it melts. Add the parsley and pepper, mix to combine and then pour the cheese mixture over hot cooked fettuccine. Mix to combine. Place the mixture in a serving bowl and sprinkle the top with the remaining 1/4 cup Parmesan cheese. Serves 4

Modified from about.com

LOW FAT CHOCOLATE

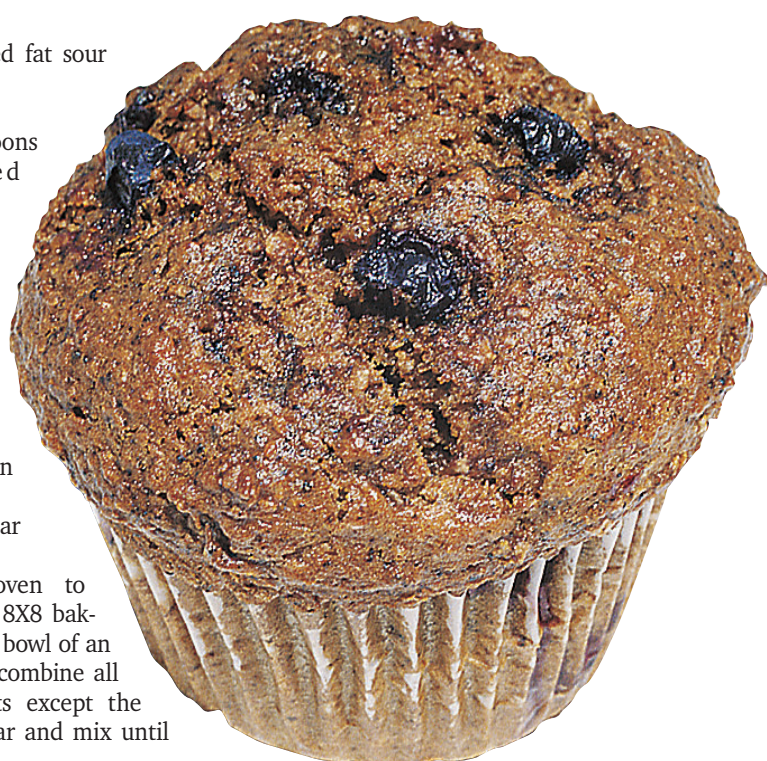
RASPBERRY SOUR CREAM CAKE (dairy)

- 1 cup flour
- 1 cup sugar
- 1 cup reduced fat sour cream
- 1 egg
- 3 tablespoons unsweetened cocoa
- 2 to 3 tablespoons regular or low sugar raspberry preserves
- 1 teaspoon baking soda
- 1/4 teaspoon salt
- Powdered sugar

Preheat oven to 350. Spray an 8X8 baking pan. In the bowl of an electric mixer combine all the ingredients except the powdered sugar and mix until

smooth. Pour the batter into the prepared pan and bake for 30 to 35 min-

utes. Cool for about an hour and sprinkle the top with powdered sugar. Serves 6



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