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IN MY VIEW

Art and Innovation

BY MASADA SIEGEL

It's the new year and one of my resolutions is to focus on the positive, especially on people who create goodness and bring beauty into the world, be it by art or by innovation. Most situations can have an optimistic outcome. However, twisting positive stories out of war zones is no easy task, but just like talented artists can give meaning to a canvas with his brush, everything is in the eye of the beholder.

Wars are ugly, no matter how you paint it, but scientists both in North American and Israel are working to protect soldiers from harms way, as well as to help them lead normal lives after life altering injuries.

Scientists at the Weizmann Institute of Science in Israel have developed an ultra strong impact resistant material

using nanotechnology. Nanotechnology is the engineering of functional systems at the molecular scale. This material created by nanotechnology is about four to five times stronger than steel and about six times stronger than Kevlar, a popular material today for bullet proof vests. The company, ApNano, which is producing the materials, is also using the same technology to make products to enhance the performance of personal safety items such as helmets,

as well as protection products for vehicles and aircraft.

So while world leaders disagree, and wars break out, scientists at Weizmann as well as innovators around the world are working to protect men and women in uniform.

American inventors such as Dean Kamen, CEO of DEKA, whose inventions include the Segway, are working for the United States Pentagon on a project called "Revolutionizing Prosthetics."

Four years ago, the Pentagon approached Kamen to create a prosthetic arm for soldiers who had lost their arms in wars. It needed to be computer operated and sensitive enough to pick up a

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Masada Siegel is a freelance writer living in Scottsdale. She can be reached at fun-girlcorrespondent@gmail.com



Photo courtesy Nowbakht family

Great Neck connection: Robert Nowbakht's proposal to Sara Abdyan, on camera on the MSG scoreboard.

Engagement at the Garden

Israeli coach ejected at eventful charity game for Migdal Ohr at MSG

BY MAYER FERTIG

Robert Shimonov didn't plan to go to the Migdal Ohr charity basketball game. He had just finished teaching Hebrew school on Sunday when a friend called to say she had a ticket for him to join her at Madison Square Garden to see the New York Knicks play Israel's best team, Maccabi Tel Aviv.

"Like Hashem made sure that I see it happen," he later wrote in a Facebook message to his friend, Robert Nowbakht. Just as he was settling into his seat during the third quarter he looked up at the scoreboard in time to see

the words, "Sara will you marry me?" Then, he saw Nowbakht, 28, of Great Neck, on bended knee and holding a rose and a ring, propose marriage to Sara Abdyan, 26, also from Great Neck. She said yes, to great applause.

It was significant to Shimonov, 26, of Fresh Meadows, Queens, because the shidduch was originally his idea.

"Six years ago [Nowbakht] and I went on birthright and we became really good friends. I told him I have this friend Sara and I think

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What G-d really said about health care reform

Halachic ramifications of universal coverage

BY MALKA EISENBERG

Using slides, cartoons and humorous quips, Rabbi Dr. Aaron Glatt presented the halachic (Jewish legal) perspective on healthcare reform at the Young Israel of Woodmere on Sunday.

"Universal Healthcare: What Does the Halacha Say in this Public Health Debate?" was to be a shiur, a lesson in Jewish law, he noted. It would have no "agenda," no polemics, would be apolitical and — here he apologized — would be "non-controversial." The goal of the talk, which was sponsored by the Orthodox Union, was to "see if we can come to a conclusion of what Halacha, what Hakadosh Baruch Hu (the Holy One, Blessed be He), has to say,"

Rabbi Glatt explained. He is the assistant to the rabbi of the Young Israel of Woodmere, as well as President and CEO of New Island Hospital and Professor of Clinical Medicine at New York Medical College.

Clearly, he stressed, from a Jewish perspective, we "want every one to have all the health care they could possibly get, but what do you do when you can't do everything?"

After building a case based on individual and communal requirements of Jewish law, Rabbi Glatt concluded that "there is no halachic obligation to provide every citizen with equal universal healthcare but there is also no halachic prohibition to provide every citizen with equal universal healthcare," since the

government may use its funds as it sees fit and has the right to spend money. "Jewish law looks favorably at healthcare reform that is economically feasible, just and fair," he stated.

Pointing out that President Obama has called his health care plan a "moral obligation," according to the New York Times, Rabbi Glatt emphasized that "nothing in Halacha is based on secular morals." The President held a conference call with a thousand rabbis, Rabbi Glatt said, asking that they assist in the 'mitzvah' of healthcare and saying, "We are G-d's partners in matters of life and death." On the other hand, Rabbi Glatt said, Republican members of Congress consider it

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A forgotten spy

Late Israeli agent's Five Towns ties

BY MICHAEL ORBACH

When Joshua Horesh died this past July at the age of 89, he was remembered as a caring father who doted on his three children and ten grandchildren. His family eulogized him as a big-hearted man, who spoke several languages fluently including Arabic, French and Italian. Sadly, the last few years of his life were marred by dementia, according to his son, as Horesh believed he was being spied on and that his phones were being tapped.

As is often the case, in the regression of dementia could be found elements of truth; Horesh had in fact been a spy for most of his professional life.

"He was a big man, spirituality and physically. He loved Jews and fought for them," explained son-in-law David Jasse of Cedarhurst.

Horesh's espionage career was a known secret in the family, as his son Moshe explained.

"Towards the end he started talking about it. He was a very private person. We never knew what he was doing. I suspect it wasn't appropriate until he wrote the book," Moshe told the Jewish Star.

Horesh's memoir, *An Iraqi Jew in the Mossad*, was published in a limited run in 1997 by McFarland Publishing. In the preface to the book, Horesh writes that he felt compelled to write the book after he read an encyclopedia entry that credited someone else for his accomplishments.

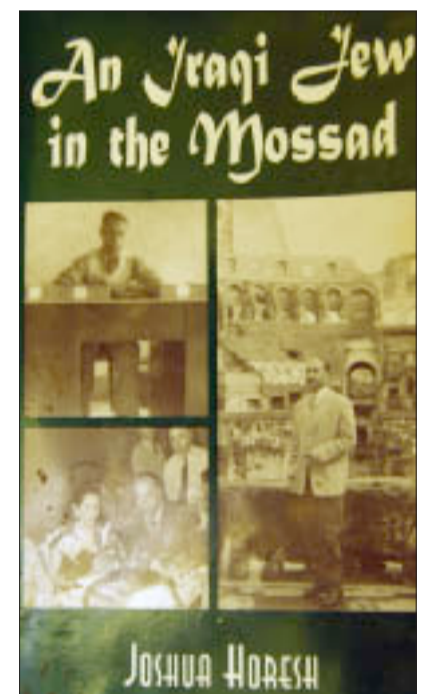
The elder Horesh was born in Iraq in 1920. His father was a famed Iraqi singer, and after his mother's death, Horesh immigrated to the then-cosmopolitan city of Beirut, Lebanon. While there he began working as a translator for the British armed forces, a job that would eventually take him all over Europe and Africa, before finally dropping him in Palestine. His career as a spy began in the mid-1940s when the religious and Zionist Horesh began passing along information to the Haganah, one of the precursors of the modern Israel Defense Force. In his most important assignment, Horesh gained access to the infamous "black list" of Israeli leaders to be targeted by the British, which he copied and passed along to his controllers.

Later, as the war for Israel's independence began, Horesh began working as a translator and code breaker.

"I bade farewell to all my friends and relatives and became an Israeli soldier defending our ancient traditions," he wrote.

One of his most notable accomplishments was to break an Egyptian military code that enabled the Israelis to take Beersheba.

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The cover of Joshua Horesh's memoir

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Candlelighting: 5:44 p.m. ■ Shabbat ends 6:43 p.m.
Torah reading: Parshat Noach

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That's Life
 Edited by Miriam L. Wallach

Dear That's Life,

As a self-declared foodie I often read recipes, kosher and not kosher, simply because they are printed in my cooking magazines and I find them interesting. While many of the recipes sound very interesting simply because of the combination of ingredients or the flavor profiles, there are certain things I would never have any interest in trying. Shrimp, for example, is one of those foods I would never eat regardless of dietary restrictions because the mere idea that shrimp recipes require you to 'de-vein' the shrimp before cooking is enough of a turnoff.

That being said, I don't think 'remove membranes and connective tissue' should be instructions in a recipe for kosher food either. Again, there's that 'turnoff factor' I was just mentioning. Yet, while making sweetbreads for the first time, each recipe I

read reminded me to do just that. (No — that wasn't a typo: I really made sweetbreads in 2009. Will all the cardiologists please stop cringing?)

Searching for guidance before beginning this project, I turned to the Internet. Each time I typed 'sweetbreads recipe' into the Google search bar, I was asked the following question, bolded and italicized: Did you mean sweetbreads? Well, yes I did, you judgmental search engine. And if I wanted to hear about just how bad they are for you, there are plenty of people I could have called.

And actually, I did. There were basically two reactions I received when I called some close friends of Eastern European extraction who I thought could help me. Someone had to have a mother or grandmother who made sweetbreads before catch phrases like 'BMI' or 'angioplasty' came into vogue. Reactions to my project went one of two ways: either it was, "I LOVE sweetbreads!" or, with disdain and mild disgust in their voice, it was "You're making sweetbreads?" I could almost see their facial expressions as the words came out of their mouths. And despite their reactions, their advice was minimal.

Yet, I was determined to make them and not just because the money had already been spent and the package was in my house. Ever get something into your head

that you just have to do regardless of how crazy or insane it might be? Well, this was one of those things.

I went through every heimish cookbook I had — ones that included margarine as a food group or a dozen eggs for a kugel. My friend did the same. No luck. I even pulled out a Hadassah cookbook circa 1930s that belonged to my grandmother, filled with her handwritten notes, and still came up empty. Her liver sauté recipe was in there, another cardiac favorite, but no sweetbreads. Then one of my friends called back.

"It's in The Kosher Palate," she said, and gave me the page number. Well, duh, I thought — it all comes back to Susie. Why didn't I just think of that in the first place? What were the chances that Susie Fishbein had not already perfected and published a foolproof and user-friendly recipe for sweetbreads? I should have known better. Like my Webster's Dictionary, it's the place I should have turned to first. Of course, like Susie, there's a note in the margin as to how to dust the plates with herbs to present the sweetbreads in an attractive manner. That made me smile — because at the end of the day, I just cooked part of a cow's brain and am planning to serve it to my family. All the garnish in the world is not going to change that.

MLW

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THE JEWISH STAR

Wedding

- Wedding of Shloimy Ginsberg (Brooklyn, NY) & Esther Gitty Horowitz (Brooklyn, NY) — Oct. 18, 2009
- Wedding of Yerachmiel Ziegler (Jerusalem, Israel / Monsey, NY) & Bina Walkenfeld (Jerusalem, Israel / Boro Park, Brooklyn) — Oct. 14, 2009



Elyssa Eden Frenkel

Engagements

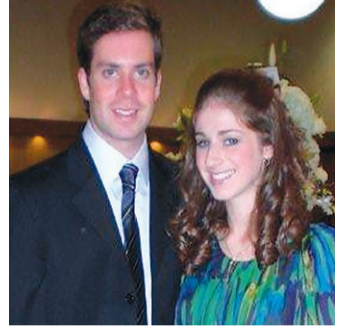
- Engagement of Jennie Sturm (Oceanside, NY) & Jason Krawitz (Plainview, NY) — Oct. 19, 2009
- Engagement of Dani Kolat (Elizabeth, NJ) & Sarah Deneroff (Oakhurst, NJ) — Oct. 18, 2009
- Engagement of Tamar Gafni (Queens, NY) & Dovid Simon (Woodmere, NY) — Oct. 16, 2009
- Engagement of Sorele Reifer (London, UK) & Zevi Sternlicht — Oct. 13, 2009
- Engagement of Moshe Finkelstein (Toronto, Canada) & Sara Goldy Gottesman (Brooklyn, NY) — Oct. 12, 2009
- Engagement of Josh Weinberg (Pittsburgh, PA) & Julia Schafer (Lakewood, NJ) — Oct. 11, 2009



Tamar Gafni & Dovid Simon

Births

- Birth of Chaya Sheindel to Avi and Daniella (Halstuch) Robinson (Brookline, MA) — Oct. 18, 2009
- Birth of Rachel Chana to Yaacov & Aliza Apfelbaum (Teaneck, NJ) — Oct. 11, 2009
- Birth of Elyssa Eden To Dovi & Yonina Frenkel (Cedarhurst, NY) — Oct. 10, 2009



Jennie Sturm & Jason Krawitz

Bris

- Bris of Tzvi Yitzchak, son of Gary & Pamela Klein (Queens, NY) — Oct. 18, 2009



Dani Kolat & Sarah Deneroff

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Photos by Michael Orbach

Nassau County Police Department detectives remove evidence from the scene of a push-in robbery in Hewlett.

Push-in robbery in Hewlett

BY MICHAEL ORBACH

A Jewish family in Hewlett had a terrifying experience when two men dressed as utility workers pushed their way into a home and tied up the owner and the housekeeper. The men made off with what was reported to be \$100,000 in cash and jewelry in what police believe was a targeted robbery.

The men knocked on the door of a home across the street from the Franklin Early Childhood Center, near Yeshiva of South Shore, at about 10:00 a.m. last Wednesday, and identified themselves as Con Edison workers, according to Detective Anthony Repalone. When the housekeeper opened the door slightly, the men forced their way in and tied her up. The homeowner heard the scuffle, and emerged from his bedroom. He struggled with the two men before he, too, was restrained. No weapon was used in the robbery, Repalone said. One of the suspects appeared to be in his 40s, the other in his 20s. The men fled in a nondescript blue van.

Mark Zimmerman, a neighbor who arrived home after the robbery, said he was surprised. "This is a quiet street, nothing happens here," he said.

After the robbers were gone the homeowner and housekeeper freed themselves and called police. Neither was injured, though they suffered minor contusions. Repalone said the men left ten minutes after the robbery and said he believed the family was singled out in advance for the robbery.

"Right now we have no other similar crimes in this area, it appears this was a targeted incident," he explained.

The owner's wife was not home during the robbery and the couple's three children were in school at the time. The homeowner declined to speak to reporters other than to say that he was "okay."

Hours after the robbery reporters were still gathered outside the home with a large wooden mezuzah and several luxury cars in the driveway. Singing could be heard coming from the Franklin Early Education Center.

Mara Stulberger of Woodmere, a student teacher who was at the school during the robbery, said she didn't hear a thing.

"Nothing is ever going on here," she said.

Repalone said he would be working with the homeowners to identify the men and cautioned others to be cautious.

"If you're not expecting someone to come to your home or you don't have an appointment with a utility worker or cablevision or any sort of home improvement - and you're not expecting someone to come to your home, don't open the door," he said. "Ask for a contact number and call the company. Don't open the door unless you expect it and even if you do, verify it."



Detective Sergeant Anthony Repalone speaking outside the Franklin Early Childhood Center, next door to the crime scene.

IN MY VIEW: ART AND INNOVATION

Continued from Page One

raisin or grape off the table without crushing it. Current fake prosthetic arms are so dated, they still have a hook on the end of them and were created decades ago.

The Pentagon invested \$100 million in the project and now the DEKA arm is undergoing clinical testing. The goal is to have the robotic arm available soon to the nearly 200 arm amputees from Iraq and Afghanistan.

Dean's invention is not a classified military weapons system, so in reality it turns into advancement in medical technology. So while wars wreak havoc, they also force creativity and innovation which will ultimately benefit more of the world at large.

Inventors are not the only people who have taken the evils of war and translated them into progress. Artists often do the same, taking the revulsion of wars, and recreating the truth, showing no matter how just and needed a war might be the ultimate result is people die, leaving behind families to figure out ways to fill the void of a lost loved one.

One artist, Gerald Siegel who paints topics such as September 11, Kristallnacht and the Holocaust explains, "Art gives



Image courtesy Gerald Siegel

Gerald Siegel paints topics such as 9/11, Kristallnacht and the Holocaust.

one a method of expressing the total horrors of war." Siegel uses the experience of tragedies and translates them into works of art, in order to educate, with the additional hope it might inspire some to carefully consider their actions.

Great upheaval and misery often force people to create, innovate and invent products that ultimately change the face

of the world for the better. Some of the progress which evolved out of World War Two were the jet engine, synthetic rubber for tires and the beginning steps to the computer.

So when certain events are out of our control, perhaps the best way interpret the situation is to be like the painter who see it a situation in black and white but paints with color.

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THE JEWISH STAR

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Maybe they'll listen to these guys

Editorial

Two remarkable things happened this week. Two men whose credentials cannot possibly be impeached by the lunatic left stepped forward in defense of Israel and its principled conduct of the war in Gaza.

A former commander of British forces in Afghanistan, Col. Richard Kemp, told a special session of the United Nation's Human Rights Council that the Israeli military "did more to safeguard the rights of civilians in a combat zone than any other army in the history of warfare."

Since its recent inception the Human Rights Council has ignored myriad human rights crises around the globe, instead busily criticizing Israel.

"Hamas, like Hizballah, are expert at driving the media agenda," Kemp said. "Both will always have people ready to give interviews condemning Israeli forces for war crimes. They are adept at staging and distorting incidents."

"It is the automatic, Pavlovian presumption by many in the international media, and international human rights groups, that the IDF are in the wrong, that they are abusing human rights."

"The truth is that the IDF took extraor-

dinary measures to give Gaza civilians notice of targeted areas, dropping over 2 million leaflets, and making over 100,000 phone calls. Many missions that could have taken out Hamas military capability were aborted to prevent civilian casualties. During the conflict, the IDF allowed huge amounts of humanitarian aid into Gaza. To deliver aid virtually into your enemy's hands is, to the military tactician, normally quite unthinkable. But the IDF took on those risks."

"Despite all of this, of course innocent civilians were killed. War is chaos and full of mistakes," Kemp said. "But mistakes are not war crimes."

Israel's defenders have been making similar statements for many months, but perhaps someone of Kemp's stature will be impossible to ignore.

For Human Rights Watch, Robert L. Bernstein should be impossible to ignore. He co-founded the group and was its chair for 20 years until 1998.

In a New York Times Op-Ed Bernstein wrote that his former colleagues have "lost critical perspective on a conflict in which Israel has been repeatedly

attacked by Hamas and Hezbollah, organizations that go after Israeli citizens and use their own people as human shields."

The original mission of HRW, Bernstein said, was "to pry open closed societies, advocate basic freedoms and support dissenters. But recently it has been issuing reports on the Israeli-Arab conflict that are helping those who wish to turn Israel into a pariah state."

The organization "casts aside its important distinction between open and closed societies," issuing "far more condemnations of Israel for violations of international law than of any other country in the region."

Israel, population 7.4 million, "is home to at least 80 human rights organizations, a vibrant free press, a democratically-elected government [and] a judiciary that frequently rules against the government," the former human rights watcher pointed out.

His successors "know that Hamas [chose] to wage war from densely populated areas ... yet Israel, the repeated victim of aggression, faces the brunt of [the] criticism," Bernstein said.

Do you suppose anyone is listening?

Letters

The real elephant in the room

To the Editor:

As a former president of Yavneh, Columbia University's Orthodox Jewish community, and on behalf of the vast majority of frum Orthodox Jews who did attend secular college, I take deep offense to Rabbi Reuven Spolter's myopic and vitriolic words (The elephant in the room; In My View; Oct. 16, 2009). Those who Spolter offended include great rabbis from the Soloveitchik, Twerski, Lichtenstein and other dynasties.

Spolter's anecdotal evidence for his condemnation of secular college, e.g.

"girl sits down on your lap during orientation," "open support of binge drinking," and poor statistics point more to his lack of attendance at a secular university and ignorance of students' actual experiences, than his concern for our children.

At any secular college, the former behavior is more than just a "Shmirat Negi'ah" issue; it is sexual assault. The latter behavior is prevented by tight regulations, including the ban of alcohol in dormitories with students under the age of 21. Additionally, how I was never surveyed by Avi Chai for such a statistic is baffling.

Perhaps Spolter, who only attended Yeshiva University, would disregard his fears of the "risks" of Hillel and Orthodox communities if he attended any of the 15 weekly shiurim, 6 daily minyanim, Shabbat and yamim tovim, and many visits by Roshei Yeshiva at Columbia. Perhaps he would understand the "benefits" of secular college if he were affiliated with a secular university. Secular college isn't right for everyone. But it can't be that a categorical ban on secular college suits the needs of every Orthodox Jewish family.

JONATHAN BERLINER
 Columbia College '09,
 Washington

1 out of 4 really?

To the Editor:

So here is the crux of Reuven Spolter's argument (Elephant in the room; In My View; Oct. 16, 2009): because some poll shows that 1 out of every 4 Orthodox kids at secular college "change[ed] their denominational identity" while at college, no one should go. The other seventy-five percent should stay home. No Harvard, Yale or Columbia. They should shut themselves off and associate with their own kind at the ever-rightward shifting YU and already rightist Lander. Or better yet, they should go to Israel. (I'd like to see that poll, the one that surveys Modern Orthodox kids who spend the year in Israel after high school. How many of them change their affiliation after that experience?)

Modern Orthodox parents encourage their kids to go to secular residential colleges, because, quite frankly, they offer the best education possible, an education that is not matched by YU or Lander. Modern Orthodox yeshivot do their part by directing kids to schools with large Jewish populations that offer kosher facilities. There are many, particularly in the Northeast. Most kids do just fine there (seventy-five percent, apparently); it is the exception rather than the rule that a student finds the atmosphere completely unpalatable. Far from an intol-

erance of "xenophobic tribalism", most schools embrace diversity, and most students are only too willing to embrace those who are different. Only the feeble-minded and religiously insecure could find it impossible to exist on a Northeastern college campus where the Jewish population often exceeds twenty-five percent, an Orthodox minyan is on campus or nearby, and kosher food is readily available in the dining hall.

The average school is usually willing to accommodate any residential requests, particularly if they are necessary religiously. And for the record, though I went to one of the most liberal schools in the country, no one sat on my lap during orientation, I never binge drank or felt compelled to, and the college did not sponsor "promiscuous parties" or force anyone to attend the parties they did sponsor.

There is no elephant in this room. The elephant in Rabbi Spolter's article is his extreme, glass-half-empty view, whereas I, and I think most people, would look at a seventy-five percent retention rate and be overjoyed.

It's silly, dangerous, and unfair to suggest that three quarters of Orthodox Jews deny themselves the superior education that they worked hard for because the other twenty-five percent change their denominational affiliation when they are between the ages of 18 and 21, an act that is almost certainly more a product of an inferior elementary and secondary education

than the result of the permissive atmosphere that sometimes prevails during college. It is so silly, that one wonders whether the real motive here is to drum up support for yeshivot failing today because of the recent economic crisis, yeshivot that are by and large not Modern Orthodox.

MICHAEL BRENNER
 Woodmere

Lying figures

To the Editor:

I read "The elephant in the room" (In My View; Oct. 16, 2009) with great interest as my son plans to go to college this September. He is currently studying in a yeshiva in Eretz Yisrael. His Rosh Yeshiva did his undergraduate work at Brandeis and went on to do graduate work at Oxford. Then there were some famous rabbis who studied before the war at the University of Berlin — Rabbi Soloveitchik, Rav Hutner and others.

I am not going to knock Yeshiva University or Touro but neither institution has the space to accept all students and no one will tell you that they are going elsewhere because they were not accepted. In addition, there are many subjects that are not offered

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FOR THE RECORD

Due to erroneous information provided to the newspaper, a photo caption in the Oct. 16 issue misidentified the location of a group of HAFTR fifth graders. A colorful image of the students visiting senior citizens in a vividly decorated sukkah was actually taken at the Nautilus Hotel, a year-round hotel for seniors in Atlantic Beach. The Jewish Star regrets the error.

If you've been hurt in this economy, you can find help right in your neighborhood.

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OPINION

FROM THE OTHER SIDE OF THE BENCH

Parenting, personally

I don't know if G-d is a Democrat or a Republican. But one thing I do know for sure is G-d is not a Socialist, a Communist or a Fascist. He does not believe in totalitarianism. G-d does not believe that what is good for one is good for



David Seidemann

all. In theory and in practice, we are all supposed to comport ourselves along the same highway. But the individual lane that we drive in, the speed at which we operate and the stops we make along the way all are to be tailored to the individual.

It always struck me as odd that the response to the generation that embarked on the building of the Tower of Babel, was to disperse them across the face of the earth. Not wanting to run out of ideas, G-d could have visited a flood upon earth like he did in the times of Noah or 10 plagues like he did in the times of Pharaoh.

There is much debate between Talmudic scholars as to what precisely were the intentions of the tower builders. Some posit that their intention was to poke a hole in the clouds

so that rainwater would gradually fall to the earth, obviating the possibility of a destructive flood in response to future sins. Other Talmudic scholars advance the theory that the tower builders intended to pierce the heavens

so that rain would fall freely at their request and not as result of G-d's decision. This would allow them to either sin without fear of retribution or to control the climate without G-d's involvement. Other rabbis argue that their intention was to build a tower so high that the rulers of Babel would be able to see worldwide and thus control the movements of all individuals.

In any event, the common denominator seems to be centralized power, the idea of not having to answer to any higher authority and treating everyone the same. G-d realized the inherent danger in such a society. If everyone were to think exactly alike, or if everyone was forced to think exactly alike, there would be no check and balance system. As soon as the

powers that he would impose their point of view they would be free to act with impunity.

Dissenters would either not exist or would be afraid to raise their voice in opposition and the misguided views of the ruling faction would permeate the entire world. As such, G-d's response to the generation of Babel's planned tower of communism, socialism, fascism, totalitarianism and atheism was right on the mark. The only possible solution was to disperse them worldwide which resulted in them focusing on problems, ideas, and circumstances germane to their locale. Soon each had individual needs based on their respective individual climates, and sources of food and energy. The tower builders developed different philosophies, languages and beliefs based on their lifestyles.

The only appropriate response to the tower was to create a situation where what was good for one was not good for the other. Man therefore could not control the weather worldwide and the economy. Differing ideas and a robust exchange of dissenting views is necessary and appropriate in order for any society to function

in a manner where the best of mankind is creating the best for mankind.

The same mindset is true not only for governments and countries, but also for families. What is good for one child is not necessarily good for the next. The easy way to parent is to treat all children the same — lump them all in the same category and address your children's needs as those of a collective bunch. Such an approach might create a great family but will not create great individual children. When those children leave the house to marry and create children of their own they will not possess the individual talent to create individuals with talent.

A common refrain I hear from my children is that, "It's not fair to me." My response, which I believe is correct, is always that it might not be fair to you, but it is fair for you. Getting to know your children's individual strengths and weaknesses, likes and dislikes, and individual personalities, is one of the most challenging, yet rewarding, facets of parenthood. I come from a family of eight children and my parents, in addition to taking out time

for themselves, would make it a point of taking each one of us for our own individual trip to the local ice cream parlor. The owners of the ice cream parlor must've thought my parents were operating an orphanage — showing up every other day with a different child. Nevertheless the lesson to us as their children was a most important one.

A woman from Jerusalem was in Tel Aviv recently when she went into labor with her 14th child. After the delivery the doctor turned to her and asked, "Was it really necessary to have all 14?" His comment was half in jest but nevertheless touched a nerve in the woman. She immediately called her eldest daughter in Jerusalem and asked her to bring her 12 other siblings to the hospital in Tel Aviv. Somehow, she was able to sneak all of them into the hospital. Dressed in their finest clothing they stood sur-

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rounding her bed. She paged the doctor to her room, and as he gazed at all 14 children, the 13 standing around her bed and the one newborn in her arm, the woman asked the doctor, "Which one should I not have had?"

The summer has passed and chalkboards have replaced skateboards. The bicycles have been put away in the shed with the bats and balls. Our children will be spending a lot more time in the home. What a wonderful opportunity to get to know them as individuals.

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

Taste of their own medicine

Iran's Revolutionary Guard is the most feared of all the authoritative arms within the Iranian regime; it is Iran's elite fighting force. So when a suicide bomber successfully targets and kills six guard members gathered together in an automobile, you know there will be significant ramifications.

The death toll has reached 35; the number of wounded tops sixty. The dead and wounded are from provinces far beyond the southeast Iranian town in which the bombing took place. The Iranian leadership is angry. And they are embarrassed.

According to IRNA, the official Iranian News Agency, two of the Iranian Revolutionary Guard members



Micah D. Halpern

killed in the bombing were very high-level officers. General Noor Ali Shooshtari was the deputy commander of the Guard's ground force and Rajabali Mohammadzadeh was the Guard's chief provincial commander. With them in the car were other senior commanders.

This attack sent a dagger deep into the very heart of the Iranian leadership. It was daring and it was successful. It has had much more of an impact than any other act heretofore perpetrated against the established leadership. Iranian President Ahmadinejad responded to the news by saying, "the criminals who committed these crimes against humanity will be seriously dealt with." Crimes against

humanity, those were the words chosen by the president of one of the most oppressive, dictatorial regimes in the world today.

The Iranian National Guard, at a lost to explain how an act of this type was not only planned but successfully perpetrated, laid the blame at the feet of the United States. "Surely foreign elements, particularly those linked to the global arrogance, were involved in this attack," they said. The term "global arrogance" is Iranian-speak for the United States. According to another Iranian news agency, FARS, the Iranian Defense Ministry came out with an even bolder statement, claiming that the "terrorists" were supported by, "the Great Satan America and its ally Britain."

That the Iranians responded by blaming the United States and even

Great Britain is neither surprising nor unexpected. What is surprising and totally inappropriate is that the US State Department felt a need to respond. Ian Kelly, State Department spokesperson, said, "We condemn this act of terrorism and mourn the loss of innocent lives. Reports of alleged US involvement are completely false."

Of course the United States was not involved. Why the disclaimer? Why give credibility to an outlandish, preposterous, accusation? Why allow Iranian leadership to save face in a situation in which no outside force could have possibly been involved?

Iran knows that there is barely a CIA presence in Iran and whatever presence there is could not pull off a mission of this kind. And everyone knows that the United States does not run suicide bombers. Why get into the

mud and dignify the accusations with a response?

This mission required excellent intel and excellent planning. The use of a suicide bomber insured that the bomb got as close to the target as possible. This has all the markings of a Sunni attack. It was probably the work of serious anti-Iranian anti-Shiite units with experience in Iraq fighting Shiites. It was probably the work of an al Qaeda affiliate.

That certainly puts a different spin on the event. A spin Iranian leadership does not want to acknowledge but will certainly avenge.

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

Letters

Continued from Page Four

by the Jewish colleges. Finally, there is a growing fundamentalism and conformity in the Jewish colleges, which does not encourage intellectual growth.

Figures don't lie but liars figure. The drop out rate may be higher for reasons of self-selection. Some of the students who attend secular colleges may be looking for an opportunity to drop out; some may find their way back, stronger than before. Should parents be aware of potential problems? Yes, of course. But each child is different and there is no one-size-fits-all solution. As for me, though my son was accepted into the honors program at YU, he is planning, with my blessings, to follow the footsteps of his Rosh Yeshiva at Brandeis.

RABBI DAVID A. WILLIG
Staten Island

Peak of interest

To the Editor:

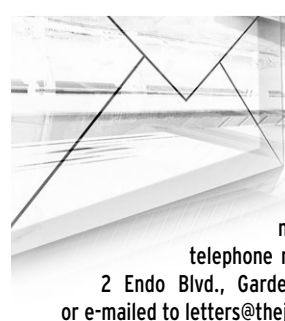
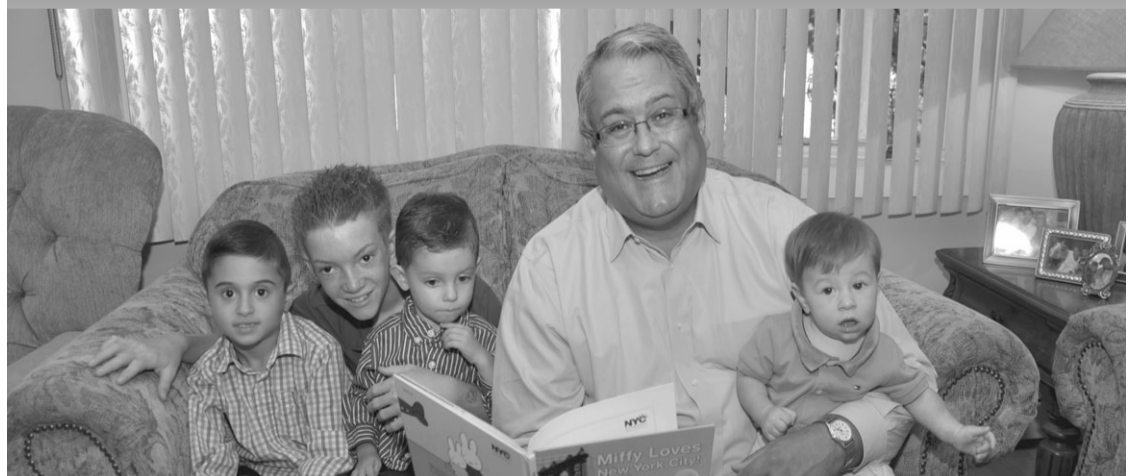
Please convey to Miriam Walach that Ricky Adler shares her love of the English language and congratulates her on her column in this week's Jewish Star (That's Life; Oct. 16, 2009). As Miriam is a stickler for correct English, and a lover of the English language, she must be aware that one's interest is "piqued", not "peaked" as she wrote of her appreciation of the "On Language" column by William Safire.

I wonder if my daughters who were all her students will notice the error. She was, by the way, one of the best English teachers they ever had.

RICKY HOLDER ADLER
Cedarhurst

ABOUT LETTERS

The Jewish Star welcomes Letters to the Editor of no more than 250 words. We reserve the right to edit letters for style, content and space. Deadline is Monday at noon; we cannot guarantee placement. Letters must include the name of the writer, current address and daytime telephone number and may be mailed to The Jewish Star, 2 Endo Blvd., Garden City, NY 11530; faxed to (516) 569-4942; or e-mailed to letters@thejewishstar.com.

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The Making Strides for Breast Cancer Walk at Jones Beach Sunday was a rain or shine event. Rain won. It was a cold, wet day, but a group of Team HAFTR die-hards showed up nonetheless. Team HAFTR, sponsored in part by The Jewish Star, was one of the top 15 fundraising teams overall, helping to raise over \$10,000 for the American Cancer Society. Similar events were held around New York State including at Central Park.

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ON THE Calendar

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

ONGOING EVENTS

Far Rockaway - Rabbi Eytan Feiner's Machshavah Shiur in Sifrei Maharal on Chumash and Mo'adam 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.

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

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

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 516-569-6733.

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 516-569-6733 ext. 209.

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 Sheffield at 516-569-6733 ext. 219 or Linda Balch ext. 211.

Cedarhurst - OHEL Children's Home and Family Services invites the community to Fingerprinting for Kids, a mini-fair to help keep kids safe. They'll provide free, secure Child ID Cards that include a child's name, weight, height, eye-color, and unique fingerprint, for parents to keep on hand with vital family records. When emergencies happen or a child goes missing, it is vital for the police and other officials to have as much precise identifying information immediately available about the child as possible. The event is sponsored in partnership with the Office of the Nassau County District Attorney and will be held on Sunday, October 25 from 11:00 am - 2:00 pm at Maple Plaza Mini Mall (next to David's Pizza) in Cedarhurst. For more information, call OHEL at 718-972-9778 or visit www.ohelfamily.org.

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 further information 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 further information call 516-569-6733 ext. 204.

Cedarhurst - The JCC of the Greater Five Towns in conjunction with the Hewlett-Lawrence Soccer League presents "Field of Dreams," a soccer program for Special Needs children. The program runs for 6 weeks on Sundays, beginning October 18, 2009, from 10:00 to 11:00 a.m., at the Franklin Early Childhood Center. The fee is \$80. Register online at www.sportssignup.com/ihlsc.start. For further information please call the JCC Program Coordinator Gayle Fremed at 516-569-6733 ext. 211.

New York City - The Jewish Board of Family and Children's Services will hold 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 - call 212-399-2685 ext. 212, email bikurcholimcc@jbfcs.org or online at www.bikurcholimcc.org. Cost \$36.

Cedarhurst - The JCC of the Greater Five Towns is hosting a Thanksgiving Bash, for its Traumatic Brain Injury (TBI) members and their families on Wednesday, November 18, 2009, from 7:00 to 9:00 p.m. For further information please call 516-569-6733, ext. 21.

315603

PARSHAT NOACH

Canaan, son of Cham

In 7:7, Noah and his wife, along with his three sons and their wives, entered the ark. The Ba'al Haturim points out in 2:21 that the word "vayisgor" — and he closed — appears only twice in the Torah. We read the first one last week when G-d closed flesh around Chava. The second time appears in 7:16, when G-d closes the ark, protecting it from the rainwaters.

From these comparisons he infers the source of the midrash that marital relations were forbidden on the ark, for both the human couples and animal couples.

When it is time to leave the ark, in 9:18, we see Noah's sons listed in this order: Shem, Cham, and Yefet. Then we are told, "and Cham is the father of Canaan."

Why would Canaan be mentioned in this context? Was he born on the ark? Or was he not yet born? In either case, he isn't one of the sons of Noah!

There are differences of opinion as to whether Canaan was born when this declaration is made, so we can go either way. But the Medrash Tanchuma (Noach, 12) says that three beings violated the rule of celibacy in the ark: Cham, the dog

and the raven. In Cham's case, his son Canaan was the result (see Chizkuni 9:18).

In the next few verses, Cham is again referred to as "Cham the father of Canaan," when he witnesses

his father in a drunken stupor (9:22), and Canaan is the one who is cursed in 9:25 over the way his father mocked Noah instead of covering his nakedness.

Seems a little unfair to Canaan.

Rashi says Canaan is mentioned in these capacities since he will be cursed on account of his dad, we need to know where he comes from. That still seems a little unfair to Canaan.

The Shakh (Siftei Cohen) suggests that Cham was not supposed to leave the ark alive because of the rule he had violated: the only reason he came off the boat was so that Canaan could be born. It was Canaan's destiny to ultimately be beholden, as a servant, to his uncles, on the one hand, and on the other hand to build up the land of Canaan — also known as the Land of Israel — so the Children of Israel



Rabbi Avi Billet

could one day inherit it (ala Deuteronomy 6:10-11).

According to this approach, Cham is constantly described as Canaan's father because only in the merit of his unborn son (Canaan) did he disembark from the ark on his own two feet.

If we follow the interpretation of Ramban, however, we find that the punishment meted out to Canaan is more a punishment to his father than anyone else. While the parallel is not exact, many ask why a "mamzer" is labeled such and maintains his status ("may not enter the community of G-d") when he did nothing — his biological parents are to blame as they conceived him through an adulterous affair.

Most answers are not satisfactory, but the most obvious one is that the ultimate punishment to those who have sinned is to have their children live as a constant reminder of their wrong deeds.

In our world, the misdeeds of those who have been guilty of any kind of crime are not quickly forgot-

ten. With the help of the internet and blogs we have become an extremely judgmental and unforgiving generation. Sometimes we judge the children of these people based on the deeds of their parents, even though they had nothing to do with their parents' actions and often reject every mistake their parents made. In some cases, the children of the infamous will change their last names to avoid such unfortunate and unwarranted retribution.

Canaan is not to be blamed for the misdeeds of his father. But his father has an obligation to live his life in such a manner that Canaan can never be held responsible by anyone for his father's wrongdoings.

A friend of mine once put it to me this way: "I live my life in such a way that I will never have to explain to my daughter why my name is splashed across the front page of the newspaper."

Loving parents would never want their children to have repercussions from their own misdeeds. It requires following the rules all the time, and an occasional long, hard look in the mirror.

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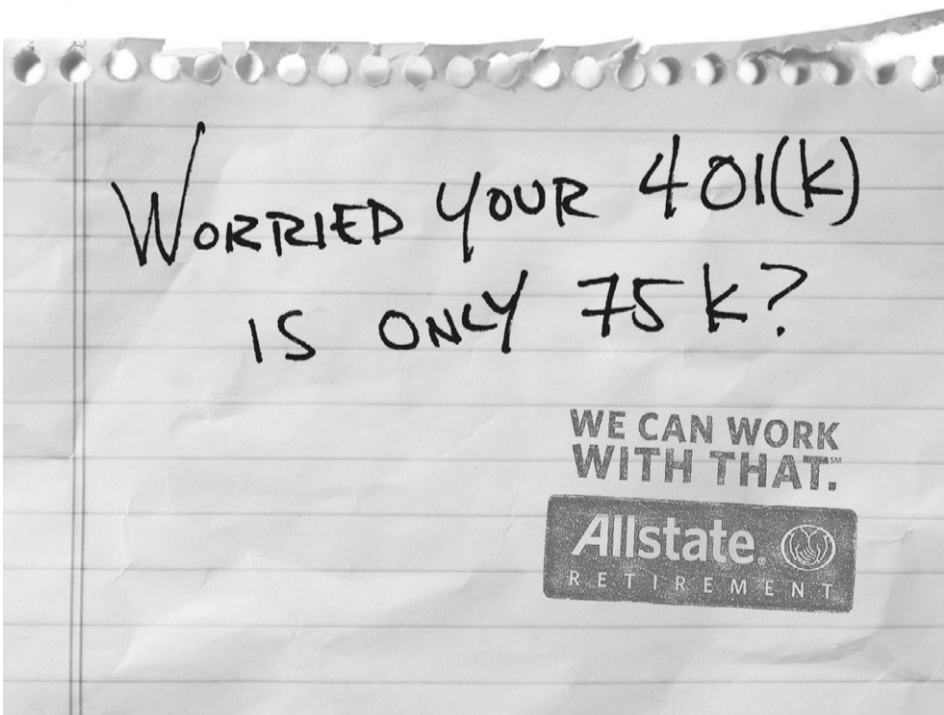
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The Jerusalem Post Crossword Puzzle

BY DAVID BENKOF

Across

- 1 "Exodus," e.g.
- 5 Jerusalem standby
- 9 Make sense
- 14 "The law of the LORD is perfect, reviving the ___" (Ps. 19:7)
- 15 Author of 1-Across
- 16 Biblical scholar Nahum
- 17 "Friday the Rabbi ___" (1964)
- 19 First-century execution

- method
- 20 Prepares meat for Passover
- 21 "Wednesday the Rabbi ___" (1976)
- 22 Shavuot mo., sometimes
- 24 Name divider
- 25 Teacher's fave
- 26 Ms. enclosure
- 27 Coop babies
- 29 Beth Israel sites (abbr.)
- 30 Chaps, as in a page of Tal-mud
- 31 Warming chocolate drink
- 32 Author Etzioni

- 34 Author of the mysteries in this puzzle
- 38 Sociologist Theodor
- 39 Make more lean
- 41 Wall Street optimist
- 44 WBO wins
- 45 Fifth word of a bracha
- 46 Billy Joel's "___ to Extremes" (1973)
- 47 TV pitchman Stein
- 48 Pet name
- 49 One of the five W's
- 50 "Tuesday the Rabbi ___" (1973)
- 52 "Illness as Metaphor" essayist Susan
- 54 Sardonic smile
- 55 "Thursday the Rabbi ___" (1978)
- 58 Collectible Ford flop
- 59 Hand cream ingredient
- 60 Charged items
- 61 Chanukah potato product
- 62 PlayStation producer
- 63 Minn. Neighbor

Last Week's Answers

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

Down

- 1 Snake sound
- 2 Letters in cyberspace
- 3 Basque town in northern Spain
- 4 Iams alternative
- 5 Heartbeats
- 6 Give a drasha
- 7 Poses for Annie Leibovitz
- 8 Half a fly
- 9 Broad necktie
- 10 Blowgun missile

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1	2	3	4		5	6	7	8		9	10	11	12	13
14					15					16				
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- 11 Nod off
- 12 Topple from the throne
- 13 Sticks with glue
- 18 Cup with a cover
- 21 "Beau ___"
- 22 Shul with a pool?
- 23 "I'm in trouble now!"
- 25 "Survival in Auschwitz" author Levi
- 28 Reef buildup
- 29 Future indicators
- 30 Golem starter
- 32 Ohio tire city
- 33 Spec of pasta
- 35 Like farm oxen
- 36 "___ Men" (Sorkin play)
- 37 Most of the Hebrew Scriptures
- 40 "Honor ___ father..."
- 41 Just a bit (Yiddish)
- 42 Herzl's ___ Plan
- 43 Best, on the links
- 45 Tinker (with)
- 47 Uncle Miltie
- 48 Industrial city south of Tel Aviv
- 51 Be a stinker
- 52 ___ Wittmayer Baron (Jewish historian)
- 53 Talmudist Steinsaltz
- 55 Has been
- 56 Acapulco article
- 57 Condescending cluck

Answers will appear in next week's issue.

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Moshe Horesh and his bride Juliet under a chuppah held up by four rifles.

A FORGOTTEN SPY

Continued from Page One

Horesh, who worked during World War Two under the same roof as famed British mathematician Alan Turing, who cracked Germany's Enigma code, realized that all the Egyptian intercepts had the Arabic word for "thanks" in them. Over several sleepless nights he used that information to decipher the Egyptian communications.

"To us, the Egyptians were an open book," he later wrote.

In his account, Horesh minimized his own exploits in favor of discussing the war effort in general and the soldiers he served with. Horesh even went so far as to praise the Egyptian general, Seyad Taha, whose messages he decoded. Taha, Horesh wrote, felt that surrender would damage Egypt's honor; he refused to do so despite being surrounded by Israeli forces. Taha also praised the courage of the Jewish fighters, Horesh revealed.

Horesh was promoted to lieutenant and, alongside future Prime Minister Yitzhak Rabin, was part of the Rhodes delegation that organized an early peace treaty with the Egyptians. However, promised work failed to materialize. He ended up serving under future Israeli president, Chaim Herzog, and even translated a message that saved the life of another future president of Israel, Ezer Weizman.

The enthusiasm and euphoria for the State of Israel, Horesh recalled, vanished quickly as the country became enmeshed in political conflict and corruption. Like many other Israelis, Horesh refused to sign up with either of the major political parties of the time — the Mapai or Mapam — and was consequently blocked from applying for many jobs. He also faced discrimination because he was Sephardic and Middle Eastern, and not part of the Ashkenazic spectrum that fared prominently in the government.

"The laws of Israel were formed in the imagery of their lords," he wrote sardonically.

Finally, after failing to secure work elsewhere, he took up work for the Mossad as a spy. His colleagues included Elie Cohn, the famed Israeli agent who was hanged by Syria in 1965. Horesh's next three years were spent away from his family, traveling in Turkey, Vienna, and Austria under an assumed name as an Iraqi movie producer, eventually befriendling a high ranking Iraqi colonel. His days were spent under different assumed names in smoky hotels and cafes, constantly on watch for double agents and KGB spies. Horesh's portrayal of the Mossad, the vaunted Israeli spy agency, makes them look less like James Bond and more like Mr. Bean, plagued by both infighting and incompetence.

At 48, with few career options open to him save for returning to the Mossad and leaving his family again, Horesh immigrated, first to Canada and then to America, where he

until his death on Tisha B'Av.

"He sacrificed a lot of his time, half his life for the state of Israel. He was bitter towards the governments of the time," said Moshe.

Horesh dedicated his

memoir to his family and to "all the volunteers and low ranking operatives who made the Israeli Intelligence and the Mossad one of the best in the world."

Holy cow, kosher beef jerky!

BY MICHAEL ORBACH

The owners of the first nationally available kosher beef jerky have no bones with being known as "kosher".

"We wanted a little bit of holiness in the name," explained Gabi Harkham, the co-founder of Holy Cow K kosher which produces Holy Cow K kosher Beef Jerky, "We're not afraid of being kosher. Kosher is part of our brand name and we have a beis-samach-dalad on our packages. It helps the brand, more non-jews purchase kosher products than Jews every year."

Harkham, whose background is in information technology created the company alongside his partner in Israel in 2007. Harkham who grew up in Australia was addicted to beef jerky-- dried out beef that is packaged to last for longer periods of time-- and he realized that there was no widely available kosher beef jerky.

"There's a lot of mom and pop shops [that sell beef jerky], there's a restaurant in

LA that sells it, but there's no one that is USDA approved that can sell it outside of their facility," explained Harkham.

Harkham and his partner spent a year testing recipes and flavors before deciding on four flavors: Hickory, spicy, teriyaki, and original. The Holy Cow K kosher Beef is also healthier than most types of jerky since it is preservative free with no nitrates, carbohydrates or sugars and is USDA approved.

The company has sent the kosher beef jerky to Jewish soldiers in Afghanistan and is holding a Chanuka program for 3,000 prisoners in American jails. The jerky is produced in a factory in Utah and is under the strict supervision of the Orthodox Union; the company goes so far as to use only bishul Yisrael, cooking down by a Jew for its jerky.

Harkham hopes to attract both Jews and non-Jews to Holy Cow K kosher Beef Jerky.

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Churchill's Jewish deportees

Richard Sonnenfeldt, who passed away earlier this month, had the rare distinction of being a German Jew who served as one of the American interrogators of the Nazis who were tried at Nuremberg. What is not well known, however, is that just five years earlier, Sonnenfeldt himself was arrested and treated as a possible Nazi—at the order of none other than Winston Churchill.

Several recent books have lionized Churchill as a stalwart Zionist who did all he could to rescue Jews from the Holocaust. But such one-sided portrayals pay insufficient attention to a dark episode in which Churchill ordered the mass roundup and deportation of German Jewish refugees from England—including teenage Richard Sonnenfeldt.

Like many German Jews, Richard's parents hoped to escape Hitler by immigrating to America. But the Roosevelt administration's harsh policies blocked their way. U.S. law permitted 25, 957 German citizens to enter annually, but in 1937, the year the Sonnenfeldts applied for visas, only 11, 127 (43% of the total) were actually admitted — because U.S. officials went out of their way to find grounds to reject applicants. In desperation, the Sonnenfeldts sent 16 year-old Richard and his 12 year-old brother, Helmut, to a boarding school in England, expecting them to be safe there.

Churchill became prime minister on May 10, 1940. The next day, in



Dr. Rafael Medoff

one of his first official acts in office, he ordered the mass arrest of all "enemy aliens" (mostly Germans) between the ages of 16 and 70. Richard was taken away on a few minutes' notice — not even enough time to say goodbye to his little

brother.

The recent British failure to repulse the swift German conquest of Norway and Denmark had provoked a wave of public fear of Nazi fifth columnists within England's own borders. Even "the paltriest kitchen-maid" might turn out to be a spy for Hitler, one British diplomat warned.

As a result, approximately 30,000 residents of England, most

of them German Jewish refugees, were hauled off to makeshift internment camps. Incredibly, the Churchill government made no real effort to distinguish between German Jews, who were victims of the Nazis, and other German citizens, some of whom were indeed Nazi sympathizers. In a June 4 speech to the House of Commons, Churchill justified this bizarre policy:

"I know there are a great many people affected by the orders which we have made who are the passionate enemies of Nazi Germany. I am very sorry for them, but we cannot, at the present time, and under the present stress, draw all the distinctions which we should like to do."

In July, the Churchill administration began deporting the internees to Canada and Australia. Richard Sonnenfeldt later recalled how, as he and the others boarded their

See CHURCHILL, Page 13

HEALTH CARE REFORM

Continued from Page One

"morally objectionable to vote for" the President's plan.

Judaism's Reform movement appears to support generic healthcare reform citing 'tikun olam' (repairing the world) and holds that it "should be the primary focus of Judaism," Rabbi Glatt said, and "many secular Jewish organizations have the same approach."

Glatt also quoted the position of Agudath Israel of America, as outlined in a letter sent to President Obama, Congressional leaders and Health and Human Services Secretary Kathleen Sebelius. "Universal coverage" is a "worthy goal," the letter said, but expressed concern that health care reform may pose a challenge regarding religious rights when cost-benefit ratios clash with quality of life issues.

"Matters of life and death cannot be measured solely in dollars and cents," said Rabbi Chaim Dovid Zwiebel, executive vice president of Agudath Israel, in a press release, but "need to be considered through the prism of religion and morality."

In a recent Op-Ed in The Jewish Star, Shmuly Yanokowitz of the liberal Orthodox organization Uri L'tzedek cited halachic and rabbinic sources to support his contention that universal health care is an Orthodox Jewish imperative.

"The true Jewish perspective on any issue," said Rabbi Glatt, is determined "only after the scholarly review of authentic source material, the Torah, the Talmud, Responsa, the Shulchan Aruch and contemporary poskim; not by vote or majority opinion."

"The Torah says that you have to guard your life," he continued, explaining that one is therefore not allowed to overeat, smoke or drink to excess; and euthanasia, suicide and "risky behavior" are prohibited.

Rabbi Glatt, a medical doctor and infectious disease specialist, noted that a physician is required to heal by the halachic dictate of hashavat avaydah — returning a lost item — and has the right to charge for healing. If he is the only doctor in town, he may be required to treat without pay, though Rabbi Glatt noted that there is a "big machloket (difference of opinion)" on that point among halachic authorities. If there are many doctors in a town, "Society has to determine what to do with patients who can't pay."

The gemara praises doctors who provide service for free, but may not have the obligation if other doctors can do so.

Quoting the late posek [halachic decisor] of Shaare Tzedek Hospital, Rabbi Eliezer Waldenberg zt"l, known as the Tzitz Eliezer, the "community should provide money to treat poor patients or divide the burden upon all doctors in the area, as a communal responsibility." However, Halacha doesn't specify the monetary amount or percentage to be set aside or how much should come from the government, Rabbi Glatt said.

The legal source of the Jewish communal obligation regarding healthcare is the commandment of Bikur Cholim, visiting the sick, said Rabbi Glatt. "One of the critical obligations is to daven [pray] for the choleh [sick] at the bedside," but also to be sure that all the patient's needs — medical, physical, social, emotional, spiritual — are met.

A secular government's obligation under Jewish law falls under the requirement to set up a just legal system, one of the seven Noahide commandments. Since the US has a "fair and just system of rules and is non-discriminating, Jewish citizens must observe such laws including taxation, public health laws and universal healthcare, that must be economically fair and feasible, since dina d'malchuta dina, [the law of the government is the law]." He further explained that a government has the right to tax its citizens to provide benefits and allow usage to its citizens, such as roads and bridges, and can thus allocate funds to where it sees fit, as in health care.

"The potential areas of concern, however, are end of life, beginning of life and reproductive issues, triage hierarchies and resource usage," Rabbi Glatt cautioned. He pointed out a recent article on dialysis in a medical journal. It implied that the cost of dialysis is great, but the life expectancy in older patents is not, and called into question the use of that treatment in older patients who are likely to soon die of other causes anyway and, if on dialysis, are more likely die in a hospital instead of at home or in a hospice.

Currently there is no clear definition of what constitutes universal healthcare, Rabbi Glatt noted, since there are many possibilities being debated, but said that the government needs the input of appropriate specialists in how to divide the funding.

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Prodigious Nobel



Michael Salomon

A prodigy is someone with exceptional talents that are usually recognized at an early age. Prodigy is a word that can also be used to describe a rare or extraordinary event. The origin of the word, however, comes from the Latin prodigium which is translated to mean omen or monster.

Some historically known prodigies have left an enduring mark in their fields. In music a classic example is Mozart who began composing at the age of five. In the religious world a prodigy is often referred to as an Iluui, or someone elevated in Torah learning. There are many examples of such individuals in the Torah world and included among them are the Vilna Gaon and Reb Yonatan Eibshitz, among many others. These are prodigious, successful individuals.

There are many prodigies who are life-long successes and

there are some who burn out by the age of twelve. Some prodigies have exceptional talents in specific areas and some are all around geniuses. Some channel their talents into benefiting humankind while, unfortunately, there are others who have prodigious success with criminal and anti-social activities.

The study of childhood prodigies has been limited so no meaningful scientific generalizations can be made beyond the few obvious following ones. For an exceptionally talented youngster to excel the child needs a great deal of support. After all, the child prodigy is well beyond his or her peers in intellect and may have no social support network, or worse, may be rejected and bullied. This type of child may also do very poorly in a

normal academic environment as he or she will grasp what is being taught well ahead of others and may be able to explain it even better than a teacher. The amount of frustration that this can cause to all involved is often overwhelming. A child with so great an intellect and talent must be properly understood and reinforced so as to properly nurture their gift. The one thing that is clear is that if not properly nurtured a prodigy will likely be exhausted before any major life successes are achieved.

Why have I been thinking of prodigies? It started when the Nobel committee awarded President Obama the Nobel Peace Prize. My initial reaction was likely similar to most everyone else's, expressed best by Lech Walesa, himself a Peace Prize

winner, which was that the Prize was awarded much too soon in the President's tenure. President Obama has not yet had a chance to earn it, what then was the point? I, along with many others, also saw the award as a political gambit on the part of the Nobel committee, a way to direct the United States toward the Committee's vision of peace. But this is simply part of the Nobel committee's modus operandi. Notwithstanding, the title of the award, prior Peace Prize winners have included Yasir Arafat, granting him license to trigger two intifadas, Mikhail Gorbachev when he was still the leader of the USSR and three times to the International Red Cross, despite the fact that it takes no stand on war in its charter and has for years not acted as a true international organization. Similarly, President Carter was also awarded the Nobel Peace Prize for his determination to resolve conflicts through mediation in clear contrast to the US foreign policy at the time that his award was granted.

All of these issues came to mind initially but rapidly dissipated. The one that lingered is the analogy to the child prodigy. President Obama is a relative

newcomer to national politics and a novice in world diplomacy. Before becoming president his experience in large scale politics was limited to Chicago. That is not to say that he has not presented himself in a most skillful manner. Quite the opposite, Mr. Obama is competent, triumphant in personality and in many ways even victorious in developing his grand plans for dealing with so many issues at one time. To the world he is seen as a beacon for positive change.

Writing in the New York Times, Bono, says that the world wants to believe in America and the choice of our president for The Nobel Peace prize is one clear indication of that. Perhaps, but if you award someone before they achieve any real success you set them up for failure and this is precisely what happens to prodigies that are not given a chance to develop. We talk a lot about giving children a strong sense of confidence. We want to help them develop a strong sense of self-esteem. The research, however, shows that self-esteem is a poor measure of lifetime success. Willingness to take chances, to fail and learn from failures is significantly more important.

Prodigies do not often have these opportunities.


And, President Obama, by receiving this award so soon, too soon, is not unlike a prodigy being set up for failure. This award may be an omen for good or for bad. Will the award encourage a strong sense of drive and motivation to achieve in the President or like others who have received the Peace Prize, will it feed a sense of narcissism in President Obama and cause him to lose sight of the real goals of the Presidency? If it promotes the latter the Nobel committee will have caused this prodigious president to be viewed as a monster and the awarding of the Peace Prize a very bad omen.

Dr. Salomon, a Fellow of the American Psychological Association, is the founder and director of ADC Psychological Services, PLLC, in Hewlett, NY. He is the author of The Shidduch Crisis: Causes and Cures, published by Urim Publications and Every Pot Has a Cover: A Proven Guide to Finding, Keeping and Enhancing the Ideal Relationship, published by Rowman & Littlefield

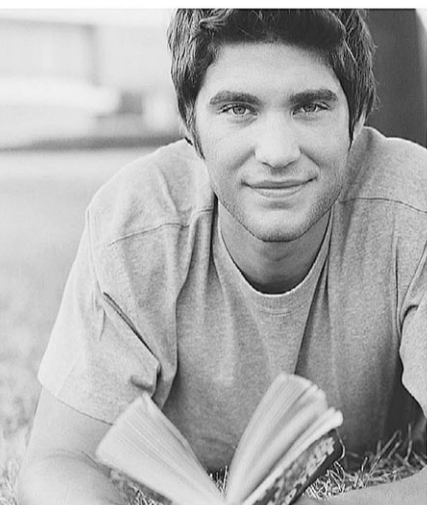


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THE KOSHER BOOKWORM

Continued new beginnings

Every year at this time our thoughts go back in time to an age of antiquity that beckons us to ponder the true meaning of what "beginnings" are really all about. This is forced upon us by the mandate of our Jewish calendar and the annual reading of the Torah, a reading, as we all know, that both terminates and begins anew at this time of year.

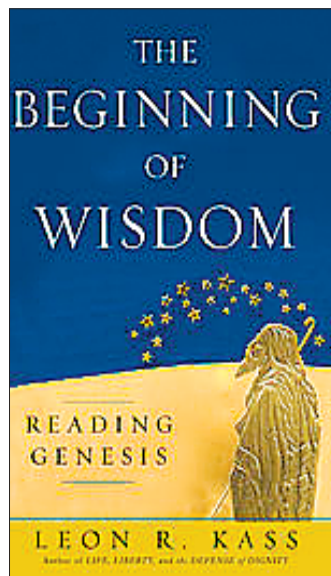


Alan Jay Gerber

The novelty of having to rewind our theological clock and leap back in time from Moshe at the shores of the Jordan to the very beginning of creation itself has no parallel in any other belief system. This novelty forces us to revisit and interpret events and ideas that have come to define our reasons for existence and help us refine our recognition of the rulership of G-d through his example as the Creator.

We accomplish this by the many commentaries that seem to flow endlessly from the minds of our spiritual and communal leaders. These commentaries on the Bible, starting with Genesis, help sharpen our appreciation of the text and the motivations of the characters whose lives play out annually before us.

This year is no different. Over one hundred fifty years ago Rabbi Meir Leibush Malbim (1809-1879) wrote his commentary on the Bible in the span of thirty years. The commentary was an instant success, accepted by all sectors of Jewry for its clarity in helping readers understand the links between the written and oral law. To date, there had been only one attempt to render the Malbim's work into English,



that of Zvi Faier's 1978 work, published by Hillel Press in Jerusalem. In "The Essential Malbim; Flashes of Insight on Genesis" [Artscroll, 2009], edited by Rabbi Mendel Weinbach and adapted by Rabbi Reuven Subar, the Malbim again appears in English, this time in a shorter anthologized format based upon selected verses and themes.

In his introduction, Rabbi Weinbach details a brief biography of the Malbim. One historical note unknown by many was that the Malbim declined two very distinguished positions, one as the successor to Rabbi Akiva Eiger and the other as the chief rabbi of New York City.

This book consists of an adaptation of the Malbim's commentary into a series of very well written essays that are each concise in both form and style. Each essay is anchored by a specific verse in the original Hebrew with English translation, followed by a short essay. Unfortunately, this work does not contain an index of any sort, nor is there any acknowledgement of the prior English translation noted at the beginning of this essay.

That is most unfortunate.

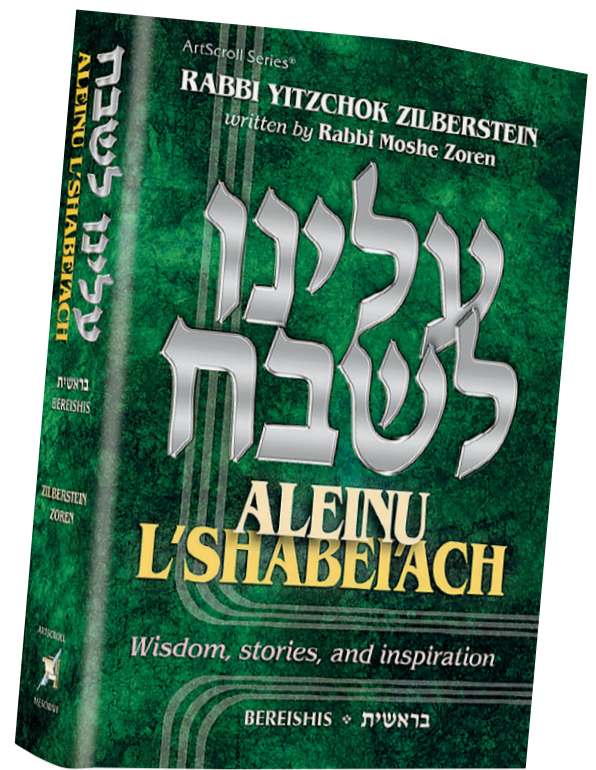
The next work is a translation of a very special and popular work with the unusual title, "Aleinu L'Shabei'ach" on Genesis [Artscroll, 2009]. This work is based upon conversations with Rabbi Yitzchok Zilberstein, a son-in-law of Rabbi Yosef Shalom Elyashiv shlita, and compiled by Rabbi Moshe Zoren.

The book contains stories of great rabbis and poskim as well as simple folk as they relate to each parsha's text and themes. Each chapter begins with a pasuk [verse] from the parsha and is followed with a story told in a style reminiscent of the Dubner Magid, wherein rabbis and plain simple people are set up as examples of conduct from which the reader comes away with a lesson on mussar and chesed.

In the original Hebrew version this work proved to be very popular and its translation into English was awaited by many for whom the original was too daunting to read. This work represents a classic example of how our Torah text can be expanded to represent a work that transcends simple commentary and serves as a valuable educational tool to teach Jewish ethics both to our youth and ourselves.

In contrast, the next book reflects a more cosmopolitan approach to the Book of Genesis. Titled, "The Beginning of Wisdom: Reading Genesis" [Free Press, 2003] by Dr. Leon Kass, this book recasts the original text into a contemporary mold. Kass serves as the narrator retelling every chapter of the sacred text as history, morality, philosophy and analysis, as well as probing the inner motivations of the characters in each episode.

In many respects this book reads like a commentary, help-



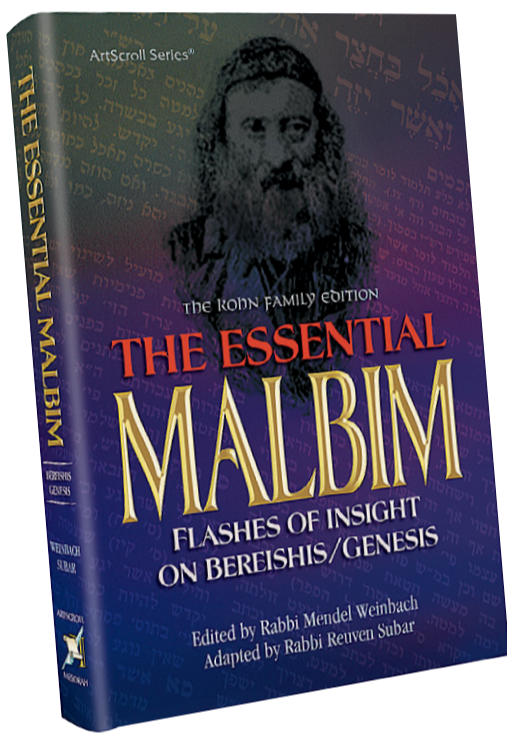
ing to explain to the reader the inner meanings and motivations the text is trying to teach us. Despite the book's fancy and sophisticated style, this is a traditional interpretation of an ancient work. The author, a professor of social thought and an expert on bioethics, clearly accepts the literal interpretation of Genesis as well as the historical nature of the Torah.

Considering the background of the author, and his spiritual journey to traditional Judaism from his prominent role as chair of the President's Council on Bioethics during the Bush Administration, one would find it most remarkable for him to have written so detailed and comprehensive a book (it is 700 pages in length) in so lucid a style. This book is a great read and an excellent addition to anyone's library.

I would like to conclude

with the following by theologian Rabbi Dr. Nathan Lopez Cardozo, who in a recent essay noting the nature of the Torah reading cycle made this astute observation:

"This could be the purpose of the Torah reading in a synagogue. It is not conventional Torah learning but, rather, somewhat of a wake-up call. It has a therapeutic function by which man needs to be shocked by the text before he even has a chance to get used to its deeper content. And although he has read it for years before, the fact that the story appears again an entire year later, and no earlier, gives him a chance to forget it and then rediscover it as never before. In this way, it remains fresh and continues to amaze the reader with its multiple possibilities and its grand image."



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Photos by Matt Simmons

In a most unusual sort of intervention at Madison Square Garden, Rabbi Yitzchok Dovid Grossman, founder of Migdal Ohr, unsuccessfully tried to get referees to reverse their decision to eject Maccabi Tel Aviv coach Pini Gershon.

ENGAGEMENT AT THE GARDEN

Continued from Page One

you and her could really hit it off," Shimonov said Monday.

Nowbakht, perhaps conveniently for a new groom, works in the pearl business, and is also a part-time cantor at several shuls in Great Neck. He confirmed that Shimonov first suggested the match to him when they returned from Israel in winter 2003. He was Shimonov's counselor on the trip. "I don't know why I didn't follow up," he said. The couple has been dating for six months.

Robert Nowbakht, who was born and raised in Germany, said they planned to get engaged around now, but the holidays and Sara's busy schedule have been difficult to work around — she's currently taking courses toward her second Masters degree. He is a big fan of Maccabi Tel Aviv. "I said to myself, let's give it a try." The Migdal Ohr people liked the idea and agreed to help.

"They told me originally [the cameras would come to them during] a fourth quarter time out. At the last second they changed it to the third quarter. I sent them my seat number so they would know what we looked like."

Abdyan, a fifth grade teacher at North Shore Hebrew Academy who lived in Iran until age 7, knew the big moment was coming — she just didn't know when or just how big a moment it would turn out to be.

"Yeah right," she said she thought at the time. "No way, come on. I was just shocked" and "lost her composure. I wanted to stand up and I fell."

"When I go back to that moment," Abdyan said Monday, when more than 14,000 Migdal

Ohr supporters and basketball fans and, she later learned, a worldwide television audience saw her accept Nowbakht's proposal and spontaneously kiss him, "It's so not who he is. He is such a shy individual. I never thought in a million years that this would be such a public thing."

Bride and groom both described the kiss as spontaneous and uncharacteristic of their shomer negiah relationship; Abdyan laughed and said, "I hope G-d can forgive us."

"It was a little embarrassing because, never mind that it was in front of thousands of people — when he said, 'By the way, sweetie, our family and friends were in the audience, I thought, 'Greeeeaaaat.'"

"He really went all out," Abdyan said of her husband-to-be. "Baruch Hashem, he is definitely very special."

The basketball game was special, too, though for an entirely different reason: it is a rare charity exhibition game in which a coach is ejected by the referees. Still more rare is one in which a prominent rabbinical figure appears on the court to attempt to mediate.

Rabbi Yitzchok Dovid Grossman, the founder of Migdal Ohr, had already appeared on Madison Square Garden's famed hardwood floor during halftime to lead the crowd in reciting "Shma Yisroel," and sing, "Am Yisroel Chai." He came out again, this time sans hat, to try to convince the referees to not eject Maccabi coach Pini Gershon from the game for arguing over fouls. Rabbi Grossman was unsuccessful, but unwittingly did succeed in ensuring that the charity game made news around the world, garnering millions of

dollars of free publicity. Migdal Ohr operates nearly a dozen schools in Migdal Haemek, and what is said to be the largest orphanage in the world, serving 6500 Israeli children.

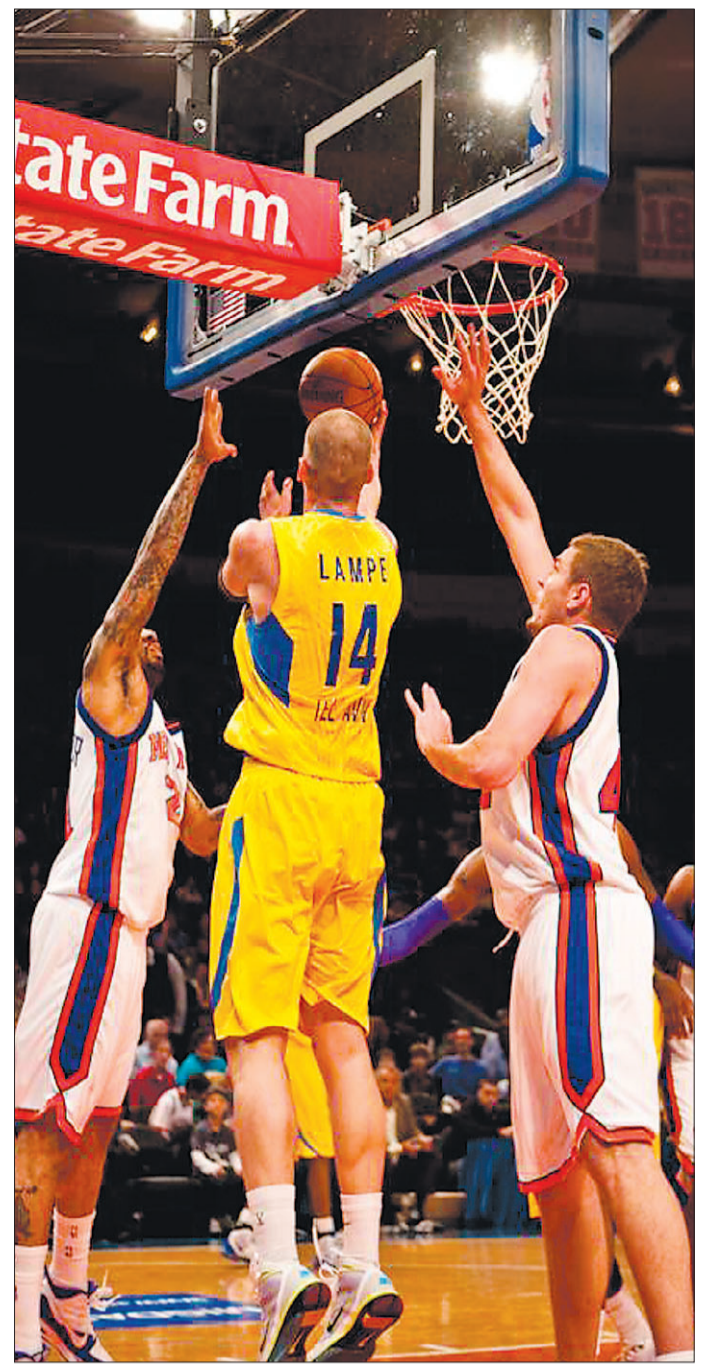
Maccabi Tel Aviv was able to maintain a respectable margin against the NBA team for most of the game but when it was all over the Knicks won, 106-91. Maccabi travelled to Los Angeles to play a second benefit game for Migdal Ohr, against the LA Clippers. A spokesman for the organization called the fundraisers a "big success" and said, "Considering the economy it more than met our expectations."



Tali Brody of Great Neck with Tali Brody, captain of first championship Maccabi-Tel Aviv team (no relation), her brother, Joey Brody and Rabbi Yitzchok Dovid Grossman. Tali and Joey's father, Dr. Paul Brody, is a member of the American Friends of Migdal Ohr's Founder's Board.



Photo by Matt Simmons
Migdal Ohr's Robert Katz: MSG Impresario



Maccabi Tel Aviv center Maciej Lampe goes up for a shot during Sunday's benefit game against the New York Knicks.

CHURCHILL

Continued from Page Ten

ship, "my few possessions—text-books, notepaper, my treasured Parker pen, my toilet articles and scant extra clothing, even my boots — were ripped from me. I had nothing left but the clothes on my back. Then soldiers with bayonets mounted on their rifles chased us down companionways to a hold far below the water line."

After weeks on the filthy, disease-ridden ship, in the company of sadistic guards and a number of pro-Nazi prisoners, these German Jewish refugees found themselves in a detention camp in the Australian outback.

In the meantime, however, British public opinion started turning against the internment policy. The shift began when German torpedoes sank a Canada-bound internee ship, the Arandora Star, killing 714. That was followed by press reports of Jewish internees in Canada and Australia being housed alongside Nazi supporters. A brief scandal erupted when Orthodox Jewish deportees were compelled to work on the Sabbath, after a British official in Canada decided they were "using their Sabbatarian principles as a means of avoiding work."

In response to criticism by the press, members of Parliament, and others (including the author H.G. Wells, who said deporting German Jewish refugees was "doing Goebbels's work"), the Churchill government reversed itself. Over the course of the next year, most of the remaining internees were freed and the majority of the deportees were brought back to England. Many of the "enemy aliens" whose arrests Churchill ordered subse-

quently enlisted in the British armed forces.

Richard Sonnenfeldt never made it back to England. On the way back from Australia, his British guards inexplicably dumped the teenager in Bombay, India. From there he eventually made his way to America and joined the U.S. army. As one of the few soldiers who was both a native German speaker and completely fluent in English (due, ironically, to the time he spent in England), he was chosen in 1945 to serve as an interrogator, and chief interpreter, to the American prosecutors at the Nuremberg Trials.

Sonnenfeldt's remarkable experiences represented the triumph of perseverance over adversity. But his experiences are also a reminder of a disturbing and long-forgotten chapter of history that needs to be considered when assessing Winston Churchill's response to the Holocaust.

Dr. Medoff is director of The David S. Wyman Institute for Holocaust Studies, www.WymanInstitute.org

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LEXUS 2006 GS300 AWD starting at **\$29,988***

33k mi., Stock#U4716P

'06 GS300 Auto, Obsidian Black CERTIFIED, 16k mi.
 '07 GS350 Auto, Smokey Granite, Nav, CERTIFIED, 29k mi.

LEXUS 2003 GX470 starting at **\$21,988***

69k mi., Stock#U4745T

'06 GX470 Auto, Black Onyx, Nav, DVD, 43k mi.
 '06 GX470 Auto, Blizzard Pearl, Nav, CERTIFIED, 26k mi.
 '07 GX470 Auto, Black Onyx, Nav, DVD, CERTIFIED, 33k mi.

LEXUS 2007 LX470 Navigation starting at **\$49,988***

24k mi., Stock#U4686P

Hybrids

The power of

'07 RX400H Auto, Silver, Nav, 45k mi.
 '07 RX400H Auto, Bamboo Pearl, Nav, DVD, 39k mi.

*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 10k miles/year. Purchase option available. Total payments: HS250h=\$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 November 2, 2009.

Ask for: Sheila, Sales & Leasing Consultant, 866-696-4927 x149

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OPEN HOUSE PROGRAMS

Sunday Morning
 November 1, 2009

Sunday Morning
 November 15, 2009

Program Begins at 10:00 A.M. and Concludes at 1:00 P.M.
Please be Prepared to Stay for the Entire Program



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