

THE JEWISH STAR

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'Badge of honor'

Photo by Claudio Papapietro

Jack Rosenthal spoke about his experience at Auschwitz during a program at Congregation Beth Shalom Chabad of Mineola on June 30.

Survivors' tattoos displayed, honored at Chabad event marking an Auschwitz anniversary.

By Sergey Kadinsky

For a year and a half, Zelik Sander was known by the tattooed numbers on his arm. His wife, Sally, also a Holocaust survivor, was ashamed of the numbers on her arm.

"Someone told my wife that only a prostitute is tattooed," said Sander, who lives in Port Washington. "She broke down, went to a psychiatrist and had surgery to remove it. I covered mine for 30 years."

Sander's tattooed arm was not covered on June 30, at an event organized by the Chabad of Mineola. Sander and several other

Holocaust survivors came to celebrate their tattoos.

"I never thought about it until I got this invitation," he said. In the Auschwitz death camp where Sander and his wife were inmates, he said, he didn't think much of it. "The hunger took hold of the pain. For 19 months, I was called by my number and had to respond."

While Jewish law forbids tattoos, Rabbi Anshel Perl, rabbi of the Chabad of Mineola, said that Holocaust survivors stand in a

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Beis Medrash Govoha implicated

Witness tampering charged in abuse case

By Michael Orbach

In a tight-knit, some say insular, community, social pressure can go a long way. Many cases of suspected child abuse in the Orthodox world have been tainted by suspicions of witness tampering. Now, in a landmark New Jersey case, a Lakewood man is accused of trying to pressure the father of a young victim not to testify in his son's case. Shaul Luban, 31, could face five years behind bars.

"This sends a message to the Lakewood Charedi community that those who abuse children — including the intimidation of victims and their families — will be prosecuted," said Ben Hirsch, president of Survivors for Justice, an organization that advocates on behalf of victims of sexual abuse inside the Jewish community. "Clearly not everyone in the Lakewood Yeshiva community has gotten the message."

And in at least one instance, it seems, the message went to the wrong person.

The Ocean County prosecutor's office says that Luban sent out text messages urging residents of Lakewood to try to pressure an alleged victim's father to not testify. A non-Jewish college student received one of those texts, according to prosecutors, and when she called the number, she was told that she should forget ever having received it. The girl called the police, the text message was retrieved and it is being used as evidence against Luban.

The case in question involves Yosef Kolko, 33, a Lakewood Yeshiva teacher and camp counselor who is accused of sexually abusing a boy under 13 in the summers between

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Shabbat Candlelighting: 8:09 p.m. Shabbat ends 9:17 p.m. 72 minute zman 9:42 p.m. Torah Reading Parshat Matot-Masei Zman Kriat Shma 8:23 (Magen Avrohom) and 9:16 (GRA & Ba'al Tanya)

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Badge of honor: Survivors celebrate their tattoos

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separate category.

"They should be worn as a badge of honor, this kind of tattoo could be a reminder to the world," said Rabbi Perl, who also spoke of a recent case in Israel. In 2008, Ron Folman, a son of Holocaust survivors, asked a tattoo artist to make him an exact copy of the number his father had on his arm. His father initially refused to cooperate, but later accompanied his son to the tattoo parlor.

Rabbi Perl disagreed with Folman's tribute, though not with the idea behind it.

"I urge you not to have a tattoo," Rabbi Perl told the audience. "There are other ways to not be forgotten."

Jack Rosenthal, a Holocaust survivor who lives in Roslyn, spoke about how he managed to survive the camps.

"The reason I survived is because I had a religious background, and I had bitachon (faith) that I would come out of there alive," said Rosenthal.

He never really thought about the tattoo itself until he had a visit from a plumber who saw his numbers.

"The repairman could not believe that I was one of the camp survivors," Rosenthal said. "He gave me a... faucet for free."

Rosenthal said that after a visit to Williamsburg, he was told that the Satmar and Vizhnitz Rebbes considered the blessing of a tattooed religious survivor to be as good as the blessing of any rabbi.

Alongside the survivors, Stella K. Abraham High School student Deborah Watman spoke about her grandparents' survival.

"Hundreds of God-fearing Jews will claim descent to my grandparents," said Watman.

Speaking of a Nazi plan to build a museum for the exterminated Jews, Watman sounded a note of irony. "We are the ones who look upon German actions on display," she said. "Not the other way around."

The date of the commemoration was chosen to mark June 30, 1942, the day when the second gas chamber began operating at Auschwitz. Rabbi Perl said this year's anniversary also coincided with a positive Hebrew date.



Rabbi Anshel Perl, of Congregation Beth Shalom Chabad of Mineola, introduced the speakers.

"Today, June 30 is Tammuz 18," said Rabbi Perl. "18 is chai, which is life."

In the audience were 36 campers from the Ruach Day Camp in Uniondale.

"It's very important to get an education, because they're the next generation," said Camp Director Lynda Last.

"It behooves our young generations to witness the stories of survivors and become live witnesses," said Rabbi Perl. "Despite what they went through, they responded positively."

Irving Roth, a survivor born in Slovakia was pleased with the turnout, which filled the synagogue and included media coverage from local news stations. "The number of survivors is limited, and people are listening," said Roth.

Rabbi Perl directly confronted the question of faith in light of the Holocaust. For the last Lubavitcher Rebbe Menachem Mendel Schneerson, Rabbi Perl said, the events only reaffirmed his faith.

"The Rebbe would say 'On the contrary,



Photos by Claudio Papapietro

Irene Greenwald spoke about her experience at Auschwitz during a program at Congregation Beth Shalom Chabad of Mineola on June 30. Right, Irving Roth told his story.

the Holocaust has disproven any possible faith in a human-based morality," said Perl. Instead, he said, it was faith in G-d that was reinforced for the survivors.

"They have a neshama that was never touched," Rabbi Perl explained, using the Hebrew term for soul. "They show that despite what was imprinted on them, their neshama was always engraved in them."



Witness tampering in abuse case

Continued from page 1

2007 and 2009. Kolko faces several serious charges including aggravated sexual assault that could send him to prison for up to 20 years.

"The victim's family has received a tremendous amount of pressure not to go forward," explained Laura Pierro, an Ocean County assistant district attorney who is prosecuting the case.

In October of 2009, in an unrelated sexual abuse case involving an Orthodox defendant, a New York State Supreme Court judge criticized what he called, "a communal attitude that seems to impose greater opprobrium on the victims than the perpetrator."

Judge Gustin Reichbach, according to an account in The Jewish Week, said that he found it "troubling" that the Orthodox community "seeks to blame, indeed punish, victims who seek justice from the ... civil society."

"The erroneous belief that incidents of abuse can be resolved within the community results in the problem exacerbating," said Hirsch. "We urge Lakewood's Charedi leadership to make it clear that both halacha and secular law mandate all incidences of child-

hood sexual abuse be reported directly to the police. They're the only ones who can deal with this issue."

The charges against Kolko seem to have hit a nerve in Lakewood. A flier distributed in the New Jersey town last Wednesday that was provided to The Jewish Star names the alleged victim's father in the headline and states that he "makes a mockery of the Torah."

The father, dubbed "Harav HaMosser" (the rabbi, the informer) went to the police "without going to a beis din and without the Haskama (permission) of any" rabbi and proceeded to press charges even after he was approached by prominent members of Beis Medrash Govoha, the famous yeshiva founded by Rav Aharon Kotler, zt"l.

"The ground in Lakewood should be shaking by your reaction..." said the unsigned letter, which named the victim of the alleged abuse. "Surely Shamaim (heaven) is shaking over the Chilul Hashem Hanorah (the clear desecration of G-d's name)."

The letter was a "crime and should be treated as such," Hirsch said.

According to someone who is close to both defendants, Luban was simply trying to help his friend Kolko.

"He didn't know he was doing anything illegal; it was totally innocuous," the person said. When the police first came to talk with him, the person said, Luban admitted his involvement.

"They took notes about everything he said and they're charging him," the person said. "It's a sad story. He has to come up with \$10-20,000 to defend himself. He's a regular guy. He's a little modern for Lakewood. He's going to school now and he's working. He's like a Five Towns-type of guy."

"It's not your typical child molester story, there's absolutely no shred of evidence about anything," the person claimed. "Kolko has been in education his entire life — he was a camp counselor, a Pirchei leader, an English teacher, a Hebrew teacher — and no one came forward. He's in this business for 18 years. You can be sure that yeshivas do their own investigation."

Other factors are at play in Kolko's prosecution, the person claimed, including the fact that he is unmarried and that his uncle is Yehuda Kolko, a longtime teacher at Brooklyn's Yeshiva Torah Temimah, who pleaded guilty in 2008 to multiple counts of child endangerment, and is suspected of molesting dozens of children over his 40-year tenure at the

school.

"Because of his uncle, should [Kolko] have to sit in jail?" the person asked.

He also faulted the Ocean County Prosecutor's office.

"Prosecutors around here they dislike the fact that frum people deal with their problems among themselves and they don't bring their problems to the secular authorities," the person asserted. "For the first time somebody turned over someone to prosecution, [so] you have an anxious prosecutor who penetrated the black wall of silence. She's the first one to have an Orthodox Jew testifying against an Orthodox Jew. They're going to have a great time. It's unfortunate that this person [Kolko] should have to suffer."

Pierro, the assistant district attorney, disagreed.

"I think that the community is leery because they're being exposed to a certain extent. This is not meant to be an exposure of the chasidic community," Pierro said. "This is about one particular family's desire to receive justice for their son."

Beit Shemesh

Roadblock to new shul for Woodmere's Rabbi Rosner

By Mayer Fertig

Rabbi Shalom Rosner stunned his congregants at Bais Ephraim Yitzchok in Woodmere in January 2008 when he announced that he and his family would be making aliyah. That summer he moved to a new neighborhood in Beit Shemesh. Advertisements for the development called Nofei Shemesh clearly showed where the shul that Rabbi Rosner was to lead would one day stand. But construction of the shul is now on hold by order of the mayor of Beit Shemesh, Moshe Abutbol, of the Shas party, Rabbi Rosner confirmed.

Many of the English-speaking residents of Beit Shemesh believe Abutbol takes his orders from the town's sizable Charedi community, which they accuse of seeking to dominate public life in the city. Last week several hundred Anglos sought to pressure the mayor by demonstrating in front of city hall after Abutbol took a discussion about allocating the plot of land to the shul off the city council agenda.

Several weeks ago, according to Ha'aretz, which first reported this story, intense public pressure from non-charedim forced Abutbol to back away from a plan to transfer control of the city's mikvaot, or ritual baths, from a representative of the chief rabbinate to a chareidi rabbi.

A spokesman for the mayor denied that chareidi pressure about the shul had any bearing on the mayor's decision.

Another possible factor might be the higher profit margins builders could realize were future residential development in the area to be geared toward charedi families.

"We're getting mixed signals and we're pushing him to keep building because all the houses in our development are full," Rabbi Rosner said on Wednesday. There were 35 homes in the first phase of construction and rental space is available nearby, Rabbi Rosner said.

Even without a building of its own, Rabbi Rosner leads a functioning congregation in Nofei Shemesh.

"Things in any developed project take time," he stressed.



Jewish Star file photo

Rabbi Shalom Rosner at Congregation Bais Ephraim Yitzchok in Woodmere in 2008. Prior to his aliyah he was the shul's founding rav.

"Life in Beit Shemesh is great. There are wonderful families, our kids are happy. The mix of Anglos and Israelis in the schools has been a wonderful transition for us and our children. And any challenges we face would be solved if more wonderful families would join us."



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Breaking up is easier to do

No fault divorce to end blame game in New York

By Sergey Kadinsky

When Orthodox couples marry, it is often a lavish and expensive affair. But when marriages fail, spouses also, often, take the most costly (and destructive) path to a parting of ways. Recent developments in the courts and legislature could help to make divorce in New York much simpler and less financially costly.

On May 25, a state appellate court in Brooklyn upheld a beit din decision that was challenged by one of the spouses.

When they married, Jay and Rose Glatzer agreed that any future marital dispute would be decided by an arbitrator, in this case a rabbinic court. The dayanim (judges) were chosen in 2006 through the zablach process, where each spouse chooses a dayan, and those two then select the third member of the beit din. The beit din was comprised of Rabbis Peretz Steinberg, Mendel Epstein and Zalman Graus. Not satisfied with the ruling she received from the rabbinic court, Mrs. Glatzer attempted, unsuccessfully, as it turned out, to have a secular court invalidate the decision.

"It is clear that a party-designated arbitrator cannot be disqualified, as a matter of law, because of partiality," the court ruled. "In fact, the arrangement itself was conceived so as to allow each party the opportunity to have his side represented on the tribunal."

Mrs. Glatzer and her attorney were each fined \$1,000, and required to pay court costs for bringing a frivolous lawsuit. Glatzer appealed to a higher court, but the decision and penalties were upheld.

The case spanned nearly four years from the beit din ruling to the appellate decision.

"It has been the law for a long time that people can opt out of the secular system and have their case determined by the rabbinical court," said Mark Plaine, an attorney in Queens.

While the Glatzer decision reaffirms the ability of a beit

din to settle a divorce, attorney Asher White, who often represents Orthodox clients, said that even with the ruling against Rose Glatzer, a lawsuit to dismiss an arbitrator's decision is not always frivolous.

"You have to show that the arbitrator overreached in a one-sided decision, but unless it's really unconscionable, it's unappealable," said White.

On July 1 the State Assembly passed a comprehensive divorce reform bill that had been trapped in committee for years. Current law requires a spouse to allege fault such as

adultery, abandonment, or "cruel and inhuman treatment," or be legally separated for one year before divorcing.

"Under New York State's current law, couples filing for divorce are forced to assign blame or fault in order to validly end their marriages," said State Senator Toby Stavisky (D-Queens). "This complicates the already stressful divorce process, oftentimes making it lengthy and expensive."

Plaine agrees that while no-fault can ease the process, assigning blame can also benefit the accusing party. "The only utility to having a fault-based system is that it can be used to extract financial concessions from the other spouse," said Plaine.

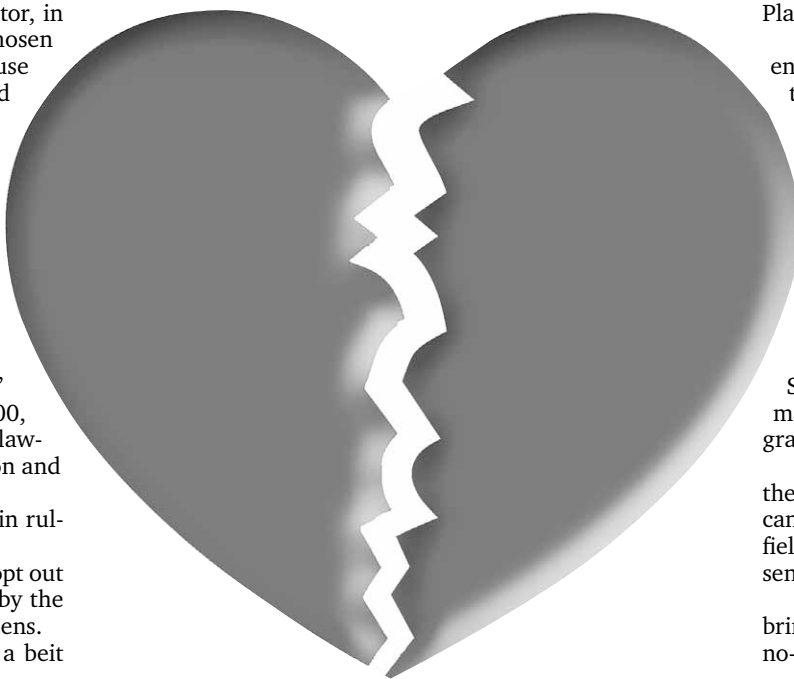
The bill also establishes post-marital income guidelines to ensure consistency and predictability in divorce cases. Under the current system, when one side is more persuasive than the other, the judge could award more money and property to that side. Plaine feels that constraining judges would ignore the particulars of each divorce case.

"The problem with the maintenance guidelines is trying to figure out what someone's income really is," said Plaine. "Each case is different. I am not a big fan of just plugging in the numbers and everyone has to live with it."

The bill also ensures that attorney's fees would be awarded toward the beginning of the divorce process. Senator Stavisky also said that with a significant portion of marital funds used to pay for attorneys, both sides would be granted the ability to hire lawyers at the beginning of a trial.

"Allowing judges the ability to award counsel fees early in the divorce proceedings in situations where there is a significant financial gap between the parties, will level the playing field to ensure that each spouse is being adequately represented," said Stavisky.

Governor David Paterson is expected to sign the bill, bringing an end to New York's status as the last state without no-fault divorce.



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July 12

Shloime Dachs Barbecue

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July 13

Savvy Singles

The JCC of the Greater Five Towns, in conjunction with Temple Hillel, will host "Savvy Singles," for adults 55+, the 2nd Tuesday of the month. The event begins at 7:30 p.m., at Temple Hillel, located at 1000 Rosedale Road in North Woodmere. Guest speaker will be humorist Irwin Pfeffer. Coffee and Cake will be served. The fee is \$8.00. For registration and further information please call 516-569-6733, ext. 209.

July 19

Long Island Friends Experience

THE JCC OF THE GREATER FIVE TOWNS invites you to accompany the LIFE program (Long Island Friends Experience) at the Long Island Ducks Game on July 19th. LIFE is a socialization program for adults with physical, neurological and emotional needs. The group meets 3 times a month and enjoys a wide arrange of fun and diverse social activities. For more information on the LIFE program, please call Gayle Fremed at (516) 569-6733 x211.

July 27

Non-profit summit

THE FUTURE OF JEWISH NONPROFIT SUMMIT gathers handpicked professionals, volunteers and lay leaders to candidly interact in a laid back setting to unlock the full value of moving this vital industry forward. Some of the most respected nonprofit professionals, social media experts, marketers and online fundraisers are coming together to share their best practices, ideas and case studies. NYU Wasserman Center for Career Development, 133 E. 13th Street, 2nd Floor, New York. Visit <http://fojnp.com> for complete details. Use registration code jewishstar for 15% off.

ON THE Calendar

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



Photo by B.W. Posen/ Kuvien Images

Going to Israel? This is what you might see: Digital bus signs being tested in Jerusalem. You might just be able to get somewhere in Israel on time.

August 3 Night on the Beach with Kulanu

KULANU YOUNG LEADERSHIP DIVISION will be holding "A Night on the Beach" at the Allegría Hotel, located at 80 West Broadway in Long Beach at 7 p.m. There will be a live band, raffles, and gourmet restaurant samplings. Cost is \$100 per couple and \$50 per single. To RSVP email youngleadership@kulanukids.org or call 516-569-3083 ext. 102.

August 4 Speaking about Spielberg

THE FRIEDBERG JCC, located at 15 Neil Court in Oceanside, will be hosting "Hollywood's Peter Pan: the Cinema of Steven Spielberg." Film Historian Philip Harwood will present an overview of the films of Spielberg will include Raiders of the Lost Arc, E.T., Schindler's List, and Jurassic Park. The event begins at 7:30. Cost is \$5 for members and \$6 for non-members. Light refreshments will be served.

August 13 Camp Chaverim

THE FRIEDBERG JCC, located at 15 Neil Court in Oceanside, will be holding Camp Chaverim, a summer camp experience focusing on socialization and life skills building for children between 10-13 with special needs. For more information call the JCC at 516-766-4341 or go online at www.friedbergjcc.org.

August 29

Family fun and Long Beach sun

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Sex offender registry

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

Shiurim

Monday

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

Tuesday

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

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

Thursday

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

Daily

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

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Parshat Matot-Masei

Brotherhood = Marrying in

Without getting into particulars, the Zohar on Parshat Matot uses the aftermath of the war with Midian as a springboard to speak negatively of intermarriage.

Of course, this is not a new discussion — from the Pinchas story and other sources in the Bible, it is quite clear that members of the Israelite nation should be marrying other Israelites, which translates to modern-day intra-marriage.

While those who choose to adopt or maintain an Orthodox lifestyle are not typically confronted with a challenge to this mindset, there are exceptions to the rule. Additionally, the society in which we find ourselves increasingly encourages some form of assimilation and an overall tolerance of others.

Meshuggenehs and radical extremists not withstanding.

And so, it comes as no shock that the concept of Jews not dating outside of the fold is often viewed as being anti-American, anti-harmony, arrogant and racist.

To put it in the form of a question — as Joseph Telushkin and Dennis Prager put it at the end of “Question 8” in “The Nine Questions People Ask About Judaism” — doesn’t Judaism believe in universal brotherhood?

Those who have been praying that one who is “Oseh shalom bimromav” should grant us peace and harmony know very well that a motto of Judaism vis-à-vis the rest of the world is “can’t we learn to get along?” We all have a few bad apples to our millions of wonderful people. Let’s stop pointing fingers and just live in harmony.

Telushkin and Prager write: “Is the assimilation of the minority of Jews into majority cultures the answer? Is abandoning Judaism the answer? What sort of universalism demands that smaller groups give up their identities?... The only way to achieve brotherhood is through all people sharing moral values, while retaining ethnic diversity... [asking people to reconsider intermarrying] has nothing to do with negative feelings toward non-Jews, or with automatically positive feelings towards those born as Jews. It is based solely on our commitment to the survival of Jewry...”

Along similar lines, in a sermon Rabbi

Norman Lamm delivered around Purim time in 1966, he said “Loyal Jews are opposed to intermarriage — not because we are narrow-minded, and not, most certainly, because of contempt for the non-Jew. We want to marry within our own group because of our desire to remain different, to preserve our different identity, to survive and flourish with our own character intact.”

While the story that follows the Midian war is complex, the fine line we are distinguishing is not. It becomes a matter of whether we appreciate where we come from, and how much we want to preserve our future as a unique and distinct people.

Several years ago, I served as a mohel for an intermarried couple, where the mother of the baby was the Jewish partner in the marriage. Her aunt, who arranged the bris, suggested I tone down the religious side because her new-mom niece had told her “That’s why I married out” — to get away from this component of Judaism. Ironically, her non-Jewish husband was more into the bris than she was, more Biblically well-read, and was extremely proud their son was named “Aharon Moshe.”

One person on my college dormitory floor taped a letter on his door that was written by a single woman to a New York magazine whose gist was this (I am quoting from memory): “I have heard that Orthodox Jewish men truly court a woman before marrying her, because their religion does not allow them even to touch her or hold her hand before marriage. What a thought! To connect with someone emotionally first before the physical component is brought into the picture! Why can’t I ever meet someone like that?”

Because, madam, you have not committed yourself to a system that has worked well for thousands of years. If you choose to join us because you like our rules so much, and will commit yourself to living by these rules, we will welcome you with open arms (but only our wonderful women and your husband will physically embrace you).

For the sake of the preservation of our ranks, we must do all we can to teach our children, family and friends that marrying in is not just something we do “because” or “to fulfill a Torah law.” We do it to perpetuate the strong values that are, in some ways, unique to our experience, which was always meant to focus on how to preserve the holiness of the marital bond in an environment that is most fitting for the raising of our o-so-precious little Jewish souls, a.k.a. our children.

Ask Aviva

Smother mother (and father)

By Aviva Rizel

Dear Aviva,

We are very fortunate to have all of our kids married off. We’re not ungrateful for what we have, but we’ve noticed a problem going on with our only son.

His wife’s parents live about four hours away from us. Our son was in school somewhere that is about an hour and a half from his in-laws and three hours away from us. His wife started to work at a job that she was pretty satisfied with. Now our son has finished school and would like to move closer to us and our married daughters. He was telling us that it would be fair if they moved somewhere that is about halfway in between his in-laws and us. We were very excited to hear this because we have seen him only twice in three years. So we called up a broker that we know in the neighborhood he was thinking about. We set up some appointments for the kids to check out properties and we were very surprised to hear that our daughter-in-law is not keen on the idea. She would rather stay where she is, even though it is not close to her parents and she is not in love with her job.

Why doesn’t she care about her husband’s emotional needs? He is clearly getting the blues living there. We were thinking of giving them some money for a down payment to help motivate them to move closer. Do you think we should do that, or should one of us have a frank discussion with our daughter-in-law about what she is doing to our son?

Missing our son

Dear Missing our son,

It’s so nice that the two of you could work together and write in. I’m happy that you share life’s burdens.

I think you two will need to continue carrying this burden together. And I will go a step further and give each of you a task: Help your spouse stop intervening with this son and daughter-in-law!

I don’t know what your daughter-in-law’s motives are. What I do know is that you two are the last people who will be able to change her mind. In fact, paradoxically, the more you try to bring them closer to you, the more likely it is that you will be pushing them away.

It is very considerate that you two are so eager to help your kids—calling a broker, offering financial help. These are things that can be very helpful to a young couple. The distinction that you must keep in mind is, “Are they asking for my help here, or am I imposing my help onto them?”

I would like to utilize some extreme imagery here. Picture yourselves standing across

from your son and daughter-in-law in an open field. The two of you begin to dangle a large pouch of money in front of them. Your kids look intrigued, but a little cautious. They do not yet make a move. You suddenly slam a bazooka over your shoulders, load it up with the cold hard cash, and BAM! That gift blows them clear off their feet. When they finally come to and realize what hit them, outright terror can be detected in their eyes as they go scrambling over the hills until their specs of silhouettes shrink into the horizon.

Quite the picture, eh? I know it’s pretty grim—it was hyperbolic, after all. But the point is that for many daughters-in-law, reality shifts its weight until nuance saturates into gravity.

Your job is to dilute the severity. How? By making it very clear that they are their own people. That they are entitled to make their own choices based on their own thoughts. That there are no consequences or I-told-you-so’s for their misjudgments. You are done raising your son. It is not now, nor was it ever your job to raise your daughter-in-law.

I like to offer a game plan but I have to be honest, I am a little nervous to give you one. I am scared that you will use it until it works, and then revert to your old ways. So keep in mind one of my husband’s favorite Spiderman quotes: “With great power comes great responsibility.”

Step one: Apologize outright. Call up your son and have both him and his wife on the phone while you two are also on it. Own up to your manipulation. Say something like, “We love you both and would love to have you closer to us. When we heard that you were thinking of moving closer, we were very excited and wanted to help that happen. We went about it the wrong way by calling the broker and setting up appointments for you. We were meddling and that’s unfair to you. We’re sorry.”

Step two: Take a big step back. Show them that you are serious about change. Give them space and independence. Give them the freedom to make mistakes and feel safe to err. Be approachable and helpful when they seek it out, but don’t overextend yourselves. If you master this art, you may even invite them for regular Shabboses.

Now sit back and wait. It may even be a few years...

— Aviva

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



Rabbi Avi Billet

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The Kosher Bookworm

The Koren Mesorat Harav Kinot: A Modern Translation and Commentary

It is a point of historical irony that the least popular liturgical work of our faith is the Kinot, the series of prayers for the tragic fast day of Tisha B'Av. In my opinion, this is because, unlike the Passover Haggadah, the High Holiday Machazor, the Megillah of Esther, and Pirkei Avot, the Jewish book calendar very rarely features an annual mass listing of new translations or commentaries of Kinot in the bookstores that dot our communities. Despite our sad history, the publishing of new commentaries on elegies is not something that much occupies the time and talent of our scholars.

Sadness is hardly an attractive emotional, or intellectual, commodity; the Kinot reflects that sadness to perfection. Commemorating the fall of Jerusalem twice in our history at the hands of brutal foreign rulers, Tisha B'Av and the Kinot bring the events of those eras to a reality rarely noticed in other nationalistic traditions.



Alan Jay Gerber

Who in our day mourns the fall of Babylon, of Persia, of Carthage, of Athens, of Rome? What nation

fasts for their calamities, sits on stools, shoeless and tearful, for whatever befell them in times past?

None, at least not that I am aware of, and distinctly not in the terms and spirit as our observance of the fall of Jerusalem. Yes, we mourn, however, despite this, we do not go overboard in the publication of a plethora of volumes of commentaries of Kinot.

Thus, we note this week the elegant and sophistication of a new edition of the Kinot published this year. Titled, "The Koren Mesorat Harav Kinot" [Orthodox Union Press, Koren Publishers, 2010] this attractive volume contains several features that bring together diverse learning skills that would find an audience for just about anyone dedicated enough to engage this fast day in a serious manner.

Among the features found in this edition of the Kinot are, first and foremost, a collection of commentaries by Rabbi Joseph B. Soloveitchik that help us all to better appreciate both the halachic as well as the historic importance of this fast. The Rav, in his unique manner, demonstrates to us that the tears shed by previous generations need not be a source of pity nor shame for us today, rather, they should serve as a sign of

pride in our historic determination to maintain our religious legacy through memory and mitzvot. The Rav both intellectualizes this sad fast as well as gives us the emotional strength to help us fortify ourselves and the salvation we seek in the days soon to come.

This commentary is further buttressed through the translations of the Kinot by my former rebbe, Rabbi Hersh Weinreb, and a translation of the liturgy by Rabbi Jonathan Sacks.

Taken together with the use of the Koren type style this Kinot is a truly unique work that surely helps the learner better appreciate this day's observance. Both the Orthodox Union and Koren Publishers are to be commended for the high quality and standard that they have set and performed in the name of both limud Torah and hiddur mitzvah. However, there is more to be said.

As has been the case with the other previous Kinot editions by Artscroll, the Holocaust is given a prominent liturgical role within the context of the Tisha B'Av observance in this new Koren edition.

Four very special Kinot with a Holocaust theme are included for the spiritual edification of all. Each plays its own unique role in demonstrating the contemporary nature of the persecutions that have faced our people since time immemorial.

One is the kinah, "In Memory of Our Six Million Martyrs who Perished during 1939-1945" by Rabbi Abraham Rosenfeld, who was the translator of the British Kinot in 1965, the first major English translation of the Kinot in history.

Another is an elegy appropriately titled, "Eli, Eli" by Yehudah Bialer. The Chassidic tradition is represented with a special composition from Rabbi Shlomo Halberstam, the previous Bobover Rebbe, who survived the ravages of the Holocaust. The German Jewish tradition is represented with Rabbi Shimon Schwab's heartfelt and deservedly popular, "Elegy on the Churban."

Each of these kinot are presented in their original Hebrew and translated into English.

Speaking of Rabbi Schwab, hopefully soon we will be taking a closer look at Rabbi Schwab's recently translated commentary on the book of Isaiah. This work, translated by Rav Schwab's son Moshe, will be the subject of a review that will be timed to the readings of the haftorot between Tisha B'Av to Rosh Hashanah since all those haftorot are from the book of Isaiah. Rav Schwab's unique manner of commentary and his practical method of d'rash will surely help enhance your spiritual journey in the days and weeks ahead leading to the Days of Awe. I look forward to giving you my take on this masterpiece.



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In the second year of a new annual tradition, Flatbush Hatzalah took on the New York Police Department at MCU Park in Coney Island. Proceeds of the ballgame went to benefit the widows and orphans of police officers, and to the Hatzalah gemach. Radio personality Nachum Segal broadcast his evening program from the press box as Hatzalah won, 6-2.



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White House reinvents the wheel

Much of foreign affairs is about re-inventing the wheel. The same can be said about much of politics, in general. One has to ask why people appointed and elected to important office feel the need to re-try what others have tried before them — and expect a different, improved, outcome.

In foreign affairs creativity and outside-the-box thinking just don't cut it. That's unfortunate.

The approach of the current White House towards Iran is the perfect example of re-inventing the wheel. This White House was certain that if Iran was approached with a proper attitude and by anyone other than George W. Bush, the Iranians would wholeheartedly change their point of view and adopt the U.S. stand on how to develop their nuclear technology.

I'M THINKING



Micah D. Halpern

The current president and the American electorate have seen George W. Bush as the resounding cause for the Iranian rejection of the United States' worldview. It was assumed — however presumptively, egotistically and, alas, erroneously, that the new president, i.e. Barack Obama would be able to bring Iran around to the American point of view.

That did not happen.

Now, after the fact, the present administration will argue that they were always skeptical of Iran. But public proclamations and overt actions prove otherwise. In truth, the Obama administration simply started from the beginning and did much of what the Bush Administration had done. And the result is that the Obama administration has brought the U.S./Iran relationship right back to where it was ... just 20 months later.

The mistake that both administrations have been making is in thinking that the problem lay between our current administration (whoever that may be) and current Iranian leadership. No one has bothered to take a historical look at Iran. No one has thought to study or analyze Iranians and their history of reactions to change. Had anyone spent the time they would have concluded that there is no way that Iran could have been convinced that the Obama administration is any different than the Bush Administration.

Iranians have not changed and will not change because the Iranians do not change. Is that out-of-the-box thinking? Well then, excuse me, please.

The metaphor of "reinventing the wheel" is so powerful and so appropriate for this analysis. The wheel is the archetype of human ingenuity. It is one of the earliest of all inventions and is the foundation point of nearly all subsequent inventions. The wheel has enabled man to take giant strides forward. Re-inventing the wheel is, literally and figuratively, a step backwards.

The problem is not unique to the arrogance of the United States vis a vis Iran. Turkey, too, has fallen into the diplomatic trap of assuming they can re-invent the Iranian wheel.

Turkey and Brazil sponsored a deal with Iran to export Iranian uranium to Turkey and, in return, Turkey receives 19.6 percent

enriched uranium. According to the way the Turkish government thinks, this deal will push everyone back from the brink of war. In exchange for the deal Turkey and Brazil, who both sit on the United Nations Security Council, promised to vote with Iran against the new 4th set of international sanctions against them.

From the point of view of the Turks this was a perfect win, a spectacular negotiating

feat. They are now positioned as major players in the world and their philosophy that the West cannot conceptually deal with Iran has been legitimized.

But — and it's a big but — when Turkey recently asked Iran to commence their detailed discussion of the agreement as was promised Iran said, "Not now, maybe at the end of the summer." Now Turkey is livid. They sided with Iran and went to bat for Iran and now

Iran has not changed their stance at all despite all the promises and the agreements.

Turkey should have known better. The United States should know better. Iran develops strategies that help Iran. Iran does not change.

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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Rehabilitation Center staff members see “mini-miracles” every day. Residents are admitted from hospitals with a variety of medical complications. The highly trained professionals work within their own specialties to ensure that the residents are sent back into the community in a much better condition than they arrived.

Often, though, we have the privilege of seeing a major miracle in the making. A resident whose family has been told this is a hopeless case, that nothing more that can be done for their loved one in the hospital setting, and “it’s just a matter of time,” is dependent upon the staff for EVERY aspect of living (breathing, feeding, dressing etc...). This person is then transferred to a sub-acute rehabilitation center and following a course of nursing care and rehabilitation therapy can go home with their family to enjoy life.

The following is such a story:

On March 8, 2010, Rocco Previtiera, a 78-year-old retired machinist, originally from Italy and living in the Bronx, was enjoying an afternoon of gardening with his grandchildren. He did not realize that within hours his life would change drastically.

The following morning Mr. Previtiera experienced chills and collapsed. Taken by ambulance to Montefiore Medical Center, his temperature was found to be 106.8. He required the placement of a feeding tube in his stomach, and a mechanical ventilator. Mr. Previtiera’s daughter, Marie Pirraglia, reported tearfully that the doctors at Mon-

tefiore gave her father a very poor prognosis, suggesting, “He would probably be on a PEG (feeding tube) and vent (mechanical ventilator/respirator) forever.”

“We were not sure how much speech, if any, he would regain,” she said.

On April 12, 2010 he was admitted to the Woodmere Health Care and Rehabilitation Center. His diagnosis was complex and grim: respiratory failure complicated by a medical history including spinal stenosis, serious heart, kidney and other problems. He remained dependent on a feeding tube and respirator.

The pulmonology and respiratory therapy departments followed Mr. Previtiera’s case closely in an attempt to wean him off mechanical ventilation. He was placed on a daily program of Pulmonary Rehabilitation. At first he had little mobility and experienced difficulty breathing with any exertion. But on May 13 he was able to come off of the ventilator. On June 17 his tracheostomy (breathing tube in the neck) was capped, and on June 23 it was removed.

Mr. Previtiera’s evaluation by physical therapists (PT) on April 13 revealed poor muscle strength, the need to be lifted out of bed, and an inability to sit or stand. He received therapy six days a week. Today, his muscle strength is good; he is able to get out of bed on his own, with supervision, and even slowly on a treadmill for 10 minutes at a time.

Occupational therapists found that Mr. Previtiera needed maximum assistance to

perform any kind of Activity of Daily Living (ADL). He was seen by OT six times a week and now needs only minimal assistance for bed mobility, grooming, hygiene, upper and lower body dressing and washing. There is potential for even further improvement.

Speech therapists (ST) assessed Aphonia (no voice) because of Mr. Previtiera’s tracheostomy. He inconsistently mouthed words, and showed language deficits secondary to Respiratory Failure. He was unable to make his needs known and was not able to use a communication board. He appeared to have decreased hearing. He was fed via PEG (feeding tube) to ensure adequate nutrition and hydration.

At first Mr. Previtiera was not a candidate for trials of food by mouth but by late April he had progressed to the point that it was felt it would be safe to evaluate him. Two Flexible Endoscopic Evaluation of Swallowing with Sensory Testing (FEESST) were performed at his bedside and he was seen for Speech Therapy five times a week. On June 14 his feeding tube was removed and Mr. Previtiera now eats three meals a day of regular consistency and with thin liquids. He has his voice back and functional language skills. He was found to have only a mild hearing loss.

Mr. Previtiera and his family are grateful for his restored health.

“We really feel that the therapists here pulled him through. From the nursing assistants to the doctors — they all pushed him through,” his daughter said. “I believe that



everything happens for a reason — there was no hope — we had his funeral planned and yet, he was meant to come here.”

Ms. Pirraglia expressed tremendous gratitude toward the entire staff, not wishing to single out anyone lest she omit others. She did express amazement, though, at the ability of the charge nurse to “have her finger on the pulse of everything that was going on with him,” and was very grateful to the nursing staff who “kept him clean and well groomed daily.”

“The therapy is amazing,” Mr. Previtiera said. He went home on July 2.



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Cardiac Devices: Keeping the Rhythm

Answering questions about your heart

By Avi Fischer, MD, FACC, FHRS

Although the American Heart Association (AHA) recently announced that overall deaths from cardiovascular disease are dropping, heart disease remains the number one killer of Americans. Despite the prevalence of the disease, many patients are living longer because of advancements in technology. Throughout the past 20 years, an increasing number of patients have received life-saving pacemaker and defibrillator devices.

Today, more than two million Americans rely on a pacemaker or defibrillator to regulate their heart beat. Implanted cardiac devices are highly reliable and effective in managing heart rhythm problems. As the patient population continues to increase, many questions have surfaced from patients and loved ones about implanted cardiac devices. Dr. Avi Fischer of Mount Sinai Medical Center answers our questions.

When would a patient receive a pacemaker/defibrillator?

Physicians implant a cardiac device to help ensure the heart is contracting and pumping blood adequately.

Reasons for implanting a pacing device include:

- A heart that beats too slow or too fast
- A heart that does not beat regularly
- Abnormal function in the heart's electrical pathways.

Patients may have a defibrillator implanted for several reasons:

- After resuscitation from a cardiac arrest
- A weakened heart that places the patient at risk for cardiac arrest
- Rhythm problems known to carry risk of cardiac arrest
- An inherited disorder that carries a risk of cardiac arrest

For most patients, pacemakers and defibrillators are lifelong treatment options.

Patients who are experiencing heart problems should immediately consult their physician.

How do Pacemaker and Defibrillators work?

A pacemaker senses when the heart beat is too slow and delivers an electrical impulse to stimulate the heart, triggering it to beat. Defibrillators, which are larger in size, deliver an electrical shock to the heart when the heart rate becomes dangerously fast. In addition, all currently available defibrillators have pacemaker functions built into them.

Pacemakers and defibrillators are small units that contain a pulse generator, which houses the battery and a computer chip. The generator is usually placed above the chest muscle below the skin in a "pocket" made under the collar bone. The device is connected to the heart via thin flexible wires known as leads, which are advanced into the heart through veins.

Can a patient feel the device activate?

When a pacemaker functions, there is almost no patient recognition. If pacemaker function is felt by the patient, he or she should consult their physician; there may be a malfunction with the pacemaker or the wires that connect the device to the heart.

For defibrillators, the pacing functions also should occur without being felt by the patient. If the patient has a dangerously fast heart rhythm, the device will deliver a larger electrical shock to the heart to restore normal rhythm. If the patient is conscious when this occurs, he or she will feel the shock.

How does a pacemaker/defibrillator impact a patient's life?

Many patients with implanted devices are able to live normal lives. Depending on the condition, you may be asked to monitor your heart beat while exercising or doing physical activities. Other patients may only be able to do limited physical activity.

It is important for patients who have implanted cardiac devices to see their doctors regularly and report any changes in their condition. Most implanted devices should be checked by a physician every three to six months to ensure proper functioning. Additionally, device batteries need to be replaced every five to eight years. In addition to the battery, the leads in the implanted device should be checked regularly to make sure they are functioning properly.

What are cardiac leads?

Cardiac leads are thin, insulated wires that connect the implanted device to the heart. They allow for the electrical stimulus to be delivered to the heart. Over time, leads may malfunction or in some instances become infected which can cause serious complications for patients. When malfunction or infection occurs, physicians and patients must consider a variety of lead management options and potential removal of the lead.

When should leads be removed?

Most patients who are implanted with pacemakers and defibrillators will live normal lives and never have a problem with

their devices. However, some patients may encounter a problem such as malfunction and infection and should speak to their physician about lead management options, including device and lead removal.

According to the Heart Rhythm Society physicians should consider lead removal if:

- An infection of the pacing system or pocket where the device is placed occurs
- A lead breaks or malfunctions, resulting in the possibility of causing a life-threatening arrhythmia
- There is a retained lead that poses immediate or imminent physical threat to the patient
- Abandoned or unused leads have caused occlusion or blockage of all usable veins and there exists the need to implant a new cardiac rhythm device
- A lead interferes with the operation of another implanted device

How are the leads removed?

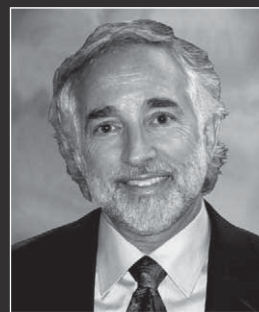
Because scar tissue can bind the lead in place both in the blood vessels and within the heart, lead extraction demands expertise, as well as a plethora of specialized tools. The main extraction tools include laser and radiofrequency ablation, mechanical rotational sheaths and manual traction.

Dr. Fischer is Director of Pacemaker and Defibrillator Therapy at Mount Sinai Medical Center in New York, NY.

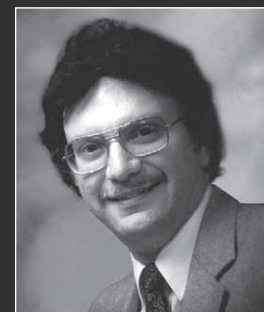


An automated external defibrillator. Defibrillators recognize abnormal heart rhythms and deliver a shock to reset the heart beat.

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Lessons from Beverly the mail carrier

This week's cast of characters includes Shimon Hatzadik, the former head of the Sanhedrin, the High Court; Rabbi Shimon Ben Gamliel, the former prince of the Sanhedrin; my parents and other members of our synagogue in Columbus, Ohio, and Beverly, our mail carrier.

In the olden days, great people were known not for what they said and what they did. Instead, they were judged by whether their actions correlated with what they said. The body of work known as Pirkei Avot, Ethics of the Fathers, quotes lessons of life from our sages. The reason why these particular quotes were compiled is because those particular sages lived by the very words that emanated from their mouths.

FROM THE OTHER SIDE OF THE BENCH



David Seidemann

Shimon Hatzadik lived during the era when the Persians and Greeks attempted to impose their will over the Jews living in Israel. Prophecy had ceased and temple worship had been compromised. Shimon was the leader of what was known as the Anshei Knesset Hagedolah, the

Men of the Great Assembly, a body of leaders that guided the Jews after the building of the

second Beis Hamikdosh, the Temple.

His clarion cry, as recorded in Pirkei Avot, was that the world stands on three matters: the study of Torah, sacrifices (or in modern times prayer), and the performance of good deeds. Serving for 40 years as the High Priest, the leader of the Sanhedrin, and as one of the members of the Anshei Knesset Hagedolah, Shimon Hatzadik died in the year 3488.

Hundreds of years later after the Bar Kochba revolt and after witnessing the destruction of the second Temple at the hands of the Romans, Rabban Shimon Ben Gamliel was appointed as the prince of the Sanhedrin. No longer was the Anshei Knesset Hagedolah in existence, the holy Temple had been destroyed, and the Sanhedrin had to move from place to place and sometimes was not able to convene at all.

Rabban Shimon Ben Gamliel had a different take on which three things served as the basis of the world's existence. He codified them as justice, truth and peace.

One could explain that the two sages are indeed arguing as to the underlying principles by which this world exists. One could also posit that their statements reflect the times in which they lived and there was no disagreement. Each sage was speaking the truth of his time. When Shimon Hatzadik was alive, the Second Temple was still in existence. The Sanhedrin, though weakened, was still functioning. The Anshei Knesset Hagedolah was still active to guide the Jewish people. The study of Torah, observance of Torah, sacrifices, prayer and acts of kindness

abounded.

Rabban Shimon Ben Gamliel, however, had witnessed the disappearance in great measure of all of the above. It would be too much to ask the Jewish people to live by pure Torah and therefore Rabban Shimon Ben Gamliel had to appeal to a much more universal set of standards, i.e. justice, truth and peace.

I believe another interpretation is viable. Shimon Hatzadik speaks to the ultimate goal while Rabban Shimon Ben Gamliel addresses the implementation of that goal. More often than not, the way to have others see the beauty of our way of life is to approach them out of a sense of justice, truth and peace.

Beverly was our mail carrier back in Columbus, Ohio in the 60's and 70's and it seemed as if she never missed a day. As the saying goes, neither rain nor snow.... In winters my parents taught us to inquire whether she was warm enough and to ask her if she would like a hot drink. In the summers we offered her iced tea and lemonade. She was the postal employee that was assigned to our neighborhood, which included our synagogue. We would greet her with a cool drink and she would greet us with warm salutations. During the weekdays she would say, "have a good day," and on Shabbos she would say, "have a blessed Shabbos."

Her delivery time would bring her to our

synagogue about the time of the conclusion of services every Shabbos. She became a staple of the Kiddush along with the herring, kichel, and schnapps.

She disappeared for a few months and we all assumed she had transferred or retired. How surprised we were to find her months later, standing in the women's section of our synagogue participating in the services. She had converted. Instead of delivering other people's messages to our synagogue via the U.S. Postal Service she was delivering her own messages: her own prayers to her new "boss" through a siddur. And in her words, her trek began with the care and concern shown by a few people whose goal was not only one of peace, but whose way of life towards that goal was one of peace.

Shimon Hatzadik tells us what G-d wants from the Jewish people. Hundreds of years later Rabban Shimon Ben Gamliel instructed us how to achieve it. Truths, justice and peace must be the vehicle we employ to bring others and ourselves to a life of Torah observance, worship and good deeds.

It's amazing what a cool drink on a hot day can accomplish.

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



Photo by Mark Mittel/ Masterpiece Studio

Red, white and blue in black and white

Cantor Benzion Miller and a choir sang the national anthem and "G-d Bless America" after the sixth inning of the Hatzolah/NYPD baseball game held on July 6. More photos on page 10 and online at thejewishstar.com

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Opinion

Editorial

All pretense, no substance

With all the fuss about this week's White House meeting between President Obama and Prime Minister Netanyahu, you'd think the Camp David Accords had been signed all over again. Far from (and let's hope it doesn't turn out to be more like the Oslo Accords). It was good to know that the US-Israel relationship is "back on track," as so many pundits put it, but the love-fest came across more like pretense — just a show for the cameras.

The President's public statements were warm and complimentary toward the Prime Minister and the "extraordinary friendship" between the U.S. and Israel, and Mr. Netanyahu said, in response to a question at a photo op, that reports of strains in the Israel-US relationship are "flat wrong," and pointed out that family members can have disagreements.

Still in all, with mid-term elections coming up the White House obviously doesn't care to be on the outs with American Jews and the many Democrats still among us. Now President Obama can claim to be fostering continued forward movement on the "peace process" even though it is the Palestinians that are not interested in the direct talks Mr. Obama and Mr. Netanyahu both claim to favor. Nothing has changed, presumably, about the President's warped view of how the Middle East works and why its people do the things they do.

That's why the kiss-and-make-up session was not free of charge for Israel. Barry Rubin of the Gloria Center (Global Research in International Affairs) wrote:

"So here's the deal. Give Israel some U.S. support in exchange for modest steps that the administration hopes accomplishes its goals. Israel will give some things that don't appreciably hurt its interests in order to maintain good relations with the United States."

"First, Israel has revised the list of goods

it permits to go into the Gaza Strip. The details were all agreed upon beforehand with the United States. The Obama Administration will support Israel over Gaza generally, including endorsing its independent investigation of the flotilla issue."

"As the Israeli government explains it, the new list 'is limited to weapons, war materiel, and dual-use items.' Such military items include — aside from the obvious — a long list of chemicals, fertilizers, knives, optical equipment, light control equipment, missile-related computer technologies and so on."

"Israel is defining dual-use items by an international agreement, the Wassenaar Arrangement on Export Controls for Arms and Dual-Use Goods and Technologies," and thus should be acceptable to Western governments."

"Construction materials will be carefully monitored and allowed in only for specified projects. Israel will keep out dual-use goods including construction materials (concrete and pipes, for example) that can be used by Hamas to build bunkers and rockets."

More problematic for the Prime Minister domestically than word games over Gaza weaponry are the coming extensions of building freezes in Yehuda and Shomron and in Jerusalem to which he reportedly agreed.

That word pretense comes to mind again; both sides getting what they need, even if it pinches a little bit. The problem — no, the irony — is that while the U.S. and Israel remain perfectly capable of making "peace" among themselves, as they always have been, the actual enemy still shows no signs of interest in actual peace, again, as they always have. Good thing that the "peace process" is moving forward. Perhaps the President could be awarded a second Nobel Peace Prize.

Letters to the editor

No link between Rubashkin and Dreyfus

To the Editor:

Mr. Alan Jay Gerber unsuccessfully tries to establish a "thematic link" between Captain Alfred Dreyfus and Rubashkin ("The trial of the Jews"; The Kosher Bookworm; July 2, 2010). This is an instance where Mr. Gerber is crying wolf as well as using the anti-Semitism card. It is arrogant on Mr. Gerber's part to even suggest the implication.

Captain Dreyfus was railroaded to a conviction of treason because of his religion when everyone knew he was innocent. The drive to exonerate him was justified given the anti-Semitic sentiment in France at the time.

Mr. Rubashkin, on the other hand, was convicted of numerous crimes based on a fair, open trial, with strong evidence of his guilt. Not only did he commit crimes against the state, he committed sinful crimes against his own people and his religion: Unfair labor practices, bank fraud, deception, just to name a few!

Mr. Rubashkin cannot even plead minimized guilt due to ignorance as his crimes were deliberate and calculated. It seems that he got what he deserves, when you consider the enormous damage he imposed on the image as well as the well-being of the Jewish people.

Jacques Hakim
Bayside

Practice what you preach

To the Editor:

Of what value is the concept of sh'mirat halashon when a representative of the Chofetz Chaim Torah Center chooses to publicly declaim another Rabbi's position ("Backlash to visit by Sara Hurwitz"; July 2, 2010)? And where does a concept of "hevei k'talmidei Aharon" and "mevayeish b'rabim" weigh in? Those who preach should listen to their own message. Yes, I could go on, but won't.

Debby Steinhorn
Cedarhurst

Hatzalah and the NYPD

The Jewish Star was a proud sponsor of the second annual Flatbush Hatzalah /New York Police Department baseball game. Proceeds from the game go to the Patrolmen's Benevolent Association and to the Hatzalah gemach. The game took place on July 6 at the MCU Park in Coney Island. See more photos on page 10 or online at thejewishstar.com.

Photo by Mark Mittel/Masterpiece Studio

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Correction

Malka Sigel, a valedictorian at the Hebrew Academy of Nassau County (HANC), appeared in last week's issue but with her name spelled incorrectly. The Jewish Star regrets the error and wishes Malka great success in her future education and adventures beyond high school.



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If you were Sarah Friedman, the free cookbook I'm offering would be of little use to you.

Why is that?

Because Sarah Friedman, a mother of two teenage kids, can't afford to pay her gas bill and cooking for her family is not something she can afford these days. Recently Friedman and her children have been frequenting Masbia for their only hot meals of the day.

But overcoming their embarrassment is an everyday challenge. When asked by a welcoming volunteer on a recent Monday: "Where are your kids?" Friedman replied: "They were too embarrassed to come."

Because of people like Sarah I decided to use my recipes to fight hunger.

You will be delighted and amazed at the wide variety of delicious recipes in any of them, but this free cookbook on your kitchen counter will have a very serious message. People go hungry every day, families go to bed with their stomachs growling every night. And you made a difference in their lives.

I urge you to donate 20 meals at Masbia (\$120) for \$6 a meal, and I will send you a free gift of wonderful recipes. Choose from my six cookbooks, and feed the hungry. For every 20 additional meals you donate, you will receive an additional cookbook.

Even free gifts come with a bonus: For a donation of 100 meals (\$600) I will send you the entire series of six cookbooks.

Join me in eating well and sharing with the hungry!

All the best,

Susie Fishbein

Yes! I would like to book dinner at Masbia

- | | |
|--|--|
| <input type="checkbox"/> \$120 (20 meals +1 free book) | <input type="checkbox"/> \$240 (40 meals+2 free books) |
| <input type="checkbox"/> \$360 (60 meals+3 free books) | <input type="checkbox"/> \$480 (80 meals+4 free books) |
| <input type="checkbox"/> \$600 (100 meals +6 free books) | <input type="checkbox"/> Other amount \$ _____ |
- Thank you, but I don't want to receive my free gift

Name: _____

Address: _____

Phone: _____

Make checks payable to: MASBIA or pay by Credit card:

Acct#

Expiration Date Sig. _____

Choose the free book/s you wish to receive:

- | | |
|---|---|
| <input type="checkbox"/> Kosher by Design Short on Time | <input type="checkbox"/> Kosher by Design (Original) |
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Corporate Address: 4114 14th Ave • Brooklyn, NY 11219
Tel: 718.972.4446 • **Fax:** 718.972.0333
866.9.MASBIA • info@masbia.org www.masbia.org

About Masbia

Masbia soup kitchen started as a grassroots charity to feed the hungry. Over the past five years since we opened, we have served over 250,000 meals which means thousands of people (many of them children) have gone to bed with food in their stomachs, full and content. During the current trying times, Masbia increased its efforts and opened three additional sites with the hope that people like you would join us in our efforts.

Keeping our doors open is an everyday struggle. We need to raise tens of thousands of dollars weekly to meet the demand. Your help is needed now more than ever as the amount of people who come through our doors keeps on growing. Without Masbia's emergency meals, people would go hungry every day, families would go to bed with their stomachs growling. Donate to Masbia so together we can make a difference in their lives.





That's life

Edited by Miriam L. Wallach

Dear That's Life,

It is July 5th and the banks are closed, there is no mail service and there is no camp. When did we all become so frum that we started holding two days for July 4th?

While many people celebrate their chagim (holidays) according to their personal family minhagim (customs), July 4th seems to have many consistencies. Barbecue, water, flags and some sort of fireworks, live or otherwise, can be found in some combination as part of a typical Independence Day celebration.

There is also the token yahoo who decides to set off fireworks at his own personal July 4th get-together and ends up severely injuring himself. While I do feel bad for the gentleman who lost a limb this year because he decided to ignore all of the warning labels on his fireworks, one need not wonder that hard why the warnings are there in the first place. Or the laws about fireworks that are intended to keep us, uh, safe. There is no method to the madness in this case, as the law makes perfect sense.

And if the news reports are correct and charges are brought against this individual as well, well then, so be it.

Many ideas sound good on paper. You think you've planned everything out, gone through all of the ideas, and yet when the ideas are put into practice, something goes awry. As a woman who happens to be an operating room nurse said to me last week, even under the best and most planned of circumstances, something can go wrong. Unless you are a prophet, you can't come up with every scenario.

Camps have rules as well. When parents are told not to send up their children with cell phones, it is for a reason. The point is not to send up two — one to have after the first phone is confiscated. All you have done in that situation is taught your child that the rules don't apply to you — they are for other people. The point, however, is to stick to the

rules and teach your child to do the same. They are often there for a very good reason.

So when we kept our daughter home from camp and did not put her on the bus up to sleep-away camp because she was not yet fever-free for 24 hours, we knew we were doing the right thing. And when she had cleared the 48-hour fever-free mark, we knew she was good to go, only to be even more certain of our plan when we found her a ride up to camp. It meant we did not have to drive her.

It was a sign we were home free.

And everything was fine and everything seemed smooth — that is, until, we got a call from the infirmary.

"I have strep, Mommy," my daughter said to me about 24 hours after she had finally made it to camp.

No way, I said to myself, knowing that she had been feeling better and was totally fever free before she left my sight. "Do you have fever?" I asked her, but she said no — she was otherwise fine. The only symptom she did have was a really bad headache and because she had just been sick the camp did a strep test. Lo

and behold, it was positive. They were starting her on antibiotics and she was going to be fine.

About a day later, I got another call from the infirmary. My daughter was letting me know she was returning to her bunk and feeling a lot better. I was very glad to hear that, I told her that I loved her and that she should have a great time. I have no further plans to speak to her again before visiting day.

Rules are rules. Sometimes they are made to be broken, sometimes they make no sense and sometimes they are right on the money. I am happy she is fine, that we stuck to the rules and that we kept her home, even if something happened afterwards. And although one friend recommended I just give her a lot of Tylenol and send her on the bus, I am sure that was just in jest.

MLW

only simchas!

Celebrating Jewish Life

Engagement

Engagement of Yitzi Cohen (Cape Town, South Africa) & Ruchi Goldstein (New York) — June 30, 2010

Birth

Birth of a baby girl to Chaim & Malka Milrad (Kew Gardens, NY) — July 4, 2010



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