

# THE JEWISH STAR

Independent and original reporting from the Orthodox communities of Long Island

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## REMEMBERING SAFIRE

*That's Life... and The Times*

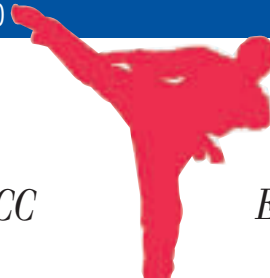
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## EXTRA! EXTRA!

*Elli Meyer's trip to and from Hollywood*

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### IN MY VIEW

## The elephant in the room

The knock on secular college

BY RABBI REUVEN SPOLTER

Your son is ecstatic. He just received a letter granting him admission to the summer program of his dreams; five weeks at the highly prestigious summer science learning program in Maine where he'll study with noted experts in physics and chemistry; areas of particular interest to him. You've been encouraging him to expand his horizons; taking him to scientific competitions and lectures for years, so you find his enthusiasm encouraging.

What about kashrut? Shabbat? Sure, it might be challenging for him to deal with religious observance over the summer. But that's what real life is about, isn't it? But then your rabbi confronts you with a troubling statistic: 25 percent of all Orthodox attendees to the summer program drop their Orthodoxy. Despite your skepticism, the rabbi shows you the surveys and it's true: one-quarter of all Orthodox camp participants abandon Orthodox practice.



**"Secular residential college present a serious and even mortal danger to our children's well-being."**

Would you encourage your son to go? It's my article so I can say it: I wouldn't. After spending so much time, effort, blood, sweat, tears and money on conveying the importance of Jewish life to my children, how could I risk it all on one summer — no matter how enriching it may be?

If you haven't realized it by now, I'm not writing about a summer program. No, I'm writing about attending secular college.

In a fascinating symposium published in a special education issue of Yeshivat Chovevei Torah's Meorot Journal, Rabbi Todd Berman writes about preparing students to thrive in non-Orthodox environments, specifically secular colleges. His essay focuses on important ways to mitigate the effects of the pressures to abandon religious

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Rabbi Reuven Spolter is Director of Admissions and an instructor of Jewish Studies at the Orot Israel College of Education in Elkana, Israel. Before his aliyah in 2008, he served as the rabbi of the Young Israel of Oak Park in Oak Park, MI. This essay first appeared on his website www.spolter.net and is reprinted with permission.

## Say sukkah (or cheese)!



Photo by Michael Orbach

Children enjoying the Simchat Beit Ha'Shoeva sponsored by Chabad of the Five Towns on Chol Hamoed at Cedarhurst Park.

## Finding inspiration in tantrums and tennis balls

Two local inventors bring products to market in a recession

BY MICHAEL ORBACH

The economy may be slow but things are picking up for two South Shore entrepreneurs.

Two-and-a-half-years ago, Corrie Wilder of Bellmore brought her daughter to a local gym where a strict rule required children to wear socks with rubberized grips. Her two-year-old daughter was wearing tights and a twirly skirt and had no interest in adding large white

socks to her outfit. Needless to say, she had a fit.

"I looked around and said, 'Please don't do this here,'" Wilder recalled.

But if necessity is the mother of invention, there may be no greater necessity than quieting a screaming two-year-old. Later, Wilder, and fellow gym attendee Yelena Mogelesky of Merrick created GRiPPiES, no-slip shapes that can be ironed on to any piece of clothing, and a line of no-slip tights.

Wilder, a freelance designer, designed the product and Mogelesky, who works in fashion, arranged to have it produced in Taiwan.

Last month GRiPPiES won The National Parenting Center's Seal of Approval, following eight weeks of testing by parents and kids that found that not only do they work, but will also survive multiple trips through the laundry. They are now sold in over 850 Target stores across

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## It takes a village (or one Rabbi Grossman)

The miracle of Migdal Ohr

BY MICHAEL ORBACH

After witnessing the Six Day War, Rabbi Yitzchak Dovid Grossman, a seventh generation Yerushalmi (Jerusalem resident) figured there were enough chasidim in Meah Shearim. He asked the Israeli government what he could do to help the young country, and where was the worst possible place in Israel where he could go to help. Migdal Ha'Emek, he was told, a town to the south of Haifa. Rabbi Grossman and his

new wife picked up their young daughter and got on a bus.

Once there, he saw poverty — burned out homes, lines of beggars — and he asked some elderly men who were playing backgammon where he could find the local shul or yeshiva. They laughed at him and pointed to a nearby disco. So, Rabbi Grossman, dressed in his customary black hat and long black coat, went to the disco.

"I was very naive," Rabbi Grossman

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Photo courtesy Migdal Ohr  
Rabbi Yitzchak Dovid Grossman leads Madison Square Garden in song in 2008.

## Incredible shrinking opportunity

NCSY estimates 15 more years to reach Jewish high schoolers

BY MICHELLE BORTNIK

Rabbi Aryeh Lightstone, regional director of New York NCSY, was speaking at a shul in the Five Towns last year when he recounted an incident in a student club he ran in an East Meadow public school. One girl was strikingly enthusiastic about everything the club discussed: Israel, Jewish continuity, holidays and Shabbos.

But there was one catch: the girl wasn't Jewish.

When she inquired about becoming Jewish, Rabbi Lightstone told her that while she was welcome in the club, he couldn't teach her more about Judaism unless her parents gave explicit permission, something they expressly refused to do.

The girl was dejected and spent the following Christmas break with her maternal grandparents. Seeing she was unhappy, the girl's grandmother asked why. She wanted to learn more about Judaism, the girl said, but couldn't since she wasn't Jewish.

"You don't have to convert," her grandmother explained, "I'm Jewish and so are you."

Amid college fairs, SATs, football games and parties, high school presents kiruv (Jewish outreach) professionals what is perhaps their best opportunity to reach unaffiliated Jewish students, who otherwise might

never be exposed to Torah Judaism.

"These kids are not in college so we know exactly where they are," Rabbi Lightstone explained. "The only way to find them is in the public schools between the hours of eight and three-thirty. That's where 85% of our teens are."

There are 35,000 Jewish teens in New York according to a Federation survey completed in 2001. Six or seven thousand are in various Yeshiva day schools and seven thousand already in the NCSY database,

but that leaves a troubling figure.

"We're still missing half the Jewish people," Rabbi Lightstone said. "I am asked the question many times of whether going to public schools is a frill

when there are Orthodox families needing help. It is our obligation to reach out to these kids."

And he believes that mission is becoming more and more important.

"Inside of each club, I am lucky if out of 50 kids, 15 kids have both Jewish parents. The other half either has just a Jewish mother or a Jewish father. 15 years from now [only] five kids will have both Jewish parents. Out of the other 35 only a quarter will have Jewish mothers," Lightstone predicts. "If we don't find these kids now, in the

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### Shabbat

Candlelighting: 5:54 p.m. ■ Shabbat ends 6:53 p.m.  
Torah reading: Bereishit

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## That's Life

Edited by Miriam L. Wallach

### Dear That's Life,

Shabbat mornings in my home as an adult mimic my Shabbat mornings growing up, including angling for a section of The Times before other family members have risen.

The coveted sections of the paper in my parents' home were the National/International and Arts and Leisure sections, with the Magazine coming in a close second. My brother took the sports, which was left for him without fuss. I had no clue at all that some newspapers had only one section until one day my brother brought home something called "The Post."

Growing up with parents who both worked at not-for-profit organizations, the Real Estate and Business sections were of no use nor interest to us. We were a liberal arts family and for our intents and purpos-

es The Times could have been printed without those sections altogether. The only 'market' we were heavily interested in required coupons, not shares; those sections better served our needs as a receptacle for vegetable peels.

Marrying into a family with a definite business sense, I had no one from whom to wrangle my coveted magazine or anything regarding the arts. These were put aside for me, a veritable pile of 'unwanted' in a newspaper caste system. The Friday Arts and Leisure section, filled with the weekend's movie and theater reviews which I loved to read, written by superheroes (Vincent Canby and Ben Brantley), were kept aside in perfect condition and awaited my arrival at the start of the weekend, seemingly untouched by human hands.

Part of my student teaching was done at a private school on

the Upper East Side. These were 'city kids' (not inner-city kids) and were much savvier than I remember being at the same age. They already knew about subway etiquette (allowing people to exit the train before incoming passengers boarded) and were completely used to the ins and outs of Manhattan. One day, the head teacher decided to teach them a new skill: how to properly fold The Times into sections so that one could read the paper on the subway and not interfere with or disturb other passengers. After explaining how to refer to the pages, A12 or B5, for example, he then demonstrated how to isolate an article of interest and read it comfortably while either standing or sitting on a movie subway. This, apparently, was something every New Yorker needed to know how to do and do properly. It was part of the

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# Showbiz, but never on Shabbos

*Elli Meyer, king of the Jewish bit part*

BY TOVA ROSS

You may not know Elli Meyer, but you've probably seen him before.

Meyer, 53, was the rabbi in *2 Fast 2 Furious*, that Jewish guy in this year's remake of *The Taking of Pelham 1 2 3*, and has had numerous cameos in productions that didn't necessarily have Jewish storylines but

needed authentic-looking Jewish actors, nonetheless.

With his unruly gray beard and bearish frame, Meyer looks like a cheerful rabbi — albeit one who makes his living playing Jewish bit parts. Meyer grew up in Los Angeles where his father, an interior decorator, was often called to decorate the lavish homes of movie stars. Elli was allowed to tag along which

he says often left him star struck. (Meeting Tina Louise, who played Ginger on Gilligan's Island, was a notable memory for him.) With his first performance in a local Jewish Community Center production of *Milk and Honey*, his love of acting was firmly cemented. But despite his passion for the stage, religion came first. Elli's parents kept a Conser-

vadox home, but by the time Elli reached his bar mitzvah, the family's observance had dissipated, leaving little Judaism in Elli's life. However, he could not escape his Jewish identity, he said.

"Even though I was doing nothing Jewish, my friends persisted in calling me 'SuperJew,' and whenever anyone needed something translated from

Hebrew or someone needed a Jewish holiday explained, they would come to me," he recalled. "I had an awakening of sorts, realizing that if everyone was seeing me as some sort of Jewish paragon, I should probably better explore what that means."

And so Elli began once again visiting his parent's former synagogue and keeping

kosher. At 15, when a family friend invited him to a Chabad House in Westwood, he decided to go — and was entranced by what he saw there.

"At the Chabad, I saw Jews joyfully praying and reveling in their observance, not because of outside pressure but because they loved doing it; it was something I hadn't seen

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Elli Meyer (right) has made a long career out of playing Jewish and other bit parts in television and movie productions.

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## HINTS FOR THE SMART SHOPPER

Confusion is probably the word on the minds of most home improvement shoppers. Between fast talking salesmen and manufacturer statistic sheets, some people lose sight of their most valuable shopping asset - common sense. The following are six tips on shopping for home improvements that could come from any person with nothing more than good old fashioned horse sense.

- 1.** Most people think it is acceptable to buy home improvements from a person they don't entirely trust because they think all salesmen are alike. That is probably the one biggest mistake. You should never buy anything from any person you don't trust and feel one hundred percent comfortable with. **TRUST YOUR INSTINCTS.**
- 2.** Sometimes what sounds good in description and looks great in pictures turns out to be a total disappointment. You should never sign a contract without seeing the product first and never be afraid to tell your salesman just that. An honest salesman would understand your apprehension and welcome you to go to the showroom before signing a contract.
- 3.** A company's reputation says it all. Always inquire how long a company has been in business and how many jobs they complete each year. This information will give you a good idea about a company's experience. Unified completes approximately 5000 jobs per year and has been in business over 20 years. That's over 100,000 happy customers since the company was started. Always check with Consumer Affairs when the company was first licensed to be sure they didn't change names along the way.
- 4.** Unified never recommends buying any product or home improvements from a person or company that does not work out of a showroom, factory, or professional storefront. **Even though the price will be lower, anyone who works out of a house, truck, or post office box, can seem to disappear into thin air.** Take the time to go out and see the place of business, even if the contractor comes to give you an in home estimate.
- 5.** If a company and salesman are really honest, you should be able to get direct answers over the telephone, including exact prices and descriptions without having to give your name or address and without talking to a specific person. An honest company should have nothing to hide.
- 6.** Before signing a contract, make a quick list on your own of everything you expect in the job and everything the salesperson promised you. Then compare your list with the contract to be sure each item is clearly written. Don't hesitate to have the salesman add what is missing.

Written by: Steven J DiMare

Chief Executive Officer

Unified Window Systems, Inc.

# THE JEWISH STAR

Independent and original reporting from the Orthodox communities of Long Island

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## OPINION

### IN MY VIEW

*Continued from Page One*

life on campus, like sending educators from high schools to visit kids on campus; helping students form critical social bonds within the Orthodox groups on campus; and offering valuable courses both in high school and in Israel to help prepare them for college life

All of these represent good ways to help our kids retain their connection to Orthodoxy on the college campus. And yet, I wonder. Rabbi Berman himself states the numbing numbers: "one-quarter of the students who come to college as Orthodox

Jews...changed their denominational identity while at college." (Avi Chai Foundation, "Particularism in the University: Realities and Opportunities for Jewish Life on Campus," Report, Jan. 2006)

That's right. One quarter. If twenty students graduated this past June from your local yeshiva high school and headed off to campus, five of them won't consider themselves Orthodox in four years — after a full twelve years of intensive Orthodox education. What causes this drop off? It's not the intellectual pressures, by and large. No, it's the social environment.

The campus culture, while ostensibly "celebrating pluralism," often lacks tolerance for what is seen as xenophobic tribalism. Orthodox students are sometimes made to feel odd for maintaining religious observance at the expense of partaking fully in the smorgasbord of offered cultural delicacies.

However, both of these issues, while not insignificant, pale in comparison to the social pressures and realities of campus life. As one junior put it, "it is hard to be 'shomer negi' ah' when a girl sits down on your lap during orientation." From the promiscuous parties sponsored by the university to the open support of binge drinking, to the small things like

the experience of living in an openly coed dormitory, students are made to feel, as one student told me, odd for not being sexually and socially active. A former student once remarked that just as the State of Israel lowered the red line on the Kinneret Sea, pretending that the water level had not yet declined to the danger zone, so do students redraw their own red lines, or even worse, forget why they were there in the first place. It is quite difficult to describe the tsunami of social-sexual pressure crashing down on the religiously oriented student. These social pressures, and not the academic or even the cultural, are the most difficult to withstand.

We often overlook this reality by telling ourselves that sooner or later our children will have to confront "real life." I'm sorry, but the college campus does not represent "real life." In "real life," women don't sit down on men's laps. In a normal workplace, that would constitute an inappropriate sexual advance which would be addressed immediately. Binge drinking might happen after work hours, but no one forces you to join your coworkers at the bar. In "real life" you can choose your roommates and the values you wish to maintain in your home. Can you do that on campus? In "real life" Orthodox people have the ability to avoid many of these challenging situations — something they cannot do on the college campus, where the parties take place on your floor — and probably right in your room.

Still, we satisfy ourselves with platitudes: "no solution works for every student" and "Yeshiva University isn't the answer for everyone."

Of course that's true. But we then use those platitudes to justify sending our children to terribly dangerous spiritual situations. There's a world of difference between "perfect" — or a zero percent drop-off rate — and "exponentially better than twenty percent," Rabbi Berman writes.

**"As one junior put it, "it is hard to be 'shomer negi' ah' when a girl sits down on your lap during orientation." From the promiscuous parties sponsored by the university to the open support of binge drinking, to the small things like the experience of living in an openly coed dormitory, students are made to feel, as one student told me, odd for not being sexually and socially active."**

Without a doubt, Yeshiva University remains for many a safe haven; yet more and more yeshiva high school graduates are bound for secular campuses.

I have a simple question: If a "safe haven" exists, why do parents send "more and more" of their children to "unsafe" environments? In trying to offer solutions to a glaring problem, we're avoiding the elephant in the room, and failing to state the obvious: Secular residential college — any secular residential college — presents a serious and even mortal danger to our children's well-being. It's just not worth the risk.

Sadly, while many in Jewish education agree with me, no Modern Orthodox educator or administrator can actually say this. Parents would never tolerate an educator who, in their minds, discouraged his or her students from attending college (which they would not be doing; they would only be discouraging them from attending a residential college. Plenty of yeshiva students — both male and female — attend numerous secular colleges during

the afternoons and evenings and seem to thrive both educationally and spiritually). Educators do not tell the truth for fear of losing their positions. Even Rabbi Berman seems to play this game.

"It is incumbent upon the community to empower our students to succeed in the college environment," he writes. "We can achieve this goal if we keep several issues in mind: the positive social networks in place in high school or Israeli yeshiva should be maintained through developing programs for our alumni, refocusing our expenditures of energy on what is happening on the campus, promoting key social networks in college, and being realistic about what we expect to accomplish."

Which is it? Can we achieve this goal of empowering our students to succeed in the college environment? What then does it mean for us to be "realistic about what we expect to accomplish"? What's a realistic drop-off rate for Orthodoxy? Fifteen percent? Ten percent?

It's time for Jewish educators to start speaking the truth: The we cannot "achieve this goal." The college campus promotes values antithetical to Orthodox Jewish life. Those are simply the facts, and we permit ourselves to pretend otherwise at the expense of our children's spiritual well-being.

So I'll say it: Please do not send your child to a secular residential college — even one with a strong Hillel and Orthodox community on campus. It's not worth the risk, and certainly not the benefits. The options truly abound. He or she can attend YU, or Lander — or even college in Israel; he or she can live at home or study in a yeshiva and attend college at night, and still gain admittance the most exclusive graduate schools in the world. Many, many Jewish kids have and continue to do just that.

And while the numbers aren't perfect, the vast majority of them still consider themselves Orthodox today.

### Letters

#### WIKIJIHAD

To the Editor:

I want to compliment your recent article "Backyard bullies on Wikipedia" (Ari Lieberman; October 2, 2009) which exposed the Arab influence and lies spread on Wikipedia. Your publishing of the true and promising facts of the success of the Lebanon War, for Jews around the world to read is so important. Unfortunately, many of us start to believe the well-camouflaged Arab PR and rhetoric, and your article helped to bring the truth to light.

In addition to all of us American Jews not knowing the real facts, I think it's especially important for the Israelis to hear the truth. Due to lies perpetuated by most of the world, our Israeli brothers wrongly question the ways of the IDF. Who in the world sends mes-

sages to enemies in advance? Who in the world uses rubber bullets? It's about time someone stood up so clearly for the IDF.

Perhaps the most important thing I'd like to say is that it's more important that Jews know the truth than the rest of the world. Once all of us Jews are aboard with the greatness of who we are, and what the state of Israel is, the faster there will be peace in Israel and the world. Many comment about Kaddish that it speaks only about peace in Israel and not the world. It's important to know the truth: once there is peace in Israel, especially among ourselves, there will be peace in the world.

My compliments to the author on his persistence - nicely done.

DAVID JASSE  
 Cedarhurst

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FROM THE OTHER SIDE OF THE BENCH

# Catching a poisoned apple

A Broadway producer couldn't have staged it better. There I stood in the middle of an apple orchard in Congers, New York picking apples with my family. They give you a pole that seemed five times my height and four times my weight. For every apple I picked that fell into the bag attached to the pole, five more whizzed by my head, falling to the ground. What a racket. I'm convinced that after all of the "guests" leave the workers pick up the apples we inadvertently knocked to the ground, saving them backbreaking work.



David Seidemann

So I stood, pole in hand, trying to avoid the wild swings of other amateur migrant workers, and the barrage of falling apples. And who do I bump into but the world-renowned lecturer, Rabbi Jonathan Rietti. We stared at each other holding the poles as if they were lances. We laid down our arms and wished each other a good Yom Tov. Then our conversation turned quickly to apples. Not just any apple, not just any fruit, but the fruit of the forbidden tree, the Tree of Knowledge of Good and Bad; that famous tree which ban-

ished Adam and Eve from the Garden of Eden.

Yes, a Hollywood setting: two Jews trying to select the "proper apple" while avoiding the apples falling around us. And when? Days before we read the very Torah portion with the episode of a snake, two trees and two adults who ignored specific instructions.

So what is the deal with these trees? What was the Tree of Life? Why were they allowed to eat from it? Why was it the center point of the garden? What was the Tree of Knowledge of Good and Bad? Is any knowledge "bad"? Why were Adam and Eve forbidden to eat from it? If they couldn't eat from it, what was its purpose? Why do we read that portion of the Torah immediately after Rosh Hashanah, Yom Kippur and Succos? What is the practical application for us today?

In the few hundred words I have left for this week, here goes. The Tree of Life from which Adam and Eve could eat was placed precisely in the middle of the garden. No one had better claim to its fruit, as it was equidistant from all points in the garden. It represented

total objectivity. It was the Tree of Torah, the Tree of Mesorah; the Tree of the Word of G-d; of absolute faith; the Tree of Ruach Hakodesh (divinely inspired vision). Had Adam and Eve confined their dietary intake to its fruit, then, without question, their entire lives would have been in the genre of "G-d decrees, man follows."

The Tree of Knowledge of Good and Bad was the subjective tree. It was a tree whose fruit introduced subjectivity into man's being — both good and bad. It was the tree of rationalization. It was the tree that allowed man to disguise good in what was really bad. It signaled the downfall of man because that tree allowed for the planting of seeds of doubt and suspicion between man and his fellow man, and man and G-d.

No longer was there an empirical truth. Instead, excuses and rationalization permeated man's actions. Maybe others could live a life like that, but not Adam and Eve, not those created directly by G-d and not those who follow G-d's Torah today.

After drawing closer to G-d through fear on Rosh Hashanah and Yom Kippur, and through love on Succos, Shmini Atzeres and Simchas Torah, the mood dissipates. We start to

make excuses for our subjective approach to our relationships with friends, family, and G-d. What is tolerated today, what is rationalized today, would never have been acceptable in a world of objective truth and falsehood. Let me give you a painful example from my daily work.

A man abuses his wife? Rationalized by the man as, "She deserved it." A woman tolerates his abuse? Rationalized by the woman as, "I must have deserved this." I know whereof I speak; this is my line of work, and this is not hyperbole. I've heard the husband justify the abuse, and I've heard the woman offer explanations as to why she deserved it. A generation later, the son of that couple abuses his wife. Oh, that's easy. Rationalized as, "That's what I saw in my house!"

I can almost understand the rationalization of, "I was a victim, so now I'm a tormentor." But what I cannot in any way accept is the rationalization of shuls and yeshivas that prop up, accept donations from, bestow honor upon and lick the bootstraps of men who refuse to pay child support, refuse to provide for their ex-wives pursuant to a divorce agreement, and abuse their wives both before and after the divorce.

I've heard it. I've seen the rabbis look the other way, enabling abusers to



continue their abuse by thinking, "I can't be wrong, look at how I am held in high esteem by this or that institution." For the record, I've seen woman abuse men almost as often as I've seen men abuse women. But more often than not, the man has a rabbi or an institution to hide behind, to feed his ego, to take his money.

Shame on any such man, shame on any such shul or yeshiva: you are both serving poison fruit. Men who abuse their wives and children should be excommunicated, shunned by every Jewish institution. Their money should not be taken. If your yeshiva must close without their money, so be it. You are aiding and abetting. Close your shul if you have to. Close your yeshiva if you have to. Take a poll of your members. Ask the fine young men or women you are educating. I am sure all of them would tell you, "We don't want to daven or learn in an institution funded by money from men who behave like that."

It's time to see the forest for the trees.

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

## Shalit's freedom — at what price?

How far would you go to save your child?

What rules would you break? What deals would you make with the devil?

What happens when the "parent" is a country? What about when the "child" is Gilad Shalit, the Israeli soldier kidnapped by Hamas in June of 2006 while on-duty on the Israeli side of the Gaza border, the soldier who has become the international face of captivity, whose September 14th video, courtesy of his captors, can now be seen on YouTube?

Once again, Israel must make a tremendously emotional,

politically charged, and historically laden decision.

The last time Israel was placed in this position was in 2006 when a bundle of terrorists was exchanged for the bodies of three dead, captured Israeli soldiers and one live criminal. The terrorists most notably included Samir Kuntar, captured after brutally murdering nearly an entire family, including a little girl he beat so badly with the butt of his rifle that blood



Micah D. Halpern

flowed from her ears. 23 new victims of terror have since been linked to the terrorists released in that deal.

The prisoners Hamas is asking for now are terrorists — captured by Israeli soldiers, tried in Israeli courts and convicted by Israeli

judges. For years, the mantra of Israeli governments — left, right and center — has been: we will not negotiate with terrorists, we will not release terrorists with

blood on their hands. During those same years Israeli parents have sent their sons and daughters to serve in the Israel Defense Forces secure in the knowledge that their military would never leave a soldier behind, would do everything possible to seek the return of their child, that in the worst case there would always be a grave at which to mourn.

The exceptions to that rule have been few, mostly in cases where the whereabouts of the soldier was not known. The most notable exception is Ron Arad, left behind and captured by the enemy during the tenure of

Yitzhak Rabin, as military chief of staff. Ron Arad has become an Israeli icon.

The price that Israel is being asked to pay in order to bring back Gilad Shalit, one son to his parents, in order to return one soldier to his nation, is astronomically high.

Releasing the prisoners on the current Hamas list means releasing murderers directly responsible for the deaths of the sons and daughters, the mothers and fathers, the grandmothers and grandfathers, the teachers and doctors and friends and playmates of other Israelis. It means releasing people responsible for crippling, maiming, paralyzing, scarring, destroying the lives and taking away the livelihoods of other Israelis. It means disregarding acts of heroism performed by

member of Israel's armed forces and the loss of life sustained by the military in tracking and capturing those terrorists. It means reneging on a promise made to all Israelis.

Families of terror victims have begun to express their dissatisfaction with a potential Shalit deal.

A deal means invalidating the judicial process that put those terrorists in prison. This is not parole, it is not early release for good behavior — this is granting them freedom.

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



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## Simchat Yom Tov in living color

Fifth graders from the Hebrew Academy of the Five Towns and Rockaway were all smiles after helping to decorate this beautiful sukkah at the Woodmere Rehabilitation and Health Care Center, as well as sukkot at several other senior centers in the Five Towns. After the job at Woodmere Rehab was done the students sang and danced for residents (and posed with their teachers for a picture).



## Sukkot at Woodmere Rehab

Rabbi Gregg Ackerman and daughters Stephanie and Melanie sang Sukkot songs with residents of Woodmere Rehabilitation and Health Care Center on Oct. 7. (Left to right) Sabina Finkelstein, Leba Sonneberg, Stephanie Ackerman, Rabbi Gregg Ackerman, Melanie Ackerman, Rabbi Abraham Morgenstern.

## FINDING INSPIRATION

Continued from Page One

the nation and specialty shops like Aileen's Kids on Merrick Road.

GRIPIES come in two designs, stars and bears. Wilder says the startup company is funded "out of pocket, little cash, lot of credit and a lot of faith."

Meir Frankel of Woodmere, an Aish Kodesh member, had a problem. He owns a two-family home and wanted to spare the folks downstairs from having to listen to the sound of chairs scraping across the floor in his home. The result was an invention he calls Lowboz.

"I saw an older woman using a tennis ball on her walker," Frankel explained. Using that walker as an inspiration, he created a completely new product utilizing a custom-made felt ball that fits virtually any chair and comes with a fashionable, removable sleeve — patent pending—that is available in a variety of colors.

During Frankel's recent appearance on WNBC's Today in New York program, reporter Cat Greenleaf may have hit upon the best explanation for the concept: "A ball with a cozy."

Once he quieted his chairs by attaching Lowboz (rhymes with 'oboes') to the legs, Frankel figured his product had a wider appeal, so he began producing them locally. Frankel says sales of Lowboz have been great and he has a big target market.

"There are 18 billion chairs in this country," Frankel explains. "It is a part of the house that hasn't been given the proper attention yet: the bottom of the chair."

While Frankel has seen similar concepts in classrooms, cafeterias and other commercial settings, he said until Lowboz a solution like this has never been aesthetically designed or properly



Photo courtesy GRIPIES

GRIPIES iron-on stars prevent slippers and falls.

ly marketed.

"They were big and ugly. We made them look pretty and made it into an item that could be bought by a mother walking up the aisle. I love the fact that we've taken an improvised solution for an everyday problem and turned it into a real product" — one that he hopes will find a place in Middle America.

He also sees the product as particularly useful in Jewish homes.

"When you have a Jewish home there's a lot of activity. The felt pads constantly fall off [chairs] and end up stuck somewhere on the floor or even on the cat... and at that point they are muktzah on Shabbos too."

Lowboz are available in a wide variety of stores and online at [www.lowboz.com](http://www.lowboz.com). Lowboz are durable; Frankel says he's been using the same ones on his dining room chairs for three years.

Meanwhile, Wilder isn't looking for any more brilliance in screaming fits.

"The brilliance can be spoken," Wilder laughed. "She could use her words."

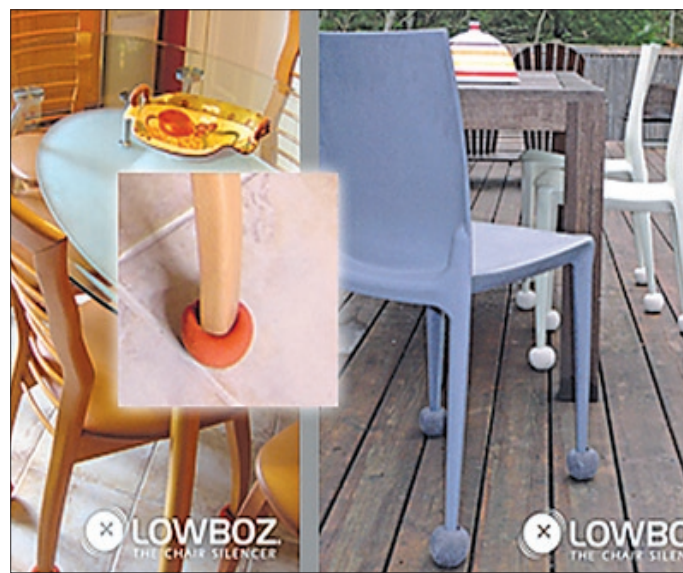
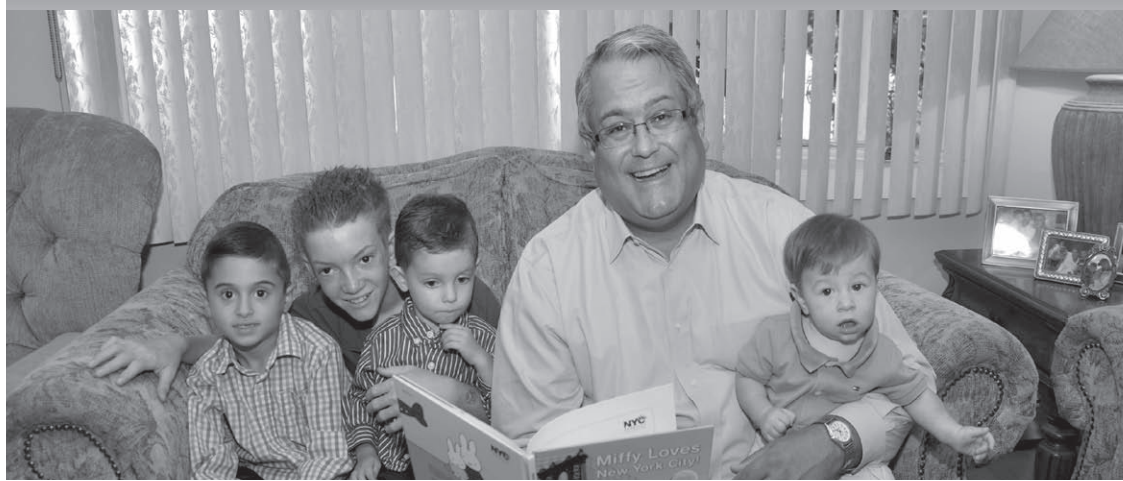


Photo courtesy Meir Frankel

No squeaking, scraping, or screeching chairs, courtesy of Lowboz.

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PARSHAT BEREISHIT

# What Cain said is not important

Chava bears two children, Kayin (Cain) and Hevel, and each one takes on a profession. Time passes, Kayin brings an offering to G-d, and Hevel follows suit. Then the Torah describes the events that transpire:



Rabbi Avi Billet

4:4. G-d paid heed to Hevel and his offering 5. but to Kayin and his offering, He paid no heed. Kayin became very furious and depressed. 6. G-d said to Kayin, "Why are you so furious? Why are you depressed? 7. If you do good, will there not be special privilege? And if you do not do good, sin is crouching at the door. It lusts after you, but you can dominate it. 8 Kayin said to Hevel, his brother. Then, when they happened to be in the field, Kayin rose up against Hevel his brother, and killed him.

It is important to never trust a translation. Look up these verses in their original Hebrew if you want to get the most out of the following ideas.

In verse 8, the big question is what did Kayin say to Hevel his brother? The Torah does not say. Rashi makes our lives simple by saying, "There are midrashim about this, but essentially they got into an argument which came to blows."

Ibn Ezra is a little more practical and says that a more appropriate translation would be "Kayin told Hevel, his brother" about his conversation with G-d. Toldot Yitzchak agrees, and says Kayin told him this to set the stage to kill Hevel deceptively. When a person "puts himself out there" by making a confession, the listener generally lets his guard down in empathy and sympathy. Hevel was cautious of Kayin's temper, but with Kayin's confession he felt more

comfortable. Using the midrashic idea that Hevel was actually stronger than Kayin, the Vilna Gaon agrees that Kayin was a trickster, but also explains that what Kayin said was "Achi" — that he called Hevel "brother," in order to get Hevel to feel comfortable and relaxed. This explains why in the later verses, G-d says, "Where is Hevel your brother?" G-d, in essence, was saying, "Where is Hevel whom you have been calling 'Brother?'" What happened to that relationship?"

Kli Yakar suggests Kayin was really rebuking Hevel saying, "I am better than you. I was the first to give an offering to G-d. You only brought an offering because you saw I had offered one."

Different midrashim suggest, as Rashi hints, that they may have argued over a number of things including: division of the world — as in real estate versus tangible objects; division of the worlds — who will rule over this world versus who will rule over the world to come; on whose land the Holy Temple will one day be built; something relating to Chava; inheritance rights; or who would get to marry Hevel's more beautiful twin.

Targum Yonatan explains the verse as a string of existential and philosophical arguments that ended with Kayin smashing Hevel's head, killing him.

One of the most innovative explanations is offered by the Ktav V'Hakabalah, who suggests Kayin was responding to G-d's question in verse 8. The word "el," that until now we have translated as "to," can also be translated as "bishvil," meaning "on account of." In other words, in response to G-d's "Why are you sad?" he

responded, "on account of Hevel his brother."

Finally, the Shakh says the Torah deliberately left out what Kayin said out of respect for the firstborn. Certainly whatever they argued about was petty and Kayin's words — either a cheap shot or a silly argument — are unnecessary to record for posterity. It is bad enough that the murder is recorded; let it stand as it is.

I agree with the Shakh that if indeed Kayin did say something to Hevel, the specific words are not necessary to be recorded. Most arguments that take place between family members could probably be avoided, and often begin over very petty things.

We allow ourselves to get upset with family, and we excuse behavior that would not be tolerated anywhere else, thinking "It is my family member. Surely I will be forgiven and the incident will be forgotten later. We love each other anyway, no matter what."

While members of our community are not likely to commit actual murder on account of disputes, verbal and emotional fights can wage on for weeks, months, years, decades, and even across generations. If you don't want to be someone's friend anymore, that is one discussion, but when these fights take place within a family, it is heart-breaking.

Is it really worth it? If you are the one who said the wrong thing once (or many times), apologize already. Own up. And if you are the one who was on the receiving end of abusive or hurtful language, hopefully when that phone call comes, you will have the wherewithal to accept the apology, forgive and move on.

The story of Cain and Abel need not continue.

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# Karate for keeps at the JCC of the Greater Five Towns

Tryouts this Sunday for martial arts team bound for competition

BY MALKA EISENBERG

Black Belt Alex Sternberg is coming to the Jewish Community Center of the Greater Five Towns to lead a competitive karate class. And he's not taking any prisoners.

"We will be training hard on a regular basis; it will be challenging," Sternberg explained. "We will go to com-

petitions and compete and if we don't win we will train harder and analyze why we didn't win. I will produce winners."

The Jewish Community Center of the Greater Five Towns will begin holding tryouts for its first karate team this Sunday, October 18th. The goal is to field three competitive teams to compete in tri-state matches in New York, New Jer-

sey and Connecticut, according to Sheryl Wyszowski, director of art and leisure at the JCC. Applicants will be divided into three teams: junior ages eight through 12, youth ages 13 through 17 and senior ages 18 and up.

Sternberg began his training at age 12 and has been practicing, teaching and coaching karate for over 40 years. He is

the founder and chief instructor of Shotokan Karate USA, a 7th Dan black belt from the USA National Karate-do Federation, and member of the US Olympic Committee. He is also chairman of the Karate Committee for Maccabi USA. From the 1960s through the 1980s he competed nationally and internationally, winning at nearly 90 meets. Sternberg left active competition and continued in karate as a coach for many US National teams in junior and senior World Championships, Pan American Championships and World and Pan-American Maccabiah Games. Sternberg is currently an adjunct associate professor of sports science at Long Island University, and a clinical instructor at the department of Orthopedic Surgery and Rehabilitation Medicine at Downstate Medical Center in Brooklyn.

Sternberg approached Wyszowski about beginning a team before the summer.

"I thought it was a great idea," said Wyszowski.

Applicants aren't required to have prior training, but must pass a physical fitness test. Applicants should be serious about the program, which involves buying personal equipment including two uniforms, and twice weekly training sessions with professional coaches and travel to competitions within the tri-state area.

"Apparently many kids in karate schools in the Five Towns don't compete," pointed out Sternberg. Children tend to lose



A young Alex Sternberg (left) demonstrates a martial arts technique.

patience and quit, Sternberg maintains, when karate is "training for its own sake." In contrast the JCC team will be a "competitive class."

Students should come willing to work, said Sternberg. He is looking for "normal, typical children in the community who are not afraid to work hard." Weight, Sternberg said, is not an issue. A child may have a good athletic potential, he continued, and the course will "give children the challenge to work out in a serious manner" and enter karate competitions "to give confidence and have a level of experience to draw upon."

"I spent probably 40 years of my life teaching kids various

aspects of karate and my interest coincided with business," Sternberg said. "I owned and operated several karate schools. Now I teach because I enjoy it and because I enjoy what it does for the children. Studies show that physically fit children who engage in sports on a regular basis do better in school. They have a better attention span, better behavior and better school performance. It improves their health and their scholastic and academic performance."

For more information or for a no-fee tryout appointment, call the JCC at (516) 569-6733 extension 222.



## Shalhevet at South Nassau Hospital

Just before Sukkot, Mrs. Andrea Schulman (left) and Mrs. Chani Schwartz (bottom right) accompanied 9th graders from Shalhevet High School for Girls to visit patients at South Nassau Hospital in Oceanside. For some of the students it was (luckily) their first time visiting hospitalized individuals. Mrs. Schwartz's husband, Rabbi Yaakov Schwartz, is a chaplain at the hospital.



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### YCQ Bikur Cholim

Sixth-graders from the Yeshiva of Central Queens (YCQ) visited the Meadow Park Rehabilitation and Health Care Center in Flushing as part of the school's "Succot, Students, and Seniors Program." Students built and decorated a sukkah, did art projects and sang and danced with the seniors.

## INCREDIBLE SHRINKING OPPORTUNITY

Continued from Page One

next 15 years there will be no one to find."

High school is also a most crucial time for kiruv efforts since it is the first time that individuals can truly begin to make their own decisions.

"I think the Torah is very clear that someone becomes an adult at age 12 or 13," says Rabbi Steven Burg, international director for NCSY. "They start figuring out their place in the world and all the important issues in life. Judaism has to be there to make them realize it is relevant to everything they have to go through..."

These are the crucial years, it's a major pivotal time in a child's life; college is too late."

"It's a tough age, many people don't understand it," says Rabbi Burg. "People find high school kids sometimes stubborn but they don't realize that when they [high school kids] are stubborn outside it's masking their uncertainty of where they're headed."

New York NCSY has a full-time staff of 15, plus 15 part-timers and 150 advisors. The organization offers weekly club meetings at local public schools, where students can come and schmooze for 25 to 40 minutes while enjoying free pizza. Offering clubs inside high schools is essential, Rabbi Lightstone explained, since most teens are most comfortable in a familiar environment.

NCSY also has a weekly 'latte and learning' sessions in a local Starbucks where students are able to talk more in depth about specific Jewish issues like free will and life after death. Once a month NCSY runs a program called 'Friday Night Lights,' where students can come enjoy a free Shabbat dinner and lunch.

Rabbi Lightstone became the regional director for Long Island NCSY in 2006. On his watch, three public school clubs grew to 18, and the organization went from having 100 kids at events to between 400 and 500; from sending two or three kids to Israel each year to sending close to 25. The Long Island region recently merged with the New York region to create one larger area that encompasses Long Island, Westchester, and the five boroughs of New York City. The decision to merge both regions, whose offices were twenty minutes apart, made both financial and practical sense to NCSY and to the Orthodox Union, the parent organization that provides most of the funding.

"We decided to merge in order to be more efficient in today's economy and more effective in terms of the outreach we could accomplish," Rabbi Lightstone says. "We now have the ability to see instead of 700 or 800 kids, about 1,582 unique teenagers."

The National Jewish Population Survey of 2000-2001

reported an overall Jewish population of 5.2 million in the United States. Of the 5.2 million, nearly 20% did not identify themselves as Jews and had no connection to any Jewish orga-

nization or synagogue. The survey also noted that the highest level of affiliation was among families with children of elementary school age.

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# HOWARD KOPEL

## for Legislator

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- Reform the property reassessment scheme that's costing taxpayers \$150 million of tax overpayments annually. *After ten years in office, Howard's opponent has failed to do this.*
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## SHOWBIZ, BUT NEVER ON SHABBOS

Continued from Page Three

before," said Elli. "It made me decide to explore my own religion deeper, and since then, I've considered myself Lubavitch."

As a junior in high school and frequent performer in school plays, Elli was offered a scholarship for his senior year of high school to the prestigious High School of the Performing Arts in New York, which counts Al Pacino and Liza Minelli among its alumni. Elli refused the offer since he would have had to commit to rehearsals on Shabbos and Yom Tov.

"I do have to turn down a lot of roles when I find out filming takes place on Saturday or Yom Tov," Elli reflects. "But I figure, if the producer or director wants me badly enough, he or she will find a way to accommodate me."

After high school, Elli chose his faith over the limelight. After studying at the Rabbinical College of America, a Lubavitch yeshiva in Morristown, New Jersey, Elli met with the late Lubavitch Rebbe, who sent him to Miami Beach with other students to start a yeshiva there. Elli continued to perform, if only as a ba'al tefillah in shul. While at the Miami Beach yeshiva, he founded The Landau Boy's Choir. Eventually

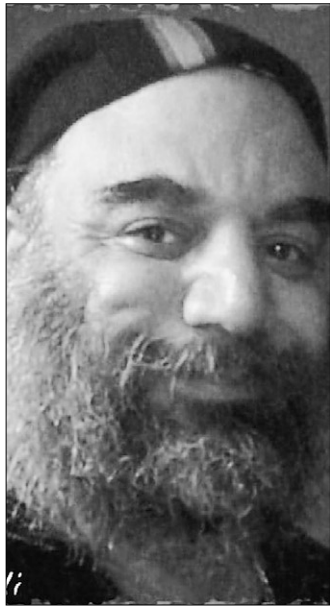


Photo courtesy Elli Meyer

Elli Meyer's face may be familiar from numerous TV and film roles.

It was taken over by Yerachmiel Begun and renamed the Miami Boy's Choir.

Elli soon married and became a teacher.

"Which, in its own way, is really a glorified performer," he says with a chuckle.

Acting took a backseat to a teaching career and ten children. In 1998, he found himself single and contemplated refocusing on an acting career. With the encouragement of friends, Elli took up performing again, and he soon began flying back

and forth from Miami to New York for auditions. The commute soon became too exhausting to maintain, and Elli moved to New York about five years ago, where he quickly earned membership in the Screen Actors Guild, Actors Equity Association, and the American Federation of Television and Radio Actors.

While Jewish roles are his bread and butter, Elli has played everything from a Muslim cleric to a farmer on a recent Nickelodeon show. He can be seen (as a Jew) in an upcoming episode of the new CBS show *The Good Wife*, and in the upcoming Natalie Portman film, *New York, I Love You*.

Elli also recruits other Jewish actors to play the Jewish parts that many well-known television shows often call for. His group, Shomer Shabbos Actors of America, is comprised of almost 150 performers, both Jewish and non-Jewish, and supports religious accommodations in the television and film industry. For observant Jews in the group, the organization ensures that they will have kosher food available on the set and that filming wraps in time for Shabbos, ensuring that even actors ain't gonna work on Saturday.

## SLICE OF LIFE

# Would you like a little lamb?

BY EILEEN GOLTZ

When my youngest son Avi was in first or second grade (lo those many years ago) a teacher asked him, in the course of getting to know everyone in the class, what his favorite animal was. He happily said, "Oh, I like lambs." When prompted, the second time around the "getting to know you circle," as to his favorite food, his equally cheery reply was, of course, lamb. Sadly, not too many of his fellow six-year-olds found it as amusing as the teacher and I did.

Lamb is actually a very versatile and flavorful meat if cooked correctly. It can be stewed, grilled, sauteed, or roasted. Lamb is meat from sheep less than one year old; the lamb you get at your butcher is typically from a five month to year old sheep. The flavor of this typically domestically raised animal is quite mild. When buying lamb you want to look for a light pinkish color and it should be tender, yet firm to the touch.

My son is still fond of lamb and if he had to choose one particular dish or cut of lamb that he prefers I would have to say it's the lamb shank. Not to be confused with a leg of lamb, a lamb shank comes from the bottom section of the front legs. It's usually a fairly inexpensive cut about the size of a turkey drumstick. Due to the slightly tougher nature of the cut, the shank is most often prepared by braising it, then cooking in a liquid.

The following recipes are a compilation of one's I've made over the years and a few sent to me by readers who, like my son, love lamb.

### BRAISED LAMB SHANKS WITH CARAMELIZED ONIONS (meat)

- 4 tablespoons olive oil
- 4 large onions, sliced
- 2 tablespoons brown sugar
- 2 tablespoons chopped fresh rosemary or 2 teaspoons dried
- 6 3/4- to 1-pound lamb shanks
- 2 1/2 cups red wine
- 2 1/2 cups canned beef broth
- 1 1/2 tablespoons tomato paste
- 2 bay leaves

Preheat oven to 375. Heat 2 tablespoons olive oil in heavy large Dutch oven over medium heat. Combine the sliced onions and the brown sugar and saute until the onions are brown, about 20 minutes. Mix in 2 tablespoons chopped rosemary, mix to combine, cook for 1 minute and remove the mixture from the heat and set it aside. Season the lamb shanks with salt and pepper then dredge the lamb shanks with flour. Heat remaining 2 tablespoons olive oil in heavy large skillet over high heat. Cooking one or two at a time sear the outside of the shanks on both sides and then set them aside on a plate. Add 1 cup of wine to the skillet and bring the mixture to a boil, scraping up any browned bits. Pour the mixture into pan with the cooked onion mixture. Add remaining 1 1/2 cups red wine, beef broth, tomato paste and 2 bay leaves to the onion mixture. Stir to make sure the tomato paste dissolves. Add the lamb shanks to the pan with the onion mixture, turning to coat with liquid. Cover the roasting pan with a lid or tightly with foil. Place in the preheated oven and after 30 to 40 minutes of cooking, turn the lamb shanks over and return the covered pan to the oven. Reduce the heat to 350 and cook an additional hour or until the lamb shanks are tender. This can be made up to 2 days before you want to serve it and reheated. You can remove the shanks from the liquid and boil it down to a thicker gravy consistency if you like. Serves 6.

### ROSEMARY ROASTED LAMB SHANKS WITH POTATOES (meat)

- 2 lamb shanks
- 2 tablespoons of finely chopped fresh rosemary
- salt and pepper
- 2 large onions, chopped finely
- 3 tablespoon olive oil
- 1/2 cup red wine
- 1 cup of beef broth
- 6 potatoes peeled and cut into



chunks

- 1 tablespoon sliced green onions
- 3 tablespoons pareve margarine
- 2 teaspoons of Parsley
- 2 tablespoons minced garlic

Season the lamb shanks with rosemary salt and pepper. Heat the oil in a skillet and sear the lamb shanks on all sides. Remove the shanks to a plate and then add the onion to the pan. Cook the onion with the orange zest until the onion is browned. Add the wine, beef broth and the orange juice and bring the mixture to a simmer. Pour the onion mix in a heavy lidded roasting pan and add the lamb shanks. Cover and cook 1 1/2 hours. Meanwhile boil the potatoes in water until they are soft. Drain and mash them. Add the margarine, green onions, garlic and parsley to the mashed potatoes, mix to combine and salt and pepper to taste. To serve, scoop a mound of the potatoes onto the serving plate, place a lamb shank on top and spoon the juice from the pan on top. Serves 2. This recipe can be doubled or tripled.

### CROCK POT LAMB SHANKS (meat)

- 1 onion, diced
- 2 celery stalks, diced
- 2 carrots, peeled and diced
- 3 garlic cloves, crushed
- 2 cups chicken broth
- 1 cup chopped tomatoes
- 2 tablespoons tomato paste
- 1 tsp. chopped fresh thyme
- 1 bay leaf
- 4 lamb shanks, trimmed
- salt and pepper, to taste
- 2 tablespoons olive oil
- 1 cup red wine

Put the onion, celery, carrots, garlic, stock, tomatoes, tomato paste, thyme and bay leaf in a crock pot and stir to combine. Season the lamb shanks with salt and pepper. In a large skillet heat the olive oil and add the shanks and brown on all sides. Place the lamb shanks in the crock pot. Pour the wine into the skillet and bring it to a simmer, stirring to scrape up any bits from the bottom of the pan. Pour the wine mixture into the crock pot, cover and cook on high for 6 to 8 hours. Transfer the lamb shanks to a large serving dish. Remove the bay leaf from the sauce and pour the liquid into a blender or food processor. Puree until smooth. Pour some of the sauce over the shanks and serve the rest along side. Serves 4.

### CRANBERRY LAMB SHANKS (meat)

- 2 tablespoons flour
- salt and pepper
- 2 tablespoons olive oil
- 8 lamb shanks
- cooking spray
- 8 carrots, peeled and cut into 1 inch pieces
- 2 onions, sliced
- 1 cup red wine
- 1 can whole berry cranberry sauce
- 6 cups water
- 2 tablespoons beef bouillon powder

Mix together the flour, salt and pepper and place in a plastic re-sealable bag. Add the lamb shanks and toss to coat. In a large skillet heat the 2 tablespoons of oil. Add the shanks and sear the outside. Remove the lamb and place them in the crock pot and then add the carrots to the lamb.

Add another tablespoon of oil to the skillet if needed and then saute the onions until they are golden. Add the red wine, cranberry sauce, water and beef bouillon powder, whisking until everything is completely combined. Bring the mixture to the boil and then immediately remove it from the heat and pour it over the lamb

shanks and carrots. Cook for at least 4 hours on high. Serves 6 to 8

Submitted by Nancy Aldridge Burr Ridge IL

### HERBED LAMB SHANKS (meat)

- 6 tablespoons oil
- 6 lamb shanks
- Flour for coating
- Salt and pepper
- 1 large white onion
- 6 garlic cloves, sliced
- 2 cups whole canned tomatoes, sliced
- 3 sprigs chopped fresh oregano or 2 teaspoons dried
- 3 sprigs chopped fresh thyme or 2 teaspoons dried
- 3 sprigs chopped fresh rosemary or 2 teaspoons dried
- 8 cups chicken stock

Heat the oil in a saute pan. Dredge the shanks in flour, shake off the excess, and then salt and pepper them. Brown the lamb in the oil. You may have to brown in batches. Once a shank has browned evenly, place it in the roasting pan. Preheat the oven to 350. Add about 4 more tablespoons oil to the pan, and over medium heat add the onions and garlic. Cook until soft. Then add the tomatoes, oregano, thyme, rosemary, and the chicken stock and let simmer for a few minutes. Taste for seasoning and add salt and pepper if necessary. Pour the sauce over the lamb shanks, cover with aluminum foil, and put in the oven and cook for about 3 to 4 hours. Serves 6.

Submitted by Angela Coats NY, NY

### MOROCCAN WILD RICE AND LAMB SHANKS (meat)

- 2 lamb shanks
- 3/4 teaspoon salt
- 1/4 teaspoon cayenne pepper
- 2 tablespoons oil
- 1 large onion, chopped
- 1 1/2 cups water or chicken broth
- 1 1/2 large carrots cut in 1/4 thick rounds
- 1 sweet potato, peeled and cut in 1/2 inch pieces
- 3/4 teaspoon ground ginger
- 1/8 teaspoon cinnamon
- 2/3 cup pitted dates, cut in half
- 1/2 cup dried apricots, cut in pieces
- 1/4 teaspoon ground nutmeg
- 1 1/2 cups wild rice
- 4 1/2 cups water

Season the lamb with salt and cayenne pepper. In a deep skillet heat 1 tablespoon of the oil in large stock pot with tight fitting lid over moderately high heat. Brown on all sides, transferring to a plate when done. Add remaining oil to the skillet and cook onion, stirring until softened. Stir in the water or stock and bring to a boil. Scrape up any browned bits from bottom of pan before adding meat. Reduce heat and simmer, covered, until the lamb is tender (about 1 1/2 hours).

While lamb is cooking, combine the wild rice, water and salt in a large pot. Bring to a boil uncovered and then reduce heat to low and cover for 25 minutes, checking occasionally. At this point add the carrots and sweet potato to pot, and simmer until vegetables are beginning to soften, about 10 minutes. Drain any excess liquid at this point. Add the ginger, cinnamon, dates and apricots, stirring occasionally. Let cook covered 5-10 minutes more on low heat and season with nutmeg, salt and pepper, if needed. Serves 2. This recipe can be doubled or tripled.

Modified from a recipe from the California Lamb Council

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# The Jerusalem Post Crossword Puzzle

BY DAVID BENKOF

## Across

1. Fatah leader
6. It might be beaver-built
9. Become lighter
13. \_\_\_ Jew
14. Methuselah's was 969
15. Assassinated leader
16. Asian giant
17. Tenth letter
18. Anointed
19. Negev and Gobi
21. Rebbeztin or Rebbe
23. Lynched Georgian Frank
24. Dershowitz or Greenspan
25. Israeli tree
28. Disengagement word
30. Oscar Goodman's state
35. Ritual \_\_\_
37. Cultural Zionist Ha'am
39. Archeologist Yigal
40. Undercooked
41. They may be gray
43. Like the Altalena

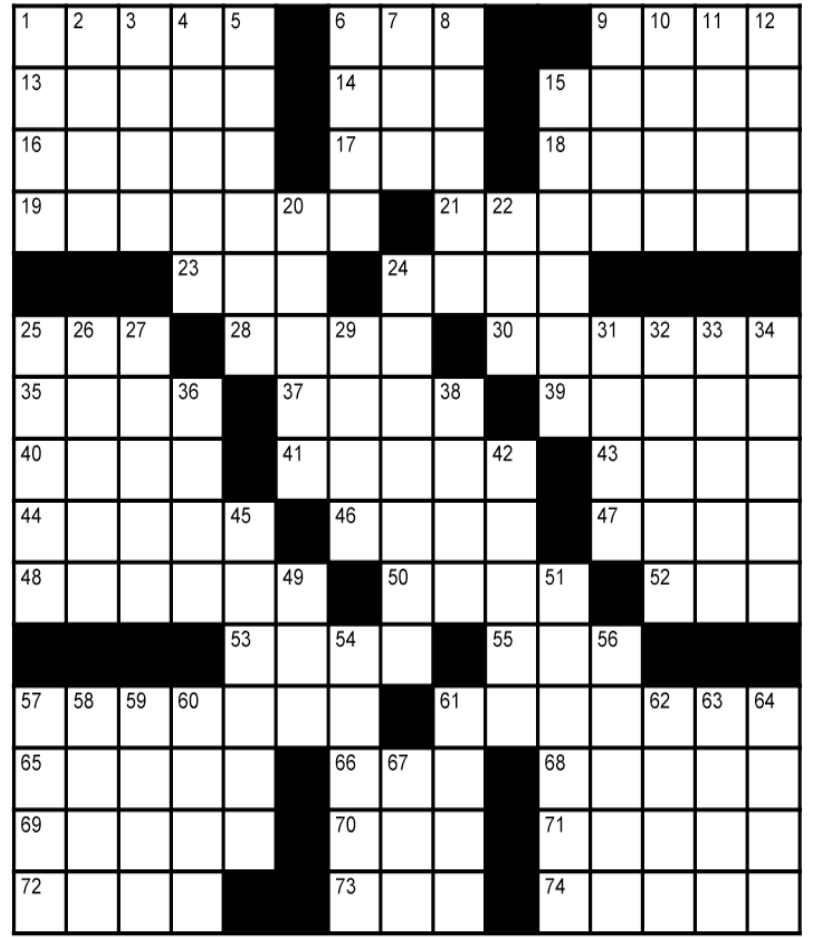
44. Film-score composer Bernstein
46. Word with mitzvah
47. One way to get to Israel
48. Parliamentary \_\_\_
50. Full extent
52. With 53-Across, Jerusalem's English newspaper
53. See 52-Across
55. \_\_\_ Hai
57. With "The," novel about 33-Down
61. More food
65. Pacific or Indian Temple
68. Take care of, as a medic
69. It may be a Tee
70. Lamed-\_\_\_nik
71. Author of 57-Across Diamant
72. Array
73. Adam's madam
74. Kind of race

## Down

1. LSD
2. Word with funny or marrow
3. Friends
4. Prime Minister Sharon
5. Glared
6. The Nine \_\_\_
7. In the past
8. \_\_\_ of honor
9. Equitable
10. Fit
11. Goes to the world to come
12. They may justify the means
15. Jokester Dangerfield
20. Da'as \_\_\_ (seeking advice of rabbinic scholars on all matters)
22. Tribe of Israel
24. Versus
25. Gives the pink slip
26. Primo Levi's country
27. Bugs
29. Jezebel's husband
31. It may be Greek

32. Past bar or bat mitzvah
33. See 57-Across
34. Joint
36. Encounter
38. Gum \_\_\_
42. Israel, e.g.
45. Do teshuvah
49. Two days after Shab.
51. Spring product
54. Cartoonist Greenberg
56. "Saturday Night Live" producer Michaels
57. American diplomat Dennis
58. Repeat
59. \_\_\_ Yassin (site of massacre)
60. Hamentash, perhaps
61. Rescue
62. Playwright Simon
63. Brent Spiner's Star Trek role
64. Don't move
67. \_\_\_ Kook (Pre-state intellectual leader)

Answers will appear next week



## Last Week's Answers

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

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**Sukkot with Rambam Mesivta**  
 A group of Rambam Mesivta students posed after their Simchat Beit Hashoeva in Lawrence, hosted by Naomi and Mark Rubin, parents of tenth grader Avi Rubin.

ON THE  
**Calendar**

For a complete listing of upcoming community events, including items that didn't make it into the print edition, go to [www.thejewishstar.com](http://www.thejewishstar.com).

**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.ohfamily.org](http://www.ohfamily.org).

**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/lihlsc.start](http://www.sportssignup.com/lihlsc.start). For further information please call the JCC Program Coordinator Gayle Fremed at 516-569-6733 ext. 211.

**Cedarhurst** - The JCC of the Greater Five Towns announces the formation of a competitive karate team. Qualified applicants will be grouped by age into three groups: JUNIOR- ages 8-12, YOUTH - ages 13-17, and SENIOR ages 18 and up. Applicants should be physically fit, interested in serious training and be committed to the program. Commitment involves purchase of personal equipment, twice weekly training sessions with professional coaches, and travel to competitions in the tri state area. Previous training in karate is not necessary. The ultimate goal will be to compete in the 2013 Maccabiah Games in Israel. Training will be under the supervision of Dr. Alex Sternberg, head coach of USA National Karate Team and Maccabiah Karate Team. Team tryouts will be held at 10AM on Sunday, October 18th at 207 Grove Avenue in Cedarhurst. Please call Sheryl at the JCC at 569-6733 ext. 222 to schedule an appointment; you must have an appointment to try out. The JCC of the Greater Five Towns is located at 207 Grove Avenue in Cedarhurst.

**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 569-6733 ext. 204.

**Jones Beach** - Join Team HAFTR and thousands of others to raise money for the fight against breast cancer at the American Cancer Society's "Making Strides for Breast Cancer Walk," Sunday Oct. 18. Team HAFTR steps off at 9 a.m. from in front of the bandstand. Registration is free and t-shirts are available to all those who register. For information email [mwallach@optonline.net](mailto:mwallach@optonline.net). For more information and registration go to <http://main.acevents.org/goto/teahaftr>

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

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Photos courtesy Migdal Ohr

The coach of the Maccabi Tel Aviv team conferred with his players during their loss to the New York Knicks at Madison Square Garden last year. A rematch is scheduled for this Sunday, Oct. 18.

## IT TAKES A VILLAGE (OR ONE RABBI GROSSMAN)

Continued from Page One

recalled, "In Meah Shearim they don't have discos. I thought it could've been a beis medrash."

He befriended the teenagers there and for his efforts was dubbed 'the Disco Rabbi' by Israeli television, in 1970, and the moniker stuck, though it doesn't do justice to Rabbi Grossman's accomplishments.

In the disco, Rabbi Grossman discovered that most of the teens there lived alone while their parents or siblings were in prison; he went to visit and was shocked to see a jail full of inmates with names like Dovid, Moshe and Avrohom.

Realizing the impact he could have on younger children would be far greater, Rabbi Grossman petitioned the government to allow him to open a school. In 1972 he rented a classroom for eighteen children. 37 years later, after what was initially intended as a three month stay, Migdal Ohr, Rabbi Grossman's school and orphanage in Migdal Ha'Emek, is the world's largest orphanage. At sixty-five acres, it is roughly the size of Columbia University, and twenty minutes away from Haifa overlooking the Jezreel Valley. The facility serves 6500 people: 1500 children live full-time in the orphanage, 2500 are bused in daily and another 2500 hundred are serviced through a Boys and Girls Club-type of organization in Israel's worst neighborhoods. 15,000 meals are served daily on campus. The organization also runs a program in Israeli prisons to learn with inmates, and according to Rabbi Grossman, has over 900 participants.

"At a Chanuka party in a jail, I give a prisoner a kiss. Two days he wrote me a letter saying he felt that someone loves him for the first time."

Seventy percent of the 800 staff members of Migdal Ohr are alumni. Roughly two thirds of the organization's \$25 million operating budget is covered by the Israeli government; the rest is made up by private donations. Migdal Ohr does not charge fees for any of its services.

"One of the things you notice is the kids are really happy," said Robert Katz, who has been the Executive Vice President of the American Friends of Migdal Ohr for the last four



Maccabi Tel Aviv vs. the New York Knicks on the hardwood at Madison Square Garden in 2008.

years. "They look beautiful; they're well-dressed. We don't accept charitable donations. Rabbi Grossman doesn't want them to have hand-me-downs. He doesn't want them to feel like second-class citizens."

Migdal Ohr has seven day care centers, eighteen kindergartens, and fifteen different types of elementary and high schools to serve populations that run the gamut from Russian and Ethiopian immigrants to chasidic children.

"It's important to educate them in their own unique way," Katz explained. There are many alumni couples; Migdal Ohr employs a fulltime matchmaker. "I use the analogy: it's like Disneyland. If you want to go back to Disneyland you need a stamp on your hand — that's what Migdal Ohr is — it's a city that encompasses a full life-cycle of a kid," said Katz.

Rabbi Grossman was recently inducted into the Caring Institute Hall of Fame on Tuesday, October 13 in Los Angeles. The other inductees include former Secretary of State Colin Powell. Rabbi Grossman, who is also the recipient of the Israel Prize, has twice declined the position of Chief Rabbi.

"He probably does more on a tangible basis as the dean of Migdal Ohr than any Chief Rabbi could do. It's his whole life, he's immersed in Chessed," Katz estimated that Rabbi Grossman walks close to fifty girls a year down the aisle for their weddings.

Rabbi Grossman credits G-d and praised his staff at Migdal Ohr. "I thank G-d and I think it's not enough. If you can have success with 6,000 in Migdal Ohr,

you can have success with 300,000. Every day you have to think you're not doing enough," he cautioned. "Everybody, if he loves G-d, if he has a feeling for Judaism, he must do something, not only for himself but for others. Everyone must believe that if he brought one person back to G-d or helped someone this is the greatest mitzvah he can do and this is the essential part of Judaism."

Katz has a favorite Rabbi Grossman story. Every time a girl gets engaged, Rabbi Grossman holds a l'chaim, a small engagement party, in his office. Once one of Rabbi Grossman's favorite girls became engaged to a young man from a typical background. The girl's father was a notorious drug dealer who had been in and out of prison for most of the girl's life. But in the last few months, the girl had said he'd been doing better and was expected at the l'chaim. An hour before the party the girl ran into Rabbi Grossman's office crying hysterically. She had been lying, she said; her father had been in prison for the last two months. Now she was terrified that her fiancée would find out about her parents. Rabbi Grossman told her not to worry.

An hour later the girl's fiancée walked into the office followed by his parents. Then the girl entered. A few steps behind her was Rabbi Grossman. He extended his hand to the young man's family.

"Mazel Tov," he said. "I'm your new in-law."

**Migdal Ohr's biggest fundraiser is Oct. 18 at MSG: a rematch between Maccabi Tel Aviv and the New York Knicks. Go to [migdalohrusa.org](http://migdalohrusa.org) for tickets.**

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**AUDITION LOCATIONS & TIMES:**

- Sunday, October 18th at Executive Baby 1015 Cedar Lane, Woodmere, NY from 12:30-2:30
- Sunday, October 18th at Congregation Bnai Israel, 3190 Bedford Avenue between Avenues J & K, Brooklyn, NY from 5:00-7:00
- Tuesday, October 20th in West Hempstead, NY from 7:30-9:30 p.m.
- Wednesday, October 21st at Bais Yaakov of Queens (BYQ), 124-50 Metropolitan Ave, Kew Gardens, NY from 5:00-7:00 pm

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**Weddings**

- Marriage of Rachel Catallo (Seattle, WA) & Joshua Russak (Seattle, WA) — Oct. 8, 2009

- Engagement of Yossi Diamant (London, UK) & Aviva Gefen (London, UK) — Sept. 29, 2009

**Engagements**

- Engagement of Josh Weinberg (Pittsburgh, PA) & Julia Schafer (Lakewood, NJ) - Oct. 11, 2009
- Engagement of Rachelli May (Los Angeles, CA) & Shuey Lobl (Chicago, IL) — Oct. 5, 2009

**Births**

- Birth of Rena Rainbow to Sarah and Jonathan Bedder (New York, NY) — Oct 5, 2009
- Birth of Ben Issac to Avrumi and Esther Barr (Baltimore, MD) — Sept 28, 2009



Josh Weinberg & Julia Schafer



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Rena Rainbow Bedder

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<b>ZOMICKS</b>	<b>MONDAY ONLY</b> ALL LAYER CAKES \$12.99 REG \$13.99	<b>TUESDAY ONLY</b> ALMOND HORNS 99c REG \$1.79	<b>ZOMICKS</b> ASSTD HOMEMADE RUGLACH \$4.29 REG \$5.29	<b>ZOMICKS</b> 4PK ASSTD BAGELS \$1.99 REG \$2.99	<b>ZOMICKS</b> 2LB PUMPERNICKEL \$2.49 REG \$3.49
<b>CHAP A NOSH</b>	<b>SPECIAL SUNDAY THRU WEDNESDAY</b> 2 BAR B Q CHICKENS PLUS 1 LB. COLE SLAW PLUS 1 LB. EGG BARLEY <b>\$17.95</b>		<b>PINWHEEL DELI ROLL</b> PRE SLICED IN TRAY \$7.99 PER TRAY <b>NEW</b>	<b>BABY MEAT LOAVES</b> \$7.99 LB	<b>SWEET NOODLE KUGEL</b> 1 LB TRAY \$3.99
<b>CHAP A NOSH Dairy</b>	<b>FRESH 8" PIZZA</b> REGULAR OR WHOLE WHEAT \$4.99 <b>NEW</b>	<b>PIZZA BAGELS</b> 6 PACK \$3.99	<b>LOOK! --&gt;</b> SPECIALS WHILE THEY LAST!	<b>PLASTIC CUPS</b> 7Z/100CT 4/\$5.00 <b>WOW</b> REG \$2.19EA	<b>ASIAN HARVEST</b> BABY CORN 15Z 99c REG \$1.49
<b>SCHWARTZ Appetizing</b>	<b>GARDEN VEGETABLE SOUP</b> \$5.75	<b>BUTTERNUT SQUASH KUGEL</b> \$6.75	<b>EGG BARLEY</b> \$4.99	<b>GUS PICKELS</b> HOT - SOUR - HALF SOUR \$5.99	Nice Fish Platters for Shabbos
<b>MEAT</b>	<b>GREAT VALUE! RIB STEAK</b> FAMILY PACK \$10.49 LB	<b>TOP OF THE RIB ROAST</b> \$7.99 LB	<b>BONELESS FLANKEN</b> \$10.99 LB	<b>GREAT VALUE! CHICKEN LEGS</b> \$2.19 LB	<b>TOP OF THE RIB OR DECKEL CORNED BEEF</b> \$7.99 LB



Edited by Miriam L. Wallach

Continued from Page Two

skill set. Before its redesign earlier this year, the way in which I tackled the Magazine was methodical. Starting with the Endpaper or Lives column, I read the magazine backwards, window shopping through the real estate ads and salivating through the recipes. Turning the magazine around and starting then from the front, my next stop was the "On Language" column, where the genius of William Safire enlightened and entertained me weekly. An ardent supporter of Israel with a very public soapbox, it is safe to say that Safire was probably best known for his column that graced the Op-Ed page of The Times for decades.

As a lover of the English language, however, the "On Language" column was what peaked my interest. One week about a year ago, when reading his column, I found out that Safire was losing a research assistant, prompting me to send him my resume attached to an email titled "One in a Million." I was either going to be one of a million emails he received that week, or the one email for which he had been looking. Lo and behold, I got a response, and an offer to proceed with the application process. Somehow, I had gotten someone's attention.

Ecstatic, thrilled and shocked are three words that could possibly explain my reaction to that email. The mere possibility of even working in an office where I would breathe the same oxygen as such a giant was humbling, terrifying and exciting. Clearly, the expectations were high and I was confident that I had not been the only one to receive that email. I must not have been, because someone else filled the position — someone who could commit to a job located in Washington, D.C.

That was as close as I was going to get to working with Mr. Safire and with his recent untimely passing, it will remain the only chance I would ever have. His colleagues at The Times are not the only ones to feel the loss — every reader who looked forward to reading anything he wrote will miss that voice. He was simply a great writer. I did not know him personally and I never met him and yet, when you're someone's fan, you feel like you have and that a connection was actually made. As for me, I think I'll always hold on to that email I received — it's my only proof of a bond I know I had to one of the greatest writers of our time.

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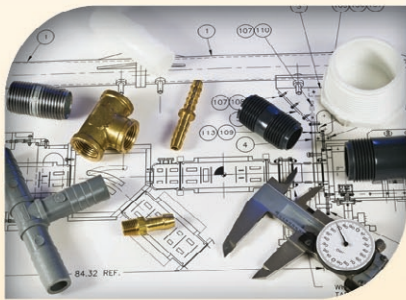
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## THE KOSHER BOOKWORM

*New beginnings for Genesis*

With the songs and festivities of Simchas Torah still echoing in the background, Shabbos Bereishis is now upon us, and with the return of the regular Jewish calendar comes a spate of newly published



Alan Jay Gerber

Jewish books for your autumn reading pleasure.

Among the most creative expositions on the Book of Genesis are works by two of the most learned essayists of our sacred writings, Rabbi Sir Jonathan

Sacks, chief rabbi of the United Hebrew Congregations of the Commonwealth and Rabbi Shlomo Riskin, chief rabbi of Efrat, Israel.

Rabbi Sacks' volume is titled, "Covenant and Conversation: Genesis — The Book of Beginnings" [Maggid Books and The Orthodox Union, 2009]. Contained herein is a

collection of some of Rabbi Sacks' finest essays on the twelve parashot of Sefer Bereishit.

Each portion has between four and five essays on a specific theme within the text of the Chumash. It is how Rabbi Sacks links the events in the bible text to historical events of world history that makes this commentary unique — events that were in some way linked thematically, or foreshadowed by the biblical narrative.

Some of these events deal with human cloning, economics and political theory, and personalities such as the Roman Emperor Constantine, Russian intellectual Nikolai Berdyaev, Polish Jewish psychologist and Holocaust martyr Dr. Janusz Korczak and many classic rabbinic commentators; even Shakespeare makes a cameo appearance. I was particularly taken by a citation by noted physicist and defender of the Jewish religious tradition, Dr. Gerald Schroeder, with a take concerning the context of the creation story.

Rabbi Riskin's work is titled "Torah Lights, Bereshith: Confronting Life and Family" [Maggid Books, 2009]. It is a collection of traditional Divrei Torah — five to eight sermon-style essays for each parsha — that reflect, in an exquisite modern cadence, an eloquent commentary on the ancient Biblical text.

Aside from classical commentaries, Rabbi Riskin cites contemporary commentators like Rabbi Yaakov Kamenetzky, Rabbi Abraham Isaac Kook, Rabbi Joseph B. Soloveitchik, Dr. Nechama Leibowitz, and Rabbi Haim David Halevi, all of blessed memory.

Both seforim are the forerunners of future volumes that will encompass the entire Chu-



Rabbi Shlomo Riskin



Rabbi Jonathan Sacks

mash.

For the younger set may I bring to your attention a new book titled "JPS Illustrated Children's Bible" [Jewish Publications Society, 2009], by the veteran writer of Jewish folklore and Midrash, Dr. Ellen Frankel, and illustrated by artist Avi Katz.

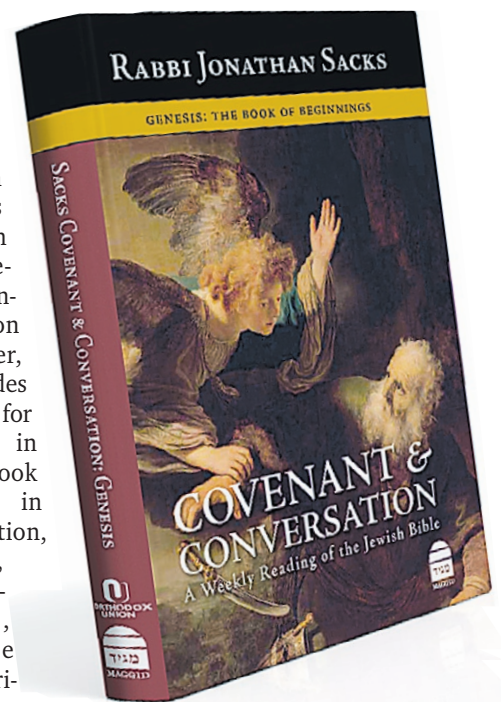
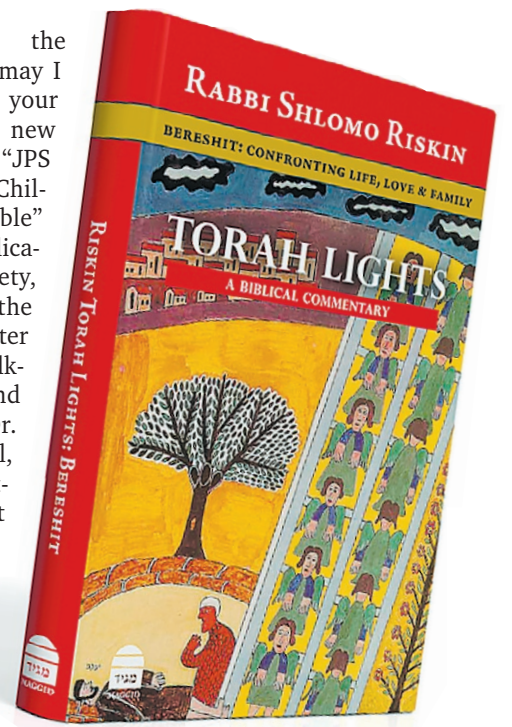
In addition to an engaging text and illustrations, what particularly grabbed my attention is an eight-page essay at the end of the book titled, "Writing A Jewish Children's Bible: An Author's Notebook." In a candor uncommon for any writer, Frankel provides a justification for the manner in which this book is written in terms of diction, translation, editing, commentary, objectionable or adult material and gender.

Dr. Frankel's forthright candor should not only be appreciated by the readers and their parents, but also serve as an example for other authors and their publishers, as a source of accountability for the rationale that goes with their craft. If more would follow Frankel's example, it would go a long way toward improving the quality of American English-language Jewish literature.

Two other recently issued commentaries on Genesis will, with G-d's help, be featured in forthcoming columns. One is

"The Essential Malbim," the other a long-awaited translation of the near classic "Aleinu L'shabeiach," both published by Artscroll.

The recent translation of Rav Chaim of Volozhin's "Nefesh Hachaim" [Judaica Press, 2009] will be reviewed within the context of Rabbi Norman Lamm's classic study and analysis of this work titled, "Torah Lishmah." First published twenty years ago, the work is still available from Ktav Publishers.



## More than math class; more than a test

Touro's Lander College for Men will inaugurate a mathematics competition for yeshiva high school students next year.

The Jacob Goldfinger Memorial Mathematics Contest will be based on preparatory reading material to be provided to participants via a

password-protected website. Registration ends Nov. 15; the final exam will be administered Sunday, March 14, 2010.

"For generations, Jews have excelled in mathematics and their mathematical knowledge and creativity has greatly benefited humankind. Unfortunately, the study of mathematics has declined both in the Jewish and the secular arenas, though the world has become more complex and knowledge of mathematics has become more critical," explained Dr. Moshe Sokol, dean of Lander College for Men.

Three prizes will be awarded: the first place winner will receive \$1,000; the second place winner \$350; and the third place winner \$150. More information about the contest can be found at [www.landermathcontest.org](http://www.landermathcontest.org).



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