

THE JEWISH STAR

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Greenfield wins big, Hikind loses bigger

Photos by Hillel Engel/YWN (left) and Michael Orbach/The Jewish Star (right)

NYC City Councilman-elect David Greenfield (left) at his election night headquarters on Ocean Parkway. Assemblyman Dov Hikind with Joe Lazar (far right) at Lazar's election night headquarters in Borough Park.

The election didn't work out exactly as Dov Hikind planned. Handpicked candidate Joe Lazar lost to David Greenfield in an embarrassing landslide.

By Michael Orbach

Call him the Jewish Scott Brown. David Greenfield swept a special election for the 44th District seat on the New York City Council in a landslide victory Tuesday. He soundly defeated fellow Democrat Joe Lazar, taking the seat by a margin of 58 to 40 percent. Kenneth Rice, a Republican, took just three percent of the vote.

In both elections, a charismatic relative newcomer beat an established politician. In Brown's race in Massachusetts it was Democrat Martha Coakley; in Greenfield's case, his real opponent wasn't Lazar, but Assemblyman Dov Hikind, who

invested virtually all of his political capital in electing Lazar.

The election exposed the waning power of the assemblyman who has held Borough Park politics in a vise-like grip for the past 20 years. Despite heavy campaigning by Hikind and seemingly everyone in Borough Park who fancied himself an activist or power broker, and endorsements from chassidische rebbes and politicians like Comptroller John Lui, Lazar didn't even win Borough Park itself. The district also comprises portions of the Midwood, Kensington and Bensonhurst neighborhoods.

Greenfield managed an aggressive

Continued on page 3

Matzo misfire

Too cool for their own good

By Michael Orbach

What happens when a witty, hip, usually offensive magazine suddenly becomes an advertising agency? Its ads come off as, well, offensive. That's the story behind an advertisement for Streit's Matzo that ran several weeks ago in The Jewish Star and a number of other Jewish periodicals.

It featured a black-and-white photograph of Rav Yosef Ber Soloveitchik as he toured the Streit's matzo factory half a century ago. A thought bubble drawn over his head read, "With this, who needs hand Matzo?"

Judging by the complaints, some people were highly offended.

"It is hard to believe that a company with the proud legacy of Aron Streit would not instinctively recognize the impropriety of making a leading rabbi of the past generation an involuntary shill for its products," wrote Shlomo Wilamowsky in a letter to the editor that ran last week in the Jewish Star.

Wilamowsky is probably right. It would have. But Heeb Media? Not so much. Heeb Media produces the quarterly Heeb Magazine, itself no stranger to controversy. It was dubbed "the favorite rag of Holocaust-mocking hipster Jews everywhere" by online gossip and news site Gawker. In what was arguably the magazine's most infamous photo, Rosie O'Donnell, dressed in a Nazi uniform with a fake Hitler mustache, baked Jewish gingerbread men. The magazine publishes quarterly with an average print run of 35,000.

Alan Adler, who owns and operates Streit's with two cousins, said he did not see the matzo advertisement before it ran, and stressed that there was no intent to offend.

"I used to walk in the matzo factory with

Continued on page 3

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Inside THE JEWISH STAR

Classified Ads	24
Crossword	9
Editorial	20
I'm Thinking	17
Is the Wine Worth the Money?	11
Kosher Bookworm	22
Letters to the Editor	20
On the Calendar	8-9
Only Simchas	2
Opinion	12-20
Parsha	16
Sports	25
That's Life	26
The Other Side of the Bench	18

How to reach us:

Our offices at 2 Endo Blvd., Garden City, NY 11530 are open from 9 a.m. to 5 p.m. every weekday, with early closing as necessary on Erev Shabbat. Contact us via e-mail or telephone as listed below.

Advertising
newsroom@thejewishstar.com

Nassau County
hparsons@thejewishstar.com
516-569-4000 extension 290

Manhattan & Queens
josh@thejewishstar.com
516-569-4000 extension 319

Classified
ereynolds@thejewishstar.com

Community Calendar items
jscalendar@thejewishstar.com

Letters to the Editor
letters@thejewishstar.com

News and Sports items
newsroom@thejewishstar.com

Press Releases
pressreleases@thejewishstar.com

Publisher and Editor in Chief
mfertig@thejewishstar.com
516-632-5205 extension 4

Senior Editor
morbach@thejewishstar.com
516-569-4000 extension 289

Facsimile:

The Star prefers e-mail, but we are equipped to accept your letters, releases, etc. by FAX. Please dial 516-569-4942.

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Fragin, Oliner in race for Lawrence mayor

By Jewish Star staff

Lawrence village trustees Martin Oliner and Michael Fragin each plan to run for mayor of Lawrence in what would be the village's first contested election since 2003. The current mayor, Simon Felder, has not said if he will seek re-election. Trustee Ed Klar is also up for re-election. The election is to take place on June 15. Others interested in running for mayor or trustee have until May 11 to file necessary petitions.

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Marriage

Wedding of Tzvi Satt (Far Rockaway, NY / Moshav Matityahu / Yerushalayim, Israel) & Chaya Rochel Weinstock (Brooklyn, NY / Yerushalayim, Israel) — March 21, 2010

Engagements

Engagement of Jackie Bello (California) & Jonathan Kotler (New York) — March, 23 2010

Engagement of Ettl Klein (Monsey, NY) & Binyomin Ringler (Pittsburg, PA) — March 23, 2010

Engagement of Alissa Levner (New York, NY) & Stu Akerman (Riverdale, NY) — March 23, 2010

Engagement of Adina Khaimov (Queens, NY) & Ezra Forouzan (Cleveland, OH) — March 22, 2010

Engagement of Shaji Marcovich (Mexico City, Mexico) & Nurit Heffes (Mexico City, Mexico) — March 18, 2010

Bris

Bris of Baruch Simcha Benderly (Far Rockaway, NY) March 16, 2010

Birth

Birth of Talia Miriam to Daniella & Jonathan Dyckman (Kew Gardens Hills, NY) — March 17, 2010

Aliyah

Aliyah of Evgeny Ushakov (Voronezh, Russian Federation) — March 20, 2010



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Greenfield wins big, Hikind loses bigger

Continued from page 1

grassroots campaign that involved door-to-door campaigning, public appearances and support from an array of local and national politicians including Connecticut Senator Joseph Lieberman and Mayor Michael Bloomberg.

"We did it the old fashioned way," Greenfield said at his victory party Tuesday night in the Sephardic Community Center on Ocean Parkway. "We brought the community together." Tomorrow, Greenfield said, he was "looking forward to put all this behind us, to work together."

Lazar, by contrast, appeared to run a lackluster campaign, putting out 'rebbe cards' and a jingle during the Purim holiday. In the weeks leading up to the election he refused requests for interviews.

"Lazar based his campaign on pictures for children. You can't base a campaign on pictures," explained Moshe Friedman, a Greenfield supporter who showed up at the Lazar's

concession speech. "Greenfield campaigned like a politician."

Lazar conceded defeat half-an-hour after the polls closed, surrounded by supporters. He thanked his family and the people who supported him, and the 68-year-old implied that his nascent political career was not yet over.

"I might even find my way to the men's room in City Hall," Lazar said in his closing remarks.

Given the wide margin of Greenfield's victory, it is doubtful that Lazar would consider challenging Greenfield in November 2011 when he will face voters to ask for a full term.

Greenfield is succeeding Simcha Felder who, five days after being re-elected to a third term last November, resigned to join the staff of Comptroller John Liu.

Lazar's concession was mainly dominated by Hikind who, upon entering the hall, asked if there was whiskey. "I could use some," he joked.

Hikind effusively thanked politicians who supported Lazar, including Councilman Brad Lander, Public Advocate Bill de Blasio, and Comptroller John Liu, who after a particularly effusive thank-you from Hikind, said "We just had our first date."

Later Hikind turned philosophical. "We accept what G-d dishes," he said, then quoted Lazar, "It's bashert."

The election was a bloody one with both sides trading claims of fraud and negative politicking. Two other candidates, Jonathan Judge and Avrohom Tischler were kicked off the ballot, after Greenfield and Lazar successfully challenged their petitions.

Leaving the Lazar concession speech, Comptroller John Liu, who supported Lazar over Greenfield, said he was looking forward to working with Greenfield.

"The election was hard fought," he said. "The people have spoken... This is an election and this is democracy, it's about making choices."

At Greenfield's victory party, few expressed negative opinions about Lazar, instead directing their ire towards Hikind.

Shlomo Gombo, a community activist and friend of Greenfield, said, "We need change. No more machines."

Morris Friedman who helped with Greenfield's campaign said that he had never been interested in politics before the current election. After meeting Greenfield in shul one day, he decided to start making calls on his behalf. He said he found that Hikind was dividing the community and was increasingly out of touch with the community's need.

"I hope Dov gets this message loud and clear, that he is not anybody in this community more than a politician," Friedman explained. "If this politician would have been a non-Jew or Dov Hikind, it carries the same weight. You're going to look after us we'll support you; you don't look after us, you'll get David Greenfields every night."

Too cool for their own good

Continued from page 1

Rabbi Aaron Soloveitchik. I used to spend time in his study. His brother, [Rabbi] Joseph [Soloveitchik] who was at the factory, I remember seeing his books in our gift shop. I love Moshe [Soloveitchik]; I've known him for years. Streit's has the utmost respect and we meant absolutely no offense," he explained.

Streit's relationship with Heeb Media began in 2003 when the magazine's third issue featured a mock advertisement for Streit's. In it, an African-American man held up a matzo and exclaimed that it was "one big cracker," a play on the racial term for Caucasians.

Adler hadn't heard of the magazine and was surprised when his inbox was flooded by emails praising the advertisement.

"I said, 'This isn't a Streit's ad, this is a spoof. It's like Saturday Night Live.' Because of the overwhelming support we started advertising in Heeb and we let them rerun their satirical advertisement," Adler said.

When he received complaints about the current advertisement he had it pulled immediately, Adler said. (It was only booked to run once in the Star).

Part of the problem is the difficulty of using a one-ad-fits-all approach while trying to appeal to the wide customer-base that uses Streit's matzo.

"We do sell to very religious and non-religious and non-Jews," he said.

David Kelsey, associate director of business for Heeb, and the person who designed the advertisement, said, in retrospect, he wouldn't have used the thought bubble.

"I certainly apologize, no disrespect was intended. We were excited to have a picture of Rav Soloveitchik," said Kelsey, who is a Yeshiva University graduate.

He said that the advertising campaign was a little different than previous campaigns that the company worked on.

"We were targeting a more religious market with the Soloveitchiks. We were using a completely retro look; we wanted to underscore the continuity of the generations of people who have been using Streit's on Passover," he explained.

The advertising division of Heeb is probably the most successful part of the company, Kelsey said. After the fake advertisements ran in the early issues, the company began to receive inquiries about creating real advertising.



Photos courtesy of Heeb Media

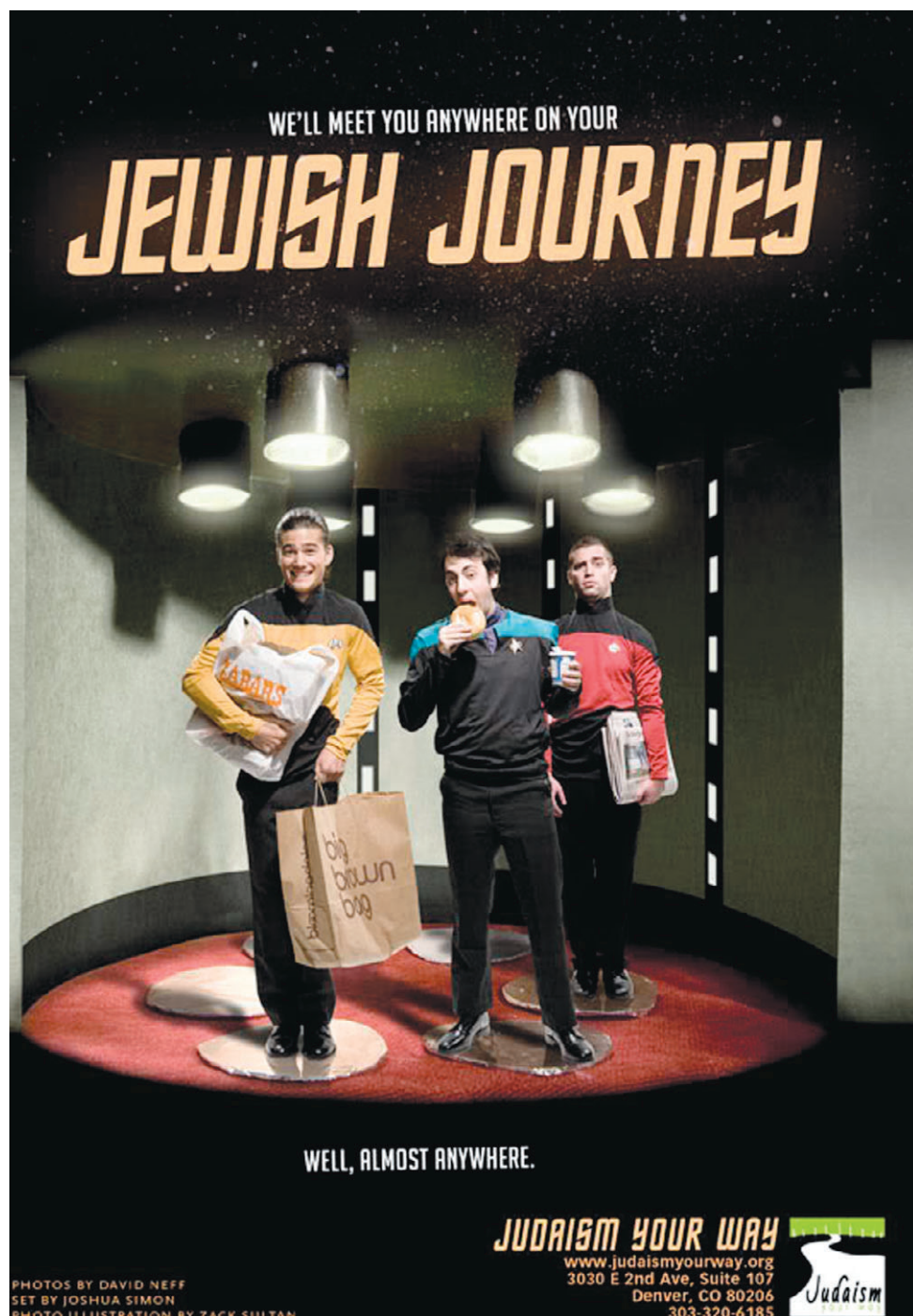
Part of the Heeb advertising campaign for Gold's Horseradish.

"A whole group started coming to us, 'Why don't you do our humorous advertisements for us? We want to reach young secular Jews.' [The] bulk of young American Jews, most of them are not religious and are not affiliated and you can't reach them doing the same thing in the New York Jewish Week. It isn't going to work for a younger, secular Jewry," he explained.

Other advertisements by Heeb Media have included the Israeli-owned Udi's Granola, which featured the tagline "So delicious, no one can say no," over photos of Mahmoud Ahmadinejad and Mel Gibson eating the cereal. Ads for a Jewish educational program riffed on Jewish versions of A Clockwork Orange and Star Trek. Others, especially for local vendor Guss' Pickles, are too risqué to show or even describe in this newspaper.

Kelsey says that Streit's was a natural fit for his company, given Streit's long history and location on the Lower East Side.

"We're rooted in the Jewish world," Kelsey said. "It's just a different Jewish world than most of your readers live in."



A Heeb advertising campaign for a Jewish education group played off of the unmistakable look and style of Star Trek.



Photos by Andrew Vardakis

Mitzvah Day at YIW

Above: the finely detailed work of sofer Moshe Lieberman as he checks a mezuzah. (The photo was altered to avoid printing G-d's name in the paper.)
 Left: Netanel Wind, 16 months, and brother Ari, 3, donating food with their father Steve on Sunday at the Young Israel of Woodmere's Pre-Pesach food drive.



Brotherly love
Nikolsberg Rebbe, brother of convicted molester

By Michael Orbach

The biblical question about a brother's keeper has reemerged in the conviction of Baruch Mordechai Lebovits on March 8. Lebovits, who will be sentenced next week, was convicted on multiple counts of sexual abuse and may serve up to 30 years in prison. Lebovits is the brother of the revered rebbe of the Nikolsberg chasidim, Rabbi Yosef Yechiel Mechel Lebovits, known as the Nikolsberg Rebbe.

When he paid a visit to the Young Israel of the West Side this past Shabbat, some activists clamored for him to address the subject of his brother's wrongdoing.

"Communal leaders, ranging from Chasidic to Young Israel, can no longer remain silent about either the molesters themselves, or the cover-up," said Elliot Pasik, an attorney and president of the Jewish Board of Advocates for Children. "Child abuse thrives in darkness. A 53-year-old convicted child molester like Baruch Lebovits wasn't made overnight. What's been happening all these years?" he asked.

The Nikolsberg Rebbe is regarded as more attuned to modern life than many of his peers. His chassidus pays for ads on Google to draw visitors to the well maintained website it operates. The rebbe's secretary, Moshe Friedman, declined a request for comment.

Mark Weiss, a prominent sexual abuse survivor and activist recalled that the Nikols-

berg Rebbe spoke at the shloshim gathering 30 days after the death of Shua Finkelstein, a Lakewood teenager who died of a drug overdose in 2009. In a letter Finkelstein wrote before his death, he described rampant sexual abuse in his community: "99% of all kids from lakewood --Yes lakewood our holy town who doesn't allow text messaging-- were molested in this town!!!!" (Sic)

"It's great that The Nikolsberg Rebbe was at Shua Finkelstein's shloshim talking about drug abuse but he unfortunately completely missed the opportunity to address the real issue: sexual abuse, which caused Shua to turn to drugs in the first place," said Weiss. "I think that if the Nikolsberg Rebbe is trying to come off as an upstanding citizen and concerned about children. I think the man needs to say what's right at the risk of going against his brother."

Shelly Fine, a trustee of the Young Israel, and a victim of sexual abuse as a child, offered a different opinion.

"If the Rebbe's brother was just convicted of such a horrible crime, it must be terribly painful for the Rebbe. It is unreasonable to expect the Rebbe to speak out about this issue at this time. Furthermore, those who have gone as far as condemning the Rebbe for the reported crime of his brother are wrong," he explained via email. "How many people would be unjustly subject to condemnation if they were held responsible for the actions of their brothers?"



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359186

Halachic living will Tough health decisions more important than ever in New York State

By Tova Ross

The healthcare reform package that President Obama signed on Tuesday over bitter opposition isn't the only medical game-changer to become law in recent days.

Governor David Paterson signed New York State's Family Health Care Decision Act. It requires hospitals to grant the life and death power of medical proxy to a friend or family member of an unconscious patient.

Surrogates are empowered to make life-or-death decisions for the patient, including withholding food and water. Since such actions effectively kill a patient, Halacha (Jewish law) generally prohibits them. However, exceptions are possible and each case is different, making consultation with a qualified posek (Halachic decisor) essential.

However, there is no obligation on the part of a hospital to choose a proxy who would faithfully follow a patient's unwritten wishes that the dictates of Halacha be followed in overseeing his care. For that reason, major Jewish groups, including Agudath Israel of America, opposed the new law and are now urging Orthodox Jews to make certain to sign a valid Halachic Living Will and health care proxy.

"You don't have to look past the front pages of any newspaper to know that healthcare is a pressing issue for most Americans today," said Agudah's director of public affairs, Rabbi Avi Shafran. "Combined with the weakened economy, hospitals are looking to cut their budgets, and the financial implications of keeping people at the end of their lives alive is not conducive to cost-cutting measures, leading to a situation of life being devalued by some doctors and hospital administrators."

"It is important for Orthodox Jews to take action so that their loved ones' medical care is determined by them — not the state, and not hospital personnel," Shafran warned.

A halachic living will is a document that clearly defines the wishes of a potential hospital patient should he or she become too ill

to make decisions. That document can state what measures should be taken in that event, and which family member has the power to make decision on that patient's behalf.

Recently, a hospital placed a "Do Not Resuscitate" designation on an elderly, incapacitated Orthodox woman, over the objections of her son, because the hospital claimed that is what the woman expressed for herself before she became too ill to say otherwise. Had the son possessed a halachic living will beforehand, that scenario could have been avoided.

"Without a halachic living will, there is a risk that if you cannot make medical decision for yourself, decisions will be made on your behalf contrary to basic halachic principles," said Robby Berman, founder and director of the Halachic Organ Donor Society.

Despite the importance of possessing any kind of healthcare proxy, the Orthodox Union estimates that only one in five Americans have taken measures to have a written document clearly stating their wishes for medical treatment in place.

While old age may seem far off in the future, it's important to remember that accidents and many illnesses do not discriminate between young and old.

Frank Buchweitz, the Orthodox Union's national director of community services, said, "In light of Governor Paterson's actions, it is incumbent upon everyone, no matter what age or in health status, to write a healthcare proxy/living will so that their wishes are honored in accordance with halacha."

Dr. Alex Mauskop, a third year resident at a hospital in New York City, has seen this play out, first-hand.

"In my relatively short time as a physician, I have already seen several cases of disagreement among family members as to the course of action for an incapacitated patient. Ensuring that patients have designated healthcare proxies in place before any potential accident or illness occurs can save a lot of heartache during what is often a difficult time for families."

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File photo

Ventilator used to keep alive patients who are unable to breathe on their own.



This Passover, let's ask a new question.

How can we make a difference *every* night?

On Passover, we open our doors to the hungry. We tell our children the story of our redemption from slavery. Savoring the gift of freedom, we celebrate being a people committed to caring for one another and the community that nourishes us.

With the taste of unleavened bread and bitter herbs on our tongues, we are reminded that these nights are indeed different from all others. But the powerful lessons of Passover — empathy and compassion — inspire us throughout the year. In imagining ourselves as slaves, we dedicate ourselves every night to making life better for those who still struggle under the bonds of oppression — the poor, the unemployed, the frail elderly, and families in crisis.

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April 1 Laugh and Sing

THE NATIONAL COUNCIL OF YOUNG ISRAEL (NCYI) and the Young Israel of Kew Gardens Hills, located at 150-05 70th Road in Kew Gardens Hills, will host a special Chol Hamoed celebration for women and teenage girls called "Laugh & Sing." The program will begin at 7:45 PM, at the Young Israel.

"Laugh & Sing," which is an evening of music and comedy, will feature a calorie-cutting, side-splitting fun ride with Ayelet the Kosher Comic, as well as the beautiful music of singer and musician Karen Daichman. The program is being co-sponsored by the Queens Jewish Community Council.

Tickets for the event can be purchased online at <http://www.youngisrael.org/pages/ls.cfm>. The special recession-cutting, early bird ticket price, which is available through March 28, is \$12 for one ticket, \$20 for two, and \$8 each if you purchase four or more tickets. After March 28 or at the door, the ticket price is \$15 each.

For more information call NCYI Director of Programming Rebbetzin Judi Steinig at 212-929-1525 x112 or email to jsteinig@youngisrael.org.

April 8 Yom Hashoah with "Defiance"

THE MID-ISLAND Y JCC, located at 45 Manetto Hill Road in Plainview, will be hosting Zvi Bielski, the son of Zus Bielski. Zus Bielski who was one of the three Bielski brothers who led a Jewish partisan brigade in Byelorussia that saved more than 1,200 Jews during the Holocaust. The family's story was told in the movie "Defiance." The evening is free and open to the community. For more information, please call 516-822-3535, ext. 320.

April 11 Day at Museum of Jewish Heritage

THE MUSEUM OF JEWISH HERITAGE, located at 36 Battery Park in New York City, will be holding a daylong Yom Hashoah observance.

The community is invited to come to the Museum to remember those who were lost, and learn from those who survived. Hear personal stories from artifact donors, Holocaust survivors,

ON THE Calendar

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



Photo courtesy Congregation Beth Sholom

At Congregation Beth Sholom's annual dinner on March 21, (left to right) Rabbi Kenneth Hain with guests of honor Alan and Michele Bankhalter, dinner chairman Avram Schreiber, and Lester Henner. In a fine illustration of the principle, 'better late than never,' presentations were also made to two honorees from the shul's 1992 dinner, Josh Geller and Steve Lichtman, who did not receive their plaques at that time; they took delivery at the 2010 event.

and their families. Museum admission is free with suggested donation all day.

From 10 a.m. to 2 p.m. Holocaust survivors will be in the galleries discussing their experiences. Many are artifact donors who will stand beside their objects and explain their significance.

10 a.m. to 5:45 p.m. Visitors are welcome to spend time in Andy Goldsworthy's Garden of Stones, a contemplative space at the Museum. The Garden is a living memorial and is a tribute to the hardship, struggle, tenacity, and survival experienced by those who endured the Holocaust. It was planted by Goldsworthy, with Holocaust survivors and their families, in 2003. Timekeeper, a virtual exploration of the Garden using time-lapse photography, is also on view. For more information call (646)-437-4200.

April 14 Elie Wiesel

ADELPHI UNIVERSITY will host "An Evening with Elie Wiesel," the Nobel Peace Prize-winning Holocaust survivor, author and activist. It will begin at 7:00 p.m. in the University's Center for Recreation and Sports, 1 South Avenue in Garden City. The William E. Simon Lecture in American Civilization and Values Endowment sponsors the event. For more information and to purchase tickets, visit aupac.adelphi.edu or call the box office at 516-877-4000. Tickets can be purchased in person at the box office, by phone or online, are available for \$25 for premium floor seating and \$10 for regular seating.

Jews in Norway

THE MUSEUM OF JEWISH HERITAGE, located at 36 Battery Park in New York City, will be hosting Irene Levin, author of "We Are Going to Pick Potatoes," in a discussion beginning at 7 p.m. In 1942, four-year-old Irene Levin was one of 1,200 Norwegian Jews who escaped to Sweden. Some 771 Norwegian Jews were sent to Auschwitz, only 28 survived. We Are Going to Pick Potatoes describes the early settlement of Jews in Norway at the end of the 19th century, after the law in the Norwegian Constitution denying Jewish immigration was repealed. The book focuses on the 1940 invasion by Germany, the political climate in Norway at the beginning of the war, the deportation of the Jews to Auschwitz in 1942, and for some, the escape to Sweden. The book also describes the return from Sweden to Norway after the liberation and the resettlement and rebuilding of the Jewish community during the post-war years. This program is co-sponsored by Thanks to Scandinavia; tickets are \$5 and free for members of the Museum

April 18 & 25

THE ORTHODOX UNION will present its popular OU Kosher program, ASK OU OUTREACH, in Brooklyn by holding a series of kashrus shiurim on two Sundays in April. Both days fall during the period of sefirah, a perfect time for introspection and Jewish education.

On Sunday, April 18, the shiur will take place at Agudas Yisroel Bais Binyomin, at 2913 Avenue L and the corner of Nostrand Avenue. The sessions are as follows: 8:00 - 8:45 p.m., "Ask the OU Rabbonim," with Rav Yisroel Belsky, OU halachic decisor and Rabbi Moshe Elefant, OU Chief Operating Officer and Executive Rabbinic Coordinator will answer questions on halacha and official OU policy. Priority will be given to questions sent by fax to 212.613.0621 or email Grossman@ou.org;

8:45 - 9:30 p.m., "An Ex 'salmon'ation of Kosher Fish," by Rabbi Chaim Goldberg, Rabbinic Coordinator and fish expert.

9:30 - 10:30 p.m., "The Ongoing Struggle to Preserve the Mesoros of Kosher Birds," by Rabbi Chaim Loike, Rabbinic Coordinator and bird/eggs expert, with a live viewing of exotic birds.

On Sunday, April 25, the shiur will take place at Agudath Israel Zichron Chaim Tzvi, 2122 Avenue S. The sessions are as follows:

7:30 - 9:00 p.m., Meet and Hear From the OU's Expert Mashgichim/Rabbinic Field Representatives from Around the Country, including: Rabbi Shraga Kaufman, of Chicago, on "How Pure is

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ON THE Calendar

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Deadline is Wednesday of the week prior to publication.

Pure?"; Rabbi Gershon Segal, of Newton Centre, MA, on "The Complexity of the Flavor Industry"; Rabbi Avrohom Stone, of West Orange, NJ, on "The Pasteurization of Beverages"; and Rabbi Benzion Twerski, of Milwaukee, on "The Kashrus Challenges and Opportunities from the Wisconsin Plains".

9:00 - 10:30 p.m., "The Bedikas Toyloim of Fruits and Vegetables - A Live Demonstration" with Rabbi Yosef Eisen, former OU Rabbinic Coordinator of Food Services, and current rabbinic administrator of the Vaad of the Five Towns.

There will be a separate ladies section available for all sessions. For more information, contact Rabbi Grossman at 212-613-8212 or Grossman@ou.org.

April 19

Warsaw Commemoration

BARUCH COLLEGE CENTER FOR THE PERFORMING ARTS located at 55 Lexington Ave. and 25th street, will host a Warsaw Ghetto Uprising Commemoration and Memorial to the Holocaust.

This commemoration will include a candle lighting ceremony, musical presentation and a conversation with Rwandan genocide survivor Jacqueline Murekatete & Holocaust survivor David Gerwitzman.

Watch a clip of Murekatete and Gerwitzman: <http://www.youtube.com/watch?v=6dz0Z81fSgE>

This event is free and open to the public with no advance registration. For more information contact Shelley: 212.889.6800 x319

April 20

Yom Ha'atzmaut

THE FRIEDBERG JCC, located at 15 Neil Court in Oceanside, invites everyone to celebrate Israel's 62nd year and the 150th birthday of Theodore Herzl with a movie presentation of "The Faces of Israel." Israel finds itself facing a series of hot topic questions about marriage, state and religion. Each segment of the movie will include a discussion with Amy Beth Oppenheimer, a graduate of John Hopkins University; she has received much praise on this timely documentary from a wide spectrum of Jewish leadership. Register no later than Thursday, April 15. Israeli food will be available.

April 21

Robert Morgenthau

THE MUSEUM OF JEWISH HERITAGE, located at 36 Battery Place in New York City, will be hosting the former Manhattan District Attorney Robert Morgenthau in a conversation with Marie Brenner. Morgenthau who retired this past year was the district attorney for over 30 years. He will be sharing personal stories about his illustrious career and remarkable family. Brenner is a Vanity Fair writer-at-large. For more information call (646)-437-4200 or go online at www.mjhnyc.org.

April 25 Teachers' luncheon

THE ASSOCIATION OF ORTHODOX JEWISH TEACHERS OF THE NEW YORK CITY PUBLIC SCHOOLS, located at 1377 Coney Island Avenue in Brooklyn, will be presenting David A. Adler with the Author of the Year Award at the 40th annual luncheon which will take place at noon at the Renaissance in Brooklyn. Adler has written more than 200 books including the popular "Cam Jansen" mystery series. The deadline for luncheon reservations and journal ads is April 12. For more information call 718-258-3585.

May 6 & 13

Shalom Aleichem

THE FIVE TOWNS JCC, located at 207 Grove Avenue in Cedarhurst, will present Dr. Annett Labovitz who will give two classes about the stories of Shalom Aleichem: "Tevya the Milkman" (May 6) and "The Railroad Stories" (May 13) at 10 a.m.. There is a \$30 fee for the two classes. To register please call Sheryl at 569-6733 x 222 or e mail sheryl.wyszkowski@fivetownsjcc.org

May 26

Shalhevet Dinner

SHALHEVET HIGH SCHOOL FOR GIRLS, located at 1000 Rosedale Avenue in North Woodmere, will be holding its first annual dinner honoring Judy and Scott Wagman and Stacy and Robbie Zeitz.

Shiurim

Monday

HALACHA SHIUR followed by a Parsha shiur 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.

Thursday

VIDEO SIMULCAST of the widely popular weekly shiurim of Rabbi Eli Mansour and Rabbi Yissocher Frand at Kehillas Bais Yehuda Tzvi, 395 Oakland Ave., Cedarhurst. Rabbi Mansour's shiur begins at 7:45 p.m., Rabbi Frand's at 9:00 p.m. The Weekly Chabura at 10:15 p.m. and Taamei HaMitzvos Shiur: 11:00 PM with Maariv at 11:15. Chulent will be 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.

The Jerusalem Post Crossword Puzzle

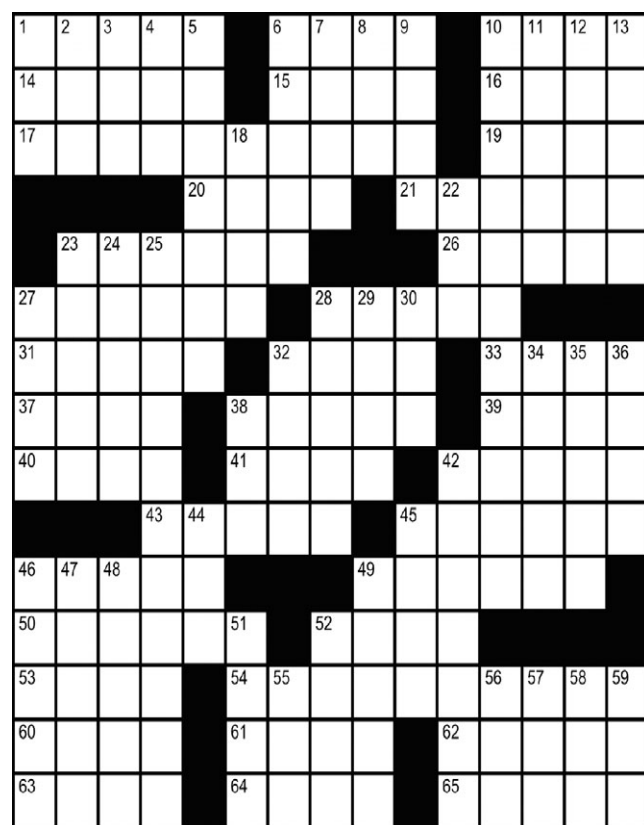
By David Benkof

Across

- Lag Ba'Omer pilgrimage site
- Sacrificial animal, perhaps
- Steiger and Serling
- Malkeinu
- Wacky inventor Goldberg
- HaChareidis
- Observed Yom HaShoah
- Where to find a good kosher pastrami
- Acquires
- New York island
- Jewish Star and Jewish Light
- Out of practice
- "Cats" song of note
- Prominent voice in the Talmud
- Einstein studied them
- Author James ("A Million Little Pieces")
- IDF level
- Like Bar Kochba coins
- Freud studier David
- Common word in synagogue names
- Yom Tov
- Google founder Sergey
- Singer Ian
- Comic actor Seth ("Knocked Up")
- Roth and DeMille
- Youth movement of the Revisionist Zionists
- Dayan and Sharett
- Collected shekels
- "Mama" Elliott
- Where to find Israel on a map
- Einstein's famous theory
- Use JDate
- The U.S. President's office
- Rapids transit
- Different
- Blanch
- Comics Kaufman and Samberg

Down

- Purim mo.
- First lady
- Edge
- "Who Knows ___?"
- Biblical book contain-



ing the stories of Korach and Bilaam

6. Gets older
7. "Yours, mine, and ___"
8. With 46-Down, New York City Mayor in the 1970s

9. Koppel and Arison
10. Boston Celtics coach in the 1950s and 1960s
11. Playwright Clifford ("Waiting for Lefty")

12. Hebrew letter literally meaning "door"
13. Glittering
14. Lay to rest
15. Give a shot
16. Tikvah

17. 28-Across, e.g.
18. Israeli fruit with many seeds

19. Painter Chagall
20. Actor Alan ("Little Miss Sunshine")
21. Kind of legume
22. Philosopher Rand
23. Taxi fee

24. "___ Hall" (Woody's Oscar-winning movie)
25. Diamond and Simon
26. Peck on the cheek
27. AZA sister group
28. Actress Sarah Parker's

middle name

29. Sen. Ron Wyden's state
30. It might be wholesale
31. See 8-Down
32. Tool for Lichtenstein
33. Does one's best

34. ___ Adumim (suburb of Jerusalem)
35. Spend
36. Yitz Greenberg's org.
37. German-Jewish sculptor Hesse

38. Delivery vehicle
39. Not Dem. or Rep.
40. Dreidel, e.g.
41. What a nod means

Answers will appear next week

Last week's answers



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Rookie Billet to Bnot Shulamith

Will lead middle school and new HS planned for '11

By Mayer Fertig

One of the Five Towns' best-known and well-regarded educators is joining Bnot Shulamith of Long Island. Rookie Billet, who currently heads Ma'ayanot Yeshiva High School for Girls in Teaneck, will become principal of the Bnot Shulamith middle school in August. She will also commence planning to be the founding dean of the Bnot Shulamith High School, now expected to open in 2011 with a ninth grade.

The new principal is a Shulamith graduate who attended the school from kindergarten through eighth grade during its years in Borough Park.

She plans to "bring the eternal values of Shulamith to the forefront of the educational program," Mrs. Billet said in a telephone interview this week.

"I definitely developed my lifelong love of the Hebrew language in Shulamith; the

foundation of my skills in reading meforshim [commentaries] and Torah study; and friendships that I still have until today," she said.

"Mrs. Billet embodies Shulamith's ideals of a love for Torah, Eretz Yisrael, Am Yisrael and of valuing both Jewish and secular learning," said Shlomo Wilamowsky, a member of the Shulamith board who was instrumental in bringing Mrs. Billet to Shulamith. "But more importantly, she has the education, experience and background that will allow her to successfully impart those ideals to our daughters."

"After having spent many years in high school education I feel that I have a strong sense of what middle school ought to be doing to prepare students for the best possible achievement," Mrs. Billet told The Jewish Star.

Mrs. Billet is also widely known as Rebbetzin Billet of the Young Israel of Woodmere, where her husband, Rabbi Herschel Billet, has been the rav for 30 years. She is a graduate

of Brooklyn College and of Yeshiva University's Teacher's Institute for Women, where she earned an additional bachelor's degree and a Hebrew Teacher's diploma. She also holds a Master's in Sociology from New York University and additional credentials earned in Israel at Michlalah and Hebrew University.

"I want to give students a general Jewish knowledge and general secular knowledge that prepares students to be literate and articulate members of the Jewish community and citizens of the world," she said.

Bnot Shulamith's hiring of Mrs. Billet has been an open secret for about a month but the school planned to make the official announcement in a letter to parents late this week. The letter was expected to describe her arrival as one of several significant, even transformational, developments the school would undergo in the next several years.

The opening of a ninth grade next year would be one such development; another

would be the completion of a planned move to a property large enough to accommodate the entire institution. Currently, Bnot Shulamith is spread out in two buildings on Irving Place in Woodmere and a third on Washington Avenue in Lawrence.

The move to a campus in Inwood has been delayed by a legal battle launched by parents of the Brooklyn school. They hope to thwart the executive director, Rabbi Moshe Zwick, who plans to shut down operations in Brooklyn and transfer the institution's assets to the Five Towns.

Rookie Billet is the third top-level female educator in as many weeks to join a school in the Five Towns. Rochelle Brand, currently head of school at Yeshiva University High School for Girls, will now head the middle school at the Hebrew Academy of the Five Towns and Far Rockaway. Esther Eisenman will become the menahel (dean) of Shalvet High School for Girls.

Rising star

Israel's youngest politician stands up

By Malka Eisenberg

Tzipi Hotovely sums up her achievement of a Knesset seat at the tender age of 30 in two words: "hashgacha pratit" — Hebrew for divine providence.

"It is one of those unique moments in life when you feel that G-d is putting you in a certain spot to promote shlichut Hashem," she explained.

Hotovely was recruited by Israeli Prime Minister Binyamin Netanyahu to join the Likud list on the run-up to the 18th Knesset. She came in at the 18th slot, just behind Likud veteran Dan Meridor. The number itself has numerical significance as the Hebrew word "chai."

A year later, Hotovely, now 31, has the look and confidence of an established Israeli politician. She stands about five foot five and dresses modestly with a shirt covering her elbows and a skirt covering her knees. Her

brown hair is shoulder length and she wears a Magen David necklace.

"I think that Israel should stand on principle," she stated at a parlor meeting held on March 21 in Queens.

Hotovely's rise to politics is deeply rooted in strong family ties and a Zionist, religious and intellectual education. Her parents were from Georgia and she was raised in Recho-vot. One of the lessons her parents imparted to her, she says, was "you don't develop your own career, you give to your nation."

Hotovely is a product of the religious public school system and studied in Ulpanit Bnei Akiva and Midreshet Lindenbaum. During her sherut leumi (national service), she was a shaliach (emissary) for the Jewish Agency in the United States, teaching in Jewish schools in Atlanta, Georgia. She also served in Bait HaRav Kook in Jerusalem, a museum that teaches the philosophy of Rav Avraham Yitchak HaCohen Kook.

Hotovely continued her education at Bar Ilan University in Jerusalem, earning a BA and MA in law and graduating with honors. She passed the bar in 2003 and was active in a student organization, the World Union of Jewish Students, and an editor of Bar Ilan's Journal of Law. She began studying towards her doctorate in law at Tel Aviv University.

She traces her political awakening to the Disengagement in 2005.

"That was a crisis moment in Israeli society," she stressed. "It was a disaster, a Jewish-Israeli, anti-democratic move against its own voters..."

During her studies in Bar Ilan, a television producer called Hotovely and begged her to fill the position of a young religious Zionist woman on a debate. Hotovely didn't want to, but, "no one was willing to interview on the issue," she said.

Those three minutes on the television show, Hotovely explained, "changed my life."

The host of the television show, Dan Margalit, was impressed and asked her to join the left-leaning secular panel on "Moetzet Hachachamim" (Council of the Wise), reprising her role as right-wing female voice.

Initially she was intimidated. The panelists were "the most scary people in the media," Hotovely recalled. "I could have been their grandchild."

Margalit told her not to be too daunted. "I have strong intuitions," he told her, "you are going to be a member of Knesset."

She didn't expect it to happen so soon. Netanyahu watched her spar and hold her own weekly with the seasoned left-wing commentators on the show and would occasionally call her to speak about "heavy issues," according to Hotovely.

She began writing an opinion column for Maariv. When Netanyahu invited her to join the Likud list, she said that she was flattered but was not willing to say yes. Her friends counseled her that it would be three weeks of tumult and then she could go back to her research and PhD studies, but she was worried that she would succeed.

With her family's support she eventually decided to "jump into the water."

What she believes

Tzipi Hotovely spoke at a parlor meeting in Queens on March 21 as a guest of the Israel Independence Fund, a non-political, all-volunteer organization whose purpose is to support projects and institutions that further the realization of the Jewish People in the Land of Israel. "This is the only organization that I am willing to talk about," said Hotovely. Below are some of her comments.

On America-Israel relations

"I think that Israel should stand on principle... There is no breach of agreement between Israel and America. America must respect the new government and the new agenda. Israel is a true democracy. With all due respect, they can't dictate our foreign policy from Washington. (Former Prime Minister Menachem) Begin said no to America and he and the country survived. Our ideology is the Bible, not the roadmap."

On Iran

"There is a strong consensus that ev-

erything must be done to prevent Iran from getting the bomb."

On the West Bank

"I would like to see the Israeli government apply Israeli law in Yehuda and Shomron, not just a military government. There is no difference between Judea, Samaria and Jerusalem."

On Israeli society

"The crucial problem of Israel is its identity crisis... All secular people in Israel are not getting any sense of what it's all about. Most are not familiar with basic Jewish texts."

On being a Likud member

"The ideology (of Likud) is good, [but] some leaders don't fulfill the agenda."

The current project of the Israel Independence Fund is a Jewish heritage educational program for Israeli soldiers. For further information go to www.fundisrael.org.

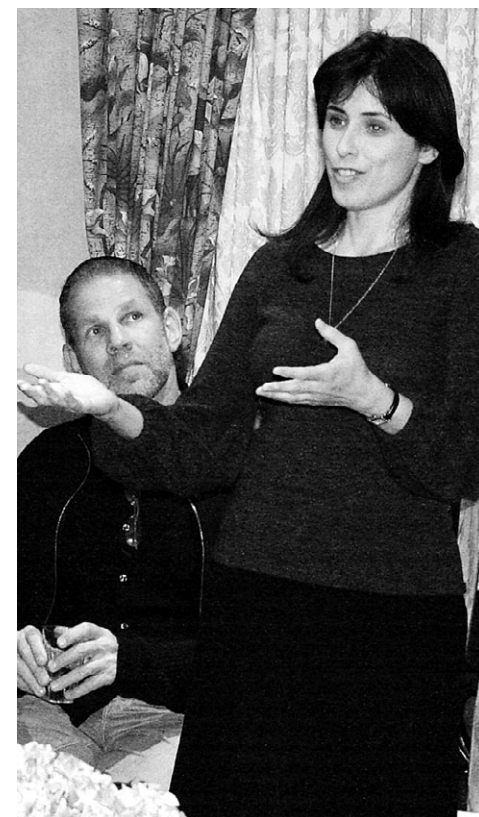


Photo by Christina Daly

MK Tzipi Hotovely speaking in Queens on March 21.

"Bring ideas and views; don't play the game, don't compromise," she said about her own political mantra. "We need a politics of values and ideology."

Her major issues of concern are revamping the educational system in Israel, insuring that there will be no further territorial withdrawals, and strengthening Jerusalem, Judea, Samaria and the Galil. She is also working to improve Israel's public relations and women's rights.

Hotovely is currently the chairman of the Women's Rights Committee and promoted a bill for six months of maternity leave.

"That way women can do both family and work without hurting the family role."

Adam's Pesach Picks 2010

These are worth the money!

As Pesach approaches more and more people are offering their opinions on great wines for the chag. I think that's fantastic, but the one thing I don't think is too great is when people suggest 40 different wines for their "suggested wine list" — at that point it becomes a long shopping list. I will keep my recommendations to exactly 12 wines, which, coincidentally, is the number of bottles that will fit into a case of wine at your local store.

IS THE WINE WORTH THE MONEY?



Adam Neustader

Very well made with a great fruit flavor in the mouth. A keeper at under \$20.

■ **Shiloh Sod 2006**

This full bodied red wine is a great place to start. Price in the the \$40 range.

■ **Gallil Mountain Barbera**

Very well made with a great fruit flavor in the mouth. A keeper at under \$20.

■ **Agur Kessem 2007**

The wine maker specializes in blends and this wine is a great example of that specialty coming to life. Around \$30 should do the trick.

■ **Shokek 2007 Melot**

A great keeper at \$40. The down side is that it is almost impossible to find as only 600 bottles were made.

■ **Tzuba Metsudah Shiraz 2007**

The wine has great spice on the finish, preceded by nice fruit structure with an earthy texture. Worth it at \$30.

■ **Barkan Classic Cabernet Sauvignon**
Consistent and affordable too. Not more than \$10.

■ **Psagot Merlot 2007**

This wine has a great fruit profile with just the right amount of acid to hold it together without being aggressive and drowning out the fruit. \$30, but you can probably find it for less.

■ **Shiloh Merlot/Shiraz Blend 2006**

This is one of the more dynamic wines being made and is well worth the money. Between \$25 and \$30.

■ **Tura Merlot 2005**

Another great wine that will be talked about for a while. This tiny winery (Less than 4000 bottles total) is going to get better and better. Let's hope they can hold it together as they increase output.

■ **Castel "C" Blanc 2007**

We need a white wine for the list and this one tastes fantastic. It comes in at a price \$45, but it's one of the best tasting whites ever.

■ **Adir Cabernet Sauvignon 2007**

This wine is soft in the mouth yet full of the subtle fruits we enjoy, and without any harsh acidity. A fantastic use of precious Kerm Ben Zimra grapes.

■ **Tura "Portura" Dessert Red**

For dessert, obviously. This palate pleaser is a full-bodied sweet dessert red wine with lots of alcohol, fruit and chocolate hints, yet it avoids the cough medicine aftertaste that turns people off from this style of wine. It's around \$40 a bottle — and worth the money.



Photos by Elizabeth Kirshenbaum

Moshe Fink, owner of Chateau de Vin, at last Thursday's Wine and Cholent tasting at the store in Cedarhurst.

Adam Neustadter is a partner in decantingisrael.com has taught about wine and was a sales executive

for Royal Wine Corporation for 15 years until his aliyah in 2006. He and his family live in Chashmonaim.

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<p>Yarden Mount Hermon Red or White \$8.99/btl. 12btl. \$8.49 each</p>	<p>Concord Kal 1.5l Case (6) \$40.99 750ml Case (12) \$42.99</p>	<p>Red Fern Merlot (Long Island) 750ml \$15.99 Reg. \$19.99</p>	
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Uncharted territory A beginner's Passover compass

Most Jewish cookbooks and Passover articles assume that we all have very special memories of our family's Passover Seder. They prattle about how all 50 members of your extended family will happily converge in your home, where you will be waiting with a seder meal replete with heirloom recipes and china that's been handed down from your Great Grand Bubbie from Mezibozh, or some other unpronounceable Old World location.

Puhleeze. What if your family is like so many Jews today? Grandma is from Santa Barbara, and has no treasured recipes. Every year, you decide which friend's seder to crash, or you go to one of those events sponsored by some well-meaning organization that serves gefilte fish from a jar and matzo that tastes like it was actually baked on the way out of Egypt 3,000 years ago.



Jamie Geller

This year, you want it to be different. You decided to create a real seder, right in your own home. But your BlackBerry is devoid of Passover 911 personnel to help you. Where do you start?

I feel your pain. In fact, the first and only Seder I actually hosted was about two years ago. And guess what? You don't just stand on a chair and sing the Four Questions. There's a lot more to it, but I discovered that it's not as mysterious or complicated as I first thought. The experience rendered valuable tips and strategies that I can share with you.

Creating a meaningful Seder and a memorable holiday takes planning. So let's talk about the Seder meal, keeping in mind that its purpose is to reinforce the spiritual messages of Passover and create the kind of memories your family will cherish.

First, there is the question of what kind of menu to prepare — exotic or traditional? Personally, I'm all for innovative meals most of the time. But for Passover, I lean toward familiar Jewish fare. One of the mitzvot of the seder is to tell your children the ancient story of the Jews' exodus from Egypt. I figure that since the object is to hand down this bit of our history from generation to generation, it's proper for the food accompanying the storytelling to have a similar intergenerational charm.

Classics are called that for a reason: they have withstood the test of time and countless taste buds for generations. There are quintessential Passover dishes that are traditional, such as matzo ball soup, as well as foods that are simply 'Jewish', like gefilte fish. These may have no underlying symbolism, meaning, or connection to Passover, but we've come to expect them at our Seder. At my seder, I served classic chicken soup, potato kugel cups and brisket in wine sauce because they're delicious, light and a perfect accompaniment to the Hagadah.

If you want to go for striking new recipes, you have my support and envy for both the search and the find — but the fussing that usually goes along with their



Photos courtesy of Jamie Geller

preparation can create pressure on you when you least need it. Simple can be delicious and elegant. Remember — we left slavery behind, and that includes the kitchen!

Your guests are not food critics. Never apologize or critique your own food in front of others — even if it didn't turn out the way you planned.

Seder Prep

1. Choose a simple menu

The Seder is a big event in itself. There will be a lot of action at the table. Your menu can be traditional and simple. There is no need to overdo it.

2. Keep it light

Keep in mind that if you're planning to have a traditional seder experience, reading from the Hagadah and following all the directions to eat and drink at particular junctures, your seder meal should be relatively light. There's a lot of wine and matzo that precede it (not to mention bitter herbs, and so forth). Moreover, there's more to the service (and more wine) after the meal; you don't want to fill everybody up so much that they'll fall asleep.

3. Choose 'Do-Ahead' recipes

Choose recipes that can be made in advance. It is best to do as little cooking as possible



the day of the seder. Setting the table, preparing the seder plate, and cooking the food that needs to be made that day will keep you busy enough.

4. Delegate

Nobody likes to show up empty handed. If you're comfortable with the idea (and your guests understand the level of Passover kashrut in your home), let your guests contribute their favorite dish to the meal. I usually let my guests bring a dessert.

5. Stay focused on the real goal

With all the work demanded of Passover Seder hosts, it is important to stay focused. As important as the matzo balls may be, your guests are more likely to be affected by your mood — and their seder (pre-meal) experi-

None of the answers to the Four Questions (or any of the Four Sons) teach you how to relax during the Seder. In simple steps, Kosher.com's Jamie Geller offers common sense tips on how to have a healthy and happy Seder. For one, she suggests choosing a simple menu. "The Seder is a big event in itself..." she writes. "There is no need to overdo it."

ence. While preparing for the seder, stay focused on the goal of arriving at the table feeling rested, calm, happy and even full of good humor.

Stay relaxed during the Seder too. Your guests are not food critics there to write an exposé of your menu. Never apologize or critique your own food in front of others — even if it didn't turn out the way you planned. Just sit back and enjoy the experience of your own seder.

Jamie Geller is the spokesperson for Kosher.com and author of *Quick & Kosher: Recipes from the Bride Who Knew Nothing (Feldheim)*. Residing in Monsey, NY, Jamie also blogs daily at blog.kosher.com and is currently working on her second cookbook.

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Opinion

Opening the door

As I wind down from some frenzied Pesach prep it is with a sigh of relief and fair measure of guilt that Passover in my home differs rather drastically from that of my childhood.

Surrounded by good food and a motley crew of family friends, I often felt like a polite spectator at what could have been a precursor to reality TV. Most years, my ever-patient, deeply knowledgeable and good spirited stepfather would answer endless questions, settle raucous debates, sing himself hoarse, toast my mother and down the four obligatory glasses of wine ... probably more obligatory than I imagined at the time.

Our tiny home played host to an ever evolving crew of the downtrodden. Each year, the cast changed slightly but, without fail, those most in need of open arms and warm kneidelach would find their way to our doorstep where they would join the regulars: four children of a single mother, two ex-wives of abusive husbands, three recent converts, a non-Jewish neighbor, an ex-con and his family.

Newly observant (my mother, brother and

I joined my stepfather on the journey when I was mid-elementary school) I was sorry my beloved aunts, uncles and cousins rarely partook in the ritual festivities. But my parents made quite the effort to fill our home with celebration. Eager newbies, we took to heart the charge to open our doors for the lonely, tired and poor of our community (Kohl Difchin...) And we took care to race through Shfoch Chamatcha without translation, taking into account my funny, non-Jewish best friend, invited in part because my parents knew I would be in need of some comic relief.

Even at the time, I was immensely proud of my parents for fulfilling the mitzvah of V'havta L'reacha, and each year, my heart would tug as I thought about the challenges faced each day by our guests. It was so easy to appreciate all I had, when witnessing their gratitude in the face of such troubles.

Yet, I often dreaded those nights; I remember joking that I was partaking in the mitzvah of experiencing the pain of leaving Egypt. I was somewhat jealous of the brilliant postulations offered by our young guests, exhausted by their tireless questioning and toneless singing and more than a little resentful of the

attention so kindly dolled out by my parents during sederim that often lasted mercilessly into the wee hours of the night. I smiled, tried to keep my eyes open and helped shuttle soup and sweet potato casserole to and from the kitchen, all the while longing for a quiet, drama-less, family-only seder culminating in a pre-midnight Chadgadya.

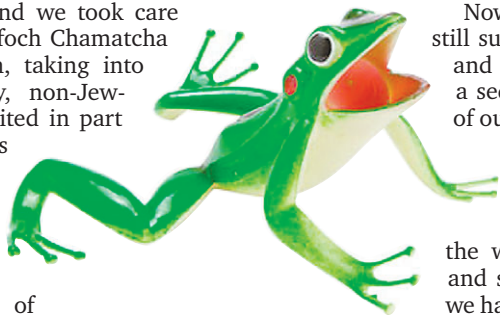
Now, a parent myself, I am still surprised that my husband and I are old enough to hold a seder, let alone host family of our own. We celebrate with three and even four generations, sometimes at my parents' (they have retired from hosting the world) or in-laws homes and sometimes in ours. Here, we have created our own traditions. I like to fill the table with plastic cattle and throw little green frogs and toy vermin around from time to time. I set blocks in the living room so the younger children can build pyramids while we read through Magid. We even walk through a sea of parted blue cellophane before we break out the brisket. In time, these antics will soon annoy and embarrass my children and our sederim will surely evolve.

But for the time being, these are intimate, family affairs, full of little questions from small children eager to lean to the left, sip sugary grape juice and stay up past bedtime.

Yet each year, another question lingers in my mind, am I depriving my children of the experience I once resented? Surely my kids have fewer questions about the agenda of the night because they benefit from a yeshiva education. They and their peers are blessed to ask questions from the perspective of children who know, who believe and who are secure. And these blessed facts sometimes make me wonder whether as we open the door for Elijah, leave the glass on the table ... they feel less in need of salvation, less beguiled by the possibility of an open door than did I, new to it all, surrounded by those in real pain and need for more.

So as I switch dishes and swap pans I am struck by how honestly grateful I am to my parents for opening the door of our small home to let the needy in ... and the world with it. I hope that while I may not yet have the proclivity to invite the downtrodden en masse to my table, I might be able to impart to my children some of the empathy learned in my youth.

My wish this year for my children and for everyone else who is safe and sound is that, without suffering ignorance, loss or pain you may learn to love and appreciate the freedom to retell our story, practice our religion and ask questions. And that each year, you may exercise the right, the obligation, to look around the table and to appreciate the food, the traditions, the history and whatever motley crew surrounds you.



Ilya Welfeld



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7:00 AM MIDNIGHT	22 6:30 AM MIDNIGHT	23 6:30 AM MIDNIGHT	24 6:30 AM MIDNIGHT	25 6:30 AM MIDNIGHT	26 6:30 AM 5:00 PM	27 9:30 PM MIDNIGHT
6:30 AM MIDNIGHT	29 6:30 AM 5:00 PM	30 CLOSED	31 CLOSED			

April

1 6:30 AM MIDNIGHT	2 6:30 AM 5:00 PM	3 9:30 PM MIDNIGHT
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Parshat Tzav

Chametz, the bread of freedom

A child looks at the holiday table that always has a plump centerpiece with an ornate cover. The cover is lifted to reveal... three matzos. Bummer. Where is the bread?

The first of the four rhetorical statements in the Mah Nishtanah is, "Tonight we eat only matzo." One can argue this observation is not motivated simply due to the innocent questions of a child. Rather, there is a real contradiction in that on the evening when we are supposed to be celebrating freedom, we are only eating poor man's bread. (I think matzo is called poor man's bread because once you've bought matzo made under the strictest conditions, you

become a poor man who can't afford bread anyway.)

Interestingly, there is only one korban (offering) in this week's parsha that includes a series of breads. Usually the bread used for a korban is matzo. But in chapter 7, we find that the Korban Todah — the thanksgiving offering — includes real bread along with the matzo.

What is the significance of including bread in the offering?

According to Rashi, the reasons one would bring a Korban Todah are the same reasons

one should nowadays say Birkat Hagomel (the blessing recited over miracles): being saved from the sea, crossing the desert, imprisonment, or a major health decline — surviving the events alluded to in Psalms 107.

[A brief aside: Should one recite the blessing when traveling by plane across an ocean? The literalists argue: If you cross the ocean you say the blessing. The realists say the difficult part of the journey is trying to sleep while seated upright in a 1.5 cubic foot area. A plane crash is highly unlikely and physical needs are otherwise met. Surviving a car crash is a bigger personal miracle than stepping off an El-Al flight at Ben Gurion airport — especially if you travel business or first class.]

Following Rashi's interpretation, it would be appropriate to bring the Korban Todah for events which would cause one to sponsor a Seudat Hoda'ah — (a meal of thanksgiving) for real moments when G-d deliberately intervened to save you.

At such a moment, Rabbi Samson Raphael Hirsch explains, "[Chametz] represents man in control of all that is his, with nothing to impede him. He was delivered from some difficulty that had inhibited his step. He emerged from dire straits and attained broad independence. This full independence... has no means of expression more fitting than ten chametz loaves... [Ten] is the quantitative expression of qualitative perfection."

This is a beautiful concept. But Rabbi Hirsch is well aware that the 10 bread loaves are accompanied by thirty matzos. That is a ratio of three to one, matzo to chametz, an



Photo by Mayer Fertig

offering the individual is comfortable with, says Hirsch, due to how he understands and perceives his state of well-being.

"What appears as chametz from the standpoint of his position in the world appears to him as 'matzo' when he stands before G-d... only by G-d's grace does he regain chametz — independence. Thus, as he regains worldly independence, his sense of dependence on G-d is renewed and he commits himself anew to dedicate his whole life and all his independent powers to the service of G-d. He brings matzo in the same measures in which he brings chametz, and only this law of matzo opposite chametz makes his offering a todah." (The thirty matzos had the same amount of flour as the ten loaves of bread according to the list of ingredients from Parshat Emor and Korach and the Talmud Menachot).

Perhaps the first statement in Mah Nishtanah is really a question. "We have all the trim-

mings of a Seudat Hoda'ah. We should really have matzo and bread. Why only matzo?"

And the answer is that we are celebrating a kind of freedom and independence that is not about our physical survival. "Had G-d not taken us out, we'd still be slaves," we declare in the Haggadah. But we would have survived!

Chametz and matzo are brought together when we celebrate what might have otherwise been our death. But when we celebrate our complete dependence on G-d on the evening of the exodus from slavery, we are not yet at a point when chametz and matzo can be rejoined. Therefore only matzo has a role in the holiday, until complete independence is established at the splitting of the sea on the last day of the holiday. Only then can chametz be reintroduced to our diets, when we are completely free once the holiday comes to an end.

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Obama's real agenda

Message for the Obama administration: Diplomacy is made of tactics and strategy — not wishful thinking.

A golden rule in diplomacy and foreign affairs: Beware if you do not know the outcome of a diplomatic move. If you are not sure of the long-term potential results of your actions, think carefully before you make your move. Make sure that the end result will be justified by your actions.

I'M THINKING



Micah D. Halpern

A golden rule of wishful thinking: Careful what you wish for.

The US is applying an inordinate amount of pressure on Israel as disciplinary action for Israel's faux pas during Vice President Joseph Biden's visit. The announcement that Israel will be constructing 1,600 apartment units

in the Jerusalem neighborhood of Ramat Shlomo was ill-timed, but should not have caught anyone by surprise. Israel has always maintained that Jerusalem is different. That talk about settlement activity does not include Jerusalem. That Jerusalem is not a settlement, but the eternal capital of Israel. That the rules do not apply to Jerusalem.

According to my analysis, Israel's ill-timed announcement and America's strong reaction is only the public reason for the pressure. The US has another agenda — one they are keep-

ing private and cloaked in diplomatic-speak. The US is intent on breaking the settlement issue. And Barack Obama is intent on removing Netanyahu from office. The state department wants settlements outlawed; the president wants Bibi out.

Debate over settlements galvanizes the world Muslim community more than any other issue. And the settlement issue has embarrassed the Obama administration on more than one occasion. They wink and smile and make public statements about everlasting friendship, but the US is bent on breaking both the back of Israeli leadership and the settlement status quo.

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The US knows a moratorium has been put into place for building in the West Bank. They know that, by agreement, the moratorium has yet to go into effect. They know it — but they don't like it. Characteristically, President Barack Obama is calling for change. Washington wants real results beginning with a total suspension of building.

The administration is overplaying its hand; its diplomacy is faulty and erroneous. Just like the Palestinians cannot be forced into a peace deal, neither can Israel. And the deal that the US is forcing on Israel is a deal that does not even permit Israel to defend boundaries and protect citizens.

Diplomatically, breaking Israel has consequences. Getting Israel to capitulate and call a moratorium on building in Jerusalem may be

what the US thinks is wants, but the plan will backfire. It will strengthen the right flank of Netanyahu's government, already composed of parties that believe the US should have no input in Israeli policy and direction. These groups orchestrated the fateful announcement. Their actions will impact on Israel's voting public, making moderate Israelis a scarce commodity and, potentially, destroying Kadima. And then there is the question of security. The question of US-Israeli relations is being discussed in Arabic newspapers around the world.

Pushing Israel sends a clear message to her enemies: The US will not be there in a crunch.

The moral of this story: All diplomatic fights need not be fought, certainly not publicly.

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Opinion

Passover trust and company

It's been about 15 years since my entire family has experienced a Pesach seder together. It's been way too long by anyone's standards. But the family has become so large, spread out across two continents, with children, grandchildren and great-grandchildren, that an ingathering would seem impractical. Truth be told, as rewarding as it might be, since my mother's passing some 15 years ago, it would seem strange, too strange, to conduct a family seder without her.

FROM THE OTHER SIDE OF THE BENCH



David Seidemann

My mother was so much a part of the holiday, from the tireless preparations weeks in advance, to the cleanup immediately after the holiday. Her work, my father's work, and the rest of us, or at least me avoiding the post Passover cleanup, would conclude at about 3 a.m., after which my mother would bake bread so that we would have food for the next day. Yes, the memories are so strong that the family seder without her would seem so lacking.

In lieu of a family seder this year, my sib-

lings and I decided to collect some 40 years of memories and present them to our father, may he live and be well; present them to him in written form so that he can relive the wonderful Passover holiday memories that he and my mother created for us throughout all those years in Columbus, Ohio. When we started this project a few weeks ago, the submissions came fast and furious. Each of us — children, sons-in-law, daughters-in-law and grandkids — favored the family e-mail loop with one tale after the other. Some evoked laughter others tears; the dishes and glasses, the company, the special holiday dishes made the same way, year after year that we never tired of, family customs brought over from Germany, and we hope that we are creating such wonderful memories for our children.

The big green chair that my dad sat on twice a year on the two seder nights, the wine-stained Hagadah that was my father's father's, and on and on and on. To list the personal memories in so public a forum would almost cheapen them. However a few are so memorable, and not so personal, that it's worth the risk of sharing them.

My youngest brother was about nine when he assumed the job of wine server. One seder night he spilled what appeared to be half a bottle of Schapiro's best Malaga on one of our guests. Four months later that male guest got divorced.

The very next Passover, brother number

four, still serving as the human wine decanter, repeated his gaff and once again introduced Schapiro's Concorde grape to a new guest's expensive suit. Wouldn't you know it, later that year that male guest was divorced as well. You can only imagine the fun we had at my brother's expense. He was so traumatized after we led him to believe of the direct connection between him pouring wine on a guest's pants and the breakup of the guest's family.

My youngest brother is in his 40's now but I'm not certain he can pour wine on Passover for male guests without the assistance of sedatives.

Another memory is one that, for numerous years, actually occurred before Passover even began. My eldest brother and I were in charge of supervising the milking of the cows for the 'Kosher for Passover milk' that was to be made available in Columbus, Ohio. Two weeks or so before Pesach the representatives of the Borden's milk Company, a non-Jewish entity, would pick up my brother and or me at 3:30 in the morning and drive us an hour or so to a farm where we would try to stay awake and watch the cows make their donation for Passover. We watched for an hour or so, made the trek back home for an hour, and went right to school. Hours later we would return home from school smelling, you guessed it, like a farm. It seemed as if no matter how many showers we took, we could not rid ourselves of that farm smell un-

til Shavuot.

I remember one year the farmer asked me, "What exactly do you guys do to make the cows Jewish?" I jokingly told him that when the farmer turns his back we give the cows a "barn mitzvah." Then, in all seriousness, I explained to him that we were there to make sure that only cow milk and no other type of milk hits the bucket.

"But it's all done by machine," the farmer said. "It would be impossible for any other animal's milk to get into the bucket." "Yes," I said. "But I have to make sure that the milk that hits the bucket is the same milk that goes into the truck and then into the cartons."

"Wow," said the farmer, "and the entire Jewish community trusts one little 13-year-old boy?" I remember those words as if they were said yesterday. "Wow, the entire Jewish community trusts one little 13-year-old boy?"

I wore that comment as a badge of honor and every year remove that comment from the closet where the Pesach dishes are stored. I carry that comment of 'trust' to every Seder as my father, may he live and be well, and my mother, may she rest in peace, 'trust' me, to carry on their traditions for my children.

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



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Opinion

Editorial

A Pesach real estate story

Thirty-three hundred or so years ago it took us 40 years to make our way down the street, figuratively speaking, from Egypt to Israel. We were delayed by some scandals, a sneak attack and a few wars, but nothing too unusual, at least by now-a-day standards. Before too long we had moved in just as the landlord said we could. He wouldn't sell the place to us, but told us we could live there so long as we followed the rules. We renovated; then did some new construction, on a mountain in Jerusalem, and we were all settled in and comfortable.

There were neighbors of course, but we got along with most of them pretty well. Actually, too well, which caused its own set of problems. But, as sometimes happens, new neighbors moved in, who made the old neighbors look pretty darn good; first Syrian-Greeks and later Romans, and they took over. Sadly, before too long, most of us were forced to move elsewhere.

But we never forgot the old neighborhood, and some relatives never actually left. Recently, little by little many of us have gone back. Our extended family really began to move back en masse in the last 60 or so years. As in the past, progress has been slowed by some scandals, a sneak attack and a few wars, but we've been down those

roads before and have learned that these things are just par for the course.

But this time, the neighbors are really unfriendly. They're new people who first came to the area long after our run-ins with the Syrian-Greeks and the Romans, but, oddly, they go around pretending to people that they are the original residents of the neighborhood. They are also unsettlingly violent; they seem to like blowing things up, killing people and killing each other too. And you should see them carry on at zoning board meetings.

But the landlord always promised to renew our original lease and we're determined to take him up on it. So we're going to stick it out, even if we're never going to be trading casseroles with the neighbors.

The thing is, when we first moved in it took the 40 years of travel and then a bit of set-up time. Now, we've been on our way back for 2000 years, and it's been 60 years and counting, and things still aren't settled, particularly with the neighbors. It gets a little frustrating sometimes. What's taking so long? But we know it will work out just find in the end.

From everyone at the Jewish Star, to all of our wonderful advertisers and readers, Chag Kasher V'Sameach. We'll see you again with the issue of April 9, 2010.

Letters to the editor

Another perfect season

To the Editor

I am writing with reference to the article "A perfect season for HAFTR," which appeared in the Feb. 19 issue of The Jewish Star. In the article, it was noted that, "This marks the first time that either HAFTR varsity team has gone undefeated." The HAFTR girls' basketball team has achieved

an undefeated regular season this year, which is certainly a great accomplishment.

I know this since I coached the 1994-95 HAFTR girls' varsity team who not only were undefeated during the regular season but they won the Nachshon Waxman Tournament which was the first girls' basketball tournament! In addition, the team went on to win a 3rd consecutive championship that season. The following year, the HAFTR Lady Hawks won a 4th consecutive league champion-

ship. A feat which has still never been repeated by any other team!

Several members of the 1994-95 HAFTR team contacted me after reading the article, as they were quite surprised that the school and/or league would not have these statistics as they have stood the test of time!

*Dr. Karen M. Green
Coach - HAFTR Lady Hawks
1985-1998*

*Head Coach Yeshiva University
Women's Varsity Basketball
Team*

Letters to the editor

Orbach the semicha student?

To the Editor:

Thanks to Michael Orbach who played it straight (basically) this time in his sensitive and respectful coverage of Chag HaSemicha at Yeshiva University ('Yeshiva University celebrates Chag HaSemicha'; March 12, 2010). He hit the high points, got to some of the local well-wishers and ended on just the right note. We breathlessly await the celebration of his ordination, when people will attend just to hear his sermons.

*Brian Nadata
Lawrence*

Negotiate what, with whom?

To the Editor:

Too bad Vice President Biden was busy this past weekend and missed the BBC forum from Doha, where two representatives from Fatah and two from Hamas were questioned by a BBC moderator and young Muslim college students from the audience. It was interesting to note that both Fatah members live in the West Bank but the Hamas officials live in Beirut and Damascus.

After some hardball questions, the moderator ended up accusing both sides of blaming the other for their inability to establish a viable government. Then, the moderator called on members of the audience for questions. In response to a question, one of the Hamas members stated that "European Jews" were "occupiers" and Hamas' goal was the return of occupied territory, including Jaffa, Haifa and Tel Aviv. Nobody even raised an eyebrow, either on the dais or in the audience.

So what's to "negotiate"? The timetable for the Jews to leave?

*Leon Schwarzbaum
North Woodmere*

Stepping up

To the Editor:

Last week, we were privileged to be facilitators at a singles event in North Woodmere. Privileged because this event was truly special - and one that needs to happen with more frequency.

In this paper two months ago, Lauren Lillien wrote an eye-opening account of singles events taking place today - events that singles feel shamed to even attend, where no thought is given into how to make the events successful or even enjoyable. While urging rabbonim and other members of the community to coordinate events, she said that she would step up to the plate and plan the first one.

What made this event different

from others was twofold: one, there were equal numbers of male and female participants. This might sound obvious, but is unfortunately not often taken into account. Requiring reservations, as well as accepting equal numbers of men and women at the door, ensured that participants had plenty of potential mates to meet, instead of a situation in which dignity is compromised. Secondly, the event was successful because there was a structure to the evening. A great deal of preparation took place so that there would be a fun and interesting game, in which participants sat at ten different tables and answered trivia questions. Every round or so, the male participants would switch to the next table. This allowed everyone to meet everyone else, without the 'meat market' aspect, in which you only meet the person you deem physically attractive at first glance. The game also gave participants something to talk about, without all the pressure of getting 'crucial info' in the first two minutes of meeting.

There was plenty of time at the end for informal socializing; participants could choose to talk to people they were interested in. The refreshments were delicious, and Jewish music played in the background. Over 100 people attended, including a few married couples as facilitators, and the 8:30 p.m. event ran to almost 1 am.

Clearly, there is a need for halachically appropriate opportunities for people to meet in a tznius manner.

It says in Pirkei Avot, "BiMakom She'ein Ish, Hishtadel LiHiyot Ish" — "In a place where there is no man, you should be that man." One individual stepped up to the plate to fill a void. Yasher Koach, Lauren, and may others follow your stellar example.

*Jessica and Stew Koenigsberg
West Hempstead*

Get a ticket, help the city

To the Editor:

You can do your share to help New York City bolster its economy. Just roll through a stop sign at locations near you, such as Reads Lane and Empire, Beach 9th and Hicksville, or Beach 9th and Central, in Far Rockaway, and you will receive a free ticket which you can redeem for \$90 to \$150 (your 'gift' to NYC).

Alternatively, you can use a cell phone or hold something else in your hand while driving, and a policeman in an unmarked car may pull you over for a similar purpose.

These opportunities are especially prevalent on Fridays and erev Yom Tov.

*Leon Zacharowicz
Far Rockaway*

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*Publisher, Editor-in-Chief
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Mayer Fertig
Michael Orbach
Malka Eisenberg
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Account Executives

Helene Parsons
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Contributors

Rabbi Avi Billet
Alan Jay Gerber
Micah D. Halpern
Rabbi Yakov Horowitz
Adam Neustadter
David Seidemann
Miriam L. Wallach
Chananyah Weissman
Alyson Goodman
Christina Daly

*Editorial Designer
Photo Editor*

2 Endo Boulevard, Garden City, NY 11530
Phone: 516-569-4000, Fax: 516-569-4942
E-mail: newsroom@thejewishstar.com

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The Kosher Bookworm

Final Pesach Haggadah roundup

A salesperson in a Hebrew bookstore once told me, "I'm tired of seeing so many new Haggadah commentaries published every year. Do not we have enough of the old Haggadahs to learn from?" "There is not a new Haggadah commentary that does not contain new explanations and new insights," I answered. Indeed, we are told that one who equips himself with the many commentaries that are available, both new and old, is praiseworthy.

This observation is more than just an accurate assessment of what we confront as we visit local book stores. To Rabbi Yitzchok Sender of Chicago, it is a way of life. You see, Rabbi Sender holds the world's record of having authored four distinct English commentaries on the Haggadah. This is more than what anybody else has achieved to date. Twenty years ago Rabbi Sender authored the first of his comprehensive Commentators' series of Haggadahs, each to be published by Feldheim Publishers. Each of the succeeding three commentaries was to further add to the plethora of inspiration, midrash, historical data and humor that have helped thousands to better conduct the inspiring seders their families and friends would come to appreciate.

It takes quite a bit of intellectual fortitude to not only compose four Haggadahs but to supplement them with a separate compre-

hensive commentary on Hallel, a work previously reviewed in this column.

Next time you visit your favorite bookstore check out Rabbi Sender's works and sample at least one of the most recent Haggadahs. I am certain that you will want to come back in future years to obtain the previous Haggadahs for your holiday's reading and learning pleasure.

To no one's amazement, Artscroll has done it again, giving us a new English translation of Rabbi Yehudah Heimowitz's, "Haggadah V'Aggadata." The English rendition, compiled by Rabbi David Grunbaum is titled, "The Yetzias Mitzrayim Haggadah." Its name tells it all.

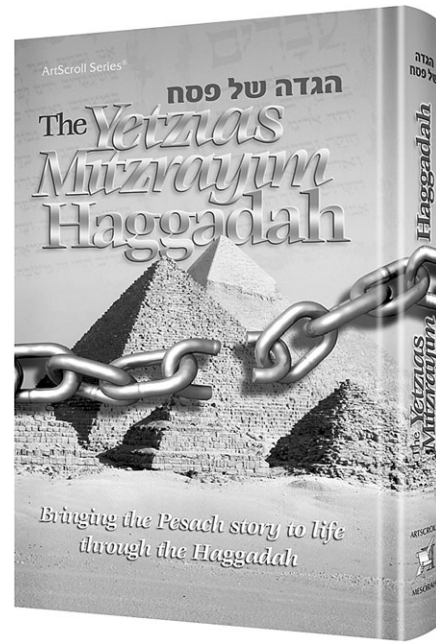
On every single page this work focuses exclusively upon the exodus experience. The author makes the following observation that I am sure will resonate with readers. Many people get bogged down in the introductory sections with all the preliminary ritual unique to the seder night. This serves to "eat up" a good deal of time, thus diminishing the time left to discuss the exodus in a meaningful manner, before chatzos. The organization of this Haggadah helps to ameliorate this annual dilemma by effectively mainstreaming the midrashim and commentaries dealing with the exodus at every single point in the Haggadah ritual.

Consider the following: The bibliography to this volume lists over 150 classic works that are referenced in the text. However, please do not be overwhelmed by this fact, this Haggadah is very user friendly. The text parses this vast amount of aggadita in a manner that leaves the reader quite effectively informed as to the importance of the role that

the exodus has come to serve our people; not just at Pesach time, but year round. This Haggadah is an effective learning tool both for home and school use. Taken together with Rabbi Sender's "Commentators" series, it would make for excellent Shabbos Hagadol reading this weekend, as well as for the time leading up to the seder itself.

For those of us who enjoy a different take, Devora Publishing has put out a new Haggadah titled, "In Every Generation: The JDC Haggadah," that features newly released photographs, letter, and documents from the archives of the American Jewish Joint Distribution Committee. This photo essay collection spans the Ethiopian rescue, the Soviet Jewry era, and post-Holocaust Europe, all brought together for the first time in one book thus giving new and very relevant meaning to "V'chol dor v'dor."

It features a running commentary by Prof. Ari L. Goldman of Columbia University, my former classmate at Yeshiva Rabbi Jacob Joseph (RJJ). Ari's elegant and eloquent writing style helps to bring each picture to life and gives it all greater historical relevance to



the exodus saga. I am certain that every history buff in your family will find this work to be of great interest.

The last Haggadah commentary that I wish to bring to your attention is authored by Rabbi Yonason Sacks of Yeshiva University, the great grandson of the late chief rabbi of Jerusalem, the great gaon, Rav Pesach Frank, zt"l. This commentary is titled, "Chazon L'Yomim." It includes a continuous running narrative that blends halachah, me-drash, and history in a manner that, when read carefully, will give you the impression of being in a beis medrash listening to a shiur being given by a master rav and maggid shiur.

This is a work of deep learning that deserves your attention. To the best of my knowledge, this is the only English work by Rabbi Sacks and, I trust, not the last.

This concludes this year's Pesach Haggadah roundup. I hope that these essays help you to better evaluate and choose the appropriate Haggadahs for your learning and reading pleasure both for now and in the many years to come. May I take this opportunity to extend to you, my dear readers, a chag kasher v'sha'each.



Alan Jay Gerber

Q & A with Yehuda Bauer

Yehuda Bauer is a professor emeritus of Holocaust Studies at Hebrew University and an academic advisor to Yad Vashem. He is the author of several books about the Holocaust. In his most recent work, "The Death of the Shtetl," Bauer describes the destruction of small Jewish townships in the eastern part of Poland. "History is the story of real people in real situations," he writes. Bauer lives in Jerusalem.



Yehuda Bauer

Michael Orbach: To take the title literally, what inspired you to write a book about the demise of the shtetl?

Yehuda Bauer: The basic reason for my writing "The Death of the Shtetl" was the fact that there had been until now no attempt to deal with the small shtetlach of Eastern Europe on a historical, academic, level. I had read a great deal about them, and had in fact conducted a yearly seminar at Hebrew University, at which the students chose a different place each year to investigate its fate. Not only shtetlach were selected, also large places (Vienna, Tarnow, Minsk, etc.). In my book, I did not use even one of the places we had discussed, but I used the same methodology.

MO: How would you say the reality of the shtetl differs from its interpretation in current culture and memory?

YB: There is still a nostalgic view of the shtetl, the "heim", from which people fled if they only could, so the nostalgia stands in clear contradiction to reality. The image of the deeply religious, tightly-knit group, exhibiting wide-reaching solidarity, still pre-

vails — not everywhere, to be sure, but among many people. The reality was that orthodoxy was declining, as was solidarity, though elements of these things certainly continued to exist. In Poland generally, the Bund was the most important political Jewish group, not the Zionists, but in Eastern Poland, the area I researched, it was different: literally all the shtetlach were controlled by mutually antagonistic Zionist parties, for reasons I tried to explain. I found the Yizkor books published by a very large number of shtetlach both very informative and also very misleading, as they tried to preserve the kind of nostalgic memory that had less and less basis in fact.

MO: Did shtetl dwellers fare any better than their counterparts in the major European cities?

YB: The shtetl was, by definition, a small community in which people knew each other or of each other, and there had existed a sense of mutual responsibility. As my purpose was to examine the reaction of Jews to the unfolding events, it became clear that there were important differences between the shtetlach and the larger places, although there were also important similarities. Inhabitants of shtetlach certainly did not fare any better than any other Jews under Nazi control, but my purpose was not to deal with the perpetrators, so that question was irrelevant in this particular research.

MO: In the book, you use the term "amida" to signify defiance, was there defiance in the shtetl?

YB: There certainly was defiance in many

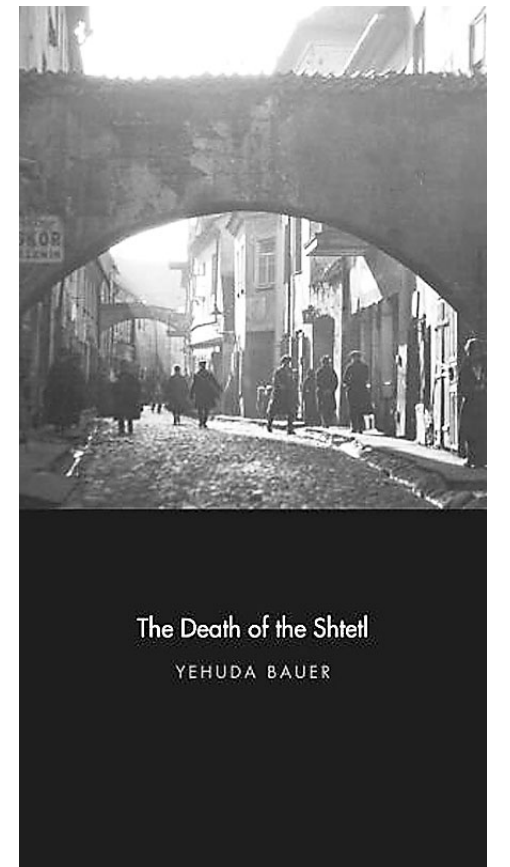
shtetlach — there was also a total collapse of society and the lack of any kind of defiance in other shtetlach. I tried to find out why there should have been just widely different types of reaction in communities that were geographically and socially so near to each other.

MO: How did the partisans fare?

YB: There were many, probably thousands, of Jews that were murdered by Soviet partisans, and there were thousands who survived because they joined the partisans. It is far from being a black-and-white story, and I tried to explain why that should have been so. Most people who survived owed their lives to either the few people who hid them and fed them, or to Soviet partisans. At least one major partisan commander (Vassily Chernishev ["Platon"]) was recognized as a "Righteous." Some of the murderers among the partisans are also known by their names.

MO: Do you believe there is an increase in Holocaust denial? If there is what would you say is a cause of it?

YB: I think that outright denial in the West is marginal, though it continues to exist. But there is "soft" denial — comparisons between Nazis and Israelis, questioning the figures, arguing for a non-difference between the genocide of the Jews and other genocides, etc. The major problem is massive Holocaust denial in the Moslem world, sometimes taking the form of saying that the Holocaust indeed happened, but the Moslems will do it much better next time (Sheikh Yussif Qaraddawi in an el-Jazeera broadcast in early 2009). There is a large number of Moslem intellectuals — in the Moslem world itself, not only in the Moslem



diaspora — who oppose Holocaust denial, so the issue is hotly debated. However, there can be no doubt that the major danger is in that world, in both its Sunni and its Shiite versions

Sports

Electrolytes + OU

Kosher Gatorade unveiled at Yeshiva League hockey championship

By Michael Orbach

Perhaps they should start calling it Kosherade.

The beverage of choice at this year's Yeshiva League Hockey championship was none other than the popular sports drink, Gatorade. The company that usually sponsors big name athletes, teams and sporting events is making a push into the kosher market with certification from the Orthodox Union. Several hundred bottles were given out to students and players at the championship. The company is expected to distribute more at the Yeshiva League basketball championship this Sunday. The bottles had the OU symbol.

"Gatorade wanted to have a coming out party to publicize it to the kosher audience," said Yeruchum Brazil, director of student activities at Rambam Mesivta. "I liked it."

The Orthodox Union and the Gatorade company, owned by Pepsi, have been "working on it for a while," according to a Kashruth industry source who asked to not be named. "There was nothing specific[ally] not kosher about it, it just never had the certification," he said.

Neither the OU nor Gatorade would discuss Gatorade's new status.

Despite the fact that bottles of the sports drink bearing an OU were distributed at the hockey game, a spokesperson for the Orthodox Union said,

"There is a rumor that the OU has neither confirmed nor denied that Gatorade will be OU kosher."

An official announcement is forthcoming, a spokesperson for Gatorade explained.

"We are still working with our rabbinical partners and the manufacturing facilities to convert our processes in order to produce kosher Gatorade thirst quencher and G2 products," the spokesperson said.

Rabbi Zev Meir Friedman, Rosh HaMesivta of Rambam Mesivta, was sanguine about the development.

"A thing is kosher because it's kosher, not because a rabbi makes it kosher," Rabbi Friedman said. "A valid hashgacha is a very convenient way and helpful way of saving the time and effort that goes in to checking the ingredients and machines a product is made with, and all other details that can affect the kashruth of an item."



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Photo by Elly Storch

Chesky Schreier takes the winning shot in the Yeshiva League Hockey Championship. Schreier, a senior in DRS, has made it to the championship every year of his high school career. This year was the first time he's won.

Long time coming Wildcats take Hockey Championship

by Michael Orbach

With four minutes and 26 seconds left in the last period of the Yeshiva Hockey League championship, Chesky Schreier rushed the orange ball to the middle of the court, cut left from the top, and slapped a shot that bounced over the TABC goalie's left shoulder. For Schreier, captain of the DRS Varsity Wildcats, the goal was a long time coming.

Four years to be exact. "After three years of losing, to tell you the truth I don't remember," Schreier, 17, from Lawrence, said. "I saw the ball going in and everything stopped."

Along with a goal in the first few seconds of the game by defensive player Aryeh Mazel, the Wildcats eked out a 2-1 victory against the TABC Storm on March 14.

The Davis Renov Stahlter Yeshiva High School for Boy's junior varsity and varsity Wildcats, together, have the most remarkable and most disappointing record in the Yeshiva hockey league. Over the last five years, the two teams have made it to the championships every year and, in a series of close games, lost every time, until last week.

They're not too unhappy about it, though.

Coach Larry Gross says he takes pride in making it to the championship every year.

"I have never based a season on whether we won or lost a championship," Gross explained. "If you go by that then only the champion has a successful season and I totally reject that. It's just so much more. Every season is a journey and a lot of times that's more important. It's not the end, it's how you got there."

He credited the team's success to multiple factors, including former-player-turned-Assistant Coach Michael Davidman.

"I think that, honestly, winning breeds winning and the game takes on some kind of inertia," Gross explained. "We have really really good kids who buy into the program and I'm blessed with an abundance of talent."

Rabbi Elly Storch, Head of Judaic Studies and the athletic director of the school, said

that the win itself "was gravy on top."

"We try to use sports as a paradigm for them," Storch explained. "If they put their minds to a goal they can accomplish it and we're happy that example was shown... It's not about winning or losing, it's about developing the person in many ways more than one: academics, extra curriculars, team building and [teaching them] hard work can pay off. Sometimes you don't see that in other areas, but sports you see that very evidently."

Or in one line, the lesson the school tries to impart to their hockey students according to Storch: "Be mentsches all the time and foster good will."

He noted that the junior varsity team played hard as well, losing to TABC who also fielded two teams in the championship. The junior varsity Wildcats made it to the championship with an overtime win against MTA in the finals.

"We try hard," Storch said. "Sometimes the ball bounces the right way and we're quite grateful... This year they played hard; unfortunately there had to be one winner and [one] loser."

Schreier, while he credited the coaching of Gross and Davidman, pinpointed another factor that helped the team grab the championship. In earlier seasons, he said, "We weren't a team."

"When you're JV [junior varsity] you're not really friends," Schreier related. "You got to be cooler than them, you got to show the freshman that this is our time."

This year, he said, the team was different.

"We're all friends... This was the most togetherness I've ever seen," he said. "It was something special."

After the game the team went to Schreier's house for a dinner from Cho-Sen Island. The team captain, who is going to Netiv Aryeh in Israel next year, wondered if anything could top the victory.

"I don't know if anything could beat that," he said wistfully. "If the New York Rangers win the Stanley cup, that would be good."

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That's life

Edited by Miriam L. Wallach

Dear That's Life,

Parenting styles vary but "don't talk to strangers" is a common mantra. And it's good advice for keeping kids safe: there are some seriously kooky people out there.

In all honesty, I am one of the craziest people I know, but you would have to get to know me to know that. I've been told that I look pretty normal until I start talking, so I guess, in my case, looks are deceiving.

I was walking around Costco wearing a sweater stained with coffee that I had spilled on myself as I walked into the store. It's not like I walked around like that all day — only crazy people do that. But maybe that was what made a particular mother look at me askance. (Update: still no shidduch date sighting at Costco despite my suggestion.)

I was on the checkout line and I noticed an African American girl, probably about 9 years old, on line ahead of me. I figured she was with the adults directly ahead of her who were unloading their cart on to the conveyor. As they paid for their goods, however, and began to walk away, the young girl was still in the same spot. She wasn't leaving with them and I wasn't exactly sure what was going on.

"Are you here with someone?" I asked her. Yes, I was concerned for the safety of this child but also, to be honest, she was holding up the line and it was her turn to go, and if she wasn't going to go, then I was. "I'm here with my mom," she answered, and then followed with, "She's still shopping." "Oh," I replied, wondering who would leave a child all alone as a place keeper in a checkout line so she could shop efficiently and pay quickly. "Do you know if she is on her way?" I asked, looking down the nearest aisle for someone who might be barreling towards us in an effort to leave the store quickly. "Nope," she answered, not even looking around to see if she could spot her mom, and no cell phone with which to call to see where she was.

All of a sudden I noticed a woman high-

tailoring her cart toward our line. Clearly, mom had finished shopping. She didn't make eye contact with me nor did she make a thankful gesture for keeping her place on the line. After unloading her cart, she handed me the separator (mechitzah?) so that I could begin unloading mine.

The young girl commented on some of the items I was unloading. "Oooh, cheese," she said as she saw me take numerous bags of shredded cheese out of my cart (lots of matzo pizza — lots of cheese). "I love cheese," I replied, then grabbed the next item, Israeli cucumbers, and placed them on the belt. "What are those?" she asked inquisitively. "They're cute." I quickly explained what makes those particular cucumbers unique. (Abba, what makes these cucumbers different from all other cucumbers? On all other nights...)

It was at this point that her mom pulled her close and said, in none too quiet a tone, "Honey, don't talk to strangers." While that may be good advice to give children, I could not help but be struck by the obvious. Something about leaving the girl all alone, standing on line for about fifteen minutes or so was not unsettling to the mother, while on the other hand, there was something about her talking to me that made her nervous and made her 'mommy radar' go off. This woman had left her young child alone as a place keeper in Costco while she went off and shopped, and I was the problem with this situation?

Something, I would say, was rotten in the state of Denmark, but I didn't say anything. I thought about it, but I didn't. Tensions can run high at the check out counters at Costco and I just wanted to get out of there. Besides, I was too busy feeling bummed at being pegged as a Kaczynski to really get into it with this woman. I guess the stain on my sweater made me look crazier than I thought.

MLW



Photos by Ron Manfredi

Ramaz and Frisch take home titles

Ramaz defeated Heschel, 35-33, in the Yeshiva League Varsity Championship on Sunday (left). In the JV Championship, Frisch defeated DRS, 50-43.

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