

THE JEWISH STAR

VOL 10, NO 3 ■ JANUARY 21, 2011 / 16 SHEVAT 5771

WWW.THEJEWISHSTAR.COM

Is brain death enough? RCA says maybe

By Michael Orbach

After a lengthy debate, the Rabbinical Council of America has come out with its position regarding organ donation and brain death: it doesn't have one, but everyone else does.

Whether brain death is dead enough to halachically allow organ donation is a highly contentious topic. One view is that brain death, when the brain stem can no longer control the lungs or the diaphragm, is death and organs can be used for transplants. The stricter, or more machmir, opinion, believes that death only occurs when there is cardio-respiratory failure and the heart stops pumping blood. The two opinions decide whether Orthodox Jews can donate their organs in the case of brain death.

The RCA, in their release on Jan. 7, noted both sides.

"It is true that many halachic authorities of our day, including Rav Hershel Schachter, Rav Mordechai Willig, Rav J. David Bleich and others maintain that brain stem death does not satisfy the halachic criteria for the determination of death," said the RCA statement. "It is also true, however, that many other halachic authorities, including Rav Gedalia Schwartz, Rav Moshe Tendler, and the Chief Rabbinate of Israel maintain that brain stem death does qualify for the determination of death in Jewish law."

RCA's statement or non-statement was sparked by the New York Jewish Week's dis-

Continued on page 3

Let them out on Shabbos and they'll ruin the Hamptons

So say opponents of a Westhampton eruv

By Michael Orbach

Arnold Sheiffer summed up his opposition to an eruv in Westhampton with a single word: Lawrence.

"Lawrence was once a vibrant community," Sheiffer — the founder of The Jewish People Opposed to the Eruv — told *Hampton Patch*, an online news site. "Now, it is mostly Orthodox. Schools have shut down and property values were destroyed."

Needless to say, current residents of Lawrence are not pleased with his comments.

"Five Towns is still a vibrant area," said Asher Mansdorf, a Lawrence resident and member of the District 15 public school board. "The Five Towns welcomes everybody, even Mr. *Continued on page 3*



Photo illustration by Richard L. Stein

Shabbat Candlelighting: 4:41 p.m. **Shabbat ends** 5:44 p.m. **72 minute zman** 6:13 p.m. **Torah Reading** Parshat Yitro

THE JEWISH  STAR



Stay up to date with The Jewish Star. Sign up for our weekly newsletter. Send us an e-mail with "sign me up" in the subject line to newsroom@thejewishstar.com



Like us on Facebook
The Jewish Star newspaper
(Long Island, NY)

Follow us on Twitter
www.twitter.com/JewishStarNY



PRST STD
US POSTAGE PAID
GARDEN CITY, NY
11530
PERMIT NO 301

Inside
THE JEWISH STAR

Ask Aviva	11
Classified Ads	14
Editorials	12
In My View	7
Kosher Bookworm	9
On the Calendar	5
Opinion	10
Parsha	12
Q & A	4, 6
That's Life	15
The Other Side of the Bench	13

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
hspitz@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

Editor in Chief
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.

To subscribe:

The Star is available free of charge in many kosher food establishments, other stores, synagogues and street-side news boxes in Nassau County and New York City. To have The Star mailed to your home or office each week call our circulation department at 516-569-4000, extension 7. You may charge your subscription to VISA, Mastercard or American Express. Subscriptions in Nassau County or Far Rockaway are \$9 per quarter, charged to your credit card, or \$48 per year by cash or check. Elsewhere in New York, New Jersey or around the United States, they are \$15 per quarter on your credit card or \$72 per year. Please allow four weeks to begin delivery.

To place a display ad:

Reservations, art and copy for display advertising in the general news sections of The Star must be in our office by Tuesday at 1 p.m. for publication that week. An advertising representative will gladly assist you in preparing your message. Please e-mail or call for an appointment.

To place a classified ad:

Please call 516-569-4000 during regular business hours and ask for The Star classified department. All classified ads are payable in advance. We accept all major credit cards.

News and Calendar Items:

News releases of general interest must be in our office by Friday at noon to be considered for publication the following week. Releases for our On the Calendar section must be in our office by Wednesday at 5 p.m. to be considered for publication the following week. To report a breaking news story or for further information call 516-569-4000 ext. 291 or e-mail newsroom@thejewishstar.com.

Letters to the editor:

The Star provides an open forum for opinions and welcomes letters to the editor. Letters should be e-mailed, must be signed, and should be accompanied by an address and daytime phone number for verification. You may offer longer submissions for inclusion on our Opinion pages. Letters and Opinion articles must be in our office by noon Friday to be considered for publication the following week. They are subject to editing for length and clarity.

Dr. Jekyll wears a kippah
SUNY Westbury performance to close on Sabbath

For a limited engagement, Dr. Jekyll and Mr. Hyde will both be frum.

David Yudell, an Orthodox Jew, will be playing the lead role in SUNY Westbury's production of "Jekyll & Hyde." There will be no understudy for Yudell and when he rests on the seventh day, so will the theater.

"I appreciate that [the producers] believe in my talent enough that they wanted me," Yudell said.

Yudell, who attends the Young Israel of Jamaica Estates, is a 20-year veteran of the stage. He grew up in an unaffiliated Conservative home in Upstate New York. His theater career hit a roadblock when he became observant after he met his wife, a religious Jew from Afghanistan. Like many other Orthodox performers, Yudell faced a dilemma: violate the Sabbath or forfeit his career.

Yudell decided to do neither and played small roles while working in a real-estate brokerage to "support the yehiva and house habit." He was discovered by the producers of the production while he performed in a theater in Queens. The producers offered him what he calls, "the role of a lifetime," and since he could not play on Friday night or the Saturday matinee agreed to not hold performances.

"That's why it's so important for the Jewish community to support [the production]," Yudell said. "They sacrificed by putting me in."

The musical, based on the novella by Robert Luis Stevenson, played for four years on Broadway before closing in 2001.

Yudell believes that if the performance is successful it opens the door to other Orthodox performers.

"It gives people behind me a chance to perform," Yudell said, though he still hopes to make it to Broadway. "I've never done Phantom."

Jekyll & Hyde will be playing on Thursdays, Fridays and Sundays from Feb. 3 to Feb. 20. For more information contact Linda Koegel at 516-489-0753.



The Jewish Star newspaper
(Long Island, NY)



www.twitter.com/
JewishStarNY

PAL PLAZA AUTO LEASING
2750 Nostrand Ave Between Ave M&N Brooklyn, NY 11210

IT MAY BE **COLD** OUTSIDE BUT BOY ARE THESE DEALS **HOT**

Accord **2011 HONDA Pilot**

Navigation System & Bluetooth
Include \$1500 Damage Waiver & No Disposition Fee

ONLY! \$249 PER MONTH 36 MONTHS
\$299 PER MONTH 39 MONTHS

2011 Acura MDX \$489 PER MONTH 36 MONTHS
Include \$1500 Damage Waiver & No Disposition Fee

2010 Acura TSX \$289 PER MONTH 36 MONTHS

2011 Hyundai Elantra \$179 PER MONTH 36 MONTHS

DID YOU KNOW THAT YOU CAN RETURN YOUR LEASE TO US NO MATTER WHERE IT CAME FROM. WE ARE AN AUTHORIZED LEASE RETURN CENTER FOR ALL BANKS!! WE SELL, LEASE & FINANCE ALL MAKES & MODELS GUARANTEED LOWEST PRICES

Elie Furst elie@plazaautoleasing.com
Abe Gruenbaum abe@plazaautoleasing.com

718-975-9000

Due at signing: First Month Payment, Applicable Sales Tax, Bank Fee, Reg Fee. Accord, Elantra 12k Per Year; TSX, MDX, Pilot 10k Per Year. All Offers With Level 1 Credit. Offer Expires 1/31/11. DCA #1312589, DMV #7084665.

Passover Special
Rooms for \$ 6599.00 per room
up to 3 people all inclusive • limited availability

GEMSTAR TOURS PRESENTS
PASSOVER 2011
at the
Gaylord Palms, Orlando, Florida

Situated on 63 Acres • 4 Star 4 Diamond Resort • Relâce Spa & Fitness Center Scrumptious Tea Room • Ashkenaz & Sefardic Minyanim Pool Side BBQ • Putting Green • Volleyball • Tennis Infant & Baby Care Programs • Teen Program

Catering by
Culinary Concepts
Gaby Abikzer
GLATT KOSHER

Join Gemstar Tours at the Gaylord Palms Resort and Watch Your Passover go From Ordinary to "Magical!"

for more information contact
GEMSTAR TOURS phone 305.467.7580 info@gemstartours.com
fax 954.457.1222 www.gemstartours.com

Is brain death enough? RCA says maybe

Continued from page 1

covery of a 110-page report issued by the RCA's Vaad Halacha about brain death. The study, authored by Rabbi Asher Bush, Rabbi Kenneth Auman and Rabbi Tzvi Flaum, was intended only for internal purposes. It leaned heavily towards the stricter opinion, according to several rabbis who read the study. The publication engendered strong criticism of the organization, especially from Rabbi Moshe Tendler, the son-in-law of Rav Moshe Feinstein and the most prominent proponent of the view that brain death is halachically considered death.

"The report was written with an agenda..." Rabbi Tendler told The Jewish Week. "[To] push the point that brain death is not acceptable, despite the fact that the Chief Rabbinate [in Israel] approved it and Reb Moshe [Feinstein] approved it."

He said that the stricter opinion "defames Judaism and exposes every Jew to the hatred of non-Jews."

"It is saying that a Jew can take a vital organ from a non-Jew even though Jews consider him alive — that his life doesn't count," Rabbi Tendler said. "How could you justify such a ruling?"

Rabbi Avi Shafran, Director of Public Affairs for the Agudath Israel of America, said that the organization did not have an official position on the matter, but praised the RCA study.

"The RCA document is a thorough, fair and accurate portrayal of the gamut of halachic opinions on the matter," Rabbi Shafran said. "It accurately portrays the consensus among the great majority of the most respected poskim of the past and the present that vital organs should not be harvested from patients declared brain dead (and certainly from those

declared 'brain stem' dead -- which diagnosis does not preclude the cessation of brain activity in higher parts of the brain).

"Our only official position is that Jews should have the option of following the rulings of their personal poskim in such things."

Rabbi Moshe Kletenik, president of the RCA, stressed that the study was not meant to be a definite opinion.

"It was an educational piece for the benefit of our membership," he said, "This is not intended as a psak halacha, it's to provide an information for our membership and to use it as a tool when they reach conclusions.... The RCA does not have a position, we recognize complex issues where there are differing views and we leave it to our individual members and how they see fit.... We don't take a position on all matters of halacha."

Robby Berman, the founder and director of the Halachic Organ Donation Society, said that the initial study should be retracted because it was "highly tendentious and made numerous counterfactual medical and historical statements." He praised the RCA clarification.

"The new RCA announcement is very encouraging in that it states unequivocally that its own Av Bet Din, Rav Gedaliah Schwartz, the Chief Rabbinate of Israel and many other rabbinic luminaries accept brain death and support organ donation," Berman said via email.

Since the statement's publication, over 80 Modern Orthodox rabbis have signed an online petition endorsing the view that brain death is considered death. Posted by Rabbi Dov Linzer, Dean of Yeshivat Chovevei Torah on Jan. 7, the petition has garnered some impressive signatories, including Rabbi Shlomo Riskin of Efrat and Rabbi Haskel Lookstein of

Congregation Kehilath Jeshurun on the Upper East Side.

"Brain stem death is a halachically operational definition of death," the statement said. "As such, organs may be removed for transplantation under strict halachic supervision and guidance.

The petition added that, "to adopt a restrictive position regarding donating organs and a permissive position regarding receiving organs is morally untenable... Such an approach is also highly damaging to the State of Israel, both internally and in regards to its relationship with the larger world, and to the Jewish People as a whole."

Rabbi Linzer said it was "time to make a statement," and that the problem the brain death proponents faced was a mistaken belief.

"Even non-Halachic Jews feel that within the halachic community the standard is cardiac death and brain death is a questionable position," he said. "This does a terrible disservice ... and it's a tremendous tragedy for the lives that could be saved."

Rabbi Linzer said that he believed that the definition of brain stem death is the one that was used throughout history.

"[Death] was always determined by whether a person was still breathing," he explained.

He wasn't certain what the repercussions of the RCA's study would be.

"It could be that it will do some good," Rabbi Linzer said. "I don't know whether this is ultimately going to strengthen those who oppose brain death or whether it's going to be a catalyst for those who back brain death."

Agudath Israel of America did come out against the online statement.

"The recent 'Rabbinic Statement Regard-

ing Organ Donation and Brain Death' signed by several score 'Orthodox rabbis and rashei yeshiva' is decidedly unorthodox in its approach to the halachic process," the statement said. "In fact, it makes a mockery of that process, by asking other rabbis to accept one particular halachic view regarding a complex issue pertaining to matters of life and death on the grounds that the times, in the signatories' estimation, require a certain result."

In England, Lord Rabbi Jonathan Sacks and the London Beth Din issued an edict that brain stem death is not considered death and that religious Jews are forbidden from carrying organ donation cards.

"There is a view that brain stem death is an acceptable Halachic criterion in the determination of death," the statement said. "This is the view of some Poskim (Halachic deciders). However it is the considered opinion of the London Beth Din in line with most Poskim worldwide, that in Halacha cardiorespiratory death is definitive."

Berman said that there was a case of organ donation two months ago in London, where the London Beth Din told a family of a brain dead patient not to donate the organs. Berman criticized the ruling.

"Rabbi Sacks has the right to reject the ruling of major gedolim and to be of the opinion that brain death is not death and Jews can't donate upon brain death," he explained. "But why did he not also state Jews can't take organs from brain dead patients. If Rabbi Sacks thinks a Jew who is brain dead is alive, is not a gentile who is brain dead similarly alive?"

Berman also pointed out that the rabbi who gave Rabbi Sacks smicha, Rabbi Nachum Rabinovitch, is a card-carrying member of the Halachic Organ Donor Society.

Let them out on Shabbos and they'll ruin the Hamptons

Continued from page 1
Sheffer."

The spotlight fell on Lawrence in federal court, when on Jan. 13, the non-profit East End Eruv Association brought a lawsuit against the towns and town officials of Southampton, Westhampton and Quogue. The suit alleges that Orthodox residents are being discriminated against by the towns since they are blocking an eruv, a symbolic boundary that enables religious Jewish parents of young children freedom of movement on Shabbos.

"The object, motivation, and effect of the actions of the Defendants is to suppress the religious practices of the plaintiffs and other Orthodox Jews who reside in Westhampton Beach and parts of Quogue and Southampton," the suit states. "These actions have specifically targeted Jewish citizens, as the laws that the Defendants seek to invoke to prevent the establishment of the eruv is not enforced against citizens of other faiths."

The objects of contention are lechis, small wooden posts usually placed on utility poles, that facilitate the eruv. The town claims that the placement of the posts is under its jurisdiction.

Two years ago, when Rabbi Marc Shneier of the Hamptons Synagogue attempted to put up an eruv he faced immediate opposition. The public outcry forced him to retreat.

"There was a very raucous response that led to very divisive rhetoric and diatribe," Rabbi Shneier told The Jewish Week.

Rabbi Schneier is not involved in the latest attempt, though the synagogue's president, Morris Tuchman, is a plaintiff in the suit. The sheer vehemence directed against

the eruv has stunned some.

"It is mindboggling," said Marvin Tenzer, the unofficial president of the East End Eruv Association. "I think a relative handful of people who have gotten the community worked up that if there's an eruv, in their words, it will be 'Lawrence.' What it boils down to is 'We don't want any more Jews coming here, certainly not Orthodox ones.'"

Tenzer said the group brought the suit after working out an agreement with Verizon to put up lechis on their utility poles. The village responded by sending letters to Verizon threatening the company with daily fines if the lechis were put up without village permission.

Tenzer, an attorney, lives in Manhattan but spends weekends and summers in his house in Westhampton. He estimated that the village has roughly 2,000 year-round residents and many more during the summer.

"In the summer we have 800-1000 people in shul," Tenzer said. The suit maintains that the eruv is a practical necessity for Orthodox Jews in the area.

"Men or women with small children or with relatives in need of wheelchairs cannot attend Sabbath services or go to a park or to a friend's house," the suit states.

The suit, which also seeks legal cost and damages, does not list Sheffer, though he has emerged as the strongest eruv opponent. He did not respond to requests for comments, but in 2008, he told the Associated Press that the eruv would affect the neighborhood's composition.

"It's like social engineering," Sheffer said. "We [the Jewish people] fought like hell to get out of the ghetto and now they want to

create that again. The opposition in the village here is very, very high."

Mansdorf called his comments "revisionist history."

"Jews did not fight to get out of the ghetto, they fought for the right to live anywhere they wanted," Mansdorf said. "He's saying 'if you want to come into this area, you have to follow my rules or you're not welcome.' What Jews fought for centuries was to be in the position to live anywhere they want as opposed to places where people say 'No Jews or dogs allowed.'"

The Five Towns and Far Rockaway area have two eruvs. The Five Towns eruv stretches over 16 miles and ends near Rockaway Turnpike where it intersects with the Lawrence-Far Rockaway eruv.

Eli Waldman, a kollel member of the Yeshiva Gedolah of the Five Towns, who helps maintain the eruv, said that the lechis, the object of dispute in the Hamptons, are "extremely inconspicuous."

"The attitude expressed with regard to the eruv in Westhampton seem to have [less] to do with the aesthetics of the poles and lechis themselves than with a desire on the part of residents to keep an ethnic group that they object to out of the neighborhood," said Michael Fragin, a trustee of the Village of Lawrence. "Polite company would never allow the comments made about Orthodox Jews to be made about other groups. My understanding of American history says that legal segregation ended in the late '60s."

Perhaps the person most familiar with the anti-eruv sentiment is Tim Laube, who ran for mayor of Westhampton in 2008. He was defeated by Conrad Teller, who is listed

in the suit. Teller ran a series of advertisements deriding Laube for supporting the eruv. Laube said that he supported the eruv for practical reasons.

"I told people whether you're for it or against it, the village will be sued and you'll spend millions defending it and we'll lose."

"I had a guy tell me, 'I don't care what it costs, you show those Jews we won't roll over.'"

On the day of the election he received several threatening phone calls. He was called anti-Semitic terms and was told he would "burn in hell." After losing the election, Laube moved out of the neighborhood.

He still feels that the majority of his neighbors are "good people," though there were plenty of anti-Semites. Even before the eruv dispute, when he was deputy mayor, he would get calls that the Jews were controlling the town.

Tenzer is confident he'll win the eruv battle, as he did when he lived in Tenafly, NJ. The borough's attempt to block an eruv there ended with whopping legal bills. In addition to paying its own counsel, Tenafly was ordered to pay Tenzer's group's \$300,000 legal fees and allow the eruv.

"It's unpleasant to see people who you know and deal with and support financially in business who are not willing to make a simple painless accommodation to you and other people in your community who need it," he said.

Laube said he believes the eruv will be put up.

"The eruv's going to win, that's what history says," he said.

Rick Sanchez says he's sorry

Public apology from a disgraced anchor

By Alexander Vinik

In the front of the warmly lit sanctuary of the Carelebach Synagogue on the Upper West Side, Rabbi Shmuley Boteach accepted Rick Sanchez's apology.

Sanchez, the former host of Rick's List, a program on CNN, was fired from his position after making negative comments about Jews on a program on Sirius radio. Describing Jon Stewart, the Jewish host of the popular Daily Show program, Sanchez said he was "part of left-wing elite Northeast Establishment" and a "bigot." When the radio host pointed out that Stewart was Jewish, Sanchez responded, "Very powerless people. He's such a minority ... I'm telling you that everybody who runs CNN is a lot like Stewart, and a lot of people who run all the other networks are a lot like Stewart, and to imply that somehow they — the people in this country who are Jewish — are an oppressed minority?"

In the interview, Sanchez continued that

Stewart's father could relate to his experience growing up in poverty, but Stewart could not.

The event at the synagogue was one of the many apologies that Sanchez has delivered since making his comments. For Boteach, Sanchez was another star whose image he was helping to rehabilitate. Boteach also helped Michael Jackson after he was accused of making anti-Semitic comments in one of his albums. (Boteach, never one to miss an opportunity of capitalization, also released a book after Jackson's death called, "The Michael Jackson Tapes.")

"All a man has is his name," Boteach said. "His innocence is his principal possession, when it is tainted he has a right to defend himself."

During the program, Sanchez explained this comment as having nothing to do with Stewart's Jewishness, but with Stewart's being part of an elite that creates, in his words, a "glass ceiling."

"My words were not about being Hispanic but about being an outsider," Sanchez said, before explaining that his comments were also caused by Stewart's ridicule of him on The Daily Show.

"I took it to heart," Sanchez said.

"I do not believe you are anti-Semitic prejudiced or bigoted," Boteach told Sanchez, before describing him as a "Broken American Male," the title of another of Boteach's books.

Boteach also offered his own validation of part of Sanchez's comments.

"I think you were saying that Jews [in America] have not suffered," Boteach said. "There is nothing wrong with that statement."

What emerged from the evening was a sympathetic if occasionally self-pitying look at a prominent journalist, whose future is uncertain.

"I just didn't want to be called dumb," Sanchez said.

After the interview, a number of questions



were taken from the audience. Most were friendly and supportive towards Sanchez, though one questioner was hostile, Boteach told Sanchez it was an "opportunity." After an hour and a half, Sanchez's therapy session concluded.

Saving Israel

Q & A with Daniel Gordis

Daniel Gordis is the author of "Saving Israel: How the Jewish People Can Win a War That May Never End." He is the senior vice president of the Shalem Center in Israel and has rabbinic ordination from the Jewish Theological Seminary of America.

Michael Orbach: So how are doing?

Daniel Gordis: That's an interesting question. Let's start with the big picture and then we'll go to the problematic stuff. If you compare where we are now to where we were in 1946, we're doing fantastic. If you would have asked any smart, rational, knowledgeable person to talk about the future, I think that a person would say it looks very bleak. Eastern Europe was destroyed, Western Europe was shell-shocked and American Jewry was guilt ridden. The few Jews who had survived in Eastern Europe were living under Soviet rule, which would only get worse before it got much better. If someone asked you in Jan. 1946 you wouldn't have to be a depressive person to say that it's pretty bad.

There's been a revival of Jewish life everywhere you look, and that is a product of Israel. It's not a coincidence. [Israel] has breathed new life into the Jewish people. Look at where we are now, "Start-up Nation," an army that can keep us safe (we'll leave Iran out of this), and a thriving democracy.

We're doing great, but there are many causes for concern.

MO: Such as?

DG: Security. The main security issue is Iran. We have been pretty unsuccessful at curbing Iran although here it is a more complicated story. The Stuxnet virus did major damage, a plane crashed in Iran and lots of people in the Iranian nuclear establishment have died strange deaths. The international

response has been tepid and Hezbollah in the North and Hamas in the Southwest have weapons that are much more developed. Hezbollah has missiles that can hit Eilat. Hamas has armor-piercing weapons that put every child in danger.

I'll say something your readers won't like: the status quo is very bad for Israel. The Palestinians not getting a state is appealing in the short term, but it's not wise because the world will force a solution on Israel. It won't abide that for the next 20 years. You don't have to have a wild imagination. We have allowed a diplomatic vacuum and nature abhors a vacuum. As long as we're not offering something, someone will impose something... [Our current situation] is not sustainable because it's not going to last.

I care deeply about the demographic issues. If you're going to keep your thumb over 1.5 million Arabs, if you're going to make them Israeli citizens you're giving up the Jewish state. If not, then this is South Africa and this is Apartheid.

A country that occupies a population becomes a callous society. It takes a toll on the moral fiber of our soldiers. There's the racist stuff in Lieberman's pronouncements, these pronouncements that Jews should not rent to Arabs. You have divisions inside Orthodoxy, an education that isn't working. The horrible story of Moshe Katzav and a country not prepared for earthquakes and fires. There are lots of concerns — but there are concerns in every major country. We live in a complicated and unhappy world. As a true Zionist, the last thing you can do is pretend that everything is okay.

You can get good and depressed, but I don't think we have that luxury. Jews have an obligation to fix what's broken. In 1946, we were going to get driven into the sea. No

one would have imagined that we would be first-class soldiers and third-class teachers. That's what we are. All this can be fixed, it's a matter of faith that the Jews are here to stay. That's the *gadol* — we are infinitely better off than anyone would have thought in 1946, but we've made serious mistakes: the corruption is our own making, the diplomatic situation is our own exacerbation. To be a Zionist is to help, to ask, "What do I do?" "How do I make things better?" That's what Zionism is all about.

MO: What would you say is the current attitude towards Charedim in Israel?

DG: I think that there is a tremendous negative attitude to Charedim. Even among the Modern Orthodox Charedim in America and Israel are different, by and large, [in America] they work. Here, by and large, Charedim don't work and don't go to the army. Parents who see Charedim making

anti-Zionistic statements and then having their children protect them, there's a level of hate that's hard to describe when you come on a tour bus. We are moving slowly towards a crisis. There will be some straw and eventually Israelis will find a way to stop Charedim from having a stranglehold, to stop funding Charedi yeshivot, to go to work or to live in abject poverty. It's sad but it's [a situation] of their own making.

MO: Is there a negative view of the Rabbinate?

DG: The issue with the Rabbinate is not halachic. The main objection to the Israeli Rabbinate is I don't think a serious idea has come out of them in decades. Where are the Rabbi Soleveitchiks, the Rabbi Kooks? Where are the great thinkers? Where are the people who are doing brave things and saying interesting things? ... Most people say that Judaism in the Jewish state has become boring and morally reprehensible, that's the creation of the Israeli Rabbinate. Israeli secular Jews are very hungry; by the many thousands they're coming back; they want their tradition, but not at the expense of their moral acuity. All of the blame belongs exclusively to the rabbinate and the yeshivas. That has to be fixed. We have no right to panic or give up.

MO: What are your thoughts about the American conception of Israel?

DG: I think that American Jews have to come to understand that our definition of what a successful Israel is cannot be Israel at peace... I want Israel to be at peace, but what if Israel cannot be at peace? ... If you're only assessment of what makes for a successful Israel is Israel at peace, then by definition you are going to be disappointed and that's what they're doing. I think if you say that Israel wasn't created for the purpose of peace, they'd like to be at peace, I want peace, but Israel was created in order to revive a Jewish sense of control over our destiny.



January 22

Making Tefillot more meaningful

THE ORTHODOX UNION DEPARTMENT OF COMMUNITY SERVICES and the Vaad Harabanim of Queens will present "Making Our Tefillot More Meaningful and Personal," a free communal tefillah symposium. It will take place Motzoei Shabbat, January 22 at Congregation Nachlas Yitzchok, 141-39 73rd Avenue, Kew Gardens Hills, starting at 8:30 p.m.

Speakers will be HaRav Noach Isaac Oelbaum, the Rabbi of the congregation; HaRav Mordechai Finkelman, Mashgiach of Yeshiva Ohr Hachaim of Kew Gardens Hills; and Rabbi Moshe Schwerd, Maggid Shiur of the Kew Gardens Hills community.

The Orthodox Union has presented this program in synagogues across the country, to audiences of rabbonim and congregants, young and old alike, to provide spiritual enrichment for the daily obligation of a Jew to pray. The program is part of the OU's National Tefillah Initiative.

For more information on tefillah materials and program, contact community@ou.org.

January 23

Hatseller and the Monkeys

THE MUSEUM OF JEWISH HERITAGE - A LIVING MEMORIAL TO THE HOLOCAUST, located at 36 Battery Place in New York City, welcomes families for The Hatseller and the Monkeys, a special Tu B'Shevat program for families featuring storytelling, songs, and arts and crafts that celebrate the New Year of Trees.

Following the performance, children are invited for holiday-themed craft activities. This program is for children ages 3 to 10. Tickets are available online at www.mjhnyc.org or by calling the Museum box office at 646.437.4202.

January 26

Soul Mates

THE JCC OF THE GREATER FIVE TOWNS is hosting Soul Mates for a Drama class at the JCC from 6:30-7:45 p.m. Soul Mates is an innovative bi-monthly program for adolescents ages 13-18 with a variety of special needs. The program is designed to expose the participants to an array of artistic therapies including music, drama, art and yoga. Cost is \$10. For more information and to pre-register, please call Gayle Fremed at (516) 569-6733x211.

ON THE Calendar

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



courtesy YU

YU Seforim sale in February

The students of Yeshiva University (YU) will hold their annual Seforim Sale, North America's largest Jewish book sale, from February 6 to 27 in Belfer Hall, 2495 Amsterdam Ave on YU's Wilf Campus in Manhattan. Over 15,000 attended the 2010 sale, which is operated entirely by YU students, and the proceeds benefit various university initiatives.

January 31

Talk about Israel

THE BRISTAL AT NORTH WODOMERE, located at 477 Hungry Harbor Road, will host Alan B. Katz, an outspoken voice on the Israel-Palestinian conflict, at 2 p.m. Long Island author and lawyer Alan B. Katz has been an outspoken voice on the Israeli-Palestinian conflict. He has documented the media's relentless anti-Israel bias for more than 25 years. He will return home to the Five Towns to speak about these topics as well as his latest book, "For the Record: Israel and the Palestinians, What the Media Aren't Telling You." Seating is limited. To RSVP, call Marilyn Catik, Director of Community Relations at The Bristol at North Woodmere, at (516) 336-2600. For any other information or media inquiries, please call (631) 367-8599.

February 4

Maccabeats at YILC

THE YOUNG ISRAEL OF LAWRENCE-CEDARHURST, located at 8 Spruce Street in Cedarhurst, will host internet-sensation The Maccabeats for the Shabbos of Rosh Chodesh Adar. The group will be participating in the davening and will be having an oneg on Friday night.

Shabbat to Remember

THE SUBURBAN PARK JEWISH CENTER, located at 400 Old Westbury Road in East Meadow, invites the entire Jewish community to experience, "A Shabbat to Remember" and to be inspired by the voice of Cantor David Krasner. Friday davening begins at 5:45 p.m. and Shabbos morning davening begins at 9:00 a.m. Please join the shul for a hot Shabbat kiddush and luncheon which follows the services. For more info call 516-796-8833 or 516-520-5733

February 6-27

Seforim sale

YESHIVA UNIVERSITY will be holding their annual seforim sale at Belfer Hall, 2495 Amsterdam Ave. on YU's Wilf Campus in Manhattan. The sale, North America's largest Jewish book sale, is organized entirely by YU students. Proceeds support a myriad of initiatives, including student activities on campus and student-lead outreach programs in the Jewish community. Last year's sale drew over 15,000 people and raised more than \$1 million in sales.

February 7

Dinner and comedy for singles

THE ORTHODOX UNION SINGLES CONNECTION will present "An Evening of Dinner and Comedy" featuring actor/singer/comedian Stuart Rappaport, a past recipient of kudos as the "Best Jewish Comedian of New York." He will perform on Monday, February 7 at 7:30 p.m. at Traditions Restaurant & Deli, 302 Central Avenue, Lawrence. The event is directed to singles 40 and above. Tickets are \$25 in advance and \$36 at the door. RSVP to 212-613-8188.

February 10

Robots in Great Neck

TEMPLE ISRAEL OF GREAT NECK, located at 108 Old Mill Road, will be hosting Dr. Amir Shapiro, the director of the Robotics Labs at Ben-Gurion University of the Negev who will be showing off the robots developed in his laboratory. Dr. Shapiro currently has funding from a U.S. donor to commercialize a robot that will help people with balance impairments learn to walk better and more safely. He has also received funding from the Israel Defense Forces and scientific organizations to develop robotic solutions for agriculture and medicine. The program begins at 8:00 p.m. RSVP to Dana Ben at 212-687-7721 or dbenyamin@aabgu.org.

Ongoing

Tish and Dish

The JCC of the Greater Five Towns, located at 207 Grove Avenue in Cedarhurst, hosts a Tish & Dish group on Fridays from 10-11:30am. This innovative program combines Friday mornings with a little taste of Shabbat. It includes music, singing, noshing, and schmoozing in a light, enjoyable environment. For further information, please call 516-569-6733.

Sale **color** **QUALITY** **PRINTING**
X-press a div. of Richner Communications, Inc

- 8 1/2 X 11 FLYERS
- 50# Offset • 4 Color Process
- 2 Sided Printing

No setup charges if files are prepared in PDF format

- Bleeds add just \$6 per M.
- 60# coated 2 side stock, add just \$15 per M.

10,000
COLOR FLYERS
\$ 375
ONLY

e-mail Jackie at print@liherald.com
questions call 516-569-4000 ext 262
Send us your printing specs for prompt estimate.

HunterDouglas
ENERGY
SMART
STYLE

Dress your windows in savings.

Lenny Koegel • 516-594-6010 Serving the Five Towns & Surrounding Areas Since 1988
www.distinctivewindowfashions.com We do repairs

Rebates for the season. Savings all year long.
From January 14 through April 29, 2011, save \$25 per unit on Duette® Architella® Honeycomb Shades from Hunter Douglas. Ingenious, insulating air pockets are the secret to these attractive, energy-efficient shades, which help reduce energy loss through windows by up to 50%. Enjoy luminous color, crisp pleats, and energy smart savings throughout the year.

*Manufacturer's rebate offer valid for purchases made January 14 through April 29, 2011. Limitations and restrictions apply. Ask for details.
© 2011 Hunter Douglas. ® and TM are trademarks of Hunter Douglas.

Q & A with Howard Jacobson

Being Jewish in England

By Michael Orbach

Howard Jacobson is the author of "The Finkler Question," a novel that won the prestigious 2010 Man Booker prize. We spoke with him about the book and what it's like to be one of the premier English Jewish authors.

Michael Orbach: What exactly is the Finkler Question?

Howard Jacobson: The Finkler Question is, of course the Jewish Question. The phrase was made famous first by Bruno Bauer in his 1843 book of that name, urging Jews to give up religion if they wanted emancipation, and then by Marx in "On The Jewish Question." After that it requires a new life, or if you like a new death, under Nazism. In every instance the phrase is unflattering to Jews, seeing them as a problem for humanity in general, and for socialism and Nazism in particular. The underlying assumption is that it will be better for everybody if there were no Jews — an unspoken proposition which the Nazis finally speak.

So when, in my novel, the gentile Julian Treslove makes friends at school with Samuel Finkler, the first Jew he has ever met, and decides it would be nicer all round if Jews were called Finklers, because Finkler is a nicer word than Jew, and would draw out the toxins implicit in phrases like The Jewish Question, he both does and doesn't know what he's saying. Certainly he doesn't know what a hateful history the phrase has. And certainly he means only well by it. But as in all his dealings with Jewish characters in the novel, he is blundering around, benevolently, in the dark.

For me the phrase The Finkler Question is loaded with irony, not just for what it says about Treslove's naivety, but because there is a new Finkler Question — not the one addressed by Marx and Hitler, but the one caused by Zionism, which at one time was believed to be the answer to it. Now what was to have been the answer to the Finkler Question has for many — and indeed for many Jews (another irony) — merely compounded it. Whether anti-Zionism is itself an expression of a new anti-

Jewishness, or proof of the persistence of the old anti-Jewishness, or has nothing intrinsically anti-Jewish about it at all, is something the characters in "The Finkler Question" have thoughts about. But by calling the novel "The Finkler Question," with all its absurdities, I hoped that some these questions could be aired without the usual bitterness on all sides. In so far as the novel can be called a comedy — and I don't call it that — the comedy serves not to make light of these issues but the very oppo-



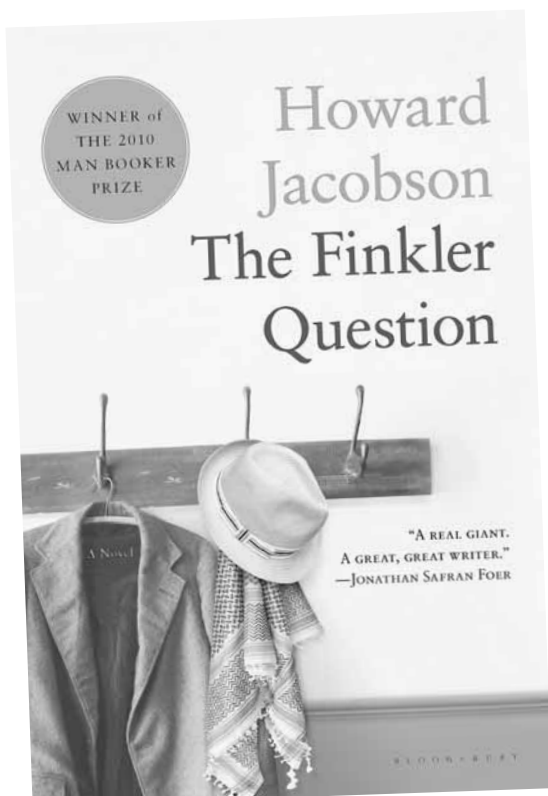
site. Satire, instead of raging discourse, can change the terms of the debate.

MO: Is it hard to be a Jew in England?

HJ: No, it isn't hard to be a Jew in England. In the main it is joyfully easy. We don't walk the streets in fear. We are not immediately defined as Jewish. Often we are more aware of one another's Jewishness than anyone else it. It is true that when war breaks out in the Middle East we can feel uncomfortable, and on some occasions suffer actual physical attack. But mainly the discomfort is intellectual. Painful things are said. And it is possible to feel affronted though no one is doing one bodily harm. In so far as I have alarms as an English Jew, it is at such times. It requires very little to light this tinderbox. And there are those journalists, academics and intellectuals — a number of them Jewish themselves — who would light it if they could. Towards which aim keeping the public ignorant, partial truths, rhetoric and conspiracy theories play are regularly peddled. Otherwise, England is a country in which Jews can, in every sense, including the religious, prosper.

MO: Is there a Finkler answer?

HJ: Is there a Finkler Question? The question is itself elegant in a Finklerish way. And the answer is of course no. We will always be a problem. And at some level I suspect we would always want to be a problem. Isn't that our sacred function? Besides which, we don't do answers. Whether we are religious Jews or we are not, we all share a restless questioning. Nothing is ever finished or nailed down. That's the other irony implicit in my title, "The Finkler Question" — we are the people of the question. We ARE the question.



**MLW:
NOW 7 DAYS A WEEK**

www.DEARTHATSLIFE.com

441021

**INTERNS
WANTED**

THE JEWISH STAR

**Summer Internships
available for college students**

**Experience a career
in one of these exciting positions**

- Editorial
- Photography
- Sales
- Marketing
- Circulation
- Finance
- Administration
- Graphic Design

**e-mail inquiries to Christine Remsen
at cremsen@liherald.com**

Start learning your career now!

438367

When Orthodoxy fails

A few years ago there was a kerfuffle in the Orthodox Jewish world over a book called "Making of a Godol: A Study of Episodes in the Lives of Great Torah Personalities." The book was a scholarly history of life in the world of the Eastern European Lithuanian yeshivot of the last century, with specific reference to the rosh yeshiva

IN MY VIEW



Rabbi Jeremy Rosen

of Torah Vodaath in Brooklyn, Rav Yaakov Kamenetsky. Rav Kamenetsky, who lived from 1891 until 1986, was one of a group of prominent Eastern European rabbinical scholars which included Rav Aaron Kotler, who founded the most famous of American Torah centers in Lakewood, New Jersey.

When they arrived in the USA as refugees, Orthodoxy was such a small and ignored section of Jewish life that no one would have predicted that 50 years later the institutions they founded and the communities they helped create would become the most dynamic and fastest growing section of American Jewry. Their single-minded vision to recreate their Eastern European world in the West has

succeeded beyond imagination; combined with the resurrection of Chasidism, this will guarantee Jewish survival. The question, of course, is what kind of Judaism.

This question emerged with force in the wake of the ban issued on the book by much of the extreme Orthodox Ashkenazi rabbinic leadership in Israel. The book was written by one of Rav Kamenetsky's sons — himself a distinguished Lithuanian-style rosh yeshiva — Rabbi Nathan Kamenetsky. Its crime was to suggest that Rav Kamenetsky, as well as Rav Kotler, had read secular books in their youth. You might think this more of a compliment than a condemnation, but not in the world of extreme Orthodoxy nowadays. The book was withdrawn from the public. Copies were so rare and in such demand that you could only find them on eBay, costing thousands of dollars. Thanks to my younger son's interest, I have been able to get hold of a photocopy of both the original and a follow-up called "Anatomy of a Ban."

As you will know I support and identify with the intense religious atmosphere, devotion to studying Torah, and commitment of the extreme Orthodox world, and I believe it

has more to offer spiritually than any other sector of Jewish life. But the downside is its absolute rejection of any value in liberal, intellectual freedom of thought. I have argued elsewhere that this enclavist, inward-looking rejection of the outside may well be a temporary and necessary phase in order to ensure the rebuilding of Jewish life after the Holocaust, and a reaction to the excessive and corrupt self-indulgence of much of modernity. (Though, of course, it has been a stream within Judaism going back long before the medieval opposition to the rationalism of Maimonides.)

But I believe that it is both counterproductive and indeed impossible to cut oneself off entirely; therefore the only way to deal with the challenge is by confronting it, not by pretending it does not exist or thinking one can hide. The increasing light shed on domestic violence, drug abuse, and crime, though still at levels well below the norm, attests to the sordid elements in parts of extreme Orthodoxy's struggle with life.

The vituperation directed at Rabbi Nathan Kamenetsky is a scandal by any objective stan-

dards and a denial of Torah values. A small group of zealots approached certain prominent rabbis (none of whom could or had read the original). They exaggerated the dangers of the book and, without anything we would consider due process or fair hearing, major rabbis issued a ban reminiscent of the way the Catholic Church used to be fond of proscribing and burning books they considered offensive, such as the Talmud. The episode highlighted the absence of Torah amongst the very people supposed to uphold it.

Rabbi Nathan later wrote but did not publish the follow-up I mentioned, "Anatomy of a Ban," in which he recorded the sorry story of misinformation, lies, and deceit that led to the ban, the withdrawal of the book, and the ongoing hounding and delegitimization of him by a small clique of personally invested immoral zealots whose concern was personal vendetta or, at best, the perpetuation of an exclusively hagiographic record of great rabbis.

This sort of intellectual barbarism is sadly now the norm in extreme Orthodoxy and is the reason I find myself unable to see myself as part of it. Yet for all of this I remain optimistic. No one 50 years ago would have predicted the state of resurgent Jewish religious life now. Fifty years ago only Zionism seemed to offer hope. Yet human civilization turns constantly in cycles. We rarely see what trends are coming and we rarely see all

Continued on page 10

Great Savings and Checking Rates!

Apple Advantage Banking®
SAVINGS or MONEY MARKET

1.20%
APY*

for balances of \$10,000-\$499,999

Grand Yield Advantage
NOW Checking

1.01%
APY*

for balances of \$2,500 and up

- Free ATM transactions at Apple Bank machines
- 4 Free non-Apple Bank ATM transactions per statement cycle**
- 4 Free POS transactions per statement cycle

Apple Bank 

Established 1863 • Member FDIC • One of America's Strongest Banks • Rated ★★★★★ by Bauer Financial for 11 consecutive years

www.applebank.com

Visit us today! 115 Cedarhurst Avenue, Cedarhurst, 516-295-2698; Monday-Friday 9am to 4pm; Thursday 9am to 6pm; Sunday 9am to 1pm
Stephen Hauff, Branch Manager; Michael Lukin, Business Development

*For Apple Advantage Savings and MM, interest earned on daily balances of \$1 or more at these tiers: \$1-\$9,999: .10% Annual Percentage Yield "APY"; \$10,000-\$24,999: 1.20% APY, \$25,000-\$49,999: 1.20% APY, \$50,000-\$99,999: 1.20% APY, \$100,000-\$499,999: 1.20% APY, \$500,000 or more: .10% APY. To earn stated APY, you must maintain an active Grand Yield Advantage (GYA) NOW Checking Account with a minimum of six customer transactions per statement cycle, otherwise the APY earned will be reduced to that being paid on the lowest balance tier. Once your GYA NOW Checking resumes required activity, the APY on your Apple Advantage (AA) Savings or Money Market Account (MMA) will be restored to the corresponding balance tier beginning with the next statement cycle. At our discretion, the APY on your Linked AA Savings or MMA may also be lowered and/or your account closed if required transactions in the GYA NOW account are repeatedly only nominal and/or offsetting deposits and withdrawals. For AA Savings or MMAS, \$10,000 minimum deposit required to open and avoid \$25 monthly maintenance fee. Fees may reduce earnings. GYA NOW Checking may be opened with \$100 minimum deposit. \$2,500 minimum daily balance required to earn stated 1.01% APY and avoid a monthly maintenance fee. See specific account disclosure for details. All APYs disclosed effective as of 01/18/11 and may change at any time. Funds used to open account cannot be from an existing Apple Bank account. **ATM or terminal operator surcharge may apply.

Kosher Critic

The Golden Age of kosher wine?

When scholars gather to discuss Jewish history there is always a certain reverence paid to the Al Andalus, or Golden Age, that existed in Spanish Jewish culture between 711 and 1492 C.E. During this time arts and culture flourished on the Iberian Peninsula and Jews were free to pursue positions as educators, artists, philosophers and even hold political office. This era also marked the first time since the Babylonian



Zechariah Mehler

exile that Jews were freely able to acculturate themselves into everyday society and make contributions that were not just noted but also respected. But as so many things do, the Golden Age came to an end when the Edict of Expulsion forcibly uprooted the vast majority of Spanish Jewry and scattered them about the Mediterranean.

Nowadays a tour of "Jewish Spain" consists of graveyards,

graveyards, and more graveyards, with an occasional broken-down building thrown in to remind us of the culture that gave us the Rambam, Ravah and Yehuda Ha'levi. However, despite the crater left by the expulsion and the later inquisition, there is still a Jewish presence along the banks of the river Jucar: Elvi Wines. Elvi Wines is owned and operated by Dr. Moisés Cohen and his family. Dr. Cohen holds a degree in agricultural engineering and has used his advanced knowledge of viticulture to create some of the most innovative and unique wines offered on the

kosher market.

I recently had the opportunity to sample a number of Elvi Wines and was surprised at not only the quality of their vino, but also the innovative methods they use to create them. Their most interesting brand is Ness, a sophisticated wine that utilizes cutting edge viticulture and wine making techniques to create a harmonious blend of a number of varietal grapes. The Ness Red, a blend of Tempranillo, Bobal, Merlot and Cabernet Sauvignon, has a dark ruby color and a smoky aroma. When you drink it you are immediately hit with the flavor of tart cherries and left with a deep taste of citrus and oak. This wine carries with it heavy tannins and if you purchase a bottle



I suggest giving it at least 45 minutes to breath. The Ness Blanco is a simpler blend of Sauvignon Blanc and Moscatel. The Blanco smells beautifully of citrus and has a buttery taste that feels round and full in the mouth, however, its acidic finish takes some getting used to.

The selections and brands provided by Elvi Wines is diverse and intriguing. It makes me believe there is hope for Jewish culture to have yet another Spanish Golden Age.

Zechariah Mehler is a widely published food writer and expert in social marketing. Follow him on Twitter @thekoshercritic





4th ANNUAL CONCERT

TO BENEFIT THE CHILDREN OF

CAHAL & TOVA

SPECIAL ED PROGRAM MENTORING PROGRAM



featuring SHALSHELES

SHLOIME DACHS

A Touch of **SHALSHELES JUNIOR** Guest Star **YACOV YOUNG**

MUSIC BY **SHLOIME Dachs** ORCHESTRA & SINGERS

MOTZEI SHABBOS

FEBRUARY 12 • 8:30 PM

LAWRENCE HIGH SCHOOL

Reilly Rd & Peninsula Blvd, Cedarhurst

TICKETS: \$25, \$36, \$50, VIP

CAHAL | 540-A WILLOW AVE | CEDARHURST | 516-295-3666
 JUDAICA PLUS | 445 CENTRAL AVE | CEDARHURST | 516-295-4343
 5 TOWNS JUDAICA | 311 CENTRAL AVE | LAWRENCE | 516-569-9690
 TORAH TREASURES | 3005 AVE. L | BROOKLYN | 718-677-3089
WWW.CAHAL.ORG

BENEFACTORS

MERIDIAN CAPITAL GROUP 5 TOWNS Jewish Times GOURMET GLATT

THE KAUFMAN AND GOLDBERG FAMILIES

SPONSORS

Apple Bank THE JEWISH STAR BASS & LEMER LLP

SPONSORSHIPS AVAILABLE

FOR TICKET INFORMATION AND SPONSORSHIPS CONTACT:
 516-295-3666 • SHELDON@CAHAL.ORG

The Kosher Bookworm

What's so Jewish about blood libels and ghettos?

During these past two weeks we have witnessed some of the meanest political rhetoric by the authoritarian left in recent memory. The rhetoric focused upon the use of the phrase “blood libel,” by Sarah Palin as she described the verbal attacks on her after the Arizona shooting.

Aside from the usual political antics exercised by those who should know better, what makes this episode so sad for our community was the unfortunate and morally reprehensible behavior of two high-salaried Jewish organizational functionaries who postured themselves as if they spoke on behalf of the American Jewish community. Rabbi Marvin Hier, of the Simon Wiesenthal Center, and Abraham Foxman, of the Anti-Defamation League, took Palin to task for using a word that they perceived to be the sole property of the Jews. Utilizing their richly endowed bully pulpit, these two gentlemen took a phrase that has long been devoid of any Jewish context and turned a non-sectarian situation into a Jewish issue — fraught with all the problems that accompany it.

Having earned their partisan take for the day, the two then departed the scene, leav-

ing American Jews to explain to their fellow citizens what the whole hubbub was about.

If my memory serves me right, these two men and their organizations have never questioned the use of the word “ghetto” by American black leaders to describe urban black communities. By what measure of linguistics did Hier and Foxman differentiate between Palin’s use of blood libel and black leaders’ use of ghetto in their partisan critique? There is hardly a single black community anywhere in this country that could be remotely compared to the Frankfurt, the Roman, or the Warsaw Ghetto. Yet, a critique of Palin came at breakneck speed as if to curry favor for the Sunday newspapers and talk shows of that sad weekend.

Truth be told, both the term ghetto and blood libel have both lost their original historical Jewish meaning. The use of these two terms has been accepted, except when there is an occasion for the left-wing to engage in party bashing. Then, all rules of civility are suspended in the name of the larger cause.

What makes this behavior unfortunate is that the Jewish community was dragged into what was a non-sectarian tragedy. The making of this as a Jewish issue had absolutely no basis in reality. I question the true motivations behind the actions of Hier and Foxman who seem to never miss an opportunity to garner front-page publicity as the self-appointed spokesmen for the Jewish community. Neither one of these gentlemen represent organizations with a large membership. They

speak just for themselves and their donors.

Blood libels have been a tragic chapter in Jewish history going back to the time of Chaucer in England. From there, blood libels spread their tentacles of hate and violence across the European continent to the gates of the Middle East in 1840. According to journalist Michael Goldfarb, in his highly readable book, “Emancipation,” the blood libel in Syria was “one of the most notorious in modern history. The story became an international cause celebre. Before the story ran its course, the French government had fallen, the Rothschild family had asserted its political as well as economic clout.....and the Ottoman Empire had been shaken to its core.”

Further information on this sad episode can be found in detail in the most definitive book published on this subject, “Blood Libel: The Damascus Affair of 1840,” (Wisconsin University Press, 2004) by historian Dr. Ronald Florence.

This work documents some of the most horrific behavior ever employed by Christian and Moslem authorities who acted together upon a hapless Jewish community.

One example of this is the absolutely terrifying episode involving the torture and ultimate conversion to Islam of Damascus’ famed Rabbi Moshe Abulafia. Chapters nine and 10 of this work detail his perfidious activities as he attempted to prove the Talmudic origins of the use of human blood in Jewish practices.

Dr. Florence recently penned an eloquent and informed essay, “The True Making of

Blood Libel,” which can be found online at the Forward newspaper site. While his take is in marked contrast to mine, the points he makes are surely worth your consideration.


Further details concerning this particular blood libel can be found in an excellent biography of one of the greatest ba’alei chesed of the 19th century. Abigail Green’s “Moses Montefiore” (Harvard University Press, 2010) examines Montefiore and Rothschild involvement in helping solve the blood libel canard in Damascus. The book also describes other blood libels including those that occurred in Nazareth and in Rome during the Mortara tragedy.

Given the details that you would gather from a good reading of any of the above, we need no great admonitions by amateur historians or self-appointed Jewish spokespersons to describe what blood libel means in a modern context. As time wore on, the term started to take on a non-ethnic, non-sectarian meaning that transcended its origins, morphing into a term describing the false and libelous accusations of murder as a criminal act.

For Palin to utilize this term to vent her justified feelings of outrage against those who willfully slandered her in the context of the Arizona tragedy is fully understandable. The rhetorical violence that she faced was indeed libelous, and for anyone to invoke a Jewish tag in this situation is an outrageous act toward the entire Jewish community and an affront to all people of goodwill.



Alan Jay Gerber




Dr. Neil Berman

and the team at

Smiles 4 A Lifetime

are proud to announce our first

DENTISTRY BECAUSE WE CARE EVENT



Our dental practice has served the Five Towns Community for over 40 years.
As our way of saying thanks, we would like to give back!

We understand that many people cannot afford dental care.

On January 30th, starting at 9:00a.m., our team is donating our time to provide free dental care. We realize that in these hard economic times people may not have the resources to go to the dentist. If you know of anyone who is in need of care, please have them give us a call to schedule an appointment.

We feel that everyone should have the opportunity for treatment to maintain a Smile 4 A Lifetime.

We will be seeing patients by appointment only.



141A Franklin Place

Woodmere, NY 11598

(516)374-2883

www.Smiles4ALifetime.com

We would like to thank the following sponsors:

MARK SOBERMAN at HENRY SCHEIN®

Opinion

There's no more room under the room

In 1996 Dr. Ira Sacker, a physician who specializes in treating eating disorders, reported that in the ultra-Orthodox communities of Brooklyn as many as one in 19 girls was diagnosed with an eating disorder. At first blush this may not seem high, but in fact it is about 50 percent higher than the rate found in the general population. Just a few weeks ago Dr. Yael Leiter, of the University of Haifa, said that Israel has one of the highest rates of eating disorders in the world. This rate is in no small measure due to the seriously elevated numbers of women in the Orthodox world who suffer with this problem.

IN GOOD HEALTH



Michael Salamon

In 1998 an epidemiological survey done by the State of Israel reported that substance abuse was just as prevalent among unaffiliated teens as Orthodox and Charedi ones. In 2002 a Doctoral dissertation that I was involved with found that teenage males in a yeshiva in the New York area had high rates of stress and used illegal substances to alleviate the pressures they felt. The rates of abuse were apparently not much different

than those in the general population.

Studies of Orthodox Jewish teens' physical abilities have shown that because of the limited time they have for recreational activities and the general frowning upon of organized sports after the age of bar mitzvah, most teens have bone calcium levels well below the acceptable amount and higher stress levels than their non-religious counterparts. A study recently performed at Bar-Ilan University found that religious teenagers are more likely than their peers to suffer from significant anxiety and self-loathing when they confront their developing sexuality. While the researchers struck a balance between the appropriate understanding of adolescent development and the needs of teens to learn to control their urges, they were just as clear in stating that the "scare tactics used in the religious public" only exacerbates the fears from which these teens suffer.

And if these findings were not enough, demographers studying the Jewish landscape in the United States have found that in a cohort measured in the 1990s Orthodox Jews retained only about 42 percent of those born into Orthodox families. Rates of Orthodox affiliation are bolstered by gaining new adherents and by a higher birthrate than other Jewish groups, but Orthodoxy remains essentially stagnant at about 10 percent of Jewish Americans.

While there are many anecdotal reports and some small general surveys I have not

Apparently, someone thought that Vosizneias's reporting of information – that could very well be helpful in protecting members of the community – was inappropriate.

come across any definitive studies about the dropout rates from Orthodox religion. Nevertheless what is available suggests that, particularly for teenagers, the tenants of Orthodoxy are too stress-provoking and rely on creating fear rather than love for religious understanding and practice. When they are feeling stressed they have no avenues to help them cope with their anxieties. Interestingly, kiruv organizations know this and approach people not with threats and fear but with warmth and acceptance to draw them in.

In the last few weeks we have been confronted with the issues of bans. In a particularly spot-on piece, this newspaper found out the true underlying cause for the ban against the news website Vosizneias.com. Initially, we thought that the ban was based on a specific political issue. Turns out, we were right, but it wasn't the issue we thought. The ban did not involve a politician and those linked with him. Rather it involved the definition of "shmutz." When there are attempts by community leaders to convince federal prosecutors to let a convicted sex offender go free, the community should know about it. Only one website addressed the issue, albeit without using names. Apparently, someone

thought that Vosizneias's reporting of information — that could very well be helpful in protecting members of the community — was inappropriate.

There is no doubt that many in the Orthodox community are unwilling to take a public stance against abuse of any kind. This staunch position is still predicated on the mistaken assumption that if we keep it quiet, or if we handle it in our own way, our community will be better served. Ever so slowly we see rabbinic leaders speaking out against sexual abuse but then along comes this ban. It appears that we have yet to learn that the more we hide the more free reign abusers have. Young people seem to inherently understand this. They know that you can only hide so much under the rug before it becomes a stumbling block. Unfortunately, this creates a terrible conflict for them. The research shows that if you speak with teens you will find they are conflicted about many issues, but because of an environment of fear they cannot discuss their experiences and needs. Luckily, many find someone in the community they can talk to and trust. Unfortunately, far too many do not and turn to self-destructive behaviors. These are the ones who are prone toward being victimized and in some measure ultimately drop out. We should do more to protect them. I would urge us to reconsider the bans — often garbage has to be put out at the curb and carted away.

Dr. Salamon, a Fellow of the American Psychological Association, is the founder and director of ADC Psychological Services in Hewlett, NY and a Board member of The Awareness Center. He is the author of numerous articles and several psychological tests. His recent books include, The Shidduch Crisis: Causes and Cures, published by Urim Publications and Every Pot Has a Cover: A Proven Guide to Finding, Keeping and Enhancing the Ideal Relationship, published by Rowman & Littlefield. His new book on Abuse will be available March, 2011.

When Orthodoxy fails

Continued from page 7

the effects our actions have. This raises all sorts of philosophical and moral questions, of course. This is precisely why I have a soft spot for well established and tried moral structures, even if imperfect and flawed humans often make monkeys out of themselves and the systems they purport to represent.

Ben Gurion had no inkling when he allowed yeshiva students to postpone military service indefinitely. There were only a few thousand in 1950. Now there are hundreds of thousands, forced to stay forever in yeshivas even if they have no inclination to study, because the state funds them and without military service they cannot get work in Israel. Quite apart from the immorality of a section of a population refusing to share in its civil responsibilities, the situation perpetuates enormous tension between the secular and the religious segments of society. Now the government has decided to get round the issue by requiring, instead of military service, some sort of community service, such as Magen David Adom or fire and rescue service, which are as necessary as the military in defense of the state, as demonstrated by the latest fires in Israel where the country sud-

denly realized how undermanned these services are. At the same time, the subsidy has been reduced to five years. Both these measures will ensure that the Charedi world will be forced to open itself up to greater responsibility and social awareness. Where this will lead or how long it will take to filter through cannot be known, but it certainly points to a more hopeful future.

Up until now the inward-looking, embattled, and insecure mood of Orthodoxy in Israel has produced precisely the worst of a narrow-minded, protectionist mentality that excludes or ignores any idea it fears. It breeds extremism. The Talmud says that wine that is too concentrated is unpleasant to drink. It needs to be diluted to enjoy. I hope the same thing happens to extreme Orthodoxy, so that great rabbis like Nathan Kamenetsky can be read and appreciated and "truth shall spring forth from the earth" (Psalm 85).



Rabbi Jeremy Rosen, a graduate of Cambridge University and Mir Yeshiva in Jerusalem, has been an Orthodox Rabbi in the U.K., Principal of Carmel College and Director of YAKAR U.K.. He lives, teaches and writes in Manhattan.

a hospital that's
SENSITIVE
to your needs

When choosing a hospital, you want not only the best medical care you can find — but also sensitivity to your cultural and religious needs.

That's why Mercy Medical Center, with support from Chabad of the Five Towns, provides special services and amenities for our observant Jewish patients, their families and other visitors.

- Glatt Kosher and Cholav Yisrael meals available to patients, and for purchase by visitors in our Dining Room and Patio Grill
- Rabbinical services, prayer books and electric Sabbath candles on request
 - Many diagnostic tests available on Sundays
- Two overnight hospitality rooms with twin beds, Shabbat lamps and prayer books, for visitors in need of a short-term stay for Shabbat or emergency situations
- Adjacent Kosher kitchenette with refrigerator, two microwaves and Glatt Kosher-stocked pantry

Accredited by The Joint Commission

Physician Referrals:
516-62MERCY

Convenient Free Parking

1000 N. Village Ave., Rockville Centre
www.MercyMedicalCenter.info
A Safe Haven For Newborns—Legal Option To Abandonment

Ask Aviva

Is marriage supposed to be like this?

Dear Aviva,

I have been married for 13 years and I have four kids. I was looking at some old pictures from when I was engaged and newly married. I was such a different person back then and had such a different relationship. My husband and I were obsessed with each other and now the only thing we talk about is household things or kids' stuff. We still love each other, of course, but our relationship seems so bland now. Is this how it's supposed to be for the rest of our lives?

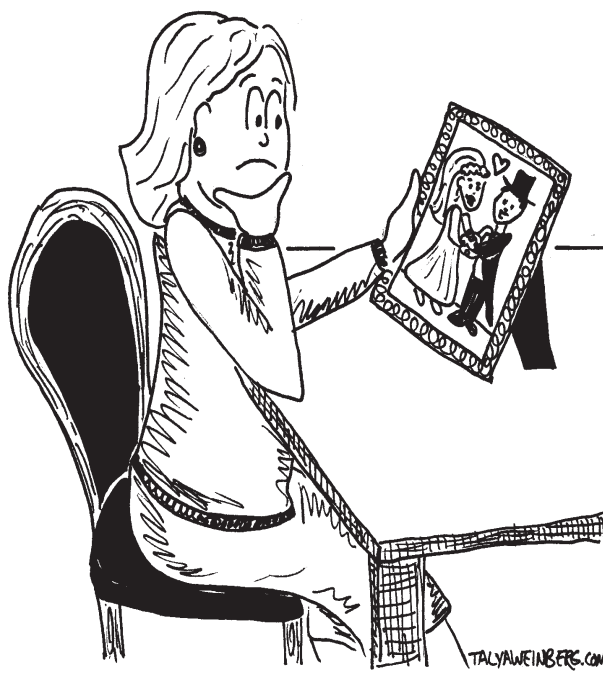
— Fizzled and Forlorn

Dear Fizzled and Forlorn,

Yes, it will be like this for the rest of your lives if you don't do something about it! And, no, it's not "supposed" to be like this. However it is very common, especially if a couple is not actively fighting the "blahs." It's kind of like how our bodies age. As humans get older, we lose muscle mass and our metabolism slows down. If a person wants to have the same body from his or her youth, the person must exercise to build muscle and eat well to avoid fat build-up. It's really an uphill battle.

Same with a marriage. In its youth, there was fire — a fast metabolism. There was a force-field around you two — muscle mass. Now, the fire is flickering and the force-field has been breached by the sheer weight of family responsibilities. Time for you and your husband to join a gym! (I don't mean a literal gym, though that can't hurt!) I mean a relationship gym. You need to go on dates where you don't talk about kids, money or the home. I want you to re-enact your courtship and you will see that flame grow stronger. These dates need to be regularly scheduled, preferably weekly. And they don't need to cost anything either — a walk counts as a date. So call your neighborhood babysitter and reserve every Wednesday evening at eight.

Additionally, you should think of how you treated your husband when you were in the beginning phases. I'll share a



story that happened to, ahem, a "friend" of mine. My friend's husband was up with their baby on Thursday night a few weeks ago. He was under the weather but did baby-duty all night so that my friend could get a good night's sleep. The next morning on Friday, he was scheduled to have a meeting for work. The person he was meeting with happened to be the couple's Rav. The husband left for shacharis without eating, drinking, or packing any provisions for himself. He was supposed to have his meeting immediately after davening.

My friend also had to run off to work, but she said to herself, "Poor hubby. Maybe I can take a few minutes and make him some food. I can bring it to shul, and if he's still davening, I will just leave it with the Rav." So she made him hot cocoa in his favorite thermos, and she strategized that, while it is an unconventional breakfast, pizza would be the most filling mezonos food. While I was, I mean, while my friend was preparing this, she started to feel all giddy. She realized that she hadn't done something like this for her husband in many years. She zoomed over to the shul, beaming like a kallah. When she saw that shacharis was still winding down, she knocked on the Rav's door, and gleefully delivered the goods. "My husband left the house without eating a thing! So I'd like to leave this for him," she said as she patted herself on the back. Then she floated off to work, anticipating a grateful call from her husband any minute. The phone rang.

"Hey," her hubby casually began.

"Hey? Where are you?" the baffled wife asked.

"I'm just leaving shul and I'm going to head home for a bit."

Oh, a glitch. That's okay, now she can hear his reaction! "Wait! Don't leave shul yet! There's a pizza and hot cocoa waiting for you in the Rabbi's office!"

Silence.

Huh? What about "Wow! Cool! Thanks A million!"?

Still, more silence.

"Uh, Vivi, it's a fast day." Mortification. Sheer and utter mortification.

Point being: A) Go out of your way for your spouse. B) Appreciate the effort your spouse puts into making your food... even on fast days.


— Aviva

Aviva Rizel is a Marriage and Family Therapist in private practice who can be reached at AvivaRizel.MFT@gmail.com.

Yeshiva University hires Lawrence Schiffman

President Richard M. Joel has announced the appointment of Lawrence H. Schiffman as vice-provost for undergraduate education at Yeshiva University. Schiffman, a resident of Great Neck, NY, joins YU from New York University where he served as the Ethel and Irvin A. Edelman Professor of Hebrew and Judaic Studies and chair of the Skirball Department of Hebrew and Judaic Studies.






WOODMERE REHABILITATION & HEALTH CARE CENTER

Serving the Five Towns Jewish Community

The Place for Caring



Specialized Services

- Short Term Rehabilitation
Physical, Occupational and Speech Therapies
- Certified Ventilator Unit
- Hemodialysis
In-Patient and Out-Patient
- Amputation Recovery Program
- IV Therapy –
Hydration, Nutrition and Medication Administration
- Wound Management
- Alzheimer's Disease/Dementia Care
- Long Term Care
- Hospice Care
- Social Work/Discharge Planning
- Glatt Kosher
- Daily Minyan

For exceptional care, call (516) 374-9300

121 Franklin Place
Woodmere, NY 11598

E-mail:
woodmererehab@aol.com

Website:
www.woodmererehab.com

Most Insurances Accepted

Women's Health Medical

the OB/Gyn Office of

Joan Altman-Neumann, M.D., F.A.C.O.G.

Located at:
1175 West Broadway
Suite 33
Hewlett, NY 11557
(516)616-4522

SPECIALIZING IN:

- | | |
|----------------------|------------------------|
| Pre-Natal Care | Pelvic Sonography |
| Taharat Hamishpocha | HALO Well breast exams |
| Kallahs | BRCA Testing |
| Peri-menopausal Care | |

Affiliated with Winthrop University Hospital and North Shore/LIJ Health Systems

To find out about our optional Concierge Services see our website at www.womensboutiquemedical.com

442116

441265

Editorial

Why don't Orthodox Jews celebrate Martin Luther King Jr. day?

Sadly, it's a fact: Orthodox Jews don't celebrate Martin Luther King Jr. day. In the more Orthodox schools the day passed without much of a mention. In certain modern schools, there are no secular studies, but Judaic studies continue as scheduled. You would be hard-pressed to find a yeshiva student who would be able to tell you about King's "I Have a Dream" speech and what he and his brave cohorts were fighting for. In the best case, you may find a student who is able to tell you that King's quotation of "Justice rolls down like waters, and righteousness like a mighty stream" comes from Amos. Some students may be able to tell you that two of the freedom riders killed during the Civil Rights era, Andrew Goodman and Michael Schwerner, were Jewish.

This in turn also asks a larger question: Where were the Orthodox during the March to Selma? Why did Rabbi Abraham Heschel walk with King and not Rav Joseph Soleveitchik? How many freedom riders wore a kippah? This is not to say, by any stretch, that Orthodox Jews were not active during the Civil Rights era. The tactics Orthodox Jews used in the era eventually came to be the training for what would then be the fight for Soviet Jewry. This is simply to say that compared to the outsized role that non-Orthodox Jews had during the era, we were a footnote.

Over the last few years there has been a steady rise in social activism among the Orthodox Jews. Organizations like Uri L'Tzedek have been highly visible promoting several causes. Yeshiva University and Yeshivat Chovevei Torah have both been active in various causes as well. However, by and large, the Orthodox community seems to be quiet.

Writing in the pages of the Jerusalem Post, JJ Gross wrote a thought-provoking article about the lack of poets and painters inside the Orthodox Jewish community. "The hermetic absence of Orthodox Americans in the arts has long troubled me," he wrote. "There has never been a society without its quota of creative spirits." Gross concludes that the lack of Orthodox American Jews in the arts is a result of cowardice. "Diaspora Jews are not blessed with a surfeit of courage," he writes. "They are geniuses at risk aversion. They choose safety in numbers, safety in professions, safety in neighborhoods, safety in the cars they drive. None ride motorcycles."

While social activism and the arts are drastically different pursuits, we detect a common thread between the relative dearth of both in our community. We've been through so much, we'd like to take it easy. But we can't do that.

We're standing on the precipice, though instead of destruction the yawning chasm is complacency. A fall would be just as dangerous.

The Hampton Eruv

The case of the Hampton Eruv is a refreshing case of anti-Semitism. There is no gray part of the situation. The eruv would make life easier for the religious Jews who live and visit the Hamptons. The towns and men like Arnold Sheffer don't want Orthodox Jews so they are doing their best to block the eruv. Sheffer is also under a mistaken impression that the eruv will bring an automatic increase in the Jewish population. Someone should tell Sheffer that there are many worse fears than Orthodox Jews in your neighborhood.

Eventually, there will be an eruv in the Hamptons. It may be there after a lengthy lawsuit that cost the townspeople of the Hamptons millions,

but it is their choice. Eventually, parents will be able to wheel their children through the streets and children will be able to walk their wheelchair-bound parents.

Kudos to the East End Eruv Association for taking a stand on the matter. They deserve our support. They should also be commended for the small ways which they took to make a delicate situation less painful, like waiting until after Christmas to present the lawsuit. In the best case scenario, lawsuits like this should not happen. Communities should respect the rights of their citizens. But in a situation like the Hamptons where the town actively seeks to prohibit religious practice, a lawsuit is the right thing to do.

Parshat Yithro

A Holy Nation

In their fundamental theology, untainted by modern liberal thinking, the other major religions of the world claim that those who do not subscribe to their belief system have no share in the world to come.

The Pew Forum on Religion and Public Life published an interesting study at the end of 2008. The subtitle of the survey results was "Most Christians Say Non-Christian Faiths Can Lead to Salvation." In a sense, those surveyed used their hearts and minds to challenge their religion's dogma. The only question the responders had was what element of other faiths brought about salvation. Is it based on one's actions or beliefs? For those surveyed, the jury was still out.

With this background, Judaism seems to be light years ahead; the question of belief versus action is not a question.

The original source (to the best of my knowledge) is the Tosefta Sanhedrin 13:1, which says "The righteous of the nations have a share in the world to come." While I don't believe the Tosefta coined the phrase "Chasidei umot ha'olam yesh lahem chelek l'olam haba" (The Righteous of other nations have a share in the world to come) in that exact language, the term is used across the spectrum of commentators. Some contend that the true "righteous gentile" is a non-Jew who accepts and lives according to the seven Noahide laws.

Others suggest their righteous deeds alone are merit enough.

While I do not want to enter the discussion of "who is better?" simply because I believe no one is, I believe our actions play a role in defining if we are righteous. Rabbi Shimon ben Gamliel teaches in Avot 3:17, "Study or discussions need not be the focus, because action is the focus."

In the verses leading up the spectacle of the Sinai Revelation, G-d tells Moshe to tell the people, "Now if you obey Me and keep My covenant, you shall be My special treasure among all nations, for all the world is Mine. You will be to Me a kingdom of priests and a holy nation..."



Rabbi Avi Billet

There are two entities that belong to G-d: the Israelite nation and the world. As a result of being a "special treasure," Israel has the opportunity to become a kingdom of priests and a holy nation. The implication is other nations are also considered a treasure.

Every religion has their own version of exceptionalism. Some religions ignore other religions' claim, others actively are offended by it. Does it really matter, in the scheme of things, if everyone wants to think they're the best? As long as people allow others to believe as they want, to practice as they want, and to live in harmony, I don't see the harm of each group thinking they are G-d's chosen people.

Rabbi Obadiah Seforno writes on these verses, "You will be my special treasure, and that will distinguish you from the rest. As all the world is mine, and there is no doubt that the righteous of the nations of the world are very precious to me, your becoming a kingdom of priests is what will make you more treasured. You do this through understanding and teaching every sect of mankind to call out in G-d's name... The Talmud (Sanhedrin 92a) says 'Just as holiness lasts forever, the nation of Israel, which is also holy, will last forever.'"

I found a Christian website that makes this claim about Judaism: "As the first of the world's great monotheistic traditions and the source from which the others have sprung, Judaism has an importance that far exceeds what is suggested by mere numbers... Christians have much to learn from Jews, as the Hebrew Bible is the foundational document for their own faith."

We will continue to tout the moniker that G-d gave us. At the same time, we must act in a manner that earns the title of "Kingdom of Priests and a Holy Nation." The key lies in the actions we partake of, which stand as testimony to the world of what kind of people we are.

Shammai says in Avot 1:15 (two mishnehs before Rabbi Shimon Ben Gamliel quoted above), "Say little and do much." Actions do indeed speak louder than words.

If we are to serve G-d and humanity in the role of this kingdom of priests we must continue to do more to deserve the title. As Rabbi Morris Joseph writes in "Judaism as Creed and Life," "We therefore affirm, not that we are better, but that we ought to be better." This is our duty and mission, and the goal we must continue to set for ourselves.

THE JEWISH STAR

Independent and original reporting from the Orthodox communities of Long Island and New York City
All opinions expressed are solely those of The Jewish Star's editorial staff or contributing writers

Editor-in-Chief Michael Orbach
Account Executives Helene Parsons
Hy Spitz
Contributors Rabbi Avi Billet
Malka Eisenberg
Alan Jay Gerber
Alexander Vinik
Zechariah Mehler
Sergey Kadinsky
David Seidemann
Miriam L. Wallach
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

The Jewish Star is published weekly by The Jewish Star LLC, 2 Endo Boulevard, Garden City, NY 11530.

Subscription rates: \$9 per quarter on a credit card in Nassau and Far Rockaway, or \$48 a year. Elsewhere in the US, \$15 per quarter or \$72 a year.

Newsstand Price: \$1.

Copyright © 2011 The Jewish Star LLC.
All rights reserved.

VOICE YOUR OPINION!

E-mail letters to letters@thejewishstar.com
or fax to (516) 569-4942.

Never too late to teach an old general new tricks

After months of urging by my wife, I finally made an appointment with an ENT to have my hearing checked. My wife figured that since I wasn't listening to her I must not have been hearing her in the first place. (I tried to explain it's a common ailment among men.)

My appointment was for 8:00 a.m. and true to my style, I arrived at 7:55. I grabbed a magazine and a seat in the waiting room and quickly became cognizant of the generational divide that existed in the room. There was "them" and then there was me, 20 years younger than anyone else in the room.

8:00 rapidly became 8:30, which even more rapidly became 8:45, before the clock ticked to nine. After an hour of waiting, I thought I had the right to approach Miss Congeniality behind the reception desk. Apparently, I was wrong. Before I could even say a word, she gave me the universal sign for "go away," and I sheepishly retreated to my seat, greatly

humbled. By 9:30 I no longer cared what the receptionist thought of me and I approached the desk once again. Before she could shoo me away, I said, "Excuse me, I've been waiting for an hour and a half, any idea when the doctor will be seeing me?"

"What's your name?" The receptionist belatedly.

"Seidemann."

She scanned the roll and said she called my name three times. "Didn't you hear me?" She asked.

I know I shouldn't have but I looked her in the eye and said, "Ma'am I'm not here because my feet ain't working well."

The receptionist sent me to my seat and I waited as everyone who came in after me that morning saw the doctor before I did. One person remained in the waiting room with me, a middle-aged woman who was at the office for a job interview. As I have to have a return visit in six months, I can only hope that she was applying for a position as the receptionist.

Some times it takes a while for the truth to be heard, but I think Ehud Barak finally gets it. His decision to leave the Labor Party in Israel is welcome news. Barak finally understands that Israel's future depends on Israel and not on the Arabs or the United Nations. Barak finally realizes that Israel's operations in Gaza and in Lebanon, despite the world's outcry, were both necessary and effective.

Have we forever silenced Hamas, Hezbol-

lah, Fatah and the rest of Israel's enemies? Heck no. We haven't even made our point to Tzipi Livni and the Kadima Party. But Barak's defection is a very good start. Yes, you can teach an old general new tricks.

The political divide in Israel seems to be peace at all costs versus security at all costs. But it's deeper than that. If a person does not believe the Jews' historical and biblical claim to the land of Israel then one legitimizes claims by outsiders to the land. If one fails to appreciate that King David ruled the area generations before Arabs set foot on the ground, then we might as well set up shop in Uganda. The battle against those that wish to take our land is indeed only half the battle. The primary battle is not with those who wish to take our land but with those who have no qualms giving it up.

We do a great disservice to the cause by not becoming experts in Jewish history, world history and international law. For instance, you can't open the newspaper or the computer and not find the tagline that the international community does not recognize the West Bank and East Jerusalem as the sovereign territory of the land of Israel. The argument is based on the accepted rule of international law, which states an invading country that sets up its own government in what was another state is an occupier. Real students of international law know that the provision is inapplicable if the territory was captured in a defensive war. In other words,

the left buys the anti-Semitic, anti-Zionist view of history while Netanyahu, the right and now Barak, understand reality.

Lest you think that the left does get it but they are being practical, show me the last disengagement and withdrawal from Israeli territory that actually resulted in a decrease in Arab terrorism.

Kadima's MK Nachman Shai remarked from the floor of the Knesset on Monday that Netanyahu has isolated Israel through a series of political actions and failures. If quieting Hezbollah and Hamas is isolation, stick me in solitary confinement. Not to be outdone, MK Ibrahim Sarsour, of the United Arab List, chastised Netanyahu for building in "Arab towns." I have made appointments for both ministers with my ENT.

We on the right carry a bit of guilt as well. We need to stop using the terms "settlements" and "settlers" and instead refer to them as "city" and "citizens."

Perhaps just a change in phraseology will lead to a change in rhetoric, which will lead to education, which, in turn, will lead to a stronger commitment to our historical and religious connections to the land. Hopefully, those on the left will finally get it right.

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

FROM THE OTHER SIDE OF THE BENCH



David Seidemann

You're still out of work. But we're still working for you.



Model for illustrative purposes only.

For all the talk about an economic recovery, thousands of New Yorkers are still out of work and suffering. That's why UJA-Federation's Connect to Care continues to offer employment counseling, financial and debt consulting, legal services, loans, Jewish spiritual care, and supportive counseling for people hurt by the economy. Need help? The Jewish community is still here for you.

UJA-Federation Connect to Care Centers

INFORMATION & REFERRAL SERVICE

UJA-Federation of New York
1.877.852.6951
connect-to-care@ujafedny.org
www.ujafedny.org/connect-to-care

BROOKLYN

Metropolitan Council on Jewish Poverty in collaboration with F-E-G-S Health and Human Services System
1.718.785.4141
1.718.336.2836 ext. 2
connect-to-care@metcouncil.org
connect-to-care@fegs.org
www.metcouncil.org
www.fegs.org

MANHATTAN

Jewish Board of Family and Children's Services
1.212.632.4602
connect-to-care@jbfcs.org
www.jbfcs.org

NASSAU

Sid Jacobson Jewish Community Center
1.516.484.1545 ext. 212
connect-to-care@sjcc.org
www.sjcc.org

QUEENS

Samuel Field Y
1.718.224.0566
connect-to-care@sfi.org
www.sfi.org

STATEN ISLAND

Jewish Community Center of Staten Island
1.718.475.5228
connect-to-care@sjicc.org
www.sjicc.org

SUFFOLK

Suffolk Y Jewish Community Center
1.631.486.2521
connect-to-care@sjcc.org
www.suffolkjcc.org

WESTCHESTER

Westchester Jewish Community Services
1.914.470.5721
connect-to-care@wjcs.com
www.wjcs.com

REGIONWIDE EMPLOYMENT & CAREER-TRANSITION SERVICES

FEGS Health and Human Services System
1.212.524.1790
connect-to-care@fegs.org
www.fegs.org

REGIONWIDE LEGAL & FINANCIAL COUNSELING

New York Legal Assistance Group
1.212.613.5005
connect-to-care@nylag.org
www.nylag.org

UJA-Federation of New York's
connect-to-care
The Jewish community at work for you

UJA Federation
of New York

1.877.852.6951 • connect-to-care@ujafedny.org • www.ujafedny.org/connect-to-care

www.facebook.com/ujafedny

www.twitter.com/ujafedny

THE JEWISH STAR CLASSIFIEDS

To Advertise In This Section, Call 516-632-5205

REAL ESTATE

SELLING YOUR HOUSE?

Run Your Ad in The Jewish Star
Just Call Our Classified Department at 516-632-5205

Commercial Bldg./Sale

CEDARHURST- BUILDING FOR SALE

on CENTRAL AVENUE. 2 Story Plus Basement. 516-568-2170- Owner.

Health & Fitness

Weightloss Medications

Phentermine, Phendimetrazine, etc
Office visit & one month supply for \$80

(631) 462-6161 & (516) 754-6001

www.MDThin.com



C8903

Apartments For Rent

CEDARHURST NO FEE Modern 1BR, 2BR & 3BR. CAC, W/D, Storage, Private Entrance, Indoor Parking, Near All. Starting At \$1450. (516)860-6889/ (516)852-5135

Vacation Rentals/Prop.

FONTAINEBLEAU MIAMI BEACH: Magnificent 850 Sq .Ft. Studio, Sleeps 4-6, Daily/ Weekly. 347-804-4666.

PLACE YOUR AD

Just Call Our Classified Department at 516-632-5205

EMPLOYMENT

Help Wanted

HIRING?

Run Your Ad in The Jewish Star
Just Call Our Classified Department at 516-632-5205

EDITOR/ REPORTER

Herald Community Newspapers seeks an experienced journalist to report for and edit one of our newspapers. The focus of our paper is community news; on the people in the neighborhoods we serve, covering the schools, events, government and the people, places and events that make our communities tick. Qualified candidates must have at least two years of newspaper or wire service experience in reporting and editing. Long Island residents a strong plus. Candidates must have driver's license, own car and cell phone. As a community journalist, you will be required to cover meetings and other evening events in the local community. Good salary and benefits. Qualified applicants should e-mail their resume and salary requirements to jconnell@liherald.com with EDITOR/ REPORTER position as the subject line. MUST SUBMIT YOUR SALARY REQUIREMENTS. No phone calls, please.

NEED A CAR?
Find it in the HERALD Classifieds.

SALES CHAMPION INTERNET ADVERTISING
Full Time - Team Player. Growth Position For Someone Who is Motivated, Energetic and Experienced. College Degree and Minimum One Year Internet Advertising Sales Required. Must Have Car and Valid Drivers License. Salary Commensurate with Experience. We Offer Quarterly Bonus, 401K, Health Benefits, Dental, Life Insurance, Vacation, Sick & Personal Time. **For Confidential Interview** Email Your Resume to: aduran@liherald.com

One phone call, one order, one heck of a good price to run your ad in any state, or across the country. Call the USA Classified Network today!
1-800-231-6152

EXTENDED THROUGH MARCH 5



THE CRITICS AGREE COLIN QUINN CONQUERS BROADWAY



DIRECTED BY JERRY SEINFELD

"HILARIOUS!" *New York Times*

"BRISK AND SEINFELDIAN." *New York Magazine*

"HILARIOUS!" *New York Post*

"COLIN QUINN NAILS IT. STATE OF THE ART." *Time Magazine*

"HILARIOUS!" *Variety*

PERFORMANCE SCHEDULE

Mon 8; Tue 7; Wed 8; Thu 8; Fri 8; Sat 2, 5, 8

HELEN HAYES THEATRE • 240 WEST 44TH STREET
TELECHARGE.COM 212-239-6200

ColinQuinn.com | Facebook | Twitter | foursquare

Photo: Colin Quinn

439790

Legal Services

Legal Services

Have you suffered a thigh bone/femur injury?

Attention FOSAMAX® VICTIMS

Recent studies have indicated that use of the osteoporosis medicine Fosamax® can lead to fractures in the femur – the hip bone. These fractures can occur in low-impact situations, such as when stepping down stairs or even just falling from a standing height or less. This significant risk has been recently added to the Warnings and Precautions section of the label.

If you or your loved one has suffered a HIP fracture after taking Fosamax® it is your best interests to investigate your legal rights for possible compensation!

Weitz & Luxenberg can help you understand your legal options. We are one of America's largest trial law and products liability law firms representing injured persons with total verdicts and settlements in excess of \$3 Billion, and are committed to represent your interests



aggressively and professionally. Our leadership experience in such national litigations as asbestos injuries, defective medical products and medicines, environmental toxic torts and others has given thousands of clients the confidence to entrust us with their most serious legal issues.

For a free consultation please call us today at 1-888-411-LAWS (5297).

WEITZ & LUXENBERG P.C. LAW OFFICES
ASBESTOS • DRUGS/MEDICAL DEVICES • ENVIRONMENTAL • NEGLIGENCE

700 BROADWAY • NEW YORK, NY 10003
BRANCH OFFICES IN NEW JERSEY, CALIFORNIA & COLORADO
1.888.411.LAWS • www.weitzlux.com

ATTORNEY ADVERTISING. Prior results do not guarantee a similar outcome. We may associate with local firms in states wherein we do not maintain an office.

We are also investigating
ZIMMER NEXGEN CEMENTLESS KNEE INJURIES

423604

Autos Wanted

Autos Wanted

DONATE YOUR CAR

to the Outreach Center "Car for Kids" Program



- Free Pick-up and Tow
- Any Model or Condition
- IRS Tax Deductible

Help Kids in Need

1-800-580-1244



c0456

KEEP YOUR NEW YEARS RESOLUTION!

BIG BOB'S Storage is the solution to your Home and Business Space problems

- Make your house a home again!
- Declutter your closets!
- Store seasonal items!
- Store archives and files!
- Secure individual units!

GET THE **1ST month FREE**

With a minimum of a 3 month agreement not to be combined with any other offer.

BIG BOB'S SELF STORAGE 2 Endo Blvd., Garden City • 516-227-0200

1 block south of Stewart Avenue, just west of the Meadowbrook Parkway (Exit 3M) Adjacent to north campus of Nassau Community College. Offer Expires 3-31-11.



432377



Dear That's Life,

A heavy sigh of relief could be heard across New York State as the Jets defeated the Patriots on Sunday night. Of course, that sigh was quickly followed by the uproarious chant of "J-E-T-S" recited almost in unison by fans everywhere. Would victory have been that sweet had it not been against the Pats who had so humiliated the Jets on national TV a short while ago? Who cares. It was a big win regardless and fans have not only started gearing up to play Pittsburgh, but are already looking into tickets for Dallas. The Super Bowl seems to be right around the corner.

When you make a simcha during football season, or even at the end of October during MLB's post-season, you may run the risk of some people being uniquely distracted until the end of the fourth quarter or the ninth inning. Waiting until a game is over before beginning a program, or ending the cocktail hour and moving into the ballroom, is wise. There's no reason to fight it. Plus, if the home team wins, you're guests will certainly be even more spirited and the ruach at the simcha may hit a completely new level.

Remember the days of Sony Watchmen, when bringing around that silver box with the antenna was very cool and completely normal? How about the stories of kids bringing small radios with them to school, feeding headphones up their sleeves and in their coats so they could follow a game during class? Now kids send texts while keeping their cell phones in their pockets; they're much savvier than we ever were. Technology has come a long way — the numerous men who watched the game on screens the size of my palm are a testament to that.

A bat mitzvah I was at started before the game was over. Men huddled in corners and went to the bathroom in pairs (very female). Women berated their husbands and some

even tried to swipe their phones, but the men could not be deterred. Even with five minutes left to the game, when the Jets' victory seemed to be completely secure, one man shielded his ears from a woman's venomous comment that there was still plenty of time for the Jets to lose. "Don't jinx it!" he exclaimed, but she calmly explained her motivation. "I want my family back," she said. "It is time for the season to end." Once the Jets won, however, the conversation shifted and her husband was at the center of the "Where do you think we can stay in Dallas?" conversation. I reminded him that he had four sons and his biggest problem was not how to get tickets, but which of his sons he was going to take without causing a war.

I received a text message during the simcha, but after the game, from my brother, another dedicated fan, who I knew not to contact during any of the four quarters lest my karma somehow interfere with the game. When I spoke to him the next morning, we joked about all the smachot that took place last night and how we were sure the events played out similarly at each one.

"This is the chance you take for planning a simcha during football season," he explained.

"You got married on Super Bowl Sunday," I reminded him, the word hypocrite resonating in my head.

"Yes," he said, adding, "but before game time, leaving people one hour and eighteen minutes to get home."

And how many seconds? The lady doth protest too much.

MLW

MLW is now available 7 days a week @ www.dearthatsthelife.com.



Siddur party for HAFTR

HAFTR's First Grade boys and girls who received their first siddurim at the Chagigat Siddur on Jan. 17. Parents and grandparents enjoyed the students' musical performance and then watched as the child were presented with their new siddur.

Following the procession, guests joined their special honoree at interactive centers. Students designed covers for their siddurim, bookmarked their daily teffilot, decorated picture frames, and sang favorite songs from the siddur.

THE JEKYL & HYDE COMPANY IS COMMITTED TO SUPPORTING
EMUNAH OF AMERICA

SOUTH SHORE PORSCHE
and DDB Productions, Inc.
presents

Jekyll & HYDE

The Musical
BOOK AND LYRICS BY LESLIE BRICUSSE
MUSIC BY FRANK WILDHORN

AN AMAZING LANDMARK ACCOMMODATION
FOR AN ORTHODOX JEW IN THEATRE!

Buy a ticket to JEKYL & HYDE The Musical & for each ticket purchased
proceeds will be donated to EMUNAH

Purchase tickets at jekyllandhydelongisland.com
enter promotional code "EMUNAH"

SATURDAY, FEBRUARY 19TH AT 8:00PM
SUNY OLD WESTBURY'S MAGUIRE THEATRE
Route 107 North, Old Westbury, NY

David Yudell who plays the lead role will meet and greet us at the end of the show.

Born into an assimilated family, David Yudell became an Observant Jew
and now enjoys a frum way of life with his wife and children.

It's not easy being frum — when you are an actor!
But the show has amazingly made special accommodations for David and he does not appear
on Friday nights and Saturday afternoons, respecting his religious obligations.
In fact, the theater is dark for the Sabbath.

Using large portions of the original Broadway set, the show is spectacular and replicates a
first run Broadway production. David Yudell and the cast give an amazing performance.
The live orchestra, costumes, and scenery make the show one of the finest
and most enjoyable productions playing.

PERFORMANCE DATES 2011
Thursday, Feb. 3 at 8pm • Saturday, Feb. 5 at 8pm • Sunday, Feb. 6 at 3pm
Thursday, Feb. 10 at 8pm • Saturday, Feb. 12 at 8pm • Sunday, Feb. 13 at 3pm
Thursday, Feb. 17 at 8pm • Saturday, Feb. 19 at 8pm • Sunday, Feb. 20 at 3pm

For information call
Linda Koegel | 516-489-0753

or e-mail
Linda.emunah@gmail.com

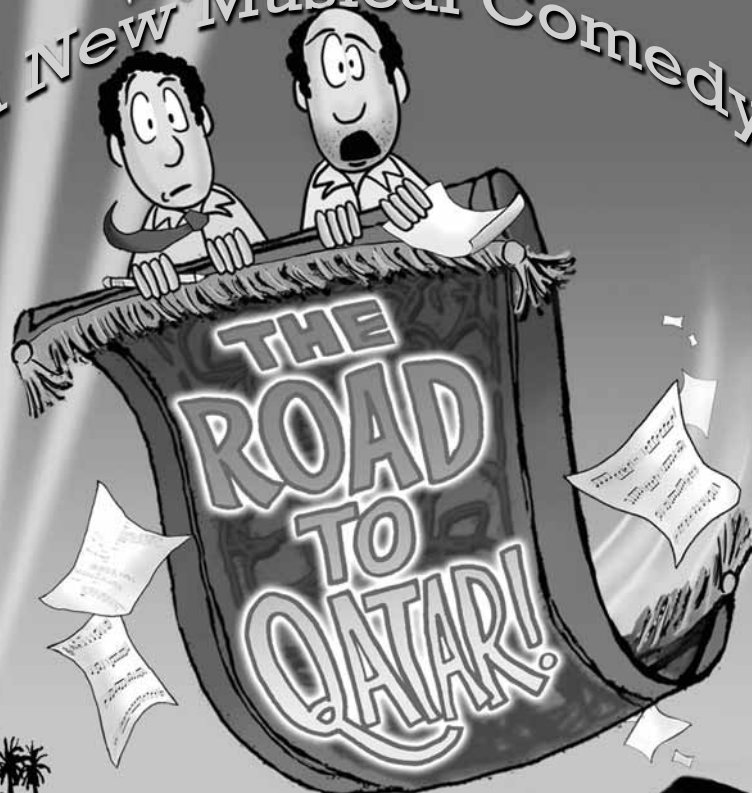
COME WITH EMUNAH AND SHOW YOUR SUPPORT TO THE PRODUCERS OF THE
SHOW & ESPECIALLY TO DAVID YUDELL. ENJOY EVERY MINUTE!

441017

USE CODE ROADQ47 FOR \$47* TIX!

THE YORK THEATRE COMPANY

A New Musical Comedy



FOR TICKETS: (212) 935-5820 OR YORKTHEATRE.ORG

*Offer expires 2/3/2011. Valid for performances through 2/6/2011. Offer subject to availability and prior sale. All sales are final; no refunds or exchanges. Schedule and casting subject to change. Offer may be modified or revoked at any time.

439787

THE LAKEWOOD
Courtyard

GLATT
KOSHER
SENIOR
LIVING

WITH
SUPPORTIVE SERVICES

- SPACIOUS PRIVATE APARTMENTS
- LAUNDRY & HOUSEKEEPING SERVICES
- THREE GLATT KOSHER MEALS DAILY
- ON SITE MEDICAL PERSONNEL
- SOCIAL, RECREATIONAL & CULTURAL ACTIVITIES
- BEAUTIFUL SHUL ON PREMISES
- RESPITE SHORT TERM STAY
- INDEPENDENT LIVING

DESIGN: R.GROSSMAN 718.677.6757



You've always been there for others...

Let *Us* be here
for *You* now!



THE LAKEWOOD
Courtyard

**WINTER
SPECIAL**
Call for exciting details

52 Madison Avenue Lakewood, NJ 08701
Phone: 732.905.2055 ext. 2130
Fax: 732.905.4030
www.lakewoodcourtyard.com