

## Claiming My Birthright

by Rivka Slurzberg

I get to the airport four hours before my flight, so that I can go through all the security that we find in the airports now after 9/11. I have three large duffel bags with me, plus my backpack and a small suitcase to bring with me on the plane. Security people ask me all sorts of questions such as, "Why are you going?" "Do you have relatives in Israel?" "Are these your bags?" "Did you buy anything new?" "Get any presents?" "Do you know Hebrew?" "Where did you learn it?"

The two bags I want to carry onto the plane are for my 10-day Birthright Israel trip, run by Mayanot. The three large duffels are for my year in Israel, in seminary Chaya Mushka in Tsfat. I get nervous when they tell me that my things are too heavy, and begin to think that I will not be able to bring them with me.

After getting lots of orange stickers on my luggage and rearranging the locations of all my possessions, I finally check large bags and walk toward the large group of girls congregated on the floor in a corner. I am soon to find that for some reason, my group has something against sitting on chairs. We have a very short orientation and then I hang out with my family for the last time in 10 months. Needless to say, upon parting with their firstborn daughter my parents get teary eyed.

After going through security, I realize for the first time that I am really on my own and search for some familiar faces to commiserate with. I find one of the girls I worked with this summer in Gan Izzy and feel a bit more comfortable. I begin shmoozing with new found friends only a couple of minutes after saying goodbye to the Slurzbergs. We wait a while for the plane to begin loading, then stand on line, present our tickets and passports and walk towards the plane. It is a double decker and I am fortunate enough to be on the top.

On the plane I am actually quite busy, despite attempts to sleep. I write in my diary, watch Israel videos, listen to my disc man, and of course get to know the people all around me. The times at which we are fed takes a little to get used to, but I guess it is all part of the jet lag process.

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I land in Israel with much excitement, realizing that I am finally in the highest, safest, holiest place in the world.

In Israel, you get off the plane right onto the ground, so of course I kneel down to kiss it. We get a shuttle to the airport to present them with our passports and collect our luggage. Everything being in Hebrew is takes a little getting used to — not that it is unexpected, of course, but just different. When I get through the gate, a man who is obviously Lubavitch and wearing a Mayanot t-shirt, comes over to me, very quickly gives me instructions and tells me to read a small pink slip and carry out its contents. I am glad to have the instructions in writing because I barely catch what he says.

I am soon to find that there are people to guide me at every necessary junction. After putting all my things on a cart, I remember that I should try and meet my cousins who are supposed to come to greet me and to hold onto my seminary things until my Birthright trip is over. They are waiting outside with a bag of food to nosh, and we exchange hugs. They bid me farewell as I find a seat on my bus and then go to Burger Ranch to sit down and

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have yet another orientation, this one a little bit more detailed.

Yehudah, the man who had first met me near Customs, lets us know that he is in charge of all the 15 Mayanot Birthright trips roaming around Israel now, and therefore must speak very quickly for time is precious.

We learn about all the rules, which do not seem difficult to follow; just safety measures really. We meet our madrichot (counselors) and miavtaychot (guards) and receive a muffin and drink for breakfast.

Now it is back to the bus that will be our second home for the next ten days. I get my first taste of Israel as we travel through the streets of Tel Aviv. Most cars have bumper stickers that read: SHMOR, MERCHAK! — CAREFUL, STAY AWAY! I assume that is due to the dangerous traffic situations in Israel.

I also notice that the graffiti is religious, mostly displaying sayings such as “Yechi Hamelech Hamoshiach” and “Na Nach Nachma Nachman May’uman.” American culture has influenced Israel greatly. Sometimes there is Israeli music on the radio, but often it is English. They are songs that were popular in America a year or two ago. This is not the only thing in which Israel is a bit behind; I find that most fads in clothing and toys tend to come here late, as well.

Other observations include the fact that most of the cars are white, I assume because of the scorching climate. The architecture, flora and fauna are similar to that in Florida, also because of the heat. As I get off the bus to walk to different important sites in Tel Aviv, I am told that I am lucky the temperature has dropped, but I do not feel a difference. As I walk by the spot where Prime Minister Rabin was murdered and through the Independence Hall, I truly look like a tourist with a camera around my wrist, notebook in hand and a pen in my hair.

I start to feel disappointment when I recall the event of Rabin’s murder by a religious Jew, and think to myself, “Oy Yisrael, mah koreh lecha?” a quote from an Oif Simchas song meaning “Israel what is happening to you?” My madricha anticipates our sadness and plays another song for us by Reva Lasheva about ahavat yisrael. For this exercise we also sit on the ground, another proof that Israelis do not believe in chairs.

My mood improved in Independence Hall, when I recall the determination of Theodore Hertzl, David Ben Gurion and other formers of the state. Finally, our hope has come true to be an am chofshi bi’artzeinu, eretz tzion Yerushalayim. I also regain hope in the religiosity of the Tel Aviv community when seeing a sign for mincha maariv in a store window.

We finish our activities for the day and arrive at the hotel in which we will spend our first night in the Holy Land. In order to better acquaint the group of 48 girls, we play some games including making chocolate balls using only our hands. I get to sleep relatively early, being that I am quite tired from traveling. Wake-up calls come by 6:30.

We pack up and set off to the Galil in the north of the country where the temperature truly improves because of the change in altitude. There we visit Kfar Kedem, a fairly new neighborhood in which they attempt to preserve the ways of our forefathers. We hear a testimony from the owner of the donkeys that we will soon be riding, who then gives out robes and scarves to allow us to imitate the mode of dress from the past.

In pairs we led/rode the donkeys saying “Hur” to tell them to go and “Eesh” for them to stop. We are told all about the wheat growing process and get an opportunity to make our own pita, and eat it with olive oil mixed with zatar. They are very nice to us and serve us a lunch of pita, kebab and salad in groups of four on mats in a large tent — a foreshadowing of the ones used by the Bedouins whom we will visit later in our trip.

Now we are off to Tsfat, my new home for the year. We walk through the narrowest alley in the world, where according to legend moshiach will come on his donkey to redeem to Jewish people. This is a holy part of our trip in which we visit the synagogue of the Arizal, his grave site, and the graves of Rabbi Yosef Caro and Rabbi Shimon Bar Yochai. I give tzedakah in all the places that I visit, using up all the leftover American coins I still possess.

Another interesting synagogue that we visit has members who are said to have fled from Spain. It previously was led by Rabbi Abuhab. For the night, we find ourselves in hotel Kibbutz Lavi, where our group gets together to learn the ahavat yisrael song and a new one about unity.

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Again we wake up very early to start our day because they realize that 10 days to tour the entire country is not enough and we must pack as much as we can into whatever time we do have. Today we are hiking in the Golan, near the Nachal Gilabon. We all carry water on our backs and wear hats to avoid dehydration.

It is a beautiful place, and as I go up and down the rocks and over rivulets I see some poison pink flowers, raspberries and eucalyptus trees. Those trees have special meaning because of their assistance to the Israeli army in the war against the Syrians. We are told the story of Eli Cohen, who was a spy and told the Syrian army to plant them for shade, his real intention to allow the Israelis to be wary of the enemy army bases.

I am so proud of my nation for their bravery, persistence and sense of loyalty to the land of their fathers. I get to see more of this loyalty on Har Bental, a former Israeli army base and lookout point over the Syrian border. We get a chance to walk through real bunkers and get an overview of the war in 1967.

After that short history lesson we go to Katzrin to ride through the hills in jeeps. Since it is summer there is much dust, but we have lots of fun bumping all around in this old city from the times of the Gemara. There is an old shul on the top of the hill that we climb in our jeep that was converted into a warehouse. By the end of the day we realize that we have seen many things indigenous to Israel,

including pomegranates, olives, etrogim, lulavim, aravim, litchi and grapefruit trees and sabras growing on cacti. I also remember that today is the first time I ate ice cream in Israel, and promise that I will not make that a habit.

We return to Kibbutz Lavi and tonight I get a tour of the actual kibbutz. I come close to workhorses, tiny calves, temperamental teenage cows, adult bulls and female milking cows. Now I feel like I am really in a kibbutz.

I wake up to hear that we are planting trees in Yaar Lavi and am very excited to do so, just like in the song. I say a small prayer and plant a carob tree. Setting near it is a small irrigation spout. I feel I have done a small part in the improvement of our land.

With a full heart, I board the bus for our trip to Yerushalayim! The way is quite lengthy and we therefore watch the "Mivtza Entebbe" on the bus TV. Tears well up in my eyes, for just as Yoni Netanyahu is dying, we enter Jerusalem. We get to the hotel with time to spare, so I call my cousins to pick up some things to be cleaned, and wish them a Shabbat Shalom.

Walking through the streets of Jerusalem is special enough, but to do so with 50 other girls is by far even more pleasant. We daven kabbalat Shabbat Carlebach-style and create a circle of leibedikeit. I say Shabbat shalom to everyone we pass and let it continue to sink into my head that I am in The Jewish State.

## **Torah Codes and the End of Days**

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By Howard Riell

**T**he Torah says that the world will be subjected to atomic holocaust in about three years.

At least, Michael Drosnin claims that it does.

Drosnin, formerly a reporter for *The Washington Post* and *The Wall Street Journal*, is also the author of *The Bible Code* and, more recently, *Bible Code II: The Countdown*. In it, Drosnin claims to have found coded messages in the

text of the Torah itself that point to imminent, apocalyptic disaster.

The codes, for those not familiar with them, consist of regularly spaced letter combinations found throughout the five books of the Chumash which, many claim, contain names, dates and other detailed information secretly encoded by Hashem Himself. Coded words and phrases are often related to others next to or overlapping them.

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While it was the advent of the computer that has brought so many of the codes to light, Jews have known about them for centuries. During the Middle Ages, the illustrious Rabbi Moshe Cordevaro wrote, "The secrets of the Torah are revealed..in the skipping of letters."

Indeed, the Vilna Gaon alludes to such hidden codes in his Sifra d'Tsniutha by noting, "All that was, is and will be unto the end of time is included in the Torah...and not merely in a general sense, but including the details of every person individually, and the most minute details of everything that happened to him from the day of his birth until his death; likewise of every kind of animal and beast and living thing that exists, and of herbage, and of all that grows or is inert."

Drosnin goes further, claiming that it is these Torah codes that the Book of Daniel refers to in the passage (12:8) that reads, "... said I: 'O my lord, what shall be the latter end of these things?' And he said: 'Go thy way,

Daniel; for the words are shut up and sealed till the time of the end.'"

In fact, in his first book, Drosnin presents a cluster of codes that seems to reference his own book: "For you the encoded/hidden secrets," "He sealed the book until the time of the end" and "5757" (1997, the year his book, *The Bible Code*, was published.)

Top-level mathematicians asked to find a flaw in the codes' statistical validity returned baffled, Drosnin writes, saying that the odds of many of the codes being mere coincidence stretched into the tens or hundreds of millions to one, virtually ruling out mere coincidence, if there is such a thing.

Indeed, senior code breaker for the top-secret National Security Agency, Harold Gans, heard about the codes and decided to try and debunk them, as Drosnin relates. His conclusion? "It sent a chill up my spine," he said after

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## President's Message



When I wrote my last message about praying with feeling and reciting the words clearly, I have to admit that I did not anticipate the kind of reaction that I got. The truth is that without exception people have said to me that they feel the same way and a few people commented that they've slowed down and really thought about what they're saying. I am truly humbled to think that I was able to bring about such positive change.

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finding the codes had statistical validity. "At first I was 100% skeptical. I thought this was all just silly. I set out to disprove the code, and ended up proving it."

### Encoded

Among the clusters of encoded words that Drosnin claims are present in the text of the Torah, and that we can recognize only in retrospect:

- "Shakespeare," "Hamlet" and "MacBeth"
- "Edison," "Electricity" and "Light bulb."
- "Wright brothers" and "Airplane."
- "Economic collapse," "the Depression," "1929" and "Stocks."
- "Einstein," "science," "He overturned present reality," "They prophesied a brainy person" and "A new and excellent understanding."
- "Hitler," "Nazi and Enemy," "Evil man" and "Slaughter."
- "Ruby," "Oswald" and "He will kill the assassin."
- "R.F. Kennedy," "Second ruler will be killed," "S. Sirhan" and "Kennedy."

With Rosh Hashanah and Yom Kippur approaching our prayers are even more important. Our meditation and tefilla during these services are beyond space and time - and reach into the heavens above to The Throne of the Almighty. Literally, our lives are on the line. So let us all pray with devotion, feeling, and a tear for peace in Israel, prosperity and health for all. L' Shona Tova to all.

- "Watergate" and "Who is he? President, but he was kicked out."
- "Yitzhak Rabin," "Assassin with assassinate," "Assassinate" and "Amir"
- "Prime Minister Netanyahu," "Elected" and "Bibi."
- "Goldstein," "Man from the house of Israel" and "Hebron."
- "Murrah Building," "desolated, slaughtered," "Killed, torn to pieces," "His name is Timothy" and "McVeigh."
- "Shoemaker-Levy," "Will pound Jupiter" and "8th Av" (July 16, 1994, the day the collision actually happened).

According to Jeffrey Satinover, MD, author of *Cracking the Bible Code: The Real Story of the Stunning Discovery of Hidden Knowledge in the First Five Books of the Bible*, code seekers have also found (in Genesis) the names, birth and/or death years and other information for at least 32 of the greatest sages who have ever lived, including Rabbi Shlomo Yithaki (Rashi), Rabbi Avraham Ibn-Ezra, Rabbi Moshe be Maimon (Rambam), Rabbi Avraham (son of the Rambam), Rabbi Yosef Caro, Rabbi David Ganz, Rabbi Moshe Chaim Luzzatto, Rabbi Yisrael

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ben Eliezer (the Baal Shem Tov), and Rabbi Eliyahu ben Shlomo (the Vilna Gaon).

Among the coded clusters Satinover writes about in his book:

- “Eichmann,” “They (or he) consumed,” “A great people,” “gas” and “Zyklon B.”
- “Missile” (twice), “On the third of Shevat,” “Iraq,” “Scud” (twice), “At Israel” and “In Tel Aviv.”
- “The conspiracy,” “to assassinate,” “Sadat,” “parade,” “on the 8th of Tishri” and “Chaled” (the assassin was named Chaled Islambooli’s).
- “13th of Adar, Purim,” “Sons of Haman,” “the judgment,” “Mordechai,” “Esther” and “The Queen.”
- “Hanukkah,” “Hasmonean,” “Judah,” “Maccabee,” “Mattathias,” “oil,” “flask of oil,” “candles,” “menorah,” “eight days,” “the celebration” and “the twenty-fifth of Kislev they rested.”
- “God encoded; God is truth” and “Discern, I pray thee, Whose sign this is.”

### 9/11 Codes

According to Drosnin, the *Bible Code* also predicted the World Trade Center attack. Among the related words and/or phrases found encoded and clustered together at various points throughout the Torah are:

- “Twin,” “Towers,” “Airplane,” “It Knocked Down,” and “Twice.”

(In 1993, after the World Trade Center bombing, Drosnin found encoded, “Twin Towers,” “The Warning,” “The Terror” and “It Will Fall, Collapse,” which was present twice.)

- “Sin, Crime of Bin Laden,” “The City and the Tower,” and “They Saw Smoke Rising Above the Land like the Smoke of a Furnace.”
- “Terrorist Atta” and “Egyptian Man.”
- “Pentagon,” “Damaged” and “Emergency from Arabia.”

- “The Next War,” “The Twins” and “Terrorist.”
- “Twin,” “Towers,” and “In the End of Days.”

Another author, Matityahu Glazerson, also presents encoded messages about the World Trade Center attack in his book, *The Twin Towers in Torah Codes*. According to Glazerson, the messages secreted in the text of the Torah include:

- “The Towers,” “The Twins,” “Iran,” “By/In an Airplane,” “Knocked Down,” “Arab” and “Iraq.”

### World War III in 2006?

The codes, according to Drosnin, appear to warn of impending doom. As he writes, “atomic holocaust” and “End of Days” are all encoded with “in 5766,” the Hebrew calendar’s equivalent to 2006.

In addition, Drosnin says he has found “Bush,” “Arafat” and “Sharon” encoded together, along with the phrase “End of Days.” Noteworthy, he points out, is the fact that “atomic holocaust” is also encoded with “1945,” the year the bombs were dropped on Hiroshima and Nagasaki.

Another cluster, or array, Drosnin writes about includes “End of Days,” “In the end of days,” “Arafat,” “Barak,” Sharon,” and “Bush.”

Another: “world war” and “in 5766.”

Another: “World war,” “Terrorism,” “Suicide bomber” and “War to the knife.”

As Drosnin points out, “If the Bible Code is right, World War III — a war that will be fought with weapons of mass destruction the world has never seen used in battle before — might happen within a just a few years. The whole world could be obliterated within a few hours. It would literally be the End of Days.”

### War and Peace

Those who debunk the Torah Codes claim that coded words can also be found in other written works, with Tolstoy’s massive *War and Peace* the one most often cited.

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But those people are overlooking a key fact: part of the mystique of the Torah codes is that the encoded words often appear in an area of the Torah that directly relates to them. For example, where the word “Eden” appears three times in the text of Genesis 2:4-17, it is encoded 19 times, all spelled out at various equidistant intervals. Many letters are used more than once.

This doesn't happen in War and Peace or any other non-Biblical texts.

And so the question remains: are the Torah codes real? Are they Hashem's message specifically to us, Jews living after the invention of the computer — in the End of Days?

If Drosnin is right, we may not have long to wait before we find out.

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### **Kayla's Joke Corner!**

Welcome to issue number 3 of Kayla's Joke Corner!

To tell you the truth, I finally got one submission! Yay! Whoopee!!!! So this issue is dedicated to Chava Meth, and her very funny joke! Thanks a lot, Chava!

If any of you would like to submit a joke, email me at wolfkid27@aol.com! I dedicate all my columns to the people (if any) who submit jokes or riddles, so consider that. By the way, I found some "Doctor, Doctor" jokes online.

Enjoy!

A lady with a heavy Yiddish accent walked into a restaurant and asked for a table. The waiter held up a sign and said to her, "Can't you read? We don't serve Jews here!" and the lady replied, "That's okay, I don't eat them!" (Thanks, Chava)

Doctor, Doctor — I feel like a pair of curtains.  
 Well, pull yourself together then

Doctor, Doctor — everybody keeps ignoring me.  
 Next please!

Doctor, Doctor — I keep thinking there are two of me.  
 One at a time please.

Doctor, Doctor — some days I feel like a tee-pee and other days I feel like a wig-wam.  
 You're too tents.

Doctor, Doctor — I keep thinking I'm invisible.  
 Who said that?

Doctor, Doctor — my little boy has just swallowed a roll of film!  
 Hmmm. Let's hope nothing develops.

Doctor, Doctor — I can't get to sleep.  
 Sit on the edge of the bed and you'll soon drop off.

Doctor, Doctor — I've lost my memory!  
 When did this happen?  
 When did what happen?

Doctor, Doctor — I feel like a pack of cards.  
 I'll deal with you later.

\* Doctor, Doctor my son has swallowed my pen, what should I do?

Use a pencil 'till I get there.

## High Holiday Hopes: Jews and Baseball

By Bernie Greenberg

The coming of the Yomim Noraim has many levels of meaning for every Jew. Tzedakah, teshuvah, and cheshbon hanefesh comprise only a few of the varied topics and themes we discuss and internalize at this time of year.

However, let us not forget the most American of pastimes — baseball. September and October bring on yom tov and heartbreak; significant omens and suicide squeezes; lulav and etrog and LCS and World Series; penitence and pennants. And as in many others areas, Jews claim important roles in the history of this cerebral sport.

Sandy Koufax (Los Angeles Dodgers) is widely regarded as having made history and received scorn and abuse from many quarters when he declined to pitch in the 1965 World Series game played on Yom Kippur. The majority of the Jewish community was proud of his actions. Earlier, Hank Greenberg (Detroit Tigers) maintained his pride and dignity while chasing Babe Ruth's then single-season home run record in 1938. He finished with 58 homers, but he won over many fans with his grace and style. Greenberg also declined to play a key game on Yom Kippur 1933, setting the stage for Koufax's actions some three decades later.

This article is not an endorsement of Jewish players' religious observance, and we are under no illusions that above mentioned and other players observed the Sabbath, Kashruth, etc. However, their actions prompted a huge outpouring of Jewish pride at a time in which institutionalized anti-Semitism was rampant in the United States. In other words, nearly all Jews and some Gentiles felt good about Greenberg, Koufax et al displaying their Jewish sensibilities to the world.

Pop quiz, hotshot. The youngest player elected to the Hall of Fame is the only player in history to strike out in 12 consecutive plate appearances. His career batting average was .097 - who is he?

Did you know that Lipman E. (Lip) Pike became baseball's first professional when played third base for the Philadelphia Athletics in 1866 at a salary of \$20 per week? Barney Dreyfuss, owner of the Pittsburgh Pirates for 32 years, founded the concept of the World Series in 1903.

Pitcher Erskine Mayer led the Philadelphia Phillies to their first World Series appearance in 1915 by winning 21 games.

Harry von Tilzer is perhaps one of the most important persons ever to be involved with baseball. We'll wait while you think...time's up. Born Aaron Gumbinsky, von Tilzer created the melody and lyrics to "Take Me Out to the Ball Game!" There are Yiddish lyrics to this wonderful tune that may be found by pointing your Internet browser to <http://makeashorterlink.com/>.

And while we're gazing down memory lane, remember Larry Sherry, pitching hero for the Dodgers in the 1959 World Series? How about Art Shamsky who batted .300 for the New York Mets when they won it all in 1969?

Al Rosen was a two-time American League Most Valuable Player with the Cleveland Indians in the 1950's, and he was extremely proud to be a Jew — going so far as to refute a 1953 New York Daily News article written by Ed Sullivan (yes, that Ed Sullivan) claiming that Rosen was a "practicing Catholic despite having Jewish parentage." Rosen denied making any religious signs with his bat on home plate other than an X, and he also declined to play on Rosh Hashanah and Yom Kippur.

Some of us in the Jewish community shep noches from the past and present exploits of our lanzmen on the baseball diamond. For this writer, the "modern era" began in the late 1960's, and we were privileged to see the following Jewish ball players:

■ Ken Holtzman - pitcher for the Chicago Cubs, Oakland A's, Baltimore Orioles and New York Yankees, who threw no-hitters in 1969 & 1972, and collected four World Series victories;

■ Mike Epstein — first baseman for five American League teams — hit 30 homers in 1969;

■ Steve Stone - won the AL Cy Young Award in 1980 by going 25-7 for the Orioles; helped Baltimore win the pennant the previous season;

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■ Ron Blomberg - played for the Yankees and Chicago White Sox; became the first AL Designated Hitter in 1973 while playing in New York.

■ Ruben Amaro, Jr. - outfielder who played for the Phillies and Indians in 1990's; currently the Phils' Assistant General Manager, and yes, he is Jewish according to Halachah.

Fast forward to 2003, 5763 for a few more weeks. There are six National League and two American League teams battling for the wild card spot in the post season. Our Phightin' Phils have led the wild card race for much of the season, but the Florida Marlins are knocking on the door. What's a nice Jewish fan to do?

We recommend rooting for our fellow Jews while remaining loyal to the home team. For instance, outfielder Gabe Kapler has made quite a difference for the Boston Red Sox since they acquired him in July. Reliever Al Levine helped the Kansas City Royals sprint to an early AL Central Division lead, and they are tangled in a three-

way race with Minnesota and the White Sox. Chicago boasts relief pitcher Scott Schoeneweis who pitched last year for the World Champion Anaheim Angels.

Dodgers' outfielder Shawn Green leads the Jewish contingent in the National League, and he's helped Los Angeles return to the wild card hunt despite hitting well below his career batting average. We hesitate to mention Jason Marquis, a pitcher for the Atlanta Braves, only because we do not like the Braves — but we included him anyway.

Catcher Brad Ausmus toils for the Houston Astros, who are involved in yet another three-team chase for the NL Central Division, this time with the St. Louis Cardinals and Chicago Cubs.

We almost forgot to mention a catcher for the Phillies...Jesse Levis. Reb Jesse graduated from Northeast High School and has played for many teams in the major and minor leagues. There is a good chance he will have been called up by the Phillies from Scranton-Wilkes Barre when the rosters expanded from 25 to 40 on September 1.

Many people are aware that the Commissioner of Baseball, Bud Selig, is a Jew, and there are plurality of Jewish team owners. Clearly, there are enough Jews involved at all levels of baseball to form several minyanim.

Jews, baseball and the High Holidays are intrinsically linked. Need further proof? Several commentators theorized that Hashem was a baseball fan, since the first word in the Torah (Bereisheit) translates to "in the big inning."

May you be inscribed in the Book of Life, and may we all know the spiritual pleasure of coming closer to the G-D during this auspicious period. That's a big "W" for all baseball fans.

■ Trivia answer — none other than Sandy Koufax himself, who was voted into the Baseball Hall of Fame in 1972.

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## A Fence of No Defense

By Arno Weinstein

The debate over the security fence currently under construction by the Israeli government is fundamentally flawed. Rhetoric is flying from those who endorse the building of the fence and those who oppose its construction. However, both sides ignore a solution that is far more practical and more in line with the Bush Doctrine.

According to the Sharon government's position, any means necessary to stem the flow of terrorists from the territories gained in the Six Day War of 1967 is appropriate. The fence, from their point of view, is merely a security measure literally blocking access to major Israeli centers of population by Arab terrorists. For the Israelis it is simple: stop the suicide bombers from making their way into "Israel proper."

The idea of "Israel proper" is the real difficulty for those who oppose the fence. They say that the fence is a de facto border. They object to the positioning of the fence as it winds its way through sections of land outside Israel's

1948 armistice line. They claim that the '48 lines, created after five Arab armies stormed into Jewish-held land upon the declaration of the State of Israel, have some magical resonance to them.

Though never recognized as the official borders of the Jewish State, some objectors insist that the '48 markers consist of the maximum line to which Israel should exist. While the others opposing the fence have never recognized Israel's right to exist in the first place, with or without borders. They insist that any barriers created by Israel inflict great damage to the Arab population and Arab sensibilities. They fear that the fence establishes facts on the ground that further ensures a permanent Jewish presence in the Middle East.

Both sides have ignored the real issues bearing on the construction of a security fence. Just as the United States understands that the best way of dealing with terror is to conduct a serious offensive war on terror, so too must Israel. President Bush has stated time and time again that regardless of the precautions taken on homeland security, the best way to defeat the terrorists is to crush them before they get the opportunity to commit their heinous crimes. President Bush insists that hunting down those who seek to harm Americans and American interests is the first and best way to ensure the safety of the homeland. The War on Terror is the central commitment of the Bush presidency. The President understands that the only way to end terror is to defeat the terrorists and those who give aid and comfort to them. As part of the Bush Doctrine, the United States has put blood and treasure into the battle against evil.

Israel must do the same and the United States should, for its own purposes, not only support such a position, but encourage it. Israel needs to target terrorist leaders and eliminate them. Israel must break the infrastructure of the terrorist organizations by all offensive tactics necessary. This does not include a defensive security fence around the country. There might be some areas where it is proper to fortify a security zone with a barrier of a kind. However, encircling Israel in a self imposed wall is not the answer.

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This position opposing the fence in no way supports those screaming to have the fence stopped because the fence somehow grabs “Arab land.” This notion of a “land grab” is preposterous. Rather than objecting to the fence because it takes in too much land, the Israeli government ought to fear that such a fence takes in too little land. Are the lines drawn by the fence defensible should it come to war? Does the fence incorporate the historic lands of Israel? The single answer to these questions is a resounding, no. The long term effectiveness of the fence is non-existent and the short-term fix it poses is deadly. The fence allows the terrorists’ war to lag on because it excuses the Sharon government from taking the kinds of actions required.

Back to those who object to the fence as unhelpful, inflammatory or whatever the fashionable adjective of the day might be, the question they must be asked is: why? The recent outrageous statements of Edgar Bronfman, the president of the World Jewish Congress, reflect the illogical reasoning of the U.S. State Department, certain elements in the White House and other Jewish leaders who are not only against the fence, but question the Bush Doctrine.

Mr. Bronfman said the fence is “potentially problematic” because the Arabs see it as a land grab. The president of the World Jewish Congress further stated, “If the Palestinian suicide bombers only went to the settlements and told the whole world they [the settlements] were wrong, then the whole world would have had a case against Israel and there would be a two-state solution by now. Instead, they sent them into Israel proper, which is ghastly.”

Suggesting the U.S. apply pressure on Israel to stop the fence and force the implementation of the so-called Road Map for peace in the Middle East, Mr. Bronfman and his fellow travelers have abandoned the Bush Doctrine.

“Israel proper” is a term used by Edgar Bronfman to delineate where it is acceptable to murder Jews. On one side of the line are Israelis whose murder is “ghastly” and on the other side of the line are settlers whose murder bolsters a case against Israel. The sad news Mr. Bronfman fails to hear is that from the Arab/Muslim rejectionist opinion all Israelis are “settlers.”

By engaging in this debate and incorporating the language of those who seek the destruction of Israel, Mr. Bronfman’s position and that of his supporters, display weakness and the lack of reason that threatens the very existence of the Jewish State.

While criticism of Mr. Bronfman’s words were voiced by many, the counter arguments failed to grasp the fundamental problems with both Bronfman’s position and the stance of the Israeli government.

If Israel would conduct, as it should, an all out war on the terrorists and those who support them, there would be no need to construct a security fence. Not only would this issue be irrelevant, but so would the accusation that Israel was “land grabbing.” The issue of Israeli borders should be settled through this same offensive war. Israel should annex the territories

gained in the Six Day War of 1967 (a war provoked by Arab nations because Israel held the borders of ‘48) and end the ongoing controversy of borders. After the defeat of

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the terrorists and those who support them, i.e., implementation of the Bush Doctrine, those who would today so viciously attack Israel as aggressors and land grabbers would be dramatically less in size.

The answer to the security issues facing the United States and Israel is the aggressive War on Terror begun by the Bush Administration. The same intensity used to fight this war should be exercised by Israel and backed fully by United States.

## **Elul and Rosh Hashanah**

by Bob Wolfeld

**A**s I write this, the month of Av is coming to an end. Elul is almost here. Though the Torah does not directly tell us, the Sages have said that the month of Elul is a preparation for Rosh Hashanah, the 10 days of Repentance, and Yom Kippur. Although teshuvah (repentance) is necessary throughout the entire year, it is especially efficacious at this time. There are passages of Tanach which hint to Elul and the message of teshuvah (repentance), tephilah (prayer), and tzedaka (charity). Devarim 30:6 reads, “umal Hashem es l’vavcha v’es l’vav zarecha” (And Hashem will circumcise your heart and the heart of your children), The word Elul is coded here in the first letters of four of its words. This circumcision of the heart corresponds to teshuvah. In the Song of Songs 6:3 we read, “ani l’dodi v’dodi li” (I (Israel) am to my Beloved (Hashem) and my Beloved is to me). The first letters spell out Elul. The last letter of each word is a yod (value 10) which combines to 40, hinting at the 40 days of teshuvah preceding Yom Kippur.

The allusion here is Tephilah (prayer) which is how we get closer to Hashem.

The last passage is Ester 9:22 which reads, “U’mishloach manos eish l’rayayhu u’matonos l’evyonim” (And to send presents to our friends and gifts to the poor).

This pasuk points to tzedaka (charity) and once again has four words whose first letters spell out Elul.

There is a further connection between these three verses from gematria. The first verse has gematria  $1295 = 5 \times 7 \times 37$ . The second  $185 = 5 \times 37$  and the third without the

*Arno Weinstein is the Executive Vice-President and National Director of the American Friends of Israel's National Union (www.TheNationalUnion.com).*

beginning vav is  $2553 = 3 \times 23 \times 37$ . They are all divisible by 37. The first three letters of Elul add up to 37 (aleph + lamed + vav). 37 stands for chochmah (wisdom). The first line of the Torah in gematria is  $37 \times 73$ . The Yerushalmi brings, the universe was created with chochmah. The Sages say that the world was created on the 25th of Elul. The Kabbalah teaches that chochmah points to the past. We must use our wisdom to examine our past deeds. All of the letters of Elul add up to 67. 67 is the gematria of binah (understanding). Binah points to the future. We must understand and mend our deeds. Now we are ready to stand before judgement in mercy as on Rosh Hashanah and mercy in judgement as on Yom Kippur.

Rosh Hashanah is known in Bamidbar 29:1 – 6 as yom teruah (day of Shofar blasts). Yom teruah by gematria is  $737 = 11 \times 67$ , 11 denotes coming close and 67 is binah (understanding) or Elul. Rosh Hashanah is known in Vayikra 23: 24 – 25 as zicharon teruah (remembrance of Shofar blasts). Nowhere in the Torah is it known as a day of judgement (yom hadin) and yet this is one of the central themes of Rosh Hashanah. In the oral Torah is where we find reference to Hashem judging mankind on Rosh Hashanah. There is a hint to the judgement of man and to his creation in the gematria of the verses from Bamidbar and Vayikra (the only places in Torah which mention the first day of the seventh month ie. Rosh Hashanah). The combined gematria of the verses from Bamidbar 29: 1 – 6 is  $20228 = 26 \times 389$ . 26 is the gematria of one of

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Hashem's names (yud kei vav kei – attribute of mercy) and 389 is shephat (to pass judgement). This is Rosh Hashanah's aspect of judgement in mercy. This is only by hint, not revealed. The combined gematria of the verses from Vayikra 23: 24 – 25 is 7310 = 85 x 86 also 17 x 430. 86 is the gematria of Elokim (one of Hashem's names – attribute of Justice) and 85 is the gematria of keseh (conceals). Rosh Hashanah is the only holiday on a new moon (the moon is concealed). Israel is compared to the moon and her sins are concealed and will be overlooked with proper teshuvah. 85 is also the gematria of peh (mouth) and 430 is the gematria of nefesh (soul). Rosh Hashanah is a zichoron (remembrance) of Hashem blowing from His mouth into the nostrils of Adam HaRishon who was created and judged on the same day. This is also a remembrance of Yitzchok Avinu who was replaced by the ram caught in the thicket. The shofar blowing tempers the judgement of Hashem and the remembrance of shofar

blowing tempers His judgement. The Rabbis saw an allusion in these verses to not blowing the shofar on Rosh Hashanah when it falls on Shabbos. Bamidbar calls it yom teruah (day of Shofar blasts), while Vayikra calls it shabbaton zichoron teruah (shabbos of the remembrance of shofar blasts). They said the Bamidbar verses point to a weekday Rosh Hashanah while the Vayikra verses point to a Rosh Hashanah on Shabbos as is the case this year.

May we be zoche to Hashem's remembrance of our holy purpose and overlook our sins and may we hear the Shofar to inspire us to a complete teshuvah during Elul and the Yomim Noraim and may we be blessed with life, health, happiness, and peace in the coming year. L'Shanah Tovah Tikasaivu V'Saichasaimu.

### **By Ed Koch, former Mayor of New York City for Bloomberg Radio**

**W**e are now going through the most virulent anti-Semitic period since Hitler and Stalin. Nearly 60 years after the end of World War II, almost every country on the European continent, including England, France, Germany, Holland, Belgium and the Scandinavian countries, has seen major outbreaks of physical violence against their Jewish citizens, and against Jewish institutions, including synagogues and cemeteries. At the same time, open hostility toward the State of Israel is at an all-time high.

Only in the United States have we seen a full acceptance of Jews as citizens and the Jewish State treated as a friend and ally by an overwhelming number of fellow citizens. In the U.S., Jews have been permitted to rise and fall based on their individual talents, virtues and faults. In one elite bastion after another, Jews have been selected to head institutions heretofore seen as beyond their reach.

Today, the presidents of Harvard and Yale Universities are Jews, as are recent former presidents of Columbia and Princeton. Having been elected three times as mayor of the

City of New York, I have been the beneficiary of this country's generosity and freedom from bigotry, and I will be eternally grateful.

I want to thank President George W. Bush and his advisers, Vice President Dick Cheney, Secretary of Defense Donald Rumsfeld, Secretary of State Colin Powell and National Security Adviser Condoleeza Rice for their support of the State of Israel. They could easily have jettisoned Israel as a liability in their efforts to forge an international coalition against worldwide terrorism. I will be forever grateful to them, and I hope that many other supporters of the State of Israel will recognize and appreciate what they have done.

Fortunately for Jews and the State of Israel, American support of the Jewish nation has been bipartisan. Particularly helpful has been the Democratic leadership in both houses including Senator Tom Daschle, outgoing Minority Leader Dick Gephardt, as well as former President Bill

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Clinton and Senator Hillary Clinton. There are many others on both sides of the political aisle who deserve similar praise.

In the religious sector, I am grateful to the Reverends Pat Robertson and Jerry Falwell, both of whom have stood up time and again in support and defense of the Jewish nation. Regrettably, there have been many clergy who have unfairly attacked Israel for attempting to defend itself against near-daily terrorist acts against its citizens. We were made privy to the true

thoughts of Rev. Billy Graham caught on tape telling President Nixon his real feelings about Jews and Israel. He has since apologized, but what is an apology without contrition and efforts to right the wrong done? Worthless!

I will avoid France as a place to vacation. France leads those countries in the Security Council who are the enemies of the State of Israel. So, too, is Mexico, joining as a consistent supporter of resolutions unfairly denouncing Israel at the U.N. Security Council.

I will not support National Public Radio in any way. NPR's reporters and management delight in unfairly attacking Israel.

I will no longer lend financial support to New York's Channel Thirteen public television station. That station recently showed a documentary that was blatantly biased against Israel and has refused to acknowledge the bias or to try to correct it.

I will not watch ABC's World News Tonight anchored by Peter Jennings. For many years, Jennings has specialized in vicious and unfair portrayals of Israel intended to injure the Jewish state and lionize Palestinians.

BBC News is horrifically anti-Israel and I will shun it completely.

Susan Sontag will occupy the Ninth Circle of Hell for her outrageous assaults on Israel. I will no longer read her works.

Regrettably, there are many others whom I could include on this list, but I will leave that for another day. I must confess I got enormous pleasure from the defeat of Congress-woman Cynthia McKinney and her father in the

recent primary elections in Georgia. In my view, both are anti-Semitic and anti-Israel. No longer able to feed at the public trough, I doubt that either will make a comparable living in the private sector.

We can never know the results of our actions on the future of the world. However, if you forward this message to friends of the Jewish Nation, with the wish that they do the same, then perhaps, in some small way, it will eventually make a difference. What is certain, however, is that if you do nothing, nothing can happen!

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## **Cholent in Rhawnhurst**

by Carla and David Goodstein

“Hi, Tamar. I have two families coming from Passaic, one with two children and the other with three. They are friends. Can you find places for them to stay?”

“I’m sure. I’ll get back to you.”

“Esther, can you have a family stay at your home this Shabbos?”

“Sure. Can I have them for a meal also?”

Shabbos preparation in Rhawnhurst is much more than cleaning, straightening, food shopping, and cooking, as important as those tasks are. Because the Rhawnhurst orthodox Jewish community actively fulfills the mitzvah of hachnasas orchim (opening our homes to guests), which we learned from Avraham Avinu.

Every Shabbos, guests come from near and far to populate the homes and shuls in Rhawnhurst. It is said that the guests make the cholent. Well, the cholent in Rhawnhurst is so delicious that the many guests who gather around Shabbos tables for singing z’miros (songs), learning, partaking of home made challah, sumptuous meals, desserts and of course hot cholent, must be spectacular. It is interesting to watch how the lives of our guests have changed from their experience in Rhawnhurst. From developing and renewing friendships, to experiencing new religious awakenings, and to finding their bashert, the “cholent” of reactions is unlimited.

Rhawnhurst has no shortage of learning opportunities. Shiurim for men and women are offered at many of the shuls in Rhawnhurst as well as in private homes.

Rhawnhurst has a large established contingency of frum from birth (FFB) families, who are the backbone of the community. It has respected rabbonim who are the religious authorities in the six orthodox shuls of Rhawnhurst, many of whom have touched the neshamos (souls) of guests in significant ways.

Won’t you join us for a Shabbos in Rhawnhurst. We think that you will enjoy the cholent

## **Tzedakah, Tefillah, & Teshuvah**

by Rebecca Dear

It’s Rosh Hashanah time, again. The time for tzedakah, tefillah, and most important of all teshuvah. Now, while most of our husbands are at shul listening to the shofar, we, the wives, are at home also hearing blasts of our own. Usually, one child will be blasting another concerning a toy being used, taken, or the most grave of crimes...looked at.

At this most serious time, we (mothers) decide that we are going to teach our children by example. Thus, reluctantly, we call our little angels up to our kitchens and tell them we would like them to be our helpers. What exciting task does mommy have in store for them? We are going to bake cookies, cakes, and kugels for the Yomim Tovim. There are yells of joy, and we smile pathetically.

### **Tzedakah**

In my home, I have four wonderful helpers. (However, they are usually competing over the same job, so I have very specific tasks for each child.) One child, usually my oldest daughter is in charge of the fine motor oriented tasks, such as measuring cinnamon, baking powder, and salt.

My second child and the only boy get the more physical duties, including pouring the flour, dumping the sugars, and cracking the eggs.

The third child, a petite girl of 5, gets the lighter tasks primarily pushing buttons on different mixers and the baby, my 22 months old, gets the most important job of all, to stand behind me and cushion my fall when I faint from all of this wonderful togetherness. Mommy gets all of the wet ingredients especially those that are most difficult to mop off the floor.

I don’t know if you know but there is no right way to crack an egg, especially if you are an 8-year-old boy. (I’ve been witness to it all.) There’s the part-in and part-out technique. That’s when the yellow parts get in the cup and the clear white gooky part stays out and starts to drip down the counters.

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The top-opening technique is when he opens the top of an egg and scoops out whatever will stay on the spoon. The end result usually being that the yolk remains in the shell and whatever you are cooking becomes an egg white project.

Another favorite of mine is the crush technique. This is when a child crushes the outside shell and watches the yolk, whites, and any pieces of shell that can slip through his fingers go into the cup. Today, my son decided to add another one to the annals...the drop technique. He took an egg, stood on top of the stepladder, and then proceeded to drop it into the cup. He actually got two out of three in. Of course, he spent the next hour separating shells out.

As I aided my son in getting out the last hundred shells from the yolks, my older daughter decided to do her part. As I became aware of the smell of cinnamon wafting in the air, the sound of baking powder exploding in orange juice and oil, and salt triggering the catalyst to make it

look like a real volcano overflowing in the mixing bowl, I realized this first attempt was a blowout.

### Tefillah

When at first you don't succeed pray to Hashem for strength, patience, and a sense of humor.

Doing a project over with children is easier said than done. First of all, kids remember whom did the last thing last, who didn't get a turn doing it, and how to blow up the batter the next yomtov.

My third child remembered that she didn't get to do anything.

"Me too, me too," she interjected while the other children did their steps.

I kept using my standard, "soon honey."

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So, feeling neglected she waited for the perfect moment. That arrived when the dry ingredients were set aside in one mixing bowl and the wet ingredient in another. Out of temporary insanity, I went to the bathroom right before the next step.

Upon returning, I beheld the most amazing spin art that I have ever seen. Both mixers were mixing. On the walls were splashes of honey laced with a mixture of flour and cinnamon, which with the background of my lightly frosted cabinets gave the kitchen a modern art effect. She was delighted in telling me that she finally got to do something besides sit and watch.

My 22-month-old had deserted the kitchen feeling that I actually might need her to fall on. (Smart kid!)

After praying for strength, patience, and a sense of humor, I then allowed my 5-year-old to do something else...starting with the cabinets.

### Teshuvah

After the concert, I gave the children all the fun of baking with mommy was at an end.

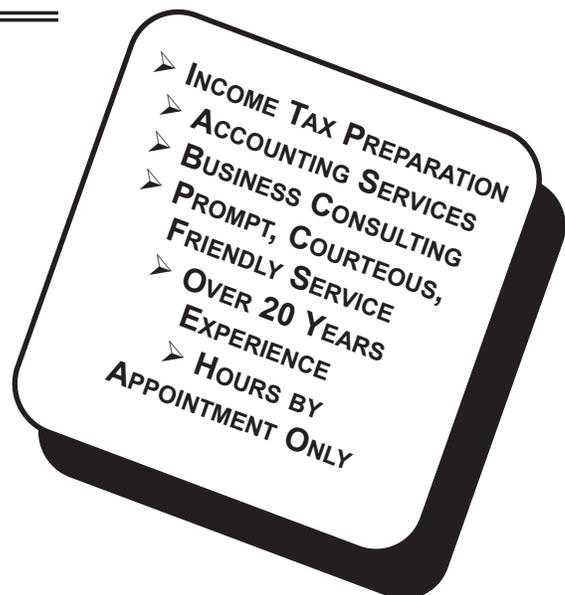
As my repentance, I brought them to the bakery. I know picking out cakes and cookies is not exactly the same as baking them; however, I felt that the effort was well worth the cost. Especially, since I had to hire a professional cleaning service to wipe away their last efforts.

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### The Jewish Temple

by Joseph Farah

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Islamic officials in Jerusalem now contend the Temple Mount has no connection to the First and Second Temples referenced in the Bible.

For instance, Palestinian Authority Mufti Ikrima Sabri told a German publication just last week, "There is not [even] the smallest indication of the existence of a Jewish temple on this place in the past. In the whole city, there is not even a single stone indicating Jewish history."

Similar statements have been made by Yasser Arafat.

He made the assertion again recently in the London Arabic paper Al Hayat: Archaeologists, he said, "have not found a single stone proving that the Temple of Solomon was there because historically the Temple was not in Palestine."

It seems very important to the Palestinian Arab authorities to deny the Jews any history in the region. It's all myth, they say. It's all conjecture, they imply. It's all part of a big conspiracy, they suggest.

But not only is there overwhelming – even indisputable – archaeological proof of the temple's presence in Jerusalem, Muslim authorities in Jerusalem once acknowledged it themselves.

In 1930, the supreme Muslim body in Jerusalem during the British mandate period, stated categorically in a booklet about the site that the Temple Mount's identification with the First Temple is "beyond dispute."

The nine-page English-language tourist guide, titled "A Brief Guide to al-Haram al-Sharif, a copy of which was recently obtained by the Jerusalem Post, states: "The site is one of the oldest in the world. Its sanctity dates from the earliest times. Its identity with the

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site of Solomon's Temple is beyond dispute. This, too, is the spot, according to universal belief, on which David built there an altar unto the Lord, and offered burnt offerings and peace offerings."

Not only are Arafat's minions in Jerusalem today attempting to rewrite the history of Arabs and Jews in the region as told by others, they are attempting to rewrite the history of Arabs and Jews in the region as told by Arabs.

The denial of a central historical place in Israel and in Jerusalem by Jews is perhaps the most astonishing and alarming aspect of those in power within the Palestinian Authority. Their effort to kill Jews is well documented. Their effort to destroy peace is well known. Their effort to create a history of "Palestinian" Arabs where little exists is evident and perhaps even understandable. But their effort to erase thousands of years of Jewish history in Jerusalem should reveal to any impartial observer just what the intentions of the PA truly are: genocide.

By denying the undeniable, Palestinian Muslim fanatics are trying to write in advance a pardon for their future crime – the destruction of the Jewish state and the elimination of the Jewish population in Israel. If the Jews have no historical and spiritual ties to the region, the PA suggests, then they have no business at all in the region now.

Couple this logic – or illogic – with PA policy within its own territory. Arafat and Mahmoud Abbas say they want all Jewish communities eliminated within their nation-state. If such a policy were suggested anywhere else in the world, we would characterize it as "ethnic cleansing" – as a prelude to genocide, as a "hate crime." But in the Palestinian Authority, the Western world seems to accept that no Jews should be permitted to live within the PA territory.

Meanwhile, of course, Israelis not only permit Arabs by the millions to live within their Jewish state, they grant them full citizenship, voting rights and allow them to be well-represented in the parliament.

*Continued on next page*

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Continued from previous page

Why do the Palestinian Arabs take such stances? How do they get away with such positions? Because the U.S., Europe and the so-called civilized world permit them to do so.

With the killing of innocent Jewish civilians in Israel by terrorists on the rise again, it's time to stop the problem at its root. It's time to cut off all funding to the Palestinian

Authority. It's time to recognize the PA leadership as the fathers of modern Islamic terrorism. It's time to unleash Israel to defend itself the way the U.S. and the Western world have been defending themselves against the global scourge of Islamic terror.

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## **Congregation Ahavas Torah Rabbi Wiesner, Rav Shmuel Spearhead NE Philadelphia Three Week Learning Program**

by Sam Maron

PHILADELPHIA—It's summertime and you need a quick nosh to serve to friends who pop in without warning...Just put out a bowl of strawberries...problem solved...right?

It's not quite that easy, warned Rabbi Avrohom Wiesner, Administrator, Kashrus Council of Lakewood, when he spoke here recently during a learning series sponsored by Congregation Ahavas Torah in Northeast Philadelphia. Rabbi Wiesner, focusing on the issues connected with tolaim—insect infestation of foods—told the 75 persons that four steps need to be taken to prepare strawberries properly:

- their green leaves must be removed
- they should be immersed in cold water with a small amount of dish detergent
- they should be agitated in the soap and water
- each strawberry needs to be rinsed carefully and thoroughly under the cold running water.

“The area of tolaim and the issur of tolaim is very important,” he told the group. “The Torah repeats it many times and there are so many foods that have the problem of infestation.” In some instances, he said, it's preferable to use Bodek prepared vegetables because of the complexities of preparing them on one's own.

Broccoli, he said, is such a food. “It is preferable to use those that come with a heksher and good hashkachah because it's so difficult to prepare.” He added preparation

of broccoli is more difficult than readying strawberries. He also warned that people who store starchy foods during the summertime—such as barley and oatmeal—“should be careful how to store them since they can become infested during warm weather.”

Rabbi Wiesner was among six prominent rebbeim who spoke at the Ahavas Torah series, designed to commemorate the Three Weeks. Others included Rosh Yeshiva Rav Shmuel Kaminetsky of the Talmudical Yeshiva of Philadelphia, who admonished the group to use time wisely and set aside time for Torah study on a regular basis, and Rav Shmuel Irons, Rosh Kollel of the Kollel of Detroit, who focused on the historical background of Tisha B'Av.

Other speakers included Rabbi Uren Reich, Rosh Yeshiva, Perth Amboy Yeshiva, who discussed the relevance of the Churban HaBayis in 5763; Rabbi Gavriel Finkel, Dayan, Bais Din, Lakewood, who presented Commission and Brokerage Fees in Halacha, and Rabbi Gershon Ribner, Magid Shiur, Beis Midrash Govoha, whose topic was Renewal from the Ashes of Destruction.

Rabbi Finkel most tweaked his audience's interest when he discussed shidachim. He said when a shadchan is successful, the parties who accepted his services or sought his services should pay a fee. When a shadchan is unsuccessful, it is not necessary to remunerate him.

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- Brain Gymnastics for Kids with Bob Slurzberg - 1 - 1:30
- Practical Advice on 'How to Build a Sukkah' with Rabbi Nulman 1-1:45
- Jewish Parenting Workshop with Mrs. Bessie Katz - 2 - 2:45
- Decorate for Sukkot - Art Workshop for Girls with Susan Yitzhak - 3 - 3:45

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Men only    Pool 6:30 - 7:30    Fitness 5 - 6

Watch for new programs on Sundays in the fall  
Call Phyllis Actman @ 215-698-7300 for more information

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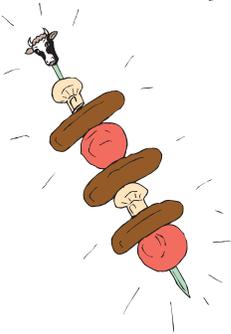
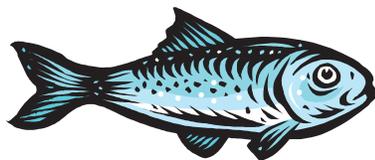
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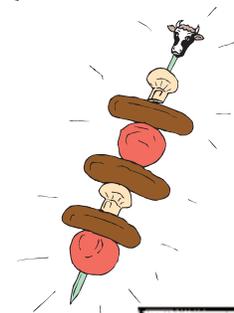
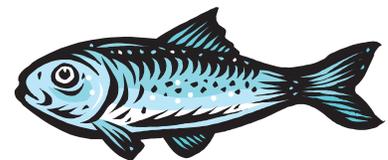
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