

President's Message



I am tired of going to shul and watching people *daven* as if they are in a rush to go somewhere else and they're performing this obligation with no feeling as fast as they possibly can! Prayer stands at the highest level of the universe, yet people treat it without respect (Berachos 6b).

Quoting from the preface of *Shemoneh Esrei* by Rabbi Avrohom Chaim Feuer published by Artscroll, "We must learn to not only open a siddur, but to open our hearts and minds..." *Tefillah* is called *avoda* meaning service; because the supplicant must concentrate on every word like a servant who cannot allow himself to be distracted. Rabbi Moshe Meir Weiss says "One of the greatest challenges of our time is our ability to pray properly." He says, we should focus on the critical verse in *The Gemara* "*U'lavdo b'chol l'avchem*"— Serve Hashem with all of your heart. *The Gemara* then asks "What is service of the heart?" answer- "Service of the heart is prayer."

Rebbe Elazar made the extraordinary statement that prayer is greater than good deeds (Brachos 32b). This statement is difficult to completely understand but it certainly puts prayer on an extremely high level. So, why do we rush? I have watched people *daven* so fast that they're either skipping words or not even saying the entire prayer completely (chas v'sholom). Remember what it is you're doing — you're expressing gratitude to Hashem for all of the amazing and mundane things we receive from him every minute of every day that we're on this earth.

So, please the next time you go to shul or pray at home, take your time, concentrate, focus on what you're doing and saying and by all means, turn off your cell phone!

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A Hesp

Edited By Howard Riell

This year marks the 100th anniversary of the birth, and the 10th yahrtzeit, of Rabbi Joseph B. Soloveitchik.

Known as the Rav, he was one of the twentieth century's most preeminent and influential Jewish scholars. Born in 1903 in Belarus, Russia to a family renowned for its Talmudic genius, and a graduate of the University of Berlin with a doctorate in philosophy, the Rav represented a halakhically-centered Orthodoxy engaged with the world.

In the early 1930s, the Rav accepted the position of Chief Rabbi of Boston, the city that remained his home until his death in 1993. In 1937, he founded the Maimonides School, an Orthodox primary and secondary school that combines rigorous Judaic and secular studies.

In the early 1940s, the Rav succeeded his father as the rosh yeshiva of the Rabbi Isaac Elchanan Theological Seminary of Yeshiva University, a position he held with great distinction until ill health forced his retirement in 1985. As rosh yeshiva, he became the spiritual mentor of thousands of American-trained rabbis and was universally acknowledged as the intellectual leader of an open and engaged Orthodoxy. His influence gained international scope due to the leadership roles he held in the Religious Zionists of America and the Rabbinical Council of America, where his wisdom guided policy decisions for nearly four decades.

Rabbi Dr. Norman Lamm, a distinguished rabbi, philosopher, teacher, and author, is one of his most illustrious former students.

Dr. Lamm was elected president of Yeshiva University in August of 1976, succeeding Dr. Samuel Belkin and Dr. Bernard Revel. He was the University's third president and the first native-born American to head the nation's oldest and most comprehensive institution of higher learning under Jewish auspices.*

During the 17 years preceding his election as president, Dr. Lamm served on the Yeshiva University faculty, culminating in his appointment as the Erna and Jakob Michael Professor of Jewish Philosophy in 1966. He has also been spiritual leader of The Jewish Center in Manhattan, rabbi of Congregation Kodimoh in Springfield,

MA, and assistant rabbi at New York City's Congregation Kehilath Jeshurun.

Presented here, with the author's permission, are some of Dr. Lamm's comments on the occasion of the passing of his beloved teacher:

"... Permit me to relate a story that throws light on other aspects of the Rav's character. It was my second year in his sheur, and I was intimidated and in awe of him as was every other talmid -- that is, almost everyone else. There was one student, the youngest and one of the brightest, who was clearly the least frightened or awed. The Rav had been developing one line of thought for two or three weeks, when this talmid casually said, 'But Rebbe, the Hiddushei Ha-Ran says such-and-such which contradicts your whole argument.'

"The Rav was stunned, held his head in his hands for three agonizingly long minutes while all of us were silent, then pulled out a sheaf of papers from his breast pocket, crossed out page after page, said that we should forget everything he had said, and announced that the sheur was over and he would see us the next day.

"I learned two things from this remarkable episode. First, we were overwhelmed by his astounding intellectual honesty. With his mind, he could easily have wormed his way out of the dilemma, manipulated a text here and an argument there, maybe insulted an obstreperous student, and rescued his theory and his ego. But the Rav did nothing of the sort! He taught, by example, the overarching goal of all Torah study as the search for Truth.

"That search for Truth was of the essence of his activity in Torah, and we witnessed it in action. He encouraged independent thinking by his pupils as a way to ensure his own search for the truth of Torah. The Rav was authoritative, but not authoritarian. No 'musar shmuess' no lecture in ethics-could have so successfully inculcated in us respect for the truth at all costs.

"The second lesson came with the anti-climax to the story. The very next day, it was a Wednesday, the Rav walked into class with a broad, happy grin on his face, held out his copy of the Hiddushei Ha-Ran, and said to the

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talmid, 'Here -- now read it correctly.' The Rav had been right all along...."

"... Above all, the Rav was a man of independence. He was a true heir of his great-great-grandfather, R. Hayyim Volozhiner, who held that in Torah study you must go after the truth no matter who stands in your way; respect no person and accept no authority but your own healthy reason. So, the Rav was his own man, and often went against the grain of accepted truths and conventional opinion. Once, after a particularly original sheur, a stranger, who was not used to such unusual independent creativity, asked him, 'But Rabbi Soloveitchik, what is your source?' He answered, 'a clear and logical mind'...."

"... He rejected fanaticism or zealotry as well as small-mindedness, even as he deplored lack of faith. He was not afraid to be in the minority, and refused to be cowed by pressure of the majority. He was horrified by extremism and overzealousness as well as superficiality and phonicness in communal policy-making almost as much as he contemptuously dismissed them in 'learning.'"

"... Almost alone amongst contemporary Gedolei Torah (talmudic authorities), he viewed the emergence of the State of Israel as evidence of divine grace; he saw its appearance as opening a new chapter in Jewish history, one in which we enter the world stage once again. He was not afraid despite the opinions of the majority of Roshei Yeshiva and his own distinguished family members -- to identify with the goals and aspirations of Religious Zionism.

"Perhaps the most significant area where he diverged from other Gedolim and followed an independent way was with regard to secular studies, to Torah Umadda. The Rav was an intellectual Colossus astride the various continents of human intellectual achievement and all forms of Jewish thought.

"Culturally and psychologically as well as intellectually, this made him a loner amongst the halakhic authorities of this century. How many pre-eminent Halakhists in the world, after all, have read Greek philosophy in Greek, and German philosophy in German, and the Vatican's document on the Jews in Latin? A Ph.D. from the University of Berlin in mathematics and especially philosophy, he took these disciplines seriously, not as an inconsequential aca-

demically flirtation or a superficial cultural ornamentation, or as a way of impressing benighted and naive American Jewish students who did not know better.

"There is no doubt where his priorities lay obviously, in Torah but he did not regard Madda as a de facto compromise. The Rav believed that the great thinkers of mankind had truths to teach to all of us, truths which were not necessarily invalid or unimportant because they derived from non-sacred sources. Moreover, the language of philosophy was for him the way that the ideas and ideals of Torah can best be communicated to cultured people, it is Torah expressed universally; and he held as well that his philosophic studies helped him enormously in the formulation of halakhic ideas.

"The Rav had no use for the currently popular transcendent parochialism that considers whole areas of human knowledge and creativity as outside the pale. We must guard, therefore, against any revisionism, any attempts to misinterpret the Rav's work in both worlds, akin to the distortion that has been perpetrated on the ideas of R. Samson Raphael Hirsch. The Rav was not a lamdan who happened to have and use a smattering of general culture, and he was certainly not a philosopher who happened to be a talmid hakham, a Torah scholar. He was who he was, and he was not a simple man. We must accept him on his terms, as a highly complicated, profound, and broad-minded personality, and we must be thankful for him.

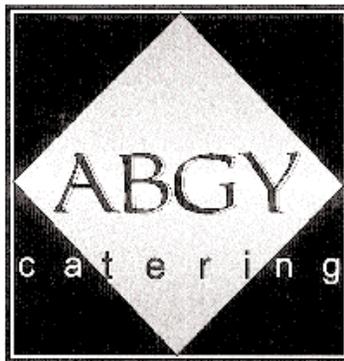
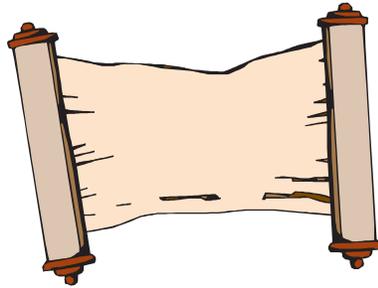
"... Farewell, Rebbe. You always prepared for us, well and meticulously, and you no doubt will do the same now. And when you give your sheur, your derashah, before the Heavenly Court, with all the great Gedolei Torah of the ages in attendance, those who were your closest companions and comrades during the years of your lonely sojourn, remember us--your family and your talmidim even as we shall always remember you; and may your merit and the merit of your Torah and your hiddushim protect us and grant health of body and mind and soul, peace-peace above all! in every way, and love of God, love of Torah, love of the people of Israel, love of others and their love of us, to all of us--your family, your disciples and their disciples, and all of this Yeshiva to which you came half a century ago, which you graced with your greatness of mind and heart, and which was your home and our home

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together-and in which your presence will always be palpable and from which your memory will never fade.

ing to us forever, until the coming of the Messiah, may he come speedily in our time, Amen.”

“For you were a blessing to us in your life-time. And zekher tzaddikim liverakhah, your memory will be a bless-



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One Door Closes, and Another One Opens: A Synagogue Will Turn Into a Day School

by Geoffrey Melada
Jewish Exponent Staff

Reprinted with permission from *The Jewish Exponent*, 6/19/2003

A sign of the times: This Conservative synagogue in Northeast Philadelphia will close at the end of June.

Almost 50 years after Northeast Philadelphia Jews broke ground on a new synagogue at Hoffnagle and Summerdale streets, the building's doors will be closed — but not for long.

Adath Tikvah-Montefiore will pass out of existence after a final Shabbat service on Saturday, June 28, only to have its building reborn this September as the new home of Stern Hebrew High School.

Approximately 85 percent of its members have decided to join another Conservative congregation, Ohev Shalom of Bucks County in Richboro, some 13 miles away.

Why Adath Tikvah-Montefiore is closing is not a mystery, said its president, Stanford Shore. Although the synagogue, at its peak, boasted more than 500 families, he said “the demographics of the Northeast changed drastically in the past 10 to 15 years, and we've lost a lot of members through attrition.”

It didn't help that, according to Shore, at least 50 synagogue families split off from the congregation in the 1980s to join Congregation Ner Zedek-Ezrath Israel-Beth Uziel on Bustleton Avenue, also in Northeast Philadelphia.

Now, only 110 people remain in Shore's congregation; even the rabbi left two years ago for a synagogue in Pittsburgh. But Adath Tikvah-Montefiore's fire will not go out completely.

As part of a deal that Shore and other leaders reached with Ohev Shalom, the Bucks County synagogue will build a new chapel that will bear Adath Tikvah-Montefiore's name and house some of its memorabilia and artifacts.

“They tell us the chapel will reflect our sanctuary,” Shore explained. “Our sanctuary is a beautiful, warm,

haimisch and very comfortable place, and we hope that's what the chapel will reflect.”

If construction of the chapel goes as planned, it will be as if “a piece of us is in their home,” Shore went on to say.

Natalie Brooks, president of Ohev Shalom, said she hopes the former members of Adath Tikvah-Montefiore will feel at home everywhere in her synagogue, not just in the new chapel.

But given how much time the two congregations spent getting to know each other before deciding to merge, Brooks is confident that the union will be successful.

“We've had Torah studies together, Shabbat services together and a Lag B'Omer picnic, so they could say, at the end of the day, this feels right,” Brooks explained. “We wanted them to come visit as many times as they could to get a feel for us, because our services aren't going to change.”

Shore said that he and the other Adath Tikvah-Montefiore members seriously considered several other area synagogues to join, all of which are physically closer to Hoffnagle Street, but that none clicked the way Ohev Shalom did.

“They've been very nice and kind, and we did very well going to Ohev with our congregation. We're very proud of that fact,” said Shore. “Still, a lot of people who have put their sweat, toil and life into our congregation feel it's a bittersweet time.”

A minus leads to a plus.

One aspect of Adath Tikvah-Montefiore's closing is entirely positive, though, said Shore, and that's the fact that the building's new occupants will be the students and faculty of the nearby Stern Hebrew High School.

As Brooks explained, “Unfortunately, many synagogues when they close do not stay in Jewish hands. They become parking lots or churches.”

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That won't be the case this time, said Shore, "and we're very proud of that."

Although final settlement on the synagogue will not take place until June 30, Stern's president, Rabbi Abraham Fuchs, said the school got a great deal. Adath Tikvah-Montefiore, which sits on two acres of property, has been appraised at \$1.1 million, said Fuchs — and he thinks that's a conservative estimate.

But because Stern will be "maintaining a Jewish environment for the neighborhood," Fuchs said the synagogue's leaders offered to sell their building for the discounted price of only \$800,000.

Stern needed to borrow \$700,000 from National Penn Bank and another \$100,000 from Adath-Tikvah Montefiore itself, but headmaster Rabbi Moshe Simkovich said the school made a sound investment.

The Modern Orthodox, co-educational Jewish day school has operated out of a rented space in the Jewish Community Centers' Klein Branch since its inception in 1999. Although grateful to the JCC for "doing their best to accommodate us," Simkovich acknowledged that a basement isn't the best place for a school.

"Being above ground makes a difference," said the rabbi, "especially when it's February and it's snowing outside, and the only windows you can look out of are above your height."

Not only that, he said, "the ability to have your own space that's not shared will be a positive thing."

Stern officials plan to take advantage of Adath Tikvah-Montefiore's grounds by constructing an outdoor basketball court and a baseball field.

Educational facilities will be added as well, including a library and an expanded science laboratory. And students will gain plenty of space for religious activities, including the main sanctuary and a smaller prayer room.

The synagogue has donated two Sefer Torahs to Stern.

And really, said officials, the school had no choice but to expand at the present time, given the ever-increasing size of Stern's enrollment.

When the school was founded four years ago, only 15 students were enrolled in ninth grade. Next year, Stern is expecting approximately 90 students, in grades nine through 12, including six from Cherry Hill, N.J. — the first group of students to enter from outside Pennsylvania.

"Space has become very tight," conceded Fuchs.

Simkovich can hardly wait for the move. "As a school," said the headmaster, "it's a tremendous occasion to have your first graduating class in your brand-new building. Next year will be a very exciting year for us."

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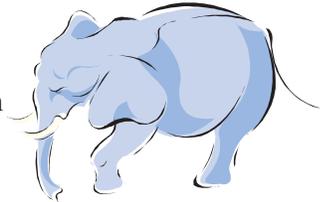
Kayla's Kids Corner!

Hi!

This is issue #2 of Kayla's Joke Corner and, like always, I need more jokes. If you'd like to share any, email me @ wolfkid27@aol.com. You can also submit jokes, word games, puzzles, comments, and suggestions.

Let the grinning begin!

Q: How do you put an elephant in the refrigerator?



A: Open the door, put the elephant in, and close the door.



Q: How do you put a giraffe in the refrigerator?

A: Open the door, take out the elephant, put in the giraffe and close the door.



Q: How do you put an alligator in the refrigerator?

A: Open the door, take out the giraffe and put in the alligator.

Q: The king of the jungle is having a meeting, and you're invited! You're walking to the meeting place, and you find the creek where the most ferocious alligator in the world lives. There aren't any boats or logs or anything, and you need to get across. How do you get across?



A: Just swim across—the alligator's in the refrigerator!



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Book Review:

Memories of a Giant: Eulogies in Memory of Rabbi Dr. Joseph B. Soloveitchik, zt"l

edited by Michael A. Bierman

In this, the 100th anniversary of the birth and 10th yahrtzeit of Rabbi Dr. Joseph B. Soloveitchik, zt"l, a number of books have been published about The Rav by those who knew him best.

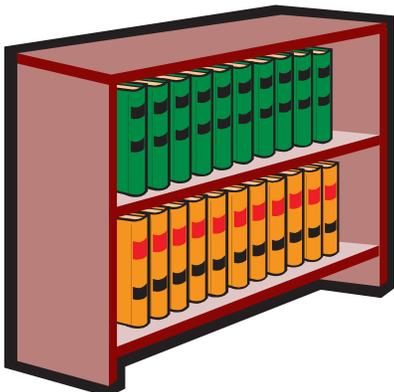
One of the best of these is Memories of a Giant: Eulogies in Memory of Rabbi Dr. Joseph B. Soloveitchik, zt"l, edited by Michael A. Bierman (part of the Rabbi Soloveitchik Library, published by Urim Publications in Jerusalem and New York).

The litany of luminaries who offer their own reminiscences of The Rav is impressive, and includes names such as Rabbi Dr. Jacob J. Schachter (who writes the books forward as well as the portion entitled Thoughts On Parshat Shemini), Rabbi Dr. Aharon Lichtenstein (The Rav at Jubilee: An Appreciation), Rabbi Shalom Carmy (A Three-Part Tribute), Rabbi Dr. Shlomo Riskin (My Rebbe, The Rav), Rabbi Dr. Norman Lamm (Hesped Mar: A Eulogy for the Rav), Rabbi Dr. Bernard Rosensweig (The Rav As Communal Leader) and Rabbi Dr. Jonathan Sacks (A Hesped in Honor of Rav Yosef Soloveitchik).

About half of the 42 eulogies appear in print for the first time, including that delivered at The Rav's funeral by his brother, Rabbi Ahron Soloveitchik, zt"l.

Perhaps the book is best summed up by Rabbi Dr. Yitzchak Twersky who writes, "The Rav was such a hakham hamasorah. His decisive contribution was quantitative and qualitative: he disseminated Torah and enhanced kevod haTorah. His tireless, vigorous, imaginative teaching, on so many different levels, suffused the

masorah with charm and fascination, revealed its profundities and thereby buoyed the confidence of so many individuals..."

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The Jews Will Not Go Quietly Again

by Joe McCain

Brother of Senator John McCain (R-AZ)

There is a lot of worry popping up in the media just now: “Can Israel Survive?”

Don’t worry about it. It relates to something that Palestinians, the Arabs, and perhaps most Americans don’t realize -- the Jews are never going quietly again. Never. And if the world doesn’t come to understand that millions of Arabs are going to die. It’s as simple as that.

Throughout the history of the world, the most abused, kicked-around race of people have been the Jews. Not just the holocaust of World War II, but for thousands of years. They have truly been “The Chosen People” in a terrible and tragic sense.

The Bible story of Egypt’s enslavement of the Jews is not just a story, it is history, if festooned with theological legend and heroic epics. In 70 A.D. the Romans, which had for a long time tolerated the Jews --even admired them as ‘superior’ to other vassals -- tired of their truculent demands for independence and decided on an early “Solution” to the Jewish problem. Jerusalem was sacked and reduced to near rubble, Jewish resistance was pursued and crushed by the implacable Roman War Machine (see “Masada”).

Thus began The Diaspora, the dispersal of Jews throughout the rest of the world. Their homeland destroyed, their culture crushed, they looked desperately for the few niches in a hostile world where they could be safe.

That safety was fragile, and often subject to the whims of moody hosts. The words “pogrom,” “ghetto,” and “anti-Semitism” come from this treatment of the first mono-theistic people.

Throughout Europe, changing times meant sometimes tolerance, sometimes even warmth for the Jews, but eventually it meant hostility, then malevolence.

There is not a country in Europe or Western Asia that at one time or another has not decided to lash out against the children of Moses, sometimes by whim, sometimes by manipulation.

Winston Churchill calls Edward I one of England’s very greatest kings. It was under his rule in the late 1200’s

that Wales and Cornwall were hammered into the British crown, and Scotland and Ireland were invaded and occupied. He was also the first European monarch to set up a really effective administrative bureaucracy, surveyed and censured his kingdom, established laws and political divisions.

But he also embraced the Jews. Actually Edward didn’t embrace Jews so much as he embraced their money.

For the English Jews had acquired wealth — understandable, because this people that could not own land or office, could not join most of the trades and professions, soon found out that money was a very good thing to accumulate. Much harder to take away than land or a store, was a hidden sock of gold and silver coins.

Ever resourceful, Edward found a way — he borrowed money from the Jews to finance imperial ambitions in Europe, especially France. The loans were almost certainly not made gladly, but how do you refuse your King? Especially when he is “Edward the Hammer.”

Then, rather than pay back the debt, Edward simply expelled the Jews. Edward was especially inventive: he did this twice. After a time, he invited the Jews back to their English homeland, borrowed more money, then expelled them again.

Most people do not know that Spain was one of the early entrants into The Renaissance. People from all over the world came to Spain in the late medieval period. All were welcome -- Arabs, Jews, other Europeans. The University of Salamanca was one of the great centers of learning in the world -- scholars of all nations and fields came to Salamanca to share their knowledge and their ideas.

But in 1492, Ferdinand and Isabella, having driven the last of Moors from the Spanish Shield, were persuaded by the righteous fundamentalists of the time to announce “The Act of Purification.” A series of steps were taken in which all Jews and Arabs and other non-Christians were expelled from the country, or would face the tools and the torches of The Inquisition. From this “cleansing” come the Sephardic Jews --- as opposed to the Ashkenazim of Eastern Europe.

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In Eastern Europe, the sporadic violence and brutality against Jews are common knowledge; 'Fiddler' without the music and the folksy humor. At times of fury, no accommodation by the Jew was good enough, no profile low enough, no village poor enough or distant enough.

From these come the near-steady flow of Jews to the United States. And despite the disdain of the Jews by most 'American' Americans they came to grab the American Dream with both hands, and contributed everything from new ideas of enterprise in retail and entertainment to becoming some of our finest physicians and lawyers. The modern United States, in spite of itself, IS The United States in part because of its Jewish blood.

Then the Nazi Holocaust -- the corralling, sorting, orderly eradication of millions of the people of Moses. Not something that other realms in other times didn't try to do, by the way, the Germans were just more organized and had better murder technology.

I stood in the center of Dachau for an entire day, about 15 years ago, trying to comprehend how this could have happened. I had gone there on a side trip from Munich, vaguely curious about this Dachau. I soon became engulfed in the enormity of what had occurred there nestled in this middle and working class neighborhood.

How could human beings do this to other human beings, hear their cries, their pleas, their terror, their pain, and continue without apparently even wincing?

I no longer wonder. At some times, some places, ANY sect of the human race is capable of horrors against their fellow man, whether a member of the Waffen SS, a Serbian sniper, a Turkish policeman in 1920's Armenia, or a Mississippi Klansman.

Because even in the United States not all was a Rose Garden. For a long time there were quotas for Jews in our universities and graduate schools. Only so many Jews

could be in a medical or law school at one time. Jews were disparaged widely. I remember as a kid Jewish jokes told without a wince, "Why do Jews have such big noses?"

Well, now the Jews have a homeland again. A place that is theirs. And that's the point. It doesn't matter how many times the United States and European powers try to rein in Israel, if it comes down to survival of its nation, its people, they will fight like no lioness has ever fought to save her cubs. They will fight with a ferocity, a determination, and a skill, that will astound us.

And many will die -- mostly their attackers, I believe.

If there were a macabre historical betting parlor, my money would be on the Israelis to be standing at the end. As we killed the kamikazes and the Wehrmacht soldaten of World War II, so will the Israelis kill their suicidal attackers, until there are not enough to torment them.

The irony goes unnoticed -- while we are hammering away to punish those who brought the horrors of last September here, we restrain the Israelis from the same retaliation. Not the same thing, of course. We are 'We;' they are 'they.'

While we mourn and seethe at September 11th, we don't notice that Israel has a

September 11th sometimes every day. We may not notice, but it doesn't make any difference. And it doesn't make any difference whether you are pro-Israeli or you think Israel is the bully of the Middle East.

If it comes to where a new holocaust looms -- with or without the concurrence of the United States and Europe -- Israel will lash out without pause or restraint at those who would try to annihilate their country.

The Jews will not go quietly again.

The Tenth Plague

by Emanuel A. Winston
a Middle-East Analyst and Commentator

Is SARS (Severe Acute Respiratory Syndrome) the beginning of “The Tenth Plague” or is it just the Second or perhaps the Seventh? Even Moses did not know how many Plagues G-d would impose upon Pharaoh before the Tenth Plague would doom the Egyptian population to suffer the deaths of their first born.

Each Plague was intended as a ramped up message of persuasion to Pharaoh, which he ignored. Pharaoh (Paro in Hebrew) could not bring himself to give up the vast free labor of the Israelites whom he had enslaved, as it is told. Paro had sacred cities and tombs to be built and the Hebrews seemed excellent slaves. Besides, he feared the Jews, lest they join with the enemies of Egypt to end the Pharaonic Dynasty.

What do the nations of today once again want that they believe the Jews have? Through the centuries, primitive though powerful nations were irresistibly drawn to the Jewish people for what they believed they had. Each ancient civilization came as a conqueror to take or destroy what the Jews had built. After being destroyed, the Jews then re-built. Again they were conquered and forcibly dispersed across the globe where they contributed to the good of humanity wherever they settled. The conquerors came—each followed by others but, none could plunder more than the bricks and mortar of Jerusalem—with the exception of the Romans who looted the Temple of Solomon of its holy golden serving vessels.

The looting of sacred vessels had many meanings. Looting paid for wars of conquest. It also demonstrated that the victors were not only more powerful as an army but, it proved “to them” that their gods were superior to those of the vanquished. Capturing sacred vessels presumed that these things had a mystical power of their own which would transfer to the victors.

It is believed that the Holy Vessels are still held in the vaults of the Vatican and will be retained to insure that their return will not elevate the Jews’ claim to their own Temple. How do we know the golden Temple Vessels and the Temple Menorah stolen from the Jewish Temple were taken by the Romans to Rome? “Prima Facie” evidence that has been in plain view for 2000 years. The original Temple Menorah is very well-depicted on the triumphal arch of Titus in Rome.

I’m reminded of the time when the ancient Philistines managed to capture the Ark of the Covenant. The Philistines began to suffer inexplicable diseases (“Plagues”) with many deaths. The Philistines virtually begged the Jews to come to take away the Ark of the Covenant. The Philistines faded away as did the great Roman Empire.

In modern times the Jewish people returned to their ancestral homeland for which they had longed for 2000 years in the Diaspora.

They re-built again in the early twentieth century and then created an independent State of Israel fifty-five years ago.

The nations who came to destroy and to take away the Jewish homeland had more sufficient resources in their own lands. Why did they come?

The Jews seemed to have little to attract such attention—scarce water, no local gold or diamond mines—no oil. The land was tilled on hillside terraces which did not make the land an agricultural bonanza. So, what did all of these pagan nations want that they thought the Jews had?

Clearly, the invaders had their own gods. In fact, they often had many gods. Most had a death cult worship with a privileged priesthood who promised them life after death—immortality. What of value could the Jewish people possibly offer to these powerful nations of conquerors?

The Jews did have this One Entity. The Jews had a Covenant with the One Invisible G-d. He rescued the Jews from Egypt with Ten Plagues and gave them an unalterable Book of values, the Torah, by which to live. Clearly, the conquering nations did not want these restrictive laws which accompanied G-d’s Covenant with the Jewish people but, they did want control of the Jews’ powerful G-d.

Today the great nations of the world want a piece or all of what the Jews have once again built. They want the Jews to submit their lives and their land to the Muslim Arabs. They want Jerusalem because that is where the Invisible G-d of the Jews dwells—on His Holy Temple Mount. All wish to claim the Eternal Capital of the Jews but, without the Jews. (Strangely, the enemies of the Jews

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have a greater belief in the G-d of the Jews than do some of the Jewish people.)

But these nations have their own gods, so what do they need with a new G-d and His Strict Rules? The Arab Muslims worship the moon god Zin, once of the desert tribes, who Mohammed declared was Allah.

Mohammed in the 7th century, assured the tribes of the Arabian Peninsula, that Allah was G-d and he, Mohammed, was the last prophet appointed by Allah. So, what do the Arabs want with the G-d of the Jews or the city of Jerusalem which is not mentioned even once in the Islamic Koran?

What exactly will the Arab Muslims do with two G-ds?

They will do the same as all other conquering nations did even when they had a panoply of gods. They will merely add another god or the G-d, HaShem, and claim leadership of all other religions. Islam has pledged to bring all peoples under the Shariah laws according to the Koranic teachings. By absorbing all other gods, the world will be one great Caliphate or "Khalifah," Islamic state worshipping Allah.

Today, we see President George W. Bush and Secretary of State Colin Powell acting as the enablers of the Islamization of Jerusalem, Bethlehem, Hebron and all the other Holy Jewish and Christian Sites on the Mount of Olives. We have already heard from a weakened Arik Sharon that he is ready to give up the ancient and holy cities of Bet El, Shilo, Schehem (Nablus), and everywhere in Judea, Samaria, Gaza and eventually the Golan Heights.

Powell created the "Quartet," an unholy cabal of the pro-Arab U.S. State Department, the anti-Israel United Nations, the anti-Semitic European Union and Russia, whose history with their Jews is abominable. "The Quartet" has concocted a "Road Map" that is a grievous insult to the G-d of the Jews. Bible believing Jews and Christians know that one cannot insult

G-d without paying a steep price - including all the nations of the "Quartet."

Israel, under Bush, Powell and the unholy "Quartet," with the assistance of Israel's Prime Minister Ariel (Arik) Sharon and former PM Shimon Peres, is slated to

become—not a Jewish State—but a State for all of its peoples, which translates into another Arab Muslim State. Regrettably, the Jews of Israel must also suffer for the betrayal of their nation by a leadership ready to abandon the Land to accommodate the "Quartet" and the Arab Muslims. Arik Sharon said to the Israeli people: "I never hid my beliefs," except no one believed then that he would join George Bush to father another Arab Muslim Terrorist State—in the heartland of the Jewish State of Israel.

Powell has just visited Syria, one of the main operational bases for scores of Terrorist movements, Hamas, Hezb'Allah, Islamic Jihad, among others. Syria's President Bashar Al Assad is presently hosting the higher authorities of Saddam Hussein's Ba'ath party criminals, who arrived in Syria with hundreds of millions in American dollars.

Powell, like past American diplomats, arrived to receive the disarming word of the Assads—only to leave quietly, as did all the others.

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Bush and Powell need some meaningless, political gestures of seeming agreement with Bashar so they may claim that Syria is no longer a Terrorist State Repository and that Israel can now come down from the Golan Heights, giving that superior military position away to Syria.

Colin Powell, a pacifistic former General and head of the American Joint Chiefs of Staff during Gulf War One, could easily have been (and perhaps is) a cloaked Ambassador for the U.N., the E.U., Russia and, especially, a voice of France and Germany. He has been allowed to speak in the voice of President Bush, with NO OBJECTIONS FROM THE WHITE HOUSE! As the architect of the "Road Map," he is well-spoken, clear and present danger to Israel.

Clearly, Powell is a natural representative of the Arabist State Department which is long known as one of Israel's principal antagonists in the free world. This section of the American government, seriously labeled "Foggy Bottom," should have been disassembled and re-engineered long ago. The bureaucrats within this machine have detached themselves from any control by the President, the American Congress or the American people whom they are supposed to represent. Like any private corporation that has gone on too long, it's loaded with deadwood and executives who believe the State Department exists solely to carry out their will. They definitely need the same restructuring that President Bush is putting in place for other aged and dysfunctional parts of the American government. I have little doubt that this corrupt institution will bring the Tenth Plague upon America - if it has not already done so.

The Jews returned "en masse" to their ancestral homeland to find the fields barren, the wall of Jerusalem piled high with garbage with the streets running with sewage. The Jews cleaned the stones so the City of Gold, as it was once, again seemed to shine like gold in the afternoon sun. The Jews rebuilt what the pagans had destroyed but once again, the primitives saw the beauty of a thriving Jerusalem and, once again, they wanted what the Jews had returned to her former beauty.

The hateful nations of Europe could not bear to see the Jews thriving, away from their grasp, and so they began to assist the Arabs to again conquer the land of the Jews. In America, we had our own pagans holed up in the

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State Department, the Administration and the multi-national oil companies. They too wanted the Jews gone and removed from whatever power base they had achieved. The hate and resentment ran deep. They began to support the Arabs who they also didn't like but they disliked them less than the Jews. These then are the fomenters of the Tenth Plague.

Like Paro, we have been warned with lesser plagues, with each building toward something much greater, much worse. SARS, HIV, tornadoes, earthquakes, drought, mad cow disease, man-made Anthrax, VX, Smallpox and collapsing economies globally. Plagues can have many faces. How many will there be?

As G-d, through Moses, led the Hebrews out of Egypt by extricating them with Ten Plagues, I believe He has heard their prayers again.

Which of the Plagues will catch our attention? Which is to be the Tenth Plague? While Colin Powell and the corrupt "Quartet" are irredeemable, President Bush may yet recover for himself and the Jewish nation.

The End of Freedom of Speech

by Howard Riell

Too many of us believe we live in a vacuum, and that some of the issues that affect Americans don't really have much to do with Jews.

The results of this belief can be tragic. Case in point: the reining in of freedom of speech, and hence thought.

It was George Orwell, in his classic *1984* who wrote, "Do you know that Newspeak is the only language in the world whose vocabulary gets smaller each year?" Of course, Orwell was warning the world not to let the gradual limitation of expression happen to them.

And now it's happening to us.

Diane Ravitch, a historian of education, Research Professor of Education at New York University and Nonresident Senior Fellow at the Brookings Institution in Washington, DC, echoes Orwell's warning in her new book, *The Language Police: How Pressure Groups Restrict What Students Learn*, and if you don't think Jews need to listen to what she has to say, you're mistaken.

The book, an expose, documents the existence of "an elaborate and well-established protocol of beneficent censorship, quietly endorsed and implemented by test makers and textbook publishers, states, and the federal government." What kinds of decisions are these liberal groups making that affect even Jewish children? In schools across America:

- ♦ Women cannot be depicted as care givers or as doing household chores.
- ♦ Men cannot be lawyers, doctors or plumbers; instead, they must be nurturing helpmates.
- ♦ Old people cannot be feeble or dependent; they must job or repair the roof.
- ♦ A story set in the mountain must be rejected because discriminates against students from flatlands.
- ♦ "Cake" cannot appear in a textbook story because it is not nutritious.

Why should Jews care about this? Aside from the general dumbing down of society through "inane texts about a cotton candy world bearing no resemblance" to reality, these censors forge the boundaries of society's thought processes, its debate, and its worldview. For example:

The official treatment of Islam in America today — a hostile belief system that will soon enjoy more demographic and political power in the US than Jews — "lacks any critical analysis," writes Ravitch correctly. Nearly all the text books in use across the country "stress that Islam is tolerant and egalitarian; that its body of laws established a high standard of morality and ethics; and that Islam improved women's status."

The widely used text *World History: Connections to Today* says the Koran sets harsh penalties for crimes such as stealing and murder — but does not point out that these penalties commonly include hand amputation for stealing and public beheading for murder, and are still imposed today in strict Islamic societies like Saudi Arabia.

Unable to say anything about religion unless it is positive, Ravitch notes, text books "become tongue-tied when dealing with Islamic fundamentalism."

A text called *World History: The Human Experience* says only that Islamic fundamentalists want to "return to Muslim traditions," comparing them to Protestants in the US. "It doesn't say what these traditions are," says Ravitch, "nor does it explain the difference between a society that protects diverse religions expressions and a theocracy that is ruled by religious authorities."

Amazingly, three major publishers — Prentice Hall, Houghton Mifflin and Glencoe — all rely on the same individual from the Council on Islamic Education to review their Islamic content.

Says Ravitch, "The sanitizing of world history texts has stripped them of their ability to present a critical, intellectually honest assessment of controversial subjects...It seems to be an unwritten rule not to admit that many nations today are undemocratic societies ruled by dictators and despots, where ordinary people have few rights or freedoms."

Nor is it only on the international scene that the language police are hard at work. Their mangling of language and restrictions of thought are extending into our homes, as well.

Ravitch's book contains a glossary of words, usages, stereotypes and topics that have been banned by major

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publishers of educational materials and state agencies.

Among them:

- ♦ Adam and Eve (schools are instructed to replace the phrase with “Eve and Adam” to demonstrate that males do not take priority over females)
- ♦ God (banned)
- ♦ He (banned as sexist, replace with “he or she” or “they”)
- ♦ Middle East (banned as reflecting a Eurocentric worldview; replace with Southwest Asia)
- ♦ Mothering (banned as sexist; replacing with “nurturing” or “parenting”)
- ♦ America/Americans (the warning: “use with care, because they suggest geographical chauvinism unless applied to all people in North America, South America and Central America”)
- ♦ Cowboy/cowgirl (banned as sexist; replace with “cowhand”)
- ♦ Craftsmanship (banned as sexist; no replacement)
- ♦ Founding Fathers (banned as sexist; replace with “founders” or “the framers”)
- ♦ Freshman (banned as sexist; replace with “first-year student”)
- ♦ Inspirational (banned as patronizing when referring to a person with disabilities)
- ♦ Old (banned as an adjective that implies helplessness, dependency, or other negative connotations)
- ♦ Lady (banned as sexist)
- ♦ Yacht (banned as elitist)

Among the stereotyped images to avoid in texts, illustrations and reading passages:

- ♦ Mothers cooking or sewing while father reads
- ♦ Mother running a vacuum cleaner, cooking, doing laundry, carrying food
- ♦ Women consistently portrayed as wives or mothers
- ♦ Men as capable leaders
- ♦ Boys playing sports
- ♦ Boys as good at math or science
- ♦ Girls as peaceful, emotional, warm

Foods to avoid in textbooks —although no reason is given — include:

- ♦ Cakes
- ♦ Honey
- ♦ Cream cheese
- ♦ Pickles
- ♦ Salt
- ♦ Tea
- ♦ Milk

“The question before us,” Ravitch concludes, “the battle really, is whether we have the will to fight against censorship. I, for one, want to be free to refer to ‘the brotherhood of man’ without being corrected by the language police.”

She closes by quoting John Adams, who wrote in 1765, “Let us dare to read, think, speak, and write... Let every sluice of knowledge be opened and set a-flowing.”

Amen.

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A Jewish Apology from an Israeli Physician

Following the latest atrocity in Jerusalem, US Secretary of State Powell urged the Palestinians to issue some form of denunciation.

Palestinian Prime Minister Mahmoud Abbas complained that only the Palestinian side is ever required to denounce terror. Predictably, the Palestinian denunciation later mumbles that they “deplore the murder of civilians on both sides.”

Perhaps the Palestinians have a point, and so to set the record straight, I hereby denounce the following in the name of the Jewish People:

1. All Jewish suicide bombers who have ever acted against Arabs.
2. All Arab buses blown up by Jews.
3. All Arab pizza parlors, malls, discotheques and restaurants destroyed by Jewish terrorists.
4. All aircraft ever hijacked by Jews.
5. All Ramadan and other Muslim feasts targeted by Jewish bombs.

6. All Arabs lynched in Israeli cities; all Arab Olympic athletes murdered by Jews; all Arab embassies bombed by Jews.

7. All mosques, Muslim cemeteries and Muslim religious schools fire bombed or desecrated by Jews in North Africa, France, Belgium, Germany, England or any other country.

8. All American military, governmental and civilian institutions destroyed by Jews in Kenya, Pakistan, Iran, Saudi Arabia and Yemen - along with the murder of U.S. Marines and diplomatic personnel.

9. All Jewish school books which claim that Arabs poison wells, use Christian blood to bake pita, control world finance, and murdered Jesus; or that Arab elders meet secretly to plot a world takeover.

10. And I am particularly ashamed at the way my fellow Jews attacked the World Trade Center, Pentagon and civilian aircraft on 11 September, and danced in the streets to celebrate the act.

Prof. Stephen Berger,
Tel Aviv Medical Center



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Living in Israel

by Tanya Goldfrad

Rouvain asked me to write an article about living in Israel. One-sentence summary: sometimes I think we're in a time warp to another dimension. Israel is a mix of cultures from across the world, all meeting at one focal point, and all wishing to shape her future. The net result is an amazing and at times disconcerting order — or lack thereof. Yet, with all her contrasting colors and variations, Israel continues to magically draw us to her.

The first portion of the fall was spent attending ulpan. Along with my children, I went back to school. Instead of three backpacks to pack up there were now five! As our 1st grader would sit and do his homework, I would begin to do mine.

We attended an intensive ulpan. Every evening after spending four and a half hours in class we had compositions, reading assignments, and the like to complete at home. Then, just to ensure high school flashbacks, we'd have tests on the material, and in class presentations.

Despite the time involved, I do recommend attending ulpan. It provided us with an intensive refresher course in

the Hebrew language and grammar. It also significantly improved my vocabulary. Our teachers were amazing Israelis, and it was a pleasure to get to know them.

Last reason to attend ulpan: the social reason. Aliyah can be a lonely process. You need to rebuild an entire social network from scratch. Our ulpan was for people with significant Hebrew background who simply wanted fine-tuning and perfecting of their Hebrew. After spending concentrated time with people with a very similar background who are experiencing the same ups and downs, a bond takes shape. Much of our social circle comes from this group, and I visualize our closest friends here in Israel being from this wonderful class.

As ulpan was winding down I began to prepare for my Israeli pharmacy exam. While the chemical names are the same worldwide, trade names differ from country to country, as do dosages available. I also needed to learn the medications available here that the FDA does not allow into the U.S.

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with Morah Cheryl Albert

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After a rigmarole that is characteristic of the Israel experience (documents checked and verified, letters ensuring I truly was a pharmacist and not an impostor), I was notified that I would be allowed to take the exam. The race was on. I was very relieved when I received notice two and a half months after taking the exam that I could now work. The next challenge was finding a new job. Again, Hashem was very kind and one fell into my lap very close to home.

Living here, after being accustomed to an American lifestyle, it is quite a challenge and can be a mixed bag. Allow me to describe some of the year's highlights.

As you can imagine, Chagim here are amazing! Succot was incredible from start to finish. With all the choices for the Arbeh Minim, a sea of vivid yellow and green to choose from surrounded you. Here, not only the religious build Succot – nearly everyone does. Then there was the nightly Simchas Beis Hashoeva. Every night somebody was having a party! We needed a quite Cheshvan just to recuperate.

Almost as soon as Rosh Chodesh Cheshvan arrived, so did the famous sufganiyot. By the time Chanukah came most people had had their fill. Tub B'shvat was the next stop on our calendar. Each of my children had a seder at their respective schools, planted flowers, trees and the like.

My favorite part of the year started with Rosh Chodesh Adar. When Adar starts, a new wave envelopes the community. Mind you, many terror attacks occurred this year and last in Adar, and yet her joy continued. A natural excitement resonated from Rosh Chodesh on.

On Rosh Chodesh when I brought my little ones to gan their rooms had been transformed. The gan's were decorated in livelier fashion than usual, music was on, and every day the teachers had a new project. The teachers would be dressed up, and each day my children came home with their faces decorated like a different animal. It was adorable.

As I did our grocery shopping with my "cat" and "mouse" in tow, I couldn't help but contrast this year to other years. Would I have gone to Super Fresh or Shop

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Rite with them all decked out? Probably not. At Michael's school, Rosh Chodesh was inaugurated with the usual schoolwide davening followed by a magician and a carnival. I was privileged to enjoy the incredible sound of four boys classes davening Hallel in unison, all dressed handsomely in blue and white.

Pesach was over too fast; we felt a void not having that second seder. Then we celebrated Yom Haatzmaut. It started with a lovely Maariv followed by entertainment for the children and shiurim the next day. Here, for some reason, Yom Haatzmaut doesn't count unless you have a barbecue. So we also had one of those with friends.

Lag Baomer is somewhat of a burn-all-you-can-grab type of holiday. It was a bit frustrating seeing everything and anything snatched for bonfires. However, when Lag Baomer night began and we built our bonfire with two of our neighbors it felt very gratifying. I was really surprised. We produced many nitzozim (sparks), may they impact our world positively. Unfortunately, all of our hotdogs and potatoes didn't make it out of the fire. We had a number of MIA marshmallows, as well.

Right now we're preparing for Yom Yerushalayim (tonight) and Shavuot. I anticipate them both being lovely.

Other highlights include hearing your children prattle in Hebrew — priceless and very amusing. They even have accents already. The same bracha they knew last year has now taken on a new ring. Then we had the pleasure of seeing our firstborn receive his first siddur and chumash here in the Promised Land. His school had lovely programs on both occasions.

He was so excited when the siddur was presented to him that he nearly burst it open to start davening. Then, more recently, the boys were given their chumshim. The school arranged for it to be done at a shul. After davening, three fathers read from the Torah, one in nusach Ashkenaz, one in Sfaradi, and one in Temani. They then learned together the first possuk and Rashi, and had to complete a crossword based on the answers in the chumash. Finally, the boys and their families took tanachim and went for a tiyul. Where else would I get that?

There are many aggravating moments living here. Making a move to another city is difficult; to another hemisphere, culture, and language is a down right chal-

lenge. Your entire life needs to be rebuilt from the ground up. Some people arrive believing that living in Israel is this panacea for all their problems. It is not. Nor is it a carefree lifestyle by any stretch of the imagination.

It is however, a great zechus; one that I am constantly cognizant of. One of the frustrating things I've come across is when Israelis are amazed that you've made Aliyah at all. If I had \$10 for every time I've been asked why, well let's just say I'd have some extra dollars to spend. I'm at the point where I just smile. I can't explain it to someone why they should come. You either understand or don't.

There are many reasons not to make the move. There is an even greater reason to. Whenever I'm watching the children play in their Gina (garden) I'm overwhelmed with hodaah to the Almighty. My husband and I have worked hard, saved, and struggled to get here. We alone could not have made the move, and the Almighty saw to it that we had help and encouragement along the way. Unfortunately, arriving is not enough; in our precious homeland we still need to toil. And trust me, there are plenty things here that require toiling on our part.

Please G-d, the very things that are challenging for my husband and I will be second nature for our children. G-d willing, they will not know the pain of missing their family and friends. Instead, may the Almighty bless them with the many brachos that come from Yishuv Haaretz and protect them and all of Klal Yisrael from harm.

I want to send a very special mazel tov to my parents on Dovid's engagement. Chavy, the Israeli contingency of the family is looking forward to meeting you soon! I also wanted to wish the JCOR community a Chag Sameach, and may we be Zocheh that during this Chag Habikkurim, a time assigned for redeeming the first fruits, a mitzvah that Klal Yisrael did with love and extravagant beauty, that the Holy One remember to redeem his Bikkurim from all of their tzarot.

Chag Sameach and Kol Tuv from the Promised Land,
Tanya Goldfrad

Beauty Tips

By Audrey Hepburn, Actress

Read at the actress's funeral.

For attractive lips, speak words of kindness. For lovely eyes, seek out the good in people.

For a slim figure, share your food with the hungry.

For beautiful hair, let a child run his/her fingers through it once a day.

For poise, walk with the knowledge that you never walk alone.

People, even more than things, have to be restored, renewed, revived, reclaimed, and redeemed; never throw out anyone.

Remember, if you ever need a helping hand, you will find one at the end of each of your arms.

As you grow older, you will discover that you have two hands; one for helping yourself, and the other for helping others.

An Evening of Song, Learning, and Inspiration

By Reuven Slurzberg

Lubavitchers from all over the Delaware valley gathered on Tuesday, July 1, (the 1st of Tammuz) for an evening of song, learning and inspiration in tribute to the lifetime and marking the ninth yarzeit of the Lubavitcher Rebbe, Rabbi Menachem Mendel Schneerson, o.b.m. The event was held at the Hilton Hotel on City Avenue, an elegantly furnished facility, which added to the glory of the evening's inspirational activities.

The evening began with study sessions given by eleven different rabbis who are part of the shluchim which service the Delaware valley. The classes were very informative and conducted in a way in which all attendees could understand the message being delivered.

One of the classes I attended was "The 10 Commandments Illuminated in the Teachings of Chassidism" given by Rabbi Zalman Lipsker. Using various gamatrias, Rabbi Lipsker made connections and insights that were totally new to me, which helped me to understand the deeper meaning and significance of the event of Matan Torah.

The main program began at 7:00 PM with Mincha davened in the Ball Room. Rabbi Shraga Sherman welcomed the crowd of over 400 people. This was followed by a roll call of the schluchim at the hall. It was quite impressive. There were 22 schluchim and their wives representing seventeen locations in and surrounding the Delaware valley. Rabbi Zalman

Lipsker then led everyone in the recital of psalm 102. This was followed by an amazing video of the Rebbe entitled "Living Torah" The message conveyed was the urgency and necessity of living Torah everyday and bringing Torah to all Jews. Rabbi Dov Brisman representing the Rabbinat of Philadelphia spoke about the impact the Rebbe had on Jews all over the world.

The musical portion of the program featured child prodigy and Israeli singing sensation Dudi Hertz. Dudi's voice and spirit filled the hall with melody and harmony, which represented the true spirit of Lubavitcher Chassidim. Rabbi Abraham Shemtov spoke about the life and vision of the Rebbe, as only he is able to. To try and put into words what the Rebbe accomplished in one evening is a monumental task — in 20 minutes — impossible. Yet Rabbi Shemtov conveyed from his heart, the inspiration, the love, and the spirit that the Rebbe exuded every minute he was on earth.

Some of you that are reading this article weren't at this event. Next year go.

A special thanks goes to Lois Yampolsky who did an unbelievable job in coordinating the event.

***Disclaimer:** If anyone's name was either misspelled or inadvertently left out of this article please accept the author's apologies.*

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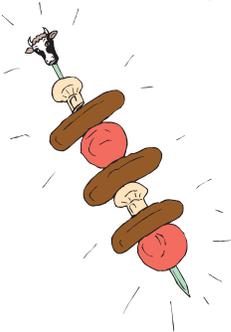
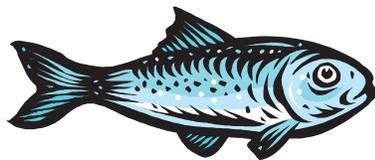
one coupon per family

Valid Monday - Thursday ONLY

Valid July 12 to Sept. 30, 2003

This coupon not valid with any other discount.

Strictly Kosher ☆ Cholov Yisroel



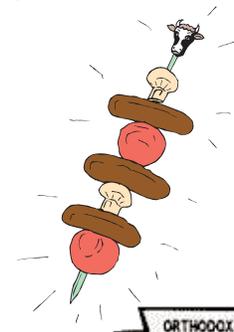
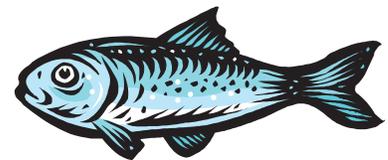
Glatt
Kosher

Holy Land Grill

B"H

7628 Castor Avenue
Philadelphia, PA 19152

215-725-7000



Sunday - Thursday, 11 a.m. - 10 p.m.
Friday, 10 a.m. - 3 p.m.

Motzei Shabbat
1 hour after Shabbat till 12 midnight

Catering for All Occasions