

The MODERN JEWISH EXPERIENCE

Vol 2, Issue 1
Friday, September 27, 2019

www.modernjewishexperience.com

A Contemporary Twist to Jewish Life in Chicago

Since 2018

Enjoy *High Holiday Recipes*
to share with the family!



Check them out on page 31.

APPLES & HONEY ON THE HIGH HOLIDAYS? WHY NOT PICK THEM FRESH WITH THE FAMILY

With some kids off of school for the stream of the upcoming High Holidays, and with fall just around the corner, check out some local apple orchards and outdoor activities to do with the family. Find out all the details on page 11.



KOL ZIMRAH SINGS IN PERFECT HARMONY

Kol Zimrah, which means “voice of song”, has grown into a major cultural institution in the Chicago Jewish Community with representative from 21 synagogues. Let more about them on page 13



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SHABBAT CANDLE LIGHTING TIMES

Friday, September 27, 2019: Parshat *Nitzavim*
Shabbat Begins: 6:20pm
Shabbat Ends: 7:19pm

Sunday, September 29, 2019: *Rosh Hashanah*
Yom Tov Begins: 6:16pm
Yom Tov Continues: 7:16pm
Yom Tov Ends: 7:14pm

Friday, October 4, 2019: Parshat *Vayelech*
Shabbat Begins: 6:08pm
Shabbat Ends: 7:07pm

Tuesday, October 8, 2019: *Yom Kippur*
Yom Tov Begins: 6:01pm
Yom Tov Ends: 7:01pm

The
MODERN JEWISH EXPERIENCE
 A Contemporary twist to Jewish Life in Chicago

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GEARING UP FOR THIS YEAR

Dear Readers,

Several years ago, I had an overwhelming experience while in Synagogue on Rosh Hashana.

As the melodic sounds of the unified congregation hummed in the background, my thoughts drifted off. I envisioned thousands of years ago, a man standing high on a mountain top with a Shofar in hand. As he projected the sounds strong, loud and sharp; they carried through the land and made their way to all the Jews, signifying a new year. How beautiful that must have been. Everyone must have been engulfed with the sudden sense of belonging.

And as if epiphanic, my realization that every Jewish person whether religious or not at this very moment was experiencing the same sense of purpose and spirituality of the day. And here I was, right amongst my people. I returned to the clarity of the moment and realized a smile had blossomed on my face. Happy to be present and part of the service, I joined in song with joy and pride. The Shofar was moments away and I didn't want to miss a sound. Then I heard it- T'Kiya,"

I felt a small tear collect in the corner of my eye. "What a beautiful sound," I thought.

Have a Shana Tova!

Terri Mlotek, Editor

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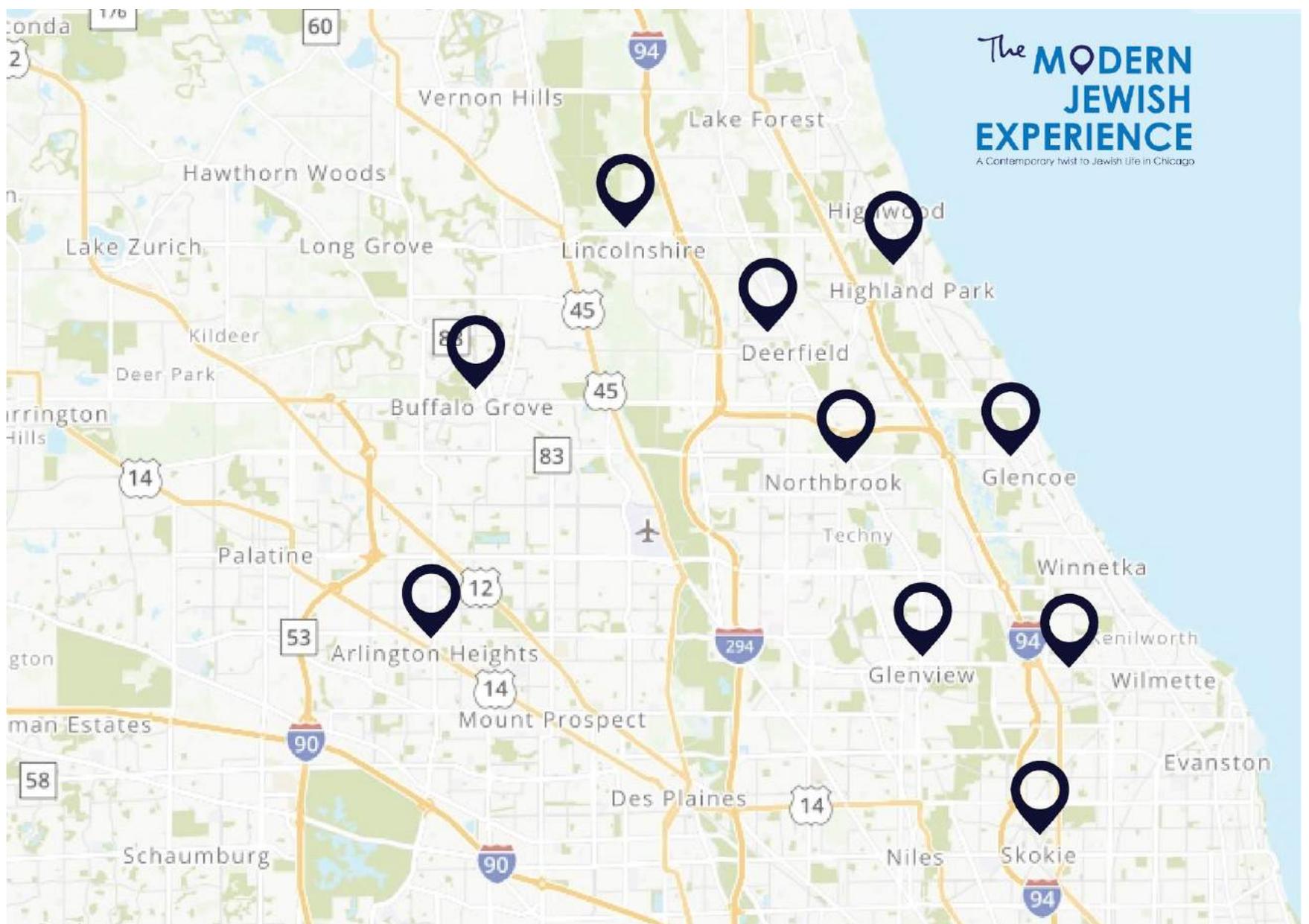
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WHERE YOU CAN FIND US



The
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AROUND THE COMMUNITY

5 UNEXPECTED BENEFITS OF VOLUNTEERING

Since 1908, the Maot Chitim of Greater Chicago has enabled thousands of Jewish needy people to experience the Passover holiday in a traditional and dignified manner, and more recently Rosh Hashanah.

Before Maot Chitim began its work, the practice in Chicago was for Rabbis to set up tables in front of the Synagogues about two weeks before Passover and distribute money to the needy to help. Chicago's Jewish poor would then use this money to buy matzohs and prepare for the holiday. Some visited several synagogues and received help from multiple rabbis. Many were too embarrassed to visit even one.

By 1972, 500 families were receiving Passover packages.

Economic conditions and increases in the elderly population and the immigration of Jews from the former Soviet Union caused the number of recipient families to increase dramatically in the early 1980's.

By 1994, 3,500 packages were being delivered for Pesach.

In 1997 Maot Chitim began to include Rosh Hashanah deliveries to 1/3 of our recipients.

In 2005 we expanded our Rosh Hashanah deliveries to include the same number of recipients as we delivered for Pesach. Also, we support the Chicago Center for Chesed and Torah, The Ark, The Ezra Multi purpose center, F.R.E.E. of Chicago and Niles and the Bnai Reuven Special Food Fund. We also provide bulk shipments of food to pantries for the needy, Senior Seders, Jewish prisoners in Illinois prisons, Hillel and Chabad houses throughout the state, residents of shelter houses and halfway houses, and institutions.

In 2018, almost 5,000 Pesach food packages, and nearly 5,000 Rosh Hashanah food packages, were delivered to needy Jewish families. We estimate approximately 30,000 needy people benefited from these deliveries helping them observe these



holidays in a traditional and dignified manner.

A model seder and Hanukkah party for Jewish residents with special needs and their families is held at Misericordia and is one of the many services that Maot Chitim provides to Chicago's Jewish needy.

Why do people volunteer? The obvious answer: people volunteer because they want to help other people from the bottom of their hearts. The not-so-obvious answer: the volunteers themselves experience a wealth of personal benefits. Here are five surprising things benefits volunteers gain from their service:

1. New friends

Making friends is even easier for volunteers because they already have something in common: their passion for the same cause! People who consistently volunteer at the same organizations start interacting with the same people and form a community. Volunteering is also a great way to get connected to a new area after moving.

2. Career experience

Employers love well-rounded job applicants who are involved in organizations outside of their workplace. Volunteering is a great way to show off your versatility and learn resume-worthy skills. On top of all the friends that volunteers make (see benefit 1), people who volunteer regularly are more likely to meet valuable career contacts who can help them land new jobs. Nonprofits are the perfect place to start networking, especially for those looking to enter a new career field.

3. Exercise

Manual labor is always in high demand at nonprofits. Even though it isn't the most glamorous job, it is mutually beneficial. Organizations couldn't run without it, and it serves as a thorough workout. Not convinced? Volunteers have lower mortality rates, blood pressure, and heart disease risk than non-volunteers.

4. Happiness

Studies have shown that being helpful to others releases endorphins that make people feel happy. Recipients of volunteer work often praise the volunteers for their generosity and selflessness, which makes them feel great about themselves. Everyone can use a self-esteem boost every once in a while!

5. A sense of purpose

The feeling of appreciation from recipients make volunteers feel needed by others. This motivation to get out of bed in the morning is especially for people who are going through hard times. If people feel like their work is genuinely important, they will do whatever it takes to complete it.

Maot Chitim has a uniquely heartwarming volunteer environment that, in addition to the listed benefits, keeps our volunteers coming back year after year. To hear the stories of some of our volunteers, check out our Instagram and Facebook every Monday for a "Humans of Maot Chitim" post. Sunday, September 22nd is our 2019 Delivery Day and we would love to see you there.

PREPARING SPIRITUALLY FOR THE JEWISH NEW YEAR: TRADITION VS. SUGGESTION

The Jewish month of Elul is traditionally a time for personal reflection and spiritual preparation for the New Year. It offers a structured opportunity to examine what is holding us back from being who we really want to be. If we use the period of Elul to take concrete steps towards becoming advocates for change, together we can make a difference!

Relationship With God

Tradition: The word Elul can be understood as an acronym for the Hebrew verse Ani L'dodi V'dodi Li — “I am for my beloved and my beloved is for me.”

Suggestion: Think about your relationship with whatever you conceive of as the Divine Presence. Try to imagine a more intimate relationship, as if God were your beloved. You might want to write a letter addressed to this Beloved in which you speak as you would to a close friend. You may want to honor yourself as “created in God’s image” by treating yourself as you would treat a beloved.

Human Relationships

Tradition: The teshuvah [repentance] process operates on two levels, one involving human relationships and the other involving our relationship with God. According to tradition, one resolves human relationships during Elul by asking forgiveness for wrongdoings. If one earnestly asks three times, the obligation is fulfilled.

Suggestion: As part of your teshuvah process try to sort out difficult relationships (with people, organizations) that drain you of your creative energy. Think about what kind of closure you need in order to move forward into the next year.

Shofar

Tradition: The shofar (ram’s horn) is blown at the conclusion of every weekday morning prayer service during Elul.

Suggestion: Use this month to listen for the shofar’s rousing call. Carve out some time to think through the kinds of changes you want to make in the coming year. What’s holding you back?

Psalm 27

Tradition: Psalm 27 — which begins with the words “God is my light and my helper, whom shall I fear?” — is recited every day from Rosh Hodesh Elul (the beginning of the month) through the middle of Sukkot (the Festival of Booths).

Suggestion: Honor the fact that change can involve fear. Think about keeping an Elul journal to help revive your internal dialogue. You may want to use some or all of Psalm 27 as a departure point for meditation and/or writing. Books like *The Artist’s Way* by Julia Cameron may also be useful tools.

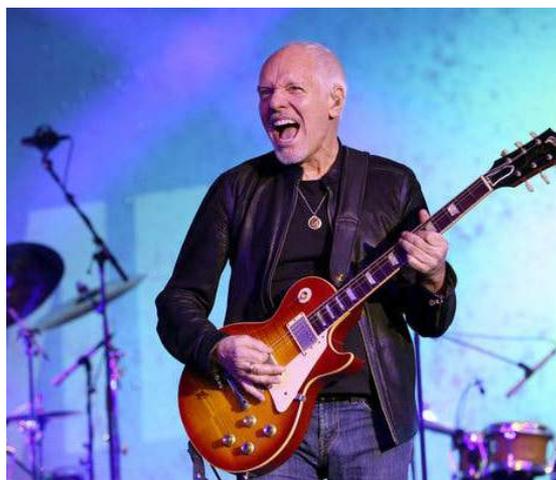
Kol Nidre

Tradition: Kol Nidre (the first prayer recited on the eve of Yom Kippur) serves to annul all existing vows and prepare us to begin the New Year with a clean slate. The Al Chet prayer enumerates the specific ways we have missed the mark.

Suggestion: Take some time to re-evaluate your participation in the community. Try to be more conscious of how you spend your time and money. Do your calendar and checkbook reflect your values and priorities?

KESHET’S ANNUAL BENEFIT CONCERT FEATURING ROCK & ROCK LEGEND PETER FRAMPTON

By Leslie Levine



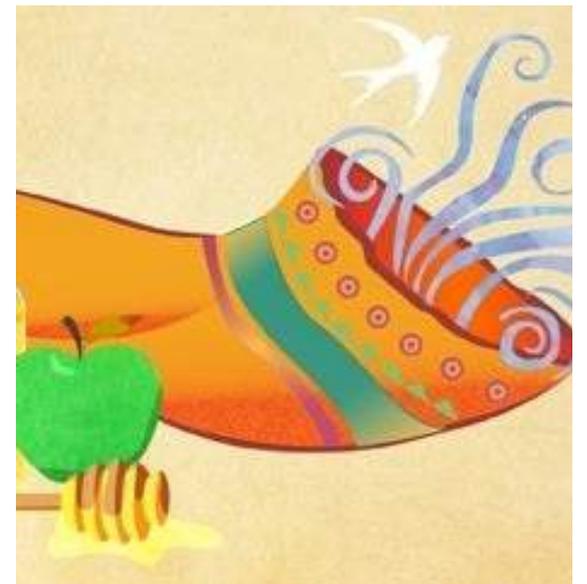
PRESS RELEASE - On November 9th, Keshet will hold its annual benefit concert and feature rock and roll legend Peter Frampton. Held in honor of former Keshet participant Kenny Rudin, the event is Keshet’s biggest fundraiser. Kenny, an exuberant young man who could light up a room, passed away in January 2019.

It will be Frampton’s last show in his final North American tour. Born in England, at age 18, he co-founded one of the first super groups, seminal rock act Humble Pie. At age 22, Frampton started his solo career which has now stretched nearly 50 years and 25 albums! He has sold 40 million records including the number one seller of 1976, “Frampton Comes Alive,” a vital touch point for a generation of music lovers and the best-selling live rock album in history for more than two decades.

The opening act is The comedy of Modi, voted one of the top 10 comedians in New York City by the Hollywood Reporter and BackStage, MODI is one of the comedy circuit’s most sought after performers. Born in Israel, he initially worked as an investment banker and found his passion for comedy at open mic nights. He has been featured on HBO, Comedy Central, Howard Stern and E! Entertainment.

HIGH HOLIDAYS AT CHABAD OF NORTHBROOK

By Phaedra Wilkinson



You are invited to High Holiday Services at Chabad of Northbrook led by Rabbi Meir Moscowitz, Rabbi Shua Greenspan and Cantor Eli Goldman. We have saved you a seat! Services conducted in Hebrew & English, with insights and explanations into the prayers.

All welcome! Membership and tickets not required. Be sure to make your reservations at www.ChabadNorthbrook.com. Chabad of Northbrook * 2095 Landwehr Rd, Northbrook 60062 * 847-564-8770

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WAUKEGAN CASINO PROPOSALS TO BE PRESENTED AT GENESEE THEATRE

By the Patch Staff, Jonah Meadows

WAUKEGAN, IL — A public hearing on proposals for a future casino development in Waukegan has been moved to the Genesee Theatre to accommodate a larger crowd, city officials announced.

Members of the public will get a chance to hear presentations from each of the casino's six potential developers and operators and offer their comments about the proposals from 4 p.m. to 8 p.m. Wednesday at the city-owned theater at 203 N. Genesee St.

Ahead of the hearing, city staff earlier this month released portions of each of the responses to its request for proposals — five casino plans and one “separate, but parallel proposal” from a developer that argues a 15-year-old redevelopment agreement gives it the exclusive right to operate a casino in town.

The gambling expansion bill sponsored by local state Sen. Terry Link and signed into law by Gov. JB Pritzker in July permits licenses for six additional casinos. In addition to the one it allows in Waukegan, the bill provides for additional casinos with up to 2,000 gambling positions in Danville, Rockford, south Cook County, Williamson County and a larger development in Chicago.

Significant portions of the proposals have been redacted. City officials said the redacted portions contain either trade secrets or information that would frustrate the procurement process. Both are permitted exemptions under state public records law. But all of the proposals include plans to build the casino on the city-owned Fountain Square parcel. The city bought the 32-acre site of the demolished Lakehurst Mall in 2003 for \$7 million and by last year owed nearly \$13 million on it.

Here are the five proposed casino designs and some of what's been promised from their developers — two of which are linked to politically connected video gaming interests that have spent heavily in local elections — presented in alphabetical order, along with links to their redacted proposals:



American Place

From: Full House Resorts (Proposal)
Includes: 1500 slot machines, 60 table games, multi-tiered entertainment venue, 20-room boutique hotel, a “helipad for high roller guests.”

Casino Fontana

From: Waukegan Development Associates LLC, a joint venture of principals of Next Realty, Carroll Properties and Chesapeake Gaming Group (Proposal)
Includes: A \$7 million offer for the city-owned site, 91,000-square-foot casino with 1,350 slot machines, 30 table games and room for bars, restaurants and a food court, 40,000-square-foot center for entertainment use, an additional 1,200-seat multi-use facility and a 120-room luxury hotel as part of a multi-phase development.

North Point Casino

From: A joint venture of Warner Gaming and Tap Room Gaming called Lakeside Casino LLC (Proposal)
Includes: A \$420 million development over several phases, a two-acre outdoor entertainment venue, a 200-room hotel, an 81,500-square-foot casino able to be expanded to 2,000 positions, a 5,300-square-foot sportsbook, retail and entertainment district.

Rivers Casino Waukegan

From: A joint venture of Churchill Downs Incorporated and Rush Street Gaming (Proposal)
Includes: 1,625 gaming seats with room to grow to 2,000, a poker room, will “pump

over \$150 million” into local economy, includes “upscale gastro-pub,” establish local brand and database.

Potawatomi Waukegan Casino

From: Potawatomi Hotel & Casino (Proposal)
Includes: A 130,000-square-foot casino with 1,800 gaming devices and 50 table games, a variety of dining options, a project budget of \$400–450 million and a design incorporating sustainable elements and local history.

The sixth developer, Waukegan Gaming LLC, entered into a 2004 redevelopment agreement with the city. It submitted a proposal saying that it was working with another development team to “exercise its rights” as the exclusive developer of a casino in Waukegan. It said it was not required to submit a response to the city's request for proposals and that the city was obligated to support its application to state gambling regulators. Nonetheless, it said, Waukegan Gaming assigned its rights under the redevelopment agreement to CDI-RSG Waukegan, the joint venture that submitted the Rivers Casino Waukegan proposal.

No action will be taken at the Sept. 18 hearing. The City Council will make its formal recommendation of preferred proposals to the Illinois Gaming Board by the end of next month, according to city staff.

City officials will also accept written comments until 5 p.m. Oct. 4. They can be emailed to casino@waukeganil.gov or dropped off at the City Clerk's office on the first floor of City Hall.

REVEALING THE ILLINOIS ZIP CODES WITH THE HIGHEST AND LOWEST INCOMES

By the Patch Staff, Jonah Meadows

A report released Tuesday revealed the ZIP codes across Illinois that have the highest and lowest median household incomes. UnitedStatesZipCodes.org, a website that catalogs demographic information about every ZIP code across the country, released its ranking based on data from the U.S. Census Bureau.

Coming in at the top statewide was 60045 in north suburban Lake Forest, up from fifth the previous year, with a median household income of \$176,108.

Right behind was Winnetka's 60093 at \$173,919 and west suburban Hinsdale came in third at \$166,936 across the 60521 ZIP code. Rounding out the top five were 60558 in Western Springs at \$150,880 and 60091 in Wilmette at \$148,462.

The ZIP code with the lowest median household income in the state was in Decatur, according to the website, which said the 62523 ZIP code in central Illinois had a median household income of \$11,091. The ZIP codes with the second, third and fourth lowest incomes were all in East St. Louis, the report said, with 62201, 62207 and 62204 ranging from \$15,089 to as high as \$17,180.

ZIP codes in Chicago appeared on both the highest and lowest median income lists, with 60601 at 24th highest in the state at \$110,215. On the converse, 60621 ranked fifth lowest, with a median income of \$19,845, the report said.

The median household income across the state was \$62,992, according to the site, which said it had risen 3.3% from \$60,960 the year before.



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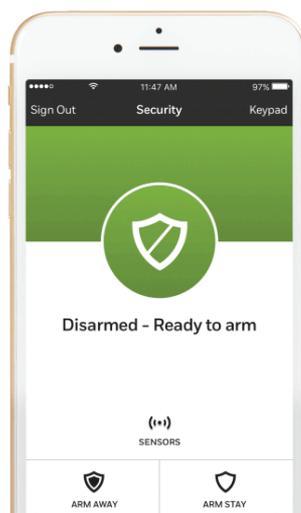
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IT ISN'T ROSH HASHANAH AT MY HOUSE WITHOUT THIS CHICKEN

By Hannah Howard



Before we had the internet for recipes, my family — all families — had cookbooks. There were shelves full of them, and they were stained with fat splatters of Worcestershire sauce and other remnants of being thumbed through while cooking. Their spines ached, and their pages were stuffed with ad hoc bookmarks and indecipherable notes.

In my mother's kitchen, some volumes got more love than others. Sheila Lukins and Julee Rosso's *The Silver Palate* was a family favorite. It came out in 1982, five years before I was born, and my mom's takes on its recipes for spinach-feta phyllo triangles, wild mushroom soup, cheese straws, and banana bread were my childhood staples. Still, when confronted with bananas fast over-ripening, my mom pulls out *The Silver Palate*. I do the same. The resulting bread is hearty, banana-y, and dense with crunchy walnuts.

It's almost Rosh Hashanah, which means it's time to break out *The Silver Palate* again. Its Chicken Marbella is the star of my family's Rosh Hashanah dinner, year after year. My mom is a wonderful cook, and for her, cookbooks offer more suggestions than rules. She consults a recipe, then adds, subtracts, and tweaks to make it her own. But when it comes to Chicken Marbella, my mom is a purist. "It's pretty much perfect," she says. "The olives, the capers, the prunes. A ton of garlic. A ton of oregano. No need to mess with that."

I was born on the second day of Rosh Hashanah 31 years ago. Maybe that's why I've always had a sweet spot for the Jewish New Year.

But that's just the beginning. September is a time of fresh starts. New school years that demand virgin notebooks and shiny new pens, not yet gnawed during bleary eyed nights trying to make deadlines. Trees that illuminate themselves into vivid oranges and reds. Soft scarves put back into rotation. The resonating wail of the shofar piercing the air.

And Chicken Marbella. The dish is probably *The Silver Palate's* most famous. The *New York Times* called it a classic, and so has nearly everyone else. The thing is, it's sort of a strange recipe. Combining prunes, capers ("with a bit of juice"), green olives, and a whole head (!!) of garlic isn't exactly an obvious move. There's a lot going on.

Yet, it's a genius concoction. The briny capers and olives give an edge to the sweetness imparted by the prunes and brown sugar. The marinade infuses incredible depth into the chicken, which comes out unfailingly tender, juicy, and full of flavor. The prunes plump up in the chicken juices as the dish cooks, and I

always make sure to pluck out a few extra onto my plate. The resulting sauce is good enough to drink.

My mom is weirdly opposed to sweet mains and sides, even on Rosh Hashanah when they're tradition. (As for me, I have a serious sweet tooth.) But she makes an exception for this classic, and I can see why. It's the perfect holiday dish, easy to make ahead of time — it just gets better the longer it marinates in the fridge. It's great served hot, and equally delicious at room temperature. No need to spend time in the kitchen when guests begin to arrive. And the leftovers are stellar, too.

Plus, it's a really good friend to round challah. But then the family controversy — raisins or no raisins — gets evoked. My mom buys both to make everyone happy, the way the Chicken Marbella does. With chunks of challah, we all scoop up the last of the sauce on our plates. There's no better way to ring in a new year.

Shanah tovah!


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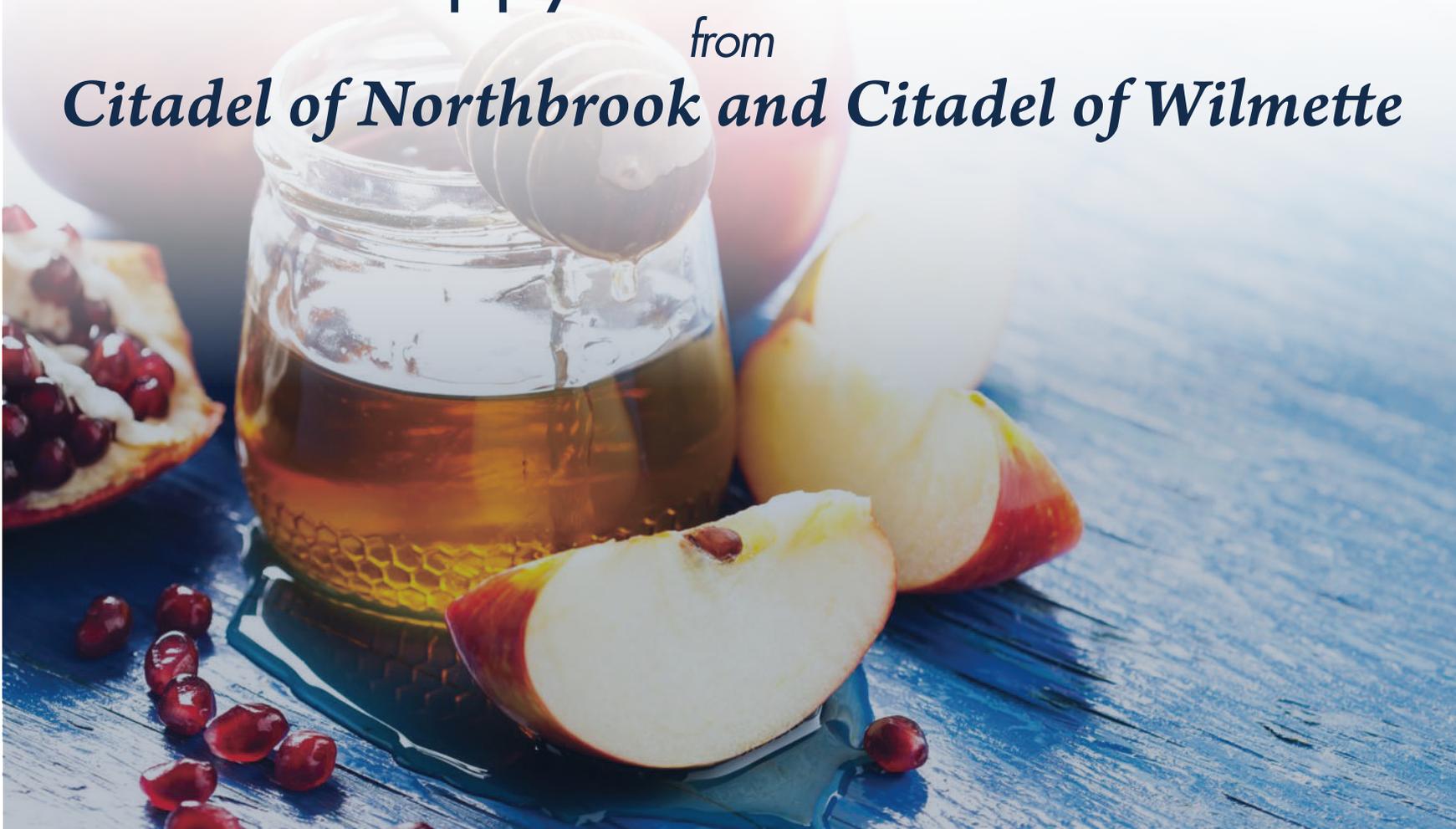
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APPLE ORCHARDS, CORN MAZES & OTHER ACTIVITIES TO DO WITH THE FAMILY DURING THE EARLY FALL

It's time to say good-bye to summer. And sure, it's sad. But, we all know how much Chicago-area families also love our next season, fall, which officially starts Sept. 23.

The season brings with it cooler weather and a chance to stop out to one of the Chicago area's many apple orchards and corn mazes, which are also jam-packed with kid-friendly activities. It's a must for many to make at least one stop out to during the High Holiday season, since we do have an excuse to have apples and honey, anyway.

The Modern Jewish Experience compiled a list of Apple Orchards and Mazes around the area or within close driving distance for you and your families to explore and experience!

All Seasons Apple Orchard:

14510 IL Route 175 in Woodstock, IL
Open from August 31st - November 2nd.

The orchard features an apple orchard, pumpkin patch and corn maze along with 10 acres of activities such as jumping pillows, pedal karts, zip lining, a park and more!

They are open 10am to 5pm on weekdays and 10am to 6pm on weekends, with a cost of \$9.50 a person for a 1/4 peck bag for apple picking. To the barnyard, tickets are \$10 per person on the weekday and \$15 per person on the weekends.

Richardson's Adventure Farm:

909 English Prairie Road in Spring Grove
Open September 7th through the end of October.

They are open on Thursdays from 3pm to 10pm and on Friday and Saturday, from 10am to 11pm.

They farm features a 28-acre maze which is themed every year and known as the world's largest corn maze. This year's theme is Apollo 11 - the first time man walked on the moon. Aside from the corn maze, there

is a 700-foot zip line, 50-foot observation tour, ORBiting, which involved riding inside a giant 11-foot ball, pig races, jumping pillows, slides, wagon rides and campfires. Pumpkins are also available for picking.

Cost varies by event.

Heinz Orchard:

1050 Crest Road, Green Oaks in Lake County.

Opening day began September 13 but has been delayed due to flooding from recent storms. Check for updates. The orchard is open Friday, Saturday, and Sundays.

Free admission and free parking, 1/2 peck pie or sauce apples is 5 days. 1 peck is \$10

and they only accept Cash.

Goebbert's Farm & Garden Center:

40 W. Higgins Road in South Barrington

Fall festival begins September 14th and runs through the end of October. They are open from 9am to 6pm daily, on weekdays and weekends.

Goebbert's Farm includes a giraffe barn, pig racing, pony rides, camel rides, wagon ride, children's play farm, corn stalk maze, pumpkin tunnel, corn hole and yard games, and a large cafe and bakery.

Free parking and no admission to the farm, but prices vary according to activities.

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County Line Orchard - Indiana Orchards:

200 S. Count Line Road, Hobart, Indiana
Open now through October 31st.

Open from 9am to 6pm daily, barn opening at 8am.

County Line Orchard includes apple picking, kids farm, bee yurts, corn maze, campfire, musical guests, and a cafe/bakery.

Harvest Times Orchard:

36116 128th St. Twin Lakes, Wisconsin
(Near the Illinois-Wisconsin state line)
Open now through October 27th.

Pick your own apples at the apple orchard, pick pumpkins, and purchase cider, sweets, donuts and more.

Apple Barn Orchard & Winery:

W6384 Sugar Creek Road, Elkhorn, WI
Open through the end of October. Open Tuesday - Saturday, 10am to 6pm. Open until 5pm Sundays and closed Mondays.

Apple picking, winery with wine tastings, country store and bakery.

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AROUND THE WORLD

KOL ZIMRAH SINGS IN PERFECT HARMONY

By Mira Temkin

Began in 1996 as a community choir, Kol Zimrah, which means “voice of song”, has grown into a major cultural institution in the Chicago Jewish community with representatives from 21 synagogues. In the past, the group has sung with leading cantors such as Cantors Alberto Mizrahi, Susan Lewis Friedman, Amy Zussman, David Goldstein, Andrea Rae Marcowicz, Richard Cohn, Cory Winter, Steven Stoehr, Scott Simon and others.

Performing throughout the Midwest

In Chicago, Kol Zimrah has sung with the Chicago Symphony Orchestra, under the direction of Riccardo Muti. The group has also performed at the Chicago Theater, the UIC Pavilion, North Shore Center for the Performing Arts, and the Chicago Cultural Center.

The choir has also given concerts in Detroit; Milwaukee; Miller, Indiana; and the Catskills in New York. Internationally, the group has performed in Paris.

As part of the wider interfaith community, Kol Zimra has collaborated musically with Old Saint Pat choir, Bright Star Church Choir, B’hai Temple Choir, Rockefeller Chapel Choir and more.

Under the expert direction of Cantor Pavel Roytman

Since 2014, Cantor Pavel Roytman has

served as the principal conductor of Kol Zimra, taking the group in new directions and involving the organization with more international concerts. Roytman is also the Cantor of Beth Hillel/Bna’i Emunah Congregation in Wilmette.

“Chicago is known for its outstanding group of cantors as well as composers of Jewish music,” said Roytman. “We bring together all three branches of Judaism to create an outstanding cultural institution for the Chicagoland Jewish community.”

The group is looking forward to a major performance commemorating Kristallnacht on Sunday, November 10 at the Loop Synagogue in Chicago. The theme of this event, “Restoring the Broken Glass” will feature Cantor Sofia Falkovitch from Paris (the only female cantor in France), along with Cantors David Berger and Pavel Roytman as well as Kol Zimrah Jewish Community Singers and KAM Isaiah Israel singers.

“Europeans are coming to recognize that they destroyed much of their own culture during World War II,” said Roytman. “Music is one way it can be brought back. We will also present a slide show from these four major centers of Jewish life in Europe – Berlin, Paris, Vienna and Warsaw. Jewish music is immortal.” The concert will feature some Yiddish as well as non-liturgical music compositions.

Roytman continued, “By destroying the Jewish cultural presence the Nazis inflicted a terrible loss on a European culture as a whole. Today, in every European country that once boasted a Jewish presence something fills amiss, broken and incomplete. As the Jews were eliminated, so was a significant part of Europe itself.”

Upcoming Performances

The group continues to honor seniors with Chanukah concerts at the Self Help Home, Lieberman Geriatric Health Center and the Weinberg Community for Senior Living. This year’s annual Chanukah concert at the Self Help Home will take place on Sunday, November 24 from 2:30 – 3:30 p.m. “We have a special relationship with this organization and we take great pride in performing for their residents,” said Roytman. The concert is open to the public.

On April 26, Kol Zimra will be contributing the largest group of singers at a concert honoring Richard Cohn and the choral heritage of Jewish music in Chicago. The location is TBD.

The group is also planning to participate in the Toronto Jewish Music Week Festival in May of 2020 to honor Cantor Beny Maissner of Holy Blossom Temple in Toronto, the first Jewish congregation west of Ontario.

A Choir Member Speaks

Choir participant Myra Shneider of Evanston has sung with the group since 2003. “Kol Zimrah has allowed me to perform as part of a meaningful organization that brings incredible energy to both our audiences and our singers. It enables me to make personal connections between three of my loves – my Jewishness, studying Jewish texts and making a “joyful noise” with choral music. And singing from the canon of sophisticated Jewish choral music – from the 1600s to now – has been an incredible honor.”

Let them continue to go forth in song. For information and tickets to the Kol Zimra events, visit kolzimra.org.



Kol Zimrah performing with the Lincolnwood Chamber Orchestra in the “You Raise Me Up” concert at North Shore Congregation Israel in Glencoe, 2017.



At the Chicagoland Jewish Festival, 2018.

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ISRAELI NATIONAL BASEBALL TEAM TAKE GIANT STEP TO 2020 OLYMPICS

By Batya Jerenberg



The Israeli national baseball team took a huge step forward to qualifying for the 2020 Olympics by beating France on Friday in Germany.

The 8-2 victory gave them the last slot in the 12-team 2019 European Baseball Championship series, which will be played in Parma, Italy from September 18-22. The winner of this tournament gets to represent Europe and Africa in the Summer Olympics next year.

“For months it’s been a dream for us to reach the Olympic Games qualifiers alongside the very top teams in Europe, and today this dream came true,” said Israel Association of Baseball (IAB) president and general manager of Team Israel Peter Kurz in a statement. “We still have more games to win, but our players are motivated to go all the way to Tokyo 2020.”

Team Israel had to defeat quite a number of teams in order to get to the three-day round-robin series that will be played in Italy this week. In July, they won the Confederation of European Baseball’s European Championship’s Pool B Tournament by going a perfect 5-0 in Bulgaria. They overcame Greece, Serbia, Bulgaria, Ireland, and Russia — twice.

They then swept Lithuania, the winner of the other Pool B group, 2-0 in the best-of-three championship, which enabled them to advance to the Pool A tournament that just concluded. There, the blue-and-white squad first went 4-1 in the initial round, only losing to current European champions the Netherlands.

This put them in second place, as they handily beat the Czech Republic, Sweden, Germany, and Great Britain. Defeating France, a European powerhouse, in the quarterfinals, gave them the top-5 finish

they needed to get to the Olympic qualifiers.

One of the biggest stars on Team Israel is up-and-coming power hitter Blake Gailen, who is currently playing on the Los Angeles Dodgers AAA affiliate, one step below the major leagues. There are several former major leaguers on the team, as well as Jewish American college players. But a point of pride for IAB’s Kurz is that “Israeli” Israelis are also on the team and acquitting themselves admirably.

“The best thing for me was to see five native Israeli kids who grew up in the IAB program play crucial roles,” he told The Jerusalem Post after the win in Bulgaria. “Bringing in ‘new Israelis’ like Blake Gailen, like Zach Penprase, is important for our organization, but I think having those homegrown players playing such crucial roles is fantastic.”

For the Olympics – and even for the qualifying rounds – players must be citizens of the countries they are playing for. Fifteen of the Team Israel players officially made aliyah in 2018 and 2019 in order to be able to don the blue-and-white uniform and get the chance to play in the Olympics.

This is in contrast to 2017’s World Baseball Classic, where the players only had to be eligible for citizenship. Israel finished a surprising sixth in the WBC with such luminaries as Ryan Lavarney and Ike Davis, who are former Major League baseball players now in the minor league system.

PREPARING THE KOTEL (WESTERN WALL) FOR THE HOLIDAYS

By Orli Harari



Workers from the Western Wall Heritage Foundation prepared the Western Wall last week for the massive gatherings of worshippers expected during the upcoming holiday season.

Beginning with Rosh Hashannah at the end of September and continuing through the Sukkot festival in late October, hundreds of thousands of visitors are expected at the Western Wall Plaza.

This past week, workers inspected the stones of the Western Wall, to ensure that no stones had become loose since the last inspection.

In addition, the workers cleaned out the crevices on the outside of the Wall from birds’ nests and various objects carried by birds.

The cleaning and inspection operation is carried out twice a year by the Western Wall Heritage Foundation – once ahead of the High Holidays in the fall, and once prior to the Passover festival in spring.

Last year, a 400-pound stone fell from the Western Wall, landing in the mixed gender prayer plaza near Robinson’s Arch.

IT’S TIME FOR SYNAGOGUES TO BE MORE ACCESSIBLE FOR JEWS WITH DISABILITIES

By Lisa A. Goldstein

My sister and I used to talk during synagogue services without making a sound. We achieved this magical feat by reading each other’s lips. We had an advantage: We were both born profoundly deaf and raised to lip-read and speak. Services were especially boring because we could only follow half of what was going on.

We were lucky enough, however, to grow up attending a synagogue that valued inclusion. I’m especially grateful for this now, because I’ve found as an adult there’s no consistency when it comes to accessibility in the Jewish community.

One day during kindergarten religious school, parents were invited to observe our class. When the teacher whispered in my ear, which did no good, as I need to see lips to understand, my parents almost went through the roof. That’s when my mom got involved in the temple’s special education program, because she wanted us to have the best experience possible.

After my bat mitzvah (needless to say, I didn’t chant my portion — a good thing for everyone!), I reluctantly joined youth group thanks to my mother’s pushing. To my surprise, it helped me break out of my shell, and I got much more involved than I ever thought I would. At the youth group

advisor's request, the temple purchased a TeleTYpewriter (TTY) so she could communicate with me when I assumed the mantle of president. (This is how we did things in the dark ages before the internet and smartphones!)

But I still had to speak up for myself often, whether it was reminding others to keep the lights on during a Havdalah service so I could see the speakers' faces or asking performers to face me when reciting their lines. My sister and I weren't the first or last congregants with disabilities, but we helped heighten everyone's awareness.

When I joined my synagogue's board five years ago, I was concerned, due to its large size, that it would be hard for me to keep up with the conversation. That worry was alleviated when I received a grant from the local Jewish Federation for remote real-time captioning, with the synagogue paying some of the cost. This meant that someone in another state was typing everything verbatim for me to read on my computer screen (she wasn't even Jewish; I imagine some of the spelling was difficult).

Eventually, the hassle of setting up and taking down the system became too much for me. Now I push myself to speak up when someone's covering his mouth. I'm not shy about asking a seatmate to repeat a question I missed. I like to think having me on the board has resulted in better communication overall.

But should it always come down to the people with disabilities to be the only ones advocating for ourselves?

Thankfully, there are some organizations in the Jewish world leading the way. The Ruderman Family Foundation is a good example, as it has become one of the leading voices advocating for disability rights in and beyond the Jewish community. In an interview with Jewish Journal this past July, president Jay Ruderman said of inclusion in synagogues, "Sometimes it's a physical accommodation or sensory accommodation that's needed. A lot of times it's an attitude about what's accepted and who's accepted in synagogue. There are so many stories about people turned away from synagogues. You hear, 'Oh, we can't accommodate you here because your son or daughter is too disruptive.' That's just unacceptable. Humanity is very diverse. There's some form of disability in many of us. Inclusion

has made our Jewish community a better community."

There are some other really great resources available online about inclusion, including Jewish organizations like Yachad and Matan. There's also a webinar called "Inclusion & Pride: Interacting Jewish LGBTQ & Disability Advocacy" led by Rabbi Ruti Regan that is available online (and captioned!), which I highly recommend.

When I asked my synagogue's new senior rabbi, Rabbi Aaron Meyer, about accessibility in the Jewish community, he said he's excited about the young, progressive Jewish community embracing new forms of worship that open doors for inclusion. "We recognize that there is more work to be done," he told me. "I worry that for too long we were not even cognizant of that fact, which prevented us from getting better."

But you should ask: Is your synagogue accessible and inclusive? What can you do to make sure it is? Heed the words that Rabbi Regan said in her webinar: "Disabled Jews are part of the Jewish people; our community needs to act like it."

THE MEANING OF ROSH HASHANAH AN IN-DEPTH ANALYSIS

By Rabbi Asher Resnick

Before discussing the specific aspects of any particular holiday, it is important to understand the uniquely Jewish perspective of time as well as holidays in general. The world at large views time essentially as a straight line. The present moment is a unique point along this line that never existed before and will never exist again. The past is completely finished and the future is yet to occur.

The Jewish model of time is a spiral. While time is certainly moving forward, it progresses ahead specifically through a seasonal cycle. Each year we pass through the same seasonal coordinates that are imbued with whatever spiritual potentials were initially established within them.

This is the significance of the Jewish holidays. They serve as signposts on the spiral of time to teach us which specific quality has been embedded into that particular season. When the Jewish people

left Egypt at Passover time, for example, it showed us that both physical and spiritual freedom are incorporated within the fabric of every springtime. Whenever our cyclical journey through time encounters a holiday, therefore, we directly re-experience the quality of that time. In addition, whatever it is that originally occurred at that time actually occurs again every single year. Thus, every holiday is a metaphysical window of opportunity.

So, the key question regarding every holiday is – What is the particular opportunity that it presents us with? There are three clues which help us to uncover the meaning of each holiday.

First, what was the actual historical event that occurred the first time that this day was significant? And what was its metaphysical impact upon the Jewish people and the world? This is the most obvious question to ask. As we explained, it is specifically this metaphysical impact that recurs every subsequent year at the same time. This is what the holiday actually consists of.

Second, what are the various mitzvot, Rabbinical guidelines, and customs of the holiday?

If the Torah or the Rabbis tell us to do certain activities or to refrain from others during the holiday, clearly these do's and don'ts are designed to help us access its opportunity. Even the customs, developed from the subconscious of the Jewish people over the centuries, are rooted in an awareness of the unique potential of these days. The more one understands the particular tools that are appropriate for each holiday, the more one will understand the opportunities themselves that these tools are designed to access.

And, finally, what is the name of the holiday?

Judaism views Hebrew names as having tremendous significance. Far from merely serving as convenient labels, Hebrew names both identify and express the underlying essence of whatever it is that they are describing.

With these three clues to guide us, we can now begin to unravel the various layers of meaning and significance within each of the Jewish holidays.

Rosh Hashanah

Let's begin by thinking about some curious aspects of the High Holidays. We'll discuss three different questions and then try to

resolve them with the help of our three clues.

What is Rosh Hashanah all about? In addition to its meaning as the “head of the year”, we also refer to it as the “Day of Judgment”. Every single person in the world is judged individually on Rosh Hashanah.

In fact, the Talmud tells us that three different books are opened on Rosh Hashanah: The Book of Life – for those judged to be completely righteous, the Book of Death – for those judged to be completely wicked, and the Middle Book for all who are judged to be in between.

If Rosh Hashanah is really the day when every single person is evaluated for life or death, how would we expect people to act on that day? Wouldn't we expect people to spend the day fixing up past mistakes, pleading their personal cases, and praying for God to give them all good judgments?

What, in fact, did the Rabbis tell us to do on Rosh Hashanah? Curiously, there is virtually no mention of our own personal judgment in the Rosh Hashanah prayers. Instead, the prayers are all about the general condition of the world. We pray that the world will recognize God is its exclusive King, that He is aware of everything that occurs, and that the shofar of Mt. Sinai will demonstrate God's love and concern for all of mankind. These are certainly beautiful and meaningful prayers. The difficulty is why we would focus exclusively on the overall world situation just at the time when our lives are on the line? This is our first difficulty.

Now let's think about Yom Kippur. Why is it such a significant day? It is the “day of kapara” – the time of spiritual cleansing. It is the day that we are able to fix up the damage caused by our various past mistakes. That being so, wouldn't it be much more logical for Yom Kippur to come first, i.e., for the “day of cleansing” to precede the “day of judgment”? This is our second difficulty.

The third question arises from a discussion in the Talmud tractate Rosh Hashanah on the nature of the judgment of Rosh Hashanah. The Torah reading for the first day of Rosh Hashanah presents the story of Yishmael (the father of the Arab nation) pleading for his life (on Rosh Hashanah). The verse tells us that “God heard the voice of the lad where he was.” The Talmud explains that the words “where he was” do not refer to Yishmael's physical location. That would be completely superfluous. Where else would God be answering him

other than the specific place he was in? Rather, the verse is speaking in terms of time. Based on this, Rebbe Yitzchak (in the Talmud) said, “A person is not judged (on Rosh Hashanah) except according to his actions of that exact moment.”

The commentaries explain that Yishmael was saved at that time even though his descendants were destined to hurt the Jewish people throughout later history. In other words, the negative future deeds of his descendants did not change his judgment at that time.

There is a different source quoted by the Jerusalem Talmud, however, which seems to go much further than this. It tells us that even if an individual was not pure and straight in the past, as long as he is pure and straight in the present, on Rosh Hashanah itself, then he will have a positive judgment.

These two different sources together (i.e., the positive judgment of Yishmael on Rosh Hashanah despite his descendants hurting the Jewish people later in history, and ignoring the fact that the person being judged was not pure and straight in the past) teach us a remarkable fact. It sounds like the judgment of Rosh Hashanah does not have to do with either the past or the future, but rather exclusively with one's situation on the day of Rosh Hashanah. This would seem to be telling us that even if the one being judged was evil during the entire previous year, as long as he was righteous on Rosh Hashanah, he would be judged as a righteous person. This, of course, runs counter to any notion of logic and fairness in the nature of judgment. This is our third difficulty.

To summarize, the three questions are:

Since we are all being judged for life and death on Rosh Hashanah, why don't we do teshuva or plead our personal case?

Why doesn't Yom Kippur – the “day of cleansing” – precede Rosh Hashanah – the “day of judgment”?

How can the judgment of Rosh Hashanah be exclusively a function of the day of Rosh Hashanah itself, irrelevant of the future and even of the past?

We mentioned previously that every holiday has three clues that help us to unlock its hidden meaning. Let's begin with the first one, its historical significance, to try to resolve these various difficulties.

What is it that actually occurred on the very first Rosh Hashanah? Although in

the davening (prayers) of Rosh Hashanah it is referred to as “yom harat olam” (the birthday of the world), it was not actually the day of creation of the world, but rather the creation of mankind. The first Rosh Hashanah was day number six of creation, and the day upon which the first man, Adam, was created.

The Birthday of Free Will

Let's ask what may seem like an odd question – What is the great significance of the creation of mankind? Prior to day six, the Torah tells us that God had already created the entire physical world as well as a vast number of different forms of life. What, then, did mankind bring to the world that had not previously existed?

When the Torah describes the creation of mankind, it tells us that man was created “b'tzelem Elokim” (in God's image). One of the most central meanings of this fundamental concept is that human beings have the ability to exercise free will in relation to moral decisions.

To properly understand this, we need to appreciate the Jewish view of a human being. Every person has a body and a soul. The body desires physicality, the soul wants spirituality; the body is interested in short-term gratification, the soul in eternity. What is it that decides which side will prevail?

Judaism understands that there is a third component in the system – free will. Free will is what arbitrates this existential tug-of-war between the body and the soul. It is specifically the creation of free will, which epitomizes our very humanity, that we celebrate and relive every Rosh Hashanah. As Rav Berkowitz, a teacher of mine, once expressed it – Rosh Hashanah is the birthday of free will.

Free will Exists Only in the Present

It is significant that of these three different components within every human being – the body, the soul, and the free will – it is specifically the free will which exists exclusively in the present moment. For example, a person could live his life by a particular set of moral guidelines for many years and then, in an instant, decide to completely shift course. The state of one's free will is, by definition, whatever he chooses at that particular moment.

In contrast to free will, which exists only in the present, the state of both the body and the soul are almost entirely a function of the past. A person's physical health at any given time, for example, is mostly determined

by their past diet and exercise even if they happen to deviate from that at the present. Similarly for the soul, it is generally the cumulative past behavior that determines one's spiritual health, not occasional changes afterwards.

Focus of Rosh Hashanah

Now if we put this point – that free will exists exclusively in the present, together with the cryptic statement in the Talmud that: “A person is not judged (on Rosh Hashanah) except according to his actions of that exact moment,” we come to a remarkable insight – the judgment of Rosh Hashanah is specifically on the state of our free will. Let's try to understand what that means.

We generally assume that the focus of Rosh Hashanah is on the state of our soul – i.e., the spiritual repository of our actions of the previous year, not on what our free will is choosing at that particular time. This would explain why it seems so obvious that the judgment of Rosh Hashanah would be a cumulative evaluation based on our actions of the previous year.

The spiritual health of one's soul as a result of one's past behavior is obviously of critical importance, it just happens not to be the focus of Rosh Hashanah.

Everything that we have ever done, both positively and negatively, has affected our souls. And if this is left as is, these various impacts will be with us forever, in both this world and the next. Fortunately Judaism says that there is a way to minimize or even to eliminate the negative impact of our past mistakes on our eternity. This mechanism is “teshuva” (return) and the result is called “kaparah” (a spiritual cleansing). This goal of kaparah is so important that we have a holiday devoted exclusively to its attainment – Yom Kippur (the “day of kaparah”). It is on Yom Kippur that we try to address our actions of the previous year and fix up all of our mistakes.

Since it is specifically Yom Kippur that addresses our behavior and situation of the previous year, what, then, is the purpose of Rosh Hashanah? We mentioned earlier that one of the clues to uncovering the essence of a holiday is to examine its name. The way that Rosh Hashanah is often understood, it would seem more appropriate for it to have been called “Sof Hashanah” (the “end of the year”), and for it to have been placed at the end of the previous year. However, it is actually called Rosh Hashanah (the “head of the year”), and, of course, it is situated

at the very beginning of the brand new year. Besides reinforcing that the focus of Rosh Hashanah is not on our actions of the previous year, what else does the name teach us?

Potential in the Present for the Future

The essence of Rosh Hashanah is specifically this point – that it is the very beginning of the new year. Just as God originally created mankind as a completely blank slate on the very first Rosh Hashanah, similarly He creates every one of us anew with a similarly blank slate at the beginning of each new year. Rosh Hashanah is our once-a-year opportunity to establish a fresh new direction and reality in our lives. Don't get stuck in the past. Ask yourself: “If I was born this very instant, without the constraints of my various past habits and patterns, what would I do? How would I ideally want to live this brand-new year?”

This is what it means that the judgment of Rosh Hashanah is a judgment on our free will, or in other words, on the choices and values that we express on the day of Rosh Hashanah itself. Since the new year is a completely blank slate for every one of us, God presents all of us with the opportunity to set up whatever values and parameters we would like to govern our brand new year. And then God gives us the type of a year that we ourselves actually chose. In other words, God gives us for this coming year as much as we want to do, not as much as we have done.

The fear and trepidation that is commonly felt on Rosh Hashanah isn't only a fear that God will be tough on us, but also because the opportunity of the day is so enormous. Imagine winning a contest which allows you to have five minutes inside of a department store where you can keep whatever you carry outside. The fear you would be likely to feel just before those five minutes begin is that you will not get all that you can out of this enormous opportunity.

Let's now return to our three original questions. Our first question was – “Why shouldn't we be spending the day fixing up past mistakes in order to receive the best possible judgment?” That was clearly based on our assumption that the judgment of Rosh Hashanah was a judgment on our actions of the previous year.

The key to understanding this actually comes from the third question – the puzzling statement in the Talmud that the judgment of Rosh Hashanah is exclusively on the day of Rosh Hashanah itself. This told us that the judgment of Rosh Hashanah is

not on the state of our souls, but rather on our free will choices. Once we understand that the judgment of Rosh Hashanah is basically an assessment of what we ourselves want for our coming year, it is obvious that our past behavior is not the point here. The relevant issue is whether we will appreciate what is truly valuable and make the proper choices for the coming year. This also explains why our prayers on Rosh Hashanah are that the entire world will come to a deep appreciation of God's existence, awareness and supervision. By making these the prayers of Rosh Hashanah, the Rabbis are teaching us the following critical lesson: Recognizing the needs of others, seeing ourselves as responsible for others, and understanding that the greatest need any of us have is to appreciate reality more deeply – are the most important values to base our upcoming year on.

Change for the Future Must Precede Fixing Up Past Damage

This leaves us with just the second question – Why Yom Kippur, the day of cleansing, didn't precede Rosh Hashanah, the day of judgment. On a simple level, this question was also based on the mistaken assumption that the judgment of Rosh Hashanah is a judgment on our actions of the previous year. It, therefore, seemed logical that God should allow us the chance to cleanse ourselves from our previous mistakes before He would actually judge us on them. However, even now that we recognize the judgment of Rosh Hashanah to be on the choices we will make on this first day of the upcoming year, the logic of Rosh Hashanah preceding Yom Kippur still needs to be understood.

Everyone is capable of choosing a new path in life, independent of their situation up until that point, anytime they really want to. This could be done anytime throughout the year, and all the more so on Rosh Hashanah. How likely is this, however, to occur? We are all carrying around a lifetime full of past habits and patterns. In light of this, how many people will be strong enough to simply make a decision to carve out a brand new direction in their lives? It would seem, therefore, that it would still make more sense for the purification of Yom Kippur to come first, and thereby help our choices on Rosh Hashanah for the coming year to be less impeded by all of our past mistakes.

Let's use an analogy to point out the mistake in this way of thinking. Imagine that you know someone who is an alcoholic or a drug addict. This addiction has damaged every aspect of his life – his family, his job

situation, his friendships, etc. One day he comes to you and tells you that he has decided to fix up all of the damage he has caused. He has compiled a comprehensive list of all the mistakes he has made during the past number of years. And he is planning to go to every person that he hurt with these mistakes and ask for their forgiveness. As admirable as this certainly is, there is one obvious circumstance in which you would be likely to strongly discourage him – if he has not yet begun to work on the alcoholism or the drug addiction itself. You would tell him to direct his energy first and foremost to his personal life situation and direction. Not only because it is so much more fundamental, but also because if he doesn't address this first, it is likely that he will end up hurting many of these same people again in the future. As important as it is that he go to all of the people he has hurt and ask them for their forgiveness, it only makes sense for him to do this once he has straightened his life out first.

Let's try a second analogy to make this even clearer. Imagine a person whose car is full of dents and scratches because he has been such a poor driver. He goes to a body shop to get all of the dents and scrapes fixed up. The man in the body shop, however, tells him not to bother because this would likely end up being a waste of money. He recommends that this lousy driver first work on becoming a better driver. To merely fix up the damage to his car without first changing his poor driving habits would be pointless; it is inevitable that he will end up damaging his car all over again. Only once he has improved his driving, will it make sense for him to get his car fixed up.

Every human being makes mistakes. At least once a year we all need to take stock of ourselves and work on improving. Our spiritual improvement must occur in two different parts of ourselves – our free will and our soul. We need to examine our free will, meaning our values as well as how those values translate into a vision and direction for the future. In addition, we must assess the damage which our previous values and direction have caused to our souls as well as to others around us. Both tasks are critical. Working on our values and choices will determine the quality of our upcoming year, while working on the damage from our mistakes of the past will determine the nature of our soul. By the Torah placing Rosh Hashanah before Yom Kippur, it is telling us very clearly that the first step must be to work on our values and our vision. Only then can we be sure that the work we do to fix up the damage from our past mistakes will end up lasting.

New Direction

It is interesting that people usually assume that the effort required to fix up their soul (i.e., repairing the damage from their mistakes of the previous year) will be much more time consuming than what will be necessary to work on their free will (i.e., improving their values and direction for the coming year). After all, to repair their soul will require first identifying and then rectifying every single mistake they have made during the past year. In contrast to this, we might imagine that improving our free will merely requires some basic introspection and making a few different resolutions for the new year.

Judaism, however, tells us that the reality is exactly the opposite. We have an entire month of Elul to prepare ourselves for Rosh Hashanah, and only one week after Rosh Hashanah to get ourselves ready for Yom Kippur. Think back to the two previous analogies. Isn't it obvious that the work involved in breaking an addiction is enormously greater than rectifying the damage that resulted from that addiction? And, similarly, with changing how one drives versus having the dents taken out of one's car? Changing our values and our vision involves changing who we are. Fixing

up past mistakes, on the other hand, is basically a mechanical process. It is critically important, but it is mechanical nonetheless. Additionally, the more that we are able to make ourselves into brand new people for the upcoming year, the easier it will be to rectify our past mistakes through this process.

One of the biggest mistakes we all make is to allow our past to govern and determine our future. The defining quality of our free will, which is really what defines us as human beings, is that it is free and unencumbered. And it is the past, perhaps more than anything else, which is specifically what it is free of. While, as this expression itself spells out (and as Judaism would certainly agree), this is an obviously relevant consciousness for one to have the entire year, Rosh Hashanah is the time which is most ideal for its implementation. At least once a year, at its very beginning, we must take the time to think, not about what we have already done, but rather what we want to do; not about where we have already been but, instead, where we really want to go with our lives. This should give us the ability not only to fix up the damage from our past mistakes, but also to allow us to live an upcoming year which is truly new, not only in name but in reality.

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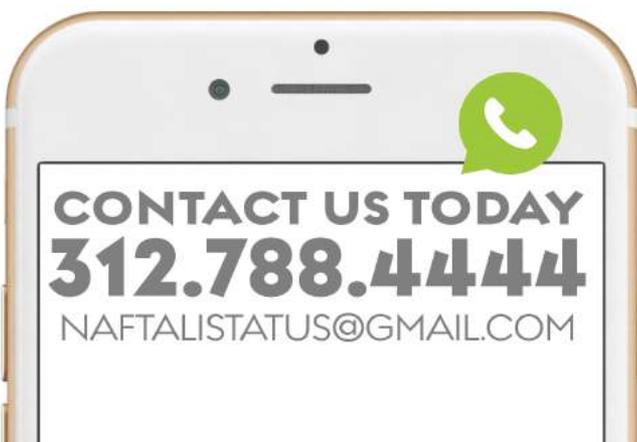
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WHY I STOPPED COVERING MY HAIR AFTER ALMOST 20 YEARS

By Marina Goodman

It was the Saturday night before Thanksgiving. My husband and I were planning on having a fun night out at Foxboro before traveling to see family for the holiday. I wondered: should I wait till after Thanksgiving and not deal with my family's reaction? But no, I was ready now. So with that, I left the house without my hair being covered for the first time since I walked home from my wedding, nineteen and a half years ago. The sensation of the icy November evening air going through my hair was delicious.

Back in college, I had noticed that while Jews from all streams of Judaism went to dinner at the Kosher Dining Hall, it was primarily the Orthodox students who refrained from going to parties afterwards. While I had no intention of becoming Orthodox back then, the integrity of those students' behavior led me to include Orthodoxy in my soul-search while studying abroad in Israel, looking at it along with Reform and Conservative Judaism. I was a feminist before I even heard of the term, and there were a lot of questions on women and Judaism that demanded answers before I could become Orthodox. But the Jewish outreach establishment has developed a whole pseudo-philosophy to deal with young women like me by cherry picking certain quotes about women and blowing them all out of proportion, and conveniently neglecting to mention the rest.

Enough of my questions were answered that I became Orthodox. I committed fully, including covering my hair upon marriage. It's what all the Orthodox people I saw did, and I felt you couldn't just pick and choose. While my original questions on women and Judaism were answered, new and more informed ones developed over the years, like: Torah is supposed to be the center of our lives, so why is it verboten for women to celebrate Simchat Torah in most communities? Men's religiosity is measured by how much Torah they learn and how much they do, and women's religiosity is measured by the opposite? Why is it that the "more" Orthodox a group is, the less the

women are taught? Never mind things like being part of a minyan, why were women "not supposed" to do things that halachah clearly says they can— like light a menorah, or make Kiddush when there is no adult male around? Why did the rabbis get downright apoplectic at the idea of women saying Megillat Esther for other women? Since when is someone forbidden from performing a mitzvah for someone else with the same level of obligation?

That was the philosophical side. Then there was the way that women are actually treated- in particular when they have the chutzpah to go against Jewish men. Jews have figured out how to eat bread on Pesach, but still haven't figured out how to prevent women from being agunot, chained wives? Numerous times, I have heard divorcing women and their friends express shock at the way that rabbis treated them. In Brooklyn I heard about a fund-raising dinner to help pay the legal bills of a male therapist accused of sexually abusing a female client- while the girl and her family were kicked out of town.

A friend of mine had married a promising young rabbi and the two of them became a power couple in their part of the Jewish world. After some years, the man became emotionally abusive like his father had been. She finally told her parents and filed for divorce. The Jewish organization they both worked for said she would never be allowed to work for them or any other similar organization again, lest she spread her bitterness to other young women. He is still working for the same organization. Rabbis she thought were her friends and mentors turned on her.

None of this made sense in terms of Torah, Talmud, or serving God. I reminded her of the book 1984 by George Orwell: the purpose of power is power. And, as a group, Orthodox rabbis repeatedly proved themselves to be no different.

I always hated covering my hair, and I was never quite convinced that it was a mitzvah. Learning how editors at traditional Orthodox publishing houses added hair coverings to past pictures of Orthodox rebbetzins' uncovered heads, or omitted the wives altogether, did not help. Also, I met plenty of lovely Orthodox women who did not cover their hair. So I began to ask myself: why was I doing this? My original decision to cover my hair rested on the

presumed integrity of the rabbis that said this was something I must do. Over the years, my trust had been betrayed countless times, until they finally lost all credibility when it came to issues concerning women. The persistent "halachah shmalachah, the answer is no" attitude, and the callousness to women's suffering took their toll. It was the ideal of integrity that attracted me to Orthodox Judaism, and the observed lack of integrity I saw that caused me to stop covering my hair.

Yet I still wasn't ready. Quite frankly, I was scared. Not of my family—they wouldn't care. Not of my Orthodox friends, since most didn't cover their heads either. Not of the other members of the dominant, more right-wing Orthodox community. I had become a persona non-grata years earlier when I had a women-only Simchat Torah celebration at my house with a Torah scroll (gasp!). It's just that, after completely covering my hair for almost twenty years, I was scared to stop.

I talked it over with my husband and plotted a course of action. (My marriage always comes first. Call me out for being so very not feminist, but it's my marriage and I'm not messing with it). First, I got a professional haircut and color. Then I bought a small arsenal of Shabbos hats (I decided I would still wear a hat to shul on Shabbos). I debated when to tell my children, but as soon as my 10-year-old daughter saw the new hats she said, "So, you are not covering your hair anymore?" I "practiced" by not wearing a snood at the gym. No one is going to stare at you, I exhorted myself, they won't even know anything is different. I still wasn't ready, heck, what's the rush? And then I was.

The first time they saw me, my friends and co-workers had no idea who "that lady" was in Marina's office, or why she was being so friendly to them. A couple of the Orthodox women who covered their hair and whom I was friendly with shot me a look, the same look of betrayal that I had shot at other women when I saw them with their hair uncovered for the first time.

Now it has been two and a half years since that evening at Foxboro. I look older without my stunning wig (a gorgeous auburn color with splendid highlights), and have to contend with hair that is thinning, graying, and needs more frequent trimming. But it's

my real hair and I love it. When I took off my wig, I sloughed off the part of me that would intellectually contort so as to be blind to the absurd, and that would desperately seek rabbis to explain all the bad things

away. I am no longer dependent on others to interpret for me what I can see just fine on my own. I have become a more authentic version of myself.



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11 TIPS FOR LIVING WITH CHRONIC PAIN



1. Learn deep breathing or meditation to help you relax.

Deep breathing and meditation are techniques that help your body relax, which may ease pain. Tension and tightness seep from muscles as they receive a quiet message to relax.

Although there are many ways to meditate, the soothing power of repetition is at the heart of some forms of meditation. Focusing on the breath, ignoring thoughts, and repeating a word or phrase -- a mantra -- causes the body to relax. While you can learn meditation on your own, it helps to take a class.

Deep breathing is also a relaxation technique. Find a quiet location, a comfortable body position, and block out distracting thoughts. Then, imagine a spot just below your navel. Breathe into that spot, filling your abdomen with air. Let the air fill you from the abdomen up, then let it out, like deflating a balloon.

2. Reduce stress in your life. Stress intensifies chronic pain.

Negative feelings like depression, anxiety, stress, and anger can increase the body's sensitivity to pain. By learning to take control of stress, you may find some relief from chronic pain.

Several techniques can help reduce stress and promote relaxation. Listening to soothing, calming music can lift your mood -- and make living with chronic pain more bearable. There are even specially designed relaxation tapes or CDs for this. Mental imagery relaxation (also called guided imagery) is a form of mental escape that can help you feel peaceful. It involves creating calming, peaceful images in your mind.

Progressive muscle relaxation is another technique that promotes relaxation.

3. Boost chronic pain relief with the natural endorphins from exercise.

Endorphins are brain chemicals that help improve your mood while also blocking pain signals. Exercise has another pain-reducing effect -- it strengthens muscles, helping prevent re-injury and further pain. Plus, exercise can help keep your weight down, reduce heart disease risk, and control blood sugar levels -- especially important if you have diabetes. Ask your doctor for an exercise routine that is right for you. If you have certain health conditions, like diabetic neuropathy, you will need to be careful about the types of activities you engage in; your doctor can advise you on the best physical activities for you.

4. Cut back on alcohol, which can worsen sleep problems.

Pain makes sleep difficult, and alcohol can make sleep problems worse. If you're living with chronic pain, drinking less or no alcohol can improve your quality of life.

5. Join a support group. Meet others living with chronic pain.

When you're with people who have chronic pain and understand what you're going through, you feel less alone. You also benefit from their wisdom in coping with the pain.

Also, consider meeting with a mental health professional. Anyone can develop depression if he or she is living with chronic pain. Getting counseling can help you learn to cope better and help you avoid negative thoughts that make pain worse -- so you have a healthier attitude. Asking for help is a sign of strength, not weakness.

6. Don't smoke. It can worsen chronic pain.

Smoking can worsen painful circulation problems and increase risk of heart disease and cancer.

7. Track your pain level and activities every day.

To effectively treat your pain, your doctor needs to know how you've been feeling between visits. Keeping a log or journal of

your daily "pain score" will help you track your pain. At the end of each day, note your pain level on the 1 to 10 pain scale. Also, note what activities you did that day. Take this log book to every doctor visit -- to give your doctor a good understanding of how you're living with chronic pain and your physical functioning level.

8. Learn biofeedback to decrease migraine and tension headache pain.

Through biofeedback, it's possible to consciously control various body functions. It may sound like science fiction, but there is good evidence that biofeedback works -- and it's not hard to master.

Here's how it works: You wear sensors that let you "hear" or "see" certain bodily functions like pulse, digestion, body temperature, and muscle tension. The squiggly lines and/or beeps on the attached monitors reflect what's going on inside your body. Then you learn to control those squiggles and beeps. After a few sessions, your mind has trained your biological system to learn the skills.

9. Get a massage for chronic pain relief.

Massage can help reduce stress and relieve tension -- and is being used by people living with all sorts of chronic pain, including back and neck pain.

10. Eat a healthy diet if you're living with chronic pain.

A well-balanced diet is important in many ways -- aiding your digestive process, reducing heart disease risk, keeping weight under control, and improving blood sugar levels. To eat a low-fat, low-sodium diet, choose from these: fresh fruits and vegetables; cooked dried beans and peas; whole-grain breads and cereals; low-fat cheese, milk, and yogurt; and lean meats.

11. Find ways to distract yourself from pain so you enjoy life more.

When you focus on pain, it makes it worse rather than better. Instead, find something you like doing -- an activity that keeps you busy and thinking about things besides your pain. You might not be able to avoid pain, but you can take control of your life.

NO SHAME ON U'S 5TH ANNUAL EVENT WITH ACTION, VOICEOVER, PRODUCER AND MENTAL HEALTH ADVOCATE SEAN ASTIN

FOR IMMEDIATE PRESS RELEASE - Join No Shame on U for its 5th Annual Event on Sunday November 3rd, 2019. The Program Begins with raffle, dessert reception and an opportunity for a photo with Sean to follow. The evening will include a Skokie teen

sharing his mental health journey.

Sean Astin is the son of Academy Award winning actress Patty Duke and acclaimed actor John Astin, Sean Astin is an American film actor, director, voice artist and producer, best known for his film roles as Samwise Gamgee in the Lord of the Rings trilogy, Mikey Walsh in The Goonies, the title character of Rudy, and Bob Newby in Netflix's hit series, Stranger Things 2. He is also the author of the New York Times best-selling There and Back Again, a memoir – co-written with Joe Layden – of his film career with emphasis on his experiences

with the Lord of the Rings trilogy.

Since Lord of the Rings, Astin has served on the board of several non-profit organizations, including the National Center for Family Literacy. A vocal advocate for literacy, mental health awareness, bi-polar disorder, civic engagement and other issues, Astin is an energetic, passionate speaker who promotes a culture of volunteerism to all audiences.

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♦ TEENAGE MUTANT NINJA TURTLES ♦**

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6 WAYS TO KEEP YOUR GUMS HEALTHY AND PREVENT FUTURE GUM DISEASE

What's so great about gums?

When it comes to your mouth's health, it's not all about how straight your teeth are or how bright your smile is. You can't forget about your gums! Even if you're cavity-free and have the pearliest chompers in town, that doesn't mean you're immune to gum disease. Since it's usually painless, most people have no idea that anything is wrong with their gums.

What is gum disease?

Gum disease starts when plaque builds up under and along the gum line. Plaque is a sticky film-like substance that's filled with bacteria. It can cause infections that hurt the gum and bone, leading to gum disease and tooth decay. Plaque also can cause gingivitis, the earliest stage of gum disease. Gingivitis causes your gums to become:

- inflamed
- tender
- red
- swollen
- prone to bleeding

Fortunately, since the bone and tissue holding the teeth in place aren't impacted, this damage is reversible^{Trusted Source}.

You can also develop periodontitis, an advanced form of gum disease. Periodontitis impacts the bones that hold your teeth in place. Left untreated, it can ruin the gums, bones, and tissues connected to your teeth.

The final stage of gum disease is advanced periodontitis. This is when the fibers and bone supporting your teeth are destroyed. It can impact your bite, and teeth may need to be removed.

According to the American Dental Association (ADA), signs that you might have gum disease include:

- consistently bad taste or breath
- separating or loose permanent teeth
- gums that easily bleed
- gums that are swollen, red, or tender

- gums that have pulled away from your teeth

Gum disease is preventable. Here are a few ways you can help keep your gums healthy.

1. Floss

Floss at least once a day. This helps remove the plaque and food that's beyond your toothbrush's reach, according to the ADA. It doesn't matter when you floss. Do it at night, do it in the morning, or do it after lunch... just do it!

2. Get regular dental cleanings

Your dentist can detect early gum disease symptoms if you see them on a regular basis. That way symptoms can be treated before they become more serious. A professional cleaning is the only way to remove tartar. It can also get rid of any plaque you missed when brushing or flossing. If you have gingivitis, brushing, flossing, and regular dental cleanings can help reverse it.

3. Quit smoking

Yet another reason for smokers to quit: Smoking is strongly associated with the onset of gum disease. Since smoking weakens your immune system, it also makes it harder to fight off a gum infection, say the Centers for Disease Control and Prevention (CDC)^{Trusted Source}. Plus, smoking makes it more difficult for your gums to heal once they've been damaged.

4. Brush twice a day

Brush your teeth after every meal. This helps remove the food and plaque trapped between your teeth and gums. Scrub your tongue too, since it can harbor bacteria. Your toothbrush should have soft bristles and fit in your mouth comfortably, says the Mayo Clinic.

Consider a battery-powered or electric toothbrush. These can help reduce gingivitis and plaque more than manual brushing. Swap toothbrushes or toothbrush heads every three to four months, or sooner if the bristles start to fray.

Try an electric toothbrush today.

5. Use fluoride toothpaste

As for toothpaste, store shelves are lined with brands that claim to reduce gingivitis, freshen breath, and whiten teeth. How do

you know which one is best for healthy gums? Make sure to choose toothpaste that contains fluoride and has the ADA seal of acceptance. After that, the flavor and color is up to you!

You can purchase toothpaste that contains fluoride online.

6. Use a therapeutic mouthwash

Usually available over the counter, therapeutic mouthwashes can help reduce plaque, prevent or reduce gingivitis, reduce the speed that tartar develops, or a combination of these benefits, according to the ADA. Plus: A rinse helps remove food particles and debris from your mouth, though it's not a substitute for flossing or brushing. Look for the ADA seal, which means it's been deemed effective and safe.

It doesn't matter whether your brush, floss, or rinse first. Just do a good job and use the right products.

WHY "WHAT SHOULD I DO WITH MY LIFE?!" IS THE WRONG QUESTION

By Jordan Brown

How do you find the one thing that you're meant to be doing?

This is a question that people often ask themselves.

I've also asked myself this question, and I'll continue to ask it.

I think part of the purpose of living and growing is always staying curious, always pursuing answers even if you're not certain you'll ever find them.

Because the purpose is in the asking.

When I was younger, I thought that all adults eventually get to a point where they have all of the answers, that they know what they are supposed to be doing, and that they live the rest of their days content in that knowledge.

Now that I have gathered enough life experience, I know how laughable my youthful thought was.

Any person who says that they know it all is not a person to be trusted. Because that person is a person who has severed one of the core life processes, the unending learning process.



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When you commit to the learning process—day by day and week by week—you commit to life. Like a river that appears the same but is just an undulating mass of constant change, all humans move through time as changeable objects.

Transmogrification is magic. One day you wake up and you feel the same as you've always been.

Then, one day you wake up, and you realize you are ten years older. This is the roiling sea of life. This is the process without an end.

Now, is this just a long-winded way of saying that life has no meaning, that there is no point in deciding what each of us must do? Far from it.

The important task of that is thoughtful and complete living can—and should—be committed to.

There is meaning to be gleaned from the pursuit of an almost-opaque cloud of perceived nothingness.

Because we are all part of that nothingness. Until we are not. Until we break free as individual droplets misting in and out of view.

The life you create for yourself is but a pinprick of emotions. It's a tiny droplet of water. And no one will care as much about your life as you do.

But that doesn't mean you shouldn't rush toward the rest of the droplets. It doesn't mean that what starts as mere surface tension can't, one day, become a raging torrent. Only you can know if you have that within you.

If you point yourself in the direction that only you can feel, you'll start to attract men and women of similar properties, human beings made of the same stuff that you are.

After all, we all are mostly water. And this brings me to my closing thought. There is not only one thing that you can do. "What should I do with my life?" was never supposed to lead to just one answer.

There is not one thing that is meant for you, at least not in the sense that there is a solitary profession emblazoned with your name. What is a profession but a social construct? Is that how you define yourself? Is that how anyone will see you once you are gone? Or will they remember how you made them feel? And won't they recall the stories you left behind?

Your impact is in the movement you created with the waves you generated from the tiny droplets you managed to amass into something beautiful while you were here.

You have that power within you. You have the power to realize that asking what

you should do with your life is the wrong question entirely. You're already in the process of doing something. You are already a different person than you were five minutes ago. As long as you're in motion, the path you take knows no bounds.



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MJE'S ARTICLE OF THE MONTH



POLICE SHUT DOWN A 3,000-PERSON GAME OF HIDE-AND-SEEK AT IKEA

Ikea: The one-stop shop for everything home-related and also the ideal place for a 3,000-person hide-and-seek game. After all, the average store is about 300,000 square feet, while the world's largest Ikea is 700,000 square feet, and honestly, it's easy to imagine endless hiding spots. But unfortunately for one Facebook group, their planned trip to an Ikea in Glasgow, Scotland was cancelled after word got out about their Saturday event.

Five police officers were called to the Braehead branch and remained at the store until the evening.

"People are stopping everyone who 'looks like they are here for a game of hide and seek,'" one person wrote on Facebook after stopping by the store, *The Scotsman* reported. The Ikea itself also had its own security personnel, and no incidents were reported.

Surprisingly, Ikea hide-and-seek games are actually more common than you may think—at least in Europe. The trend began in Belgium in 2014 and quickly gained popularity throughout the continent, with Ikea management initially allowing the events, according to *The Scotsman*. But only a year later, the Swedish furniture giant was forced to ban the

events after they began getting out of hand.

"The safety of our customers and co-workers is always our highest priority," said Rob Cooper, Ikea Glasgow Store Manager in a statement. "We were aware of an unofficial Hide and Seek Facebook event being organized to take place at our store today and have been working with the local police for support. While we appreciate playing games in one of our stores may be appealing to some, we do not allow this kind of activity to take place to ensure we are offering a safe environment and relaxed shopping experience for our customers."



NORTH SHORE EATS

a collection of recipes to help you live happier, healthier, simpler & smarter in the kitchen

HONEY POMEGRANATE CAKE

INGREDIENTS:

FOR THE CAKE:

4 eggs

1 cup sugar

1 cup oil

1 ½ cups honey

3 cups flour

3 tsp baking powder

½ tsp baking soda

1 cup cold brewed pomegranate tea (brewed for 30 min)

FOR THE GLAZE:

½ cup pomegranate juice

¼ cup sugar

Juice of ½ lemon

4 Tbsp powdered sugar



Serves 6-8



Prep Time
0 Hour 10 Mins



Cook Time
0 Hours 60 Mins

DIRECTIONS:

1. Using a hand mixer or a stand mixer beat eggs and sugar until smooth. Add oil, brewed tea and honey and mix well.
2. In a separate bowl, combine dry ingredients and slowly add to liquid ingredients. Pour into 10" ungreased angel food cake pan (tube pan), not a Bundt pan.
3. Bake at 350 degrees for 15 minutes, then reduce heat to 300 degrees and bake for an additional 45 minutes.
4. When the cake is done invert and allow to cool completely before removing.
5. For the glaze, combine pomegranate juice, sugar and lemon juice in a small pot over medium heat. Bring to a boil then let simmer uncovered for 15 minutes stirring frequently. It will become a syrup and reduce to about half. Remove from heat, let cool slightly and whisk in powdered sugar until smooth.
6. Stir in pomegranate seeds and pour over the cake.





NORTH SHORE EATS

a collection of recipes to help you live happier, healthier, simpler & smarter in the kitchen

WINNING WITH WINE BRISKET

INGREDIENTS:

2 tablespoons oil

4 pounds double brisket

6 - 8 large onions, sliced

6 cloves garlic, coarsely chopped

4 tablespoons blending flour,
divided (see note)

2 cups Alfasi Cabernet Sauvignon
(or other dry red wine) or semisweet
red wine

2 - 3 bay leaves

1 - 2 tablespoons brown sugar,
depending on the sweetness of the
wine

oil for rubbing, about 2 tablespoons

1 tablespoon dry mustard

Freshly ground Black Pepper, to
taste

Kosher Salt, to taste



Serves 10



Prep Time
0 Hour 30 Mins



Cook Time
2 Hours 00 Mins

DIRECTIONS:

1. Preheat oven to 325 degrees Fahrenheit (160 degrees Celsius).
2. In a large Dutch oven, set over medium-high flame, heat two tablespoons oil. Add the brisket and brown on both sides for three to four minutes each side. Remove meat and set aside.
3. Remove the Dutch oven from the heat and arrange onions and garlic along the bottom. Add three tablespoons blending flour. Mix to coat. Add the wine, bay leaves, and brown sugar if using.
4. Combine the mustard powder and remaining one tablespoon flour in a small bowl. Rub the top and sides of the meat with the flour combination and cover with the oil, smearing it onto the meat to create a paste. Sprinkle generously with freshly ground black pepper and season generously with kosher salt.
5. Cover and bake for about one and a half hours. When done, remove the bay leaves. Allow the meat to cool to room temperature and then refrigerate overnight, or until thoroughly cool. Skim off the fat if desired.
6. Slice the meat to desired thickness, cutting against the grain to ensure nice, even pieces. Spread the gravy completely over the meat before reheating. Reheat in a 300 degrees Fahrenheit (150 degrees Celsius) oven for at least one hour, and up to two hours.





NORTH SHORE EATS

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BUTTERNUT SQUASH KUGEL

INGREDIENTS:

KUGEL

2 medium butternut squash, peeled and cubed

1/2 cup Non-dairy coffee rich

1 cup flour

1 cup sugar

3 eggs

1/2 cup oil

TOPPING

1/3 cup brown sugar

1/8 cup ground walnuts

1/8 cup ground pecans

1/4 cup flour

2 tablespoons margarine



Serves 10



Prep Time
0 Hour 45 Mins



Cook Time
0 Hours 45 Mins

DIRECTIONS:

1. Steam butternut squash in a little water until soft, approximately 45 minutes. Cool, drain, and puree.
2. Transfer butternut squash puree to a mixing bowl and add the soy milk, flour, sugar, eggs, and oil. Blend together with a blender stick.
3. Pour into a 7x11-inch baking pan lined with Gefen Easy Baking Parchment Paper or greased flower-shaped ramekins, as pictured here.
4. Preheat oven to 350 degrees Fahrenheit (180 degrees Celsius).
5. Combine topping ingredients in a small bowl and crumble over kugel. Bake for 45 minutes.
6. Note: Coconut milk can be substituted for the soy milk.





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POMEGRANATE HONEY-GLAZED SALMON

INGREDIENTS:

1/4 cup olive oil

1 cup pomegranate juice

1/4 cup plus 1-2 tablespoons
Honey, divided

2 cloves garlic, crushed or 2 cubes
Frozen Garlic

1 cube Gefen Frozen Ginger

1/2 small onion, thinly sliced

2 tablespoons freshly chopped
parsley

2 pound side of baby salmon

1/2 teaspoons Sea Salt

1/2 teaspoon black pepper

Pomegranate seeds, for garnish



Serves 7



Prep Time
0 Hours 60 Mins



Cook Time
0 Hour 20 Mins

DIRECTIONS:

1. Mix together the oil, pomegranate juice, one-fourth cup honey, garlic, ginger, onion, and parsley. Place the fish in a nonmetallic dish and pour the marinade over it. Marinate for an hour.
2. Remove the fish from the marinade, pat dry, and sprinkle with salt and pepper. Reserve the marinade.
3. Meanwhile, preheat oven to 400 degrees Fahrenheit (200 degrees Celsius). Place salmon on a baking sheet, and bake for 15-20 minutes, depending on thickness of fish.
4. Take the marinade and reduce it down in a small pot till reduced by half. Add one to two tablespoons honey to make it thick and syrupy. Drizzle fish with reduction sauce and garnish with pomegranate seeds.
5. Serve warm or at room temperature.





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APPLE-TOPPED CARAMEL MOUSSE PIE

INGREDIENTS:

CRUST

2 and 1/2 cups flour

1 and 1/2 cups oats

1 and 1/2 cups brown sugar

3/4 teaspoon cinnamon

1 and 1/2 cups oil

CARAMEL MOUSSE

1 and 1/2 cups Non-Dairy Whipped Topping

8 ounces parve cream cheese like Tofutti

1/3 cup sugar

1 teaspoon Vanilla

1/2 cup parve caramel

APPLE TOPPING

3 apples, peeled and thinly sliced

2 tablespoons oil

1/4 cup sugar

2 teaspoons cinnamon



Serves 12



Prep Time
0 Hour 30 Mins



Cook Time
0 Hours 45 Mins

DIRECTIONS:

1. Preheat oven to 350 degrees Fahrenheit.
2. Line muffin pans with paper liners. You will need 18 cups. Grease an eight-by-eight-inch square baking pan.
3. In a large bowl, combine flour, oats, brown sugar, cinnamon, and oil. Mix to combine and press into prepared muffin cups. Press the remaining crust into the eight- by eight-inch pan (this portion will be used as the topping).
4. Bake for 15 minutes, or until edges begin to turn golden. Let cool. Once cool, crumble crust in the eight- by eight-inch pan.
5. In the bowl of an electric mixer, beat non-dairy whipped topping until stiff. Remove from bowl and set aside.
6. In the same bowl, combine parve cream cheese, sugar, vanilla, and caramel. Fold in whipped topping to combine.
7. Pour mousse on top of crust in muffin cups, top with crust crumbles, and freeze.
8. In a large bowl, toss apples with oil, sugar, and cinnamon.
9. Heat a sauté pan over medium-low heat. Add apple mixture and cook, stirring frequently, until apples are soft, about 20 minutes (they can also be roasted in the oven). Set aside (refrigerate the topping if making in advance).
10. Remove muffin pans from freezer and let defrost for 20 minutes. Drizzle with caramel. Warm apple topping, if necessary, and top pies before serving.





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CHICKEN WITH TURNIPS & POMEGRANATE SAUCE

INGREDIENTS:

3 cups unsalted chicken stock, divided

1 cup uncooked wild rice

1 tablespoon chopped fresh thyme leaves

1 1/4 teaspoons black pepper, divided

3/4 teaspoon kosher salt, divided

1 cup pomegranate juice

1/2 cup pomegranate arils

2 large turnips, peeled and cut into 1/4-inch slices

2 tablespoons olive oil, divided

4 (6-ounce) skinless, boneless chicken breast halves



Serves 4



Prep Time
0 Hours 40 Mins



Cook Time
0 Hours 25 Mins

DIRECTIONS:

1. Preheat oven to 400°.
2. Combine 2 cups stock, rice, and thyme in a medium saucepan. Bring to a boil. Cover, reduce heat, and simmer 50 minutes. Drain. Stir in 1/2 teaspoon pepper and 1/4 teaspoon salt.
3. Combine remaining 1 cup stock and juice in a small saucepan. Bring to a boil; reduce heat, and cook 20 minutes or until mixture is reduced to 1/3 cup. Remove from heat; stir in arils.
4. Combine turnips, 1/4 teaspoon salt, 1/2 teaspoon pepper, and 1 tablespoon oil in a bowl; toss to coat. Arrange turnip mixture on a baking sheet. Bake at 400° for 20 minutes or until browned and tender, turning once.
5. Sprinkle remaining 1/4 teaspoon salt and 1/4 teaspoon pepper over chicken. Heat a large skillet over medium-high heat. Add remaining 1 tablespoon oil to pan; swirl to coat. Add chicken; cook 4 minutes. Turn chicken, and place pan in oven. Bake at 400° for 8 minutes or until chicken is done.
6. Spoon about 1/2 cup rice onto each of 4 plates. Top evenly with about 1/3 cup turnips and 1 chicken breast half. Drizzle each serving with about 4 teaspoons pomegranate sauce.





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OLD-FASHIONED OATMEAL HONEY APPLE CAKE

INGREDIENTS:

CAKE:

1 cup quick-cooking oats
1 cup hot water
1 1/2 cups all-purpose flour (about 6 3/4 ounces)
2 teaspoons ground cinnamon
1 teaspoon baking soda
1/2 teaspoon salt
1 1/3 cups packed light brown sugar
3/4 cup chunky applesauce
1/3 cup honey
2 large eggs
Cooking spray

FROSTING:

1/4 cup margarine
1/3 cup packed light brown sugar
1/4 cup honey
1/2 cup coarsely chopped almonds, toasted
Remaining ingredients:
1 cup frozen paree whipped topping, thawed
Ground cinnamon (optional)



Serves 16



Prep Time
0 Hours 15 Mins



Cook Time
0 Hours 48 Mins

DIRECTIONS:

1. Preheat oven to 350°.
2. To prepare cake, combine oats and 1 cup hot water in a small bowl; set aside.
3. Lightly spoon flour into dry measuring cups; level with a knife. Combine flour, 2 teaspoons cinnamon, baking soda, and salt. Combine 1 1/3 cups sugar, applesauce, 1/3 cup honey, and eggs in a large bowl; beat with a mixer at high speed 1 minute. Add oat mixture; beat at low speed until well blended. Add half of flour mixture to sugar mixture; beat well. Add remaining flour mixture; beat well.
4. Spoon batter into an 11 x 7-inch baking dish coated with cooking spray.
5. Bake at 350° for 48 minutes or until a wooden pick inserted in center comes out clean. Place dish on a wire rack.
6. To prepare frosting, melt butter in a small heavy saucepan over medium heat. Add 1/3 cup sugar and 1/4 cup honey; cook 2 minutes or until bubbly, stirring constantly. Stir in almonds. Quickly pour frosting over cake; spread evenly using a rubber spatula.
7. Preheat broiler.
8. Broil cake 1 minute or until frosting is bubbly and golden. Cool completely on a wire rack. Serve with whipped topping; sprinkle with ground cinnamon, if desired.





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AUTUMN FARMERS' MARKET SALAD

INGREDIENTS:

4 1/2 to 5 cups 1/2-inch cubes
peeled seeded butternut squash
(from about one 2-pound squash)

2 tablespoons extra-virgin olive oil

of dried crushed red pepper

Coarse kosher salt

2 tablespoons orange juice

1 1/2 tablespoons walnut oil or
other nut oil

1 1/2 teaspoons fresh lemon juice

4 ounces arugula (about 8 cups
lightly packed)

1/2 cup walnuts, toasted, coarsely
chopped

1/2 cup pomegranate seeds

2 teaspoons pomegranate
molasses*



Serves 6



Prep Time
0 Hours 30 Mins



Cook Time
0 Hours 10 Mins

DIRECTIONS:

1. Preheat oven to 450°F.
2. Toss squash, olive oil, and crushed red pepper on large rimmed baking sheet. Sprinkle with coarse salt.
3. Roast 15 minutes. Using spatula, turn squash over. Roast until edges are browned and squash is tender, about 15 minutes longer.
4. Sprinkle with coarse salt.
5. DO AHEAD Can be made 2 hours ahead. Let stand at room temperature.
6. Whisk orange juice, walnut oil, and lemon juice in large shallow bowl. Season to taste with salt and pepper.
7. Add arugula, walnuts, and pomegranate seeds; toss to coat. Season to taste with coarse salt and pepper.
8. Spoon warm or room-temperature squash over salad. Drizzle with pomegranate molasses and serve.





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GINGER-INFUSED ROASTED CARROT SOUP

INGREDIENTS:

5 purple onions

¼ cup + 1 tbsp. olive oil (divided)

2 tsp. salt (divided)

1 tbsp. brown sugar

2 tbsp. balsamic vinegar

¼ tsp. garlic powder

2 lbs. carrots

2 ½ cups water

1 inch cube of fresh ginger, peeled

2 cups unsweetened non-dairy coffee rich



Serves 6-8



Prep Time
0 Hours 10 Mins



Cook Time
3 Hours 30 Mins

DIRECTIONS:

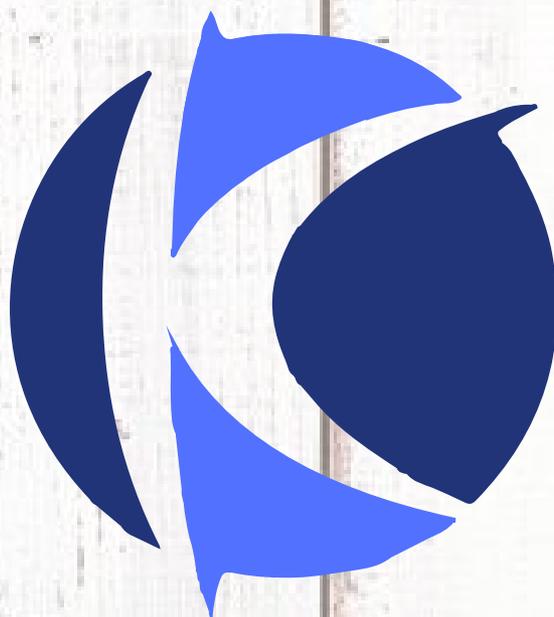
1. Cut purple onions in half rounds. Sauté the onions, with the balsamic vinegar, brown sugar, garlic powder, ¼ cup of oil and 1 tsp. salt on a low flame for 30-40 minutes.
2. Transfer the onion mixture to a pot and add 2.5 cups of water and an approximately 1 inch chunk of ginger. Bring to a boil and then simmer in a low flame for 2 hours.
3. Preheat the oven to 400.
4. Peel the carrots and cut then into strips. Toss the carrots with 1 tbsp. oil and 1 tsp. salt. Lay them flat on a baking sheet and bake for 20-25 minutes.
5. After the onion broth has simmered for 2 hours, add in the roasted carrots and simmer for another 30 minutes.
6. Remove the pot from the fire and let cool slightly. Remove the ginger and throw it away or use it for something else.
7. Blend the onion carrot mixture with 2 cups unsweetened almond milk, heat and enjoy.



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