

the
Frum
Voter's
Guide



for the
NEW YORK CITY
Special Elections

- September 2011 -

Special Supplement.

The Frum Voter's Guide is proud to be able to help publicize a groundbreaking display of achdus and kovod Ha Torah.

Nearly 40 leading rabbonim representing Orthodox kehillos across the New York City area came together with a united voice to fortify our people in a time of spiritual crisis.

Included in the following declaration, arranged alphabetically, are some of the greatest gedolim living in America.

Very rarely in recent history have we seen rabbonim from such a wide expanse of the spectrum of Klal Yisroel, litvish, chassidish, sephardi and modern orthodox -- uniting on one single issue.

It is a foundation of Jewish belief that everything that happens in the world, the Almighty brings about for a good purpose. It is with this perspective that we are able to see the shame and outrage that was unleashed by the actions of one prominent and reckless Jew, served as a rallying point to bring together the far reaches of the many frum communities across New York, in solid agreement over what is ultimately most important to all of us, the preciousness and honor of Toras Hashem.

Special thanks to the dedicated group askanim who worked tirelessly to bring the leaders of Klal Yisroel together in this matter.

13 Tammuz (Jul. 15, '11)

A Call to the Community

David Weprin, an Orthodox Jewish assemblyman, voted for a bill to redefine marriage in New York State. Mr. Weprin was well aware that this bill would diminish the religious liberty of all people of faith and cause distress to Torah Jews living in New York State. Mr. Weprin chose to ignore the pain that his action would cause.

He also chose to ignore the eternal moral values of our tradition, justifying his action by pronouncing a distorted morality of his own creation.

Mr. Weprin is now seeking to be elected to Congress to represent the same community whose values and views he so cavalierly disregarded. It would be wrong for Orthodox Jews to vote for Mr. Weprin, and we call upon the community to actively support his opponent, Robert Turner.

Rabbi Auziel Admony Bnai Yosef Torah Center	Rabbi Moshe Green Yeshiva of Monsey	Rabbi Avrohom Yaakov Nelkenbaum Mirrer Yeshiva
Rabbi Shmuel Ani Madison Torah Center	Rabbi Rahamim Harary Har HaLebanon	Rabbi Yisroel Neuman Beth Medrash Govoha
Rabbi Yisroel ha Levi Belsky Yeshiva Torah Vodaas	Rabbi Jacob Israel Ahaba Ve Ahva	Rabbi Yechiel Y. Perr Yeshiva of Far Rockaway
Rabbi Haim Benoliel Bnai Yosef/Mikdash Melech	Rabbi Asher Kalmanowitz Mirrer Yeshiva	Rabbi Shimon Rabin Y.I. of Sheepshead Bay
Rabbi Avraham Binsky Kehilas Moreshes Yaakov	Rabbi Shmuel Kamenetsky Yeshiva of Philadelphia	Rabbi Avrohom Reich Hatzolas Yisroel
Rabbi Gad Bouskila Netivot Israel	Rabbi Leib Kelman Prospect Park Yeshiva	Rabbi Mechel Rosenbaum Ginzei Yosef D'Kalish
Rabbi Shlomo M. Breslauer Shaare Tefilah	Rabbi Chaim Krauss Bais Yisroel	Rabbi Yakov Yisroel Rubin Muszay
Rabbi Eliyahu Brog Bais Yisroel	Rabbi Yitzchok M. Landau Adas Yiraim D'Veretzky	Rabbi David Seruya Bnei Binyamin
Rabbi Eliyahu Brudny Mirrer Yeshiva	Rabbi Solomon Lankry Kollel Ohel Moshe	Rabbi Yshayahu Shammah Shevet Achim
Rabbi Simcha Bunim Cohen Ateres Yeshaya	Rabbi Grainom Lazewnik Khal Adar Gbir	Rabbi Eli Baruch Shulman Young Israel of Midwood
Rabbi Shlomo Danan Ohel Moshe	Rabbi Joseph Leifer Karnei Reim D'Verdun/Nadvorn	Rabbi Dovid Stam Ohr Gedalyahu
Rabbi Yosef Eisen Bnei Torah	Rabbi Avraham Levy Sephardic Center of Mill Basin	Rabbi Henach Savitsky Machzikei Hadas
Rabbi Shmuel Friedler Etz Chaim	Rabbi Yirmi Levy Sephardic Cong. of Mill Basin	Rabbi Shlomo Stern Debreciner Rov
Rabbi Isaac Friedman Tenker Rov	Rabbi Max Maslaton Keter Sion	Rabbi A. Y. Stolzenberg Young Israel of Ocean Parkway
	Rabbi Moshe Mayor Sephardic Cong. of Nostrand	Rabbi Pinchos M. Twersky Skver
	Rabbi Isaac Mohadeb Yam Hatorah	Rabbi Moshe Wolfson Emunas Yisroel/Torah Vodaas
		Rabbi Herschel Zolty Bais Medrash of Flatbush

Organization names listed for identification purposes only.

Sponsored by Jews for Morality

Introduction: Highlight on the Congressional Race.

Where is Our Help Supposed to Come From?

By Dovid Z. Schwartz
Director, Community Guardians Group.

Chazal tell us that Hashem created the world “b’raishis,” on account of what’s considered first, which is the Jewish people. We have a mitzvah to love our fellow Jews as ourselves, and to judge our fellow Jews favorably.

Doesn’t it stand to reason that we should do everything in our power to help out a fellow Jew who’s seeking to lift himself to high elected office, who, in turn, stands to help out our communities along with him?

There are a number of people, however, who have voiced opposition to the Congressional candidacy of Assemblyman David Weprin based upon his vote on one single matter. They say that regardless of his religious affiliation, his *menchlekeit*, and all the support he has already given to our communities, based on this one single issue, he deserves to lose the election.

As you may know, Mr. Weprin voted in favor of “marriage equality,” the recently passed law in New York state that gives legal recognition to relationships between two men or two women as being married. He did so, knowing that the Torah prohibits such unions, even for gentiles. Mr. Weprin sponsored the bill. He gave a speech in favor of the bill on the floor of the state Assembly. In that speech, he declared that he was an Orthodox Jew, and that he was voting in favor of marriage equality.

Mr. Weprin publicly explained his actions by stating later, “It’s not a religious issue. It’s about civil marriage.” To explain his argument, Mr. Weprin might mean that we may personally believe in the moral truth of the Torah, as private citizens. But in a secular society like America that does not allow one religious system to define the values of the country, we are obligated to respect the different, and sometimes objectionable, moral beliefs of others.

The Rambam in the Moreh Nevuchim (Part I, Ch. 2) states that initially, Adam Ha Rishon saw the world through the intellect alone, distinguishing between truth and falsity, emes and sheker. After he disobeyed and inclined towards his desires, he became absorbed in judging things in relative, conventional terms, called good and bad, tov and rah.

A different explanation of this maisa says that Adam Ha Rishon came to see a mixture of good and bad. He saw the good in the bad and the bad in the good. In other words, sometimes, it's good to be a little bad, and it's bad to be too good. This corrupt philosophy is often justified by the phrase, "I put aside my own personal morality, for the greater good of the state."

People with blemished thinking call this wisdom. They dismiss people who insist on moral truth as naïve and call themselves practical. They say this is the only way to get money for our institutions. I say this is a mitzvah that comes from an aveira.

Now, we're being told by Mr. Weprin and his supporters that in a non-Jewish society, we have to support the rights of everyone to do whatever they want, otherwise, we might find them trying to infringe our religious rights, too.

I have news for these people: it's already happening. At the same time the movement for "marriage equality" in New York was gaining steam, a group of anti-Semites lauched another offensive on the West Coast. Masquerading as advocates for children's health, these troublemakers actually succeeded in getting a measure on the ballot for a public vote to outlaw bris milah in some California cities. Thank G-d, and the thanks to our askanim who brought a court case, the matter was taken off the ballot. But we are in no position now to passively accept whatever heretical nonsense that is conjured up by the people who hate what we stand for. There's active efforts being made to undermine Torah values in the public sphere and to demonize people who cherish Torah.

This past month, the U.S. government was planning a series of events to celebrate the dedication of a multi-million dollar statue of Dr. Martin Luther King, Jr. A non-denominational prayer service to honor Dr. King was scheduled to be held at U. S. National Cathedral. The service had to be relocated, however, after several of the stone spires and angels on the National Cathedral came crashing down in an earthquake centered near Washington, D.C. I'm not making this up. The tip of the Washington monument also cracked. And separately, the dedication of the statue of Dr. King planned for that Sunday had to be pushed off to a later date by Hurricane Irene.

I would suggest that the concept of "equality" that Dr. King stood for has literally become an idol. When we find people telling us that we must put aside our Torah values and support some other thing that guarantees our safety, that sounds a lot like avodah zara to me. To support such an argument – that this is a modern, secular society and we cannot expect to impose our personal religious values all the non-Jews – at the very least paints Yiddishkeit as an embarrassing, backwards and primitive tradition from the past.

But in truth, this is not a failing of the Constitution itself, but a corruption of it. This great nation gives the power to vote – the power to define the moral values and the direction of the country, to each one of us. With our votes, and our voices, we are given the responsibility to participate, share, and instruct our neighbors about what is truly in the best interest of America.

Are we suggesting that we push for some kind of theocracy in the United States? Of course not. But we're at a point where all the assumptions that had guided the previous generations – that the concepts of Torah morality were really all just a matter of common sense and good citizenship – have been refuted. No, Torah is not common sense. Good moral judgment is not something simple. We're left as one of the few people standing who can say, that good morality should be good public policy, because that's what G-d wants from us.

This might be a very subtle, but important distinction – the U.S. government might not be able to point to a particular religious tradition as the source of its authority. But the U.S. government is accountable to the people to decide what is in the best interest of the country. It might be our duty at this time to actively work to raise public awareness, and back candidates for office who foster a respect for Torah.

In a few short weeks, on Rosh Hashanah, we will stand in shul to say the pasukim of “Malchius,” declaring Hashem to be our King. Our brother, David Weprin, has lost his way and he must be stopped from making much greater errors and embarrassments in the future. Our success and our protection comes only from honoring our Father in Heaven through His Torah. Stand up for Torah and vote against David Weprin.

Representative in Congress of the United States of America, District 9.

Mr. David I. Weprin (Democratic).

Mr. Bob Turner (Republican).

Our Selection.

Mr. Christopher Hoeppe (Socialist Workers).

There have been a number of issues identified in this race.

Mr. Turner: Cut spending, cut taxes and allow businesses to grow.

Mr. Weprin: Tax millionaires and preserve government programs.

Mr. Turner: Change the administration's course for 1967 borders for Israel.

Mr. Weprin: Maintain the special relationship of U.S. and Israel.

Mr. Turner: Raise the age to qualify for Social Security.

Mr. Weprin: Protect Social Security and Medicare at all costs.

All fiscal and international policy issues take a back seat to the massive lapse in judgment and betrayal of loyalty of the Jewish faith of Mr. Weprin in voting for, and vigorously, repeatedly, and unapologetically defending same-gender marriage, all the while mentioning his identification as an Orthodox Jew.

To the neighborhoods encompassed by NY-9, we have found a consensus among Orthodox Jewish voters. The issue of the President's call for borders of Israel, the economy, and the "Ground-Zero Mosque" are ultimately negligible as issues when it comes to backing an Orthodox Jewish candidate. Jewish voters can forgive a lot, but our compassion is not unlimited. Make no mistake, Mr. Weprin's fall from favor from the Jewish community is based solely on the spectacle he created for himself by loudly proclaiming his support for a social monstrosity explicitly condemned in the Torah and Talmud for gentiles as well as Jews.

Mr. Turner has publicly stated that marriage should be between a man and a woman, and if elected, he would continue to support the "Defense of Marriage Act" that prevents federal recognition of same-gender marriages.

Member of the Assembly, New York State.

District 27. Including Kew Gardens Hills, Forest Hills and Richmond Hill.

Mr. Michael Simanowitz. (Democratic)	Our Selection.
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Mr. Marco D. Desena (Republican)

Mr. Justin Wax Jacobs (New Yorkers for Reform)

District 23. Including Far Rockaway.

Mr. Philip Goldfeder (Democratic)	Our Selection.
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Ms. Jane E. Deacy (Republican)

As a Guide for the frum voter, we are refreshed to be able to reassert our instinct for brotherhood and friendliness, and pride in our own in supporting the candidacies of two up and coming Orthodox Jewish candidates for the State Assembly.

Each of these candidates served faithfully under loyal Democratic lawmakers who championed anti-Torah causes such as infanticide and undermining marriage. We do not see the need, however, to detail the failings of their predecessors. We have not been able to find public statements in support of anti-Torah issues made by either of these candidates. Thus we believe that these men are qualified to stand in their own right.

It should be noted that while Mr. Jacobs admirably seizes upon the Jewish concept of "tikkun olam" as a pillar of his campaign, he appears to apply this spiritual directive directly to the business of reforming Albany. We do not believe that Mr. Jacobs suggests that he intends to use morality rooted in Torah as his compass in considering controversial pieces of litigation that might be put before him for vote.

We applaud the Republican challengers for raising the issues of fiscal responsibility and lower taxes. But we believe the young men who have lived in, worked with and helped the Jewish communities may have developed an appreciation and sensitivity to those issues that are important to Orthodox Jewish voters. Unlike the race for Congress, we have not found any issue where the challengers have distinguished themselves from the Jewish candidates that would impel us to believe that we should not look to select one of our own brothers as representatives for our communities.



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The Frum Voter's Guide is a publication of Zeh Journal in conjunction with the Community Guardians Group (CGG), a grassroots voters organization based in Queens promoting the Torah's eternal values in the public forum. For more on the CGG, or to download a copy of this Guide, please visit us at www.zehjournal.com.