



Shabbat Announcements

Parshat Terumah

February 8, 2016 29 Shevat, 5776

TORAH
ARTSCROLL 444
HERTZ 326

HAFTORAH
ARTSCROLL 1157
HERTZ 336

Rabbi Jonathan Sacks on Parshat Terumah

There is an important principle in Judaism, a source of hope and also one of the structuring principles of the Torah. It is the principle that God creates the cure before the disease. Bad things may happen but God has already given us the remedy if we know where to look for it. So for instance in Chukkat we read of the deaths of Miriam and Aaron and how Moses was told that he would die in the desert without entering the Promised Land. This is a terrifying encounter with mortality. Yet before any of this, we first hear the law of the red heifer, the rite of purification after contact with death. The Torah has placed it here to assure us in advance that we can be purified after any bereavement. Human mortality does not ultimately bar us from being in the presence of Divine immortality. This is the key to understanding Terumah. Though not all commentators agree, its real significance is that it is God's answer in advance to the sin of the golden calf. In strict chronological terms it is out of place here. It (and Tetzaveh) should have appeared after Ki Tissa, which tells the story of the calf. It is set here before the sin to tell us that the cure existed before the disease, the tikkun before the kilkul, the mending before the fracture, the rectification before the sin. So to understand Terumah and the

phenomenon of the mishkan, the Sanctuary and all that it entailed, we have first to understand what went wrong at the time of the golden calf. Here the Torah is very subtle and gives us, in Ki Tissa, a narrative that can be understood at three quite different levels.

The first and most obvious is that the sin of the golden calf was due to a failure of leadership on the part of Aaron. This is the overwhelming impression we receive on first reading Exodus 32. We sense that Aaron should have resisted the people's clamor. He should have told them to be patient. He should have shown leadership. He did not. When Moses comes down the mountain and asks him what he has done, Aaron replies: "Do not be angry, my lord. You know how prone these people are to evil They said to me, 'Make an oracle to lead us, since we do not know what happened to Moses, the man who took us out of Egypt.' So I told them, 'Whoever has any gold jewelry, take it off.' Then they gave me the gold, and I threw it into the fire, and out came this calf!" (Ex. 32:22-24). This is a failure of responsibility. It is also a spectacular act of denial ("I threw it into the fire, and out came this calf!"). So the first reading of the story is of Aaron's failure. But only the first. A deeper reading suggests that it is about Moses. It was his absence from the camp that created the crisis in the first place. "The people began to realize that Moses was taking a long time to come down from the mountain. They gathered around Aaron and said to him, 'Make us an oracle to lead us. We have no idea what happened to Moses, the man who brought us out of Egypt.'" (Ex.

32:1). God told Moses what was happening and said: "Go down, because your people, whom you brought up out of Egypt, have wrought ruin" (32:7). The undertone is clear. "Go down," suggests that God was telling Moses that his place was with the people at the foot of the mountain, not with God at the top. "Your people" implies that God was telling Moses that the people were his problem, not God's. He was about to disown them. Moses urgently prayed to God for forgiveness, then descended. What follows is a whirlwind of action. Moses descends, sees what has happened, breaks the tablets, burns the calf, mixes its ashes with water and makes the people drink, then summons help in punishing the wrongdoers. He has become the leader in the midst of the people, restoring order where a moment before there had been chaos. On this reading the central figure was Moses. He had been the strongest of strong leaders. The result, though, was that when he was not there, the people panicked. That is the downside of strong leadership.

But there then follows a chapter, Exodus 33, that is one of the hardest in the Torah to understand. It begins with God announcing that, though He would send an "angel" or "messenger" to accompany the people on the rest of their journey, He Himself would not be in their midst "because you are a stiff-necked people and I might destroy you on the way."

Times	
Candle Lighting	5:07 pm
Mincha	5:10 pm
Hashkama	8:00 am
Youth Minyan	8:30 am
Parsha Shiur	8:30 am
Main	9:00 am
Beit Midrash	9:15 am
Gemara Shiur	4:00 pm
Mincha	5:00 pm
Shabbat ends	6:16 pm
Rabbi Reisman Video Shiur	8:00 pm
Sunday, Feb. 14	7:30/8:30 am
Mon., Thur.	6:35/7:45 am
Tue., Wed. & Fri.	6:45/7:45 am
Mincha	5:15 pm
Latest Times for Shema/Shemoneh Esrei	
February 13	9:30/10:23 am
February 20	9:25/10:20 am
Next Shabbat Parshat Tetzaveh	
Candle Lighting	5:15 pm
Mincha	5:15 pm

KIDDUSH IS SPONSORED BY DAVID AND DIANE REIN IN HONOR OF THE ENGAGEMENT OF THEIR NEPHEW, JEREMY LISS TO NEETI DEORAS.

SEUDAH SHLISHIT IS SPONSORED BY DONNA & JOSEPH HECHT IN MEMORY OF HER FATHER DAVID GAD, Z"l.

This deeply distresses the people (33:1-6). In verses 12-23, Moses challenges God on this verdict. He wants God's presence to go with the people. He asks, "Let me know Your ways" and "Pray let me see Your glory." This is hard to understand. The entire exchange between Moses and God, one of the most intense in the Torah, is no longer about sin and forgiveness. It seems almost to be a metaphysical inquiry into the nature of God. What is its connection with the golden calf? It is what happens between these two episodes that is the most puzzling of all. The text says that Moses "took his tent and pitched it for himself outside the camp, far from the camp" (33:7). This must surely have been precisely the wrong thing to do. If, as God and the text have implied, the problem had been the distance of Moses as a leader, the single most important thing for him to do now would be to stay in the people's midst, not position himself outside the camp. Moreover, the Torah has just told us that God had said He would not be in the midst of the people – and this caused the people distress. Moses' decision to do likewise would surely have doubled their distress. Something deep is happening here. It seems to me that in Exodus 33 Moses is undertaking the most courageous act of his life. He is saying to God: "It is not my distance that is the problem. It is Your distance. The people are terrified of You. They have witnessed Your overwhelming power. They have seen You bring the greatest empire the world has ever known to its knees. They have seen You turn sea into dry land, send down food from heaven and bring water from a rock. When they heard Your voice at Mount Sinai, they came to me to beg me to be an intermediary. They made a calf not because they wanted to worship an idol, but because they wanted some symbol of Your presence that was not terrifying. They need You to be close. They need to sense You not in the sky or the summit of the mountain but in the midst of the camp. And even if they cannot see Your face, for no one can do that, at least let them see some visible sign of Your glory." That, it seems to me, is Moses' request to which this week's parsha is the answer. "Let them make for Me a sanctuary that I may dwell in their midst" (25:8). This is the first time in the Torah that we hear the verb sh-kh-n, meaning "to dwell," in relation to God. As a noun it means literally, "a neighbor." From this is derived the key word in post-biblical Judaism, Shekhinah, meaning God's immanence as opposed to His transcendence, God-as-One-who-is-close, the daring idea of God as a near neighbor. In terms of the theology of the Torah, the very idea of a mishkan, a sanctuary or Temple, a physical "home" for

"God's glory," is deeply paradoxical. God is beyond space. As King Solomon said at the inauguration of the first Temple, "Behold the heavens and the heavens of the heavens cannot encompass You, how much less this house?" Or as Isaiah said in God's name: "The heavens are My throne and the earth My foot-stool. What house shall you build for Me, where can My resting place be?" The answer, as the Jewish mystics emphasized, is that God does not live in a building but rather in the hearts of the builders: "Let them make for me a sanctuary and I will dwell among them" (Ex. 25:8) – "among them," not "in it." How, though, does this happen? What human act causes the Divine presence to live within the camp, the community? The answer is the name of our parsha, Terumah, meaning, a gift, a contribution. "The Lord spoke to Moses, saying 'Tell the Israelites to bring Me an offering. You are to receive the offering for Me from everyone whose heart moves them to give.'" This would prove to be the turning point in Jewish history. Until that moment the Israelites had been recipients of God's miracles and deliverances. He had taken them from slavery to freedom and performed miracles for them. There was only one thing God had not yet done, namely, give the Israelites the chance of giving back something to God. The very idea sounds absurd. How can we, God's creations, give back to the God who made us? All we have is His. As David said, at the gathering he convened at the end of his life to initiate the building the Temple: Wealth and honor come from you; you are the ruler of all things ... Who am I, and who are my people, that we should be able to give as generously as this? Everything comes from you, and we have given you only what comes from your hand. (I Chronicles 29:12,14) That ultimately is the logic of the mishkan. God's greatest gift to us is the ability to give to Him. From a Judaic perspective the idea is fraught with risk. The idea that God might be in need of gifts is close to paganism and heresy. Yet, knowing the risk, God allowed Himself to be persuaded by Moses to cause His spirit to rest within the camp and allow the Israelites to give something back to God.

At the heart of the idea of the sanctuary is what Lewis Hyde beautifully described as the labor of gratitude. His classic study, *The Gift*, looks at the role of the giving and receiving of gifts, for example, at critical moments of transition. He quotes the Talmudic story of a man whose daughter was about to get married, but who had been told that she would not survive to the end of the day. The next morning the man visited his daughter and saw that she was still alive. Unknown to both of them, when she hung up her hat after the wedding, its pin pierced a serpent that would otherwise have bitten and killed her. The father wanted to know what his daughter had done that merited this divine intervention. She answered, "A poor man came to the door yesterday. Everyone was so busy with the wedding preparations that they did not have time to deal with him. So I took the portion that had been intended for me and gave it to him." It was this act of generosity that was the cause of her miraculous deliverance. The construction of the sanctuary was fundamentally important because it gave the Israelites the chance to give back to God. Later Jewish law recognized that giving is an integral part of human dignity when they made the remarkable ruling that even a poor person completely dependent on charity is still obliged to give charity. To be in a situation where you can only receive, not give, is to lack human dignity. The mishkan became the home of the Divine presence because God specified that it be built only out of voluntary contributions. Giving creates a gracious society by enabling each of us to make our contribution to the public good. That is why the building of the sanctuary was the cure for the sin of the golden calf. A people that only received but could not give was trapped in dependency and lack of self-respect. God allowed the people to come close to Him, and He to them, by giving them the chance to give. That is why a society based on rights not responsibilities, on what we claim from, not what we give to others, will always eventually go wrong. It is why the most important gift a parent can give a child is the chance to give back. The etymology of the word Terumah hints at this. It means, not simply a contribution, but literally something "raised up." When we give, it is not just our contribution but we who are raised up. We survive by what we are given, but we achieve dignity by what we give.



GNS Yoetzet Halacha Lisa Septimus
 Welcomes your questions about mikvah, observance of taharat mishpacha (halacha relating to married life) and women's health, as it connects to Jewish law. Reach out to her at:
 Phone: 516.415.1111
 Email: greatneckyoetzet@gmail.com.
 All conversations and emails are kept confidential.



Great Neck Synagogue
 26 Old Mill Road, Great Neck, NY 11023
 516-487-6100

Rabbi Dale Polakoff, Rabbi
Rabbi Ian Lichter, Assistant Rabbi
Dr. Ephraim Wolf, z"l, Rabbi Emeritus
Zeev Kron, Cantor
Eleazer Schulman, z"l, Cantor Emeritus
Rabbi Sholom Jensen, Youth Director
Zehava & Dr. Michael Atlas, Youth Directors
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Lisa Septimus, Yoetzet Halacha 516-415-1111

PURIM IS COMING MARCH 24!!
GNS Sisterhood Purim Cards available

10 Cards for \$25

1 Card for \$3

Cards are available in the shul office
or
by calling Judy Lillian at 516-487-6845



GREAT NECK SYNAGOGUE KIDDUSH CLASS

JOIN US AFTER KIDDUSH IN THE BEIT MIDRASH
12:15-12:45 PM

February 13

Parshat Terumah

Rabbi Ian Lichter

February 27

Parshat Ki Tisa

Rabbi Dale Polakoff

*The Great Neck
Yoetzet Halacha Committee
Presents*

FAMILY PLANNING: WHOSE PLAN IS IT?

Yoetzet Halacha of Great Neck, Lisa Septimus
In Memory of
Daniella Moffson, z"l

**Tuesday Feb. 9th 2016
8:00 pm
at the home of
Rachel & Ben Feintuch
3 Sycamore Drive, Great Neck**

For more information contact Yoetzet Halacha Lisa Septimus
greatneckyoetzethalacha@gmail.com or 516.415.1111

A mother-daughter event
for 5th-7th grade girls
& their moms!

presenting

Mrs. Amit Yaghoubi
Journey Into "Real Life"

What it means to
become a Bat Mitzvah

Monday, February 22nd

8:00 pm

**The Shusterman home
2 Chestnut Drive**

To a great extent, education of children takes place in the home.
Children learn most from observing their parents' behavior.
Chofetz Chaim Laws of Lashon Hora 8

GREAT NECK SYNAGOGUE

SHABBAT GUEST SPEAKER SERIES



**FEBRUARY
20 2016**

**SHABBAT
PARSHAT
TETZAVEH**



Rabbi Dr. Jeffrey Woolf is an internationally known scholar, lecturer, and public figure. He serves as a Senior Lecturer in the Talmud Department at Bar-Ilan University in Israel, where he specializes in Medieval and Renaissance Jewish History, the History of Halakha and Rabbinic Literature, Religion and Anthropology, and the interaction between Judaism, Islam & Christianity.

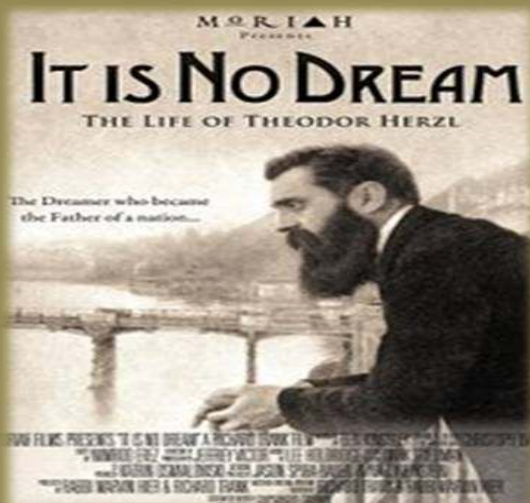
**SHABBAT MORNING
DRASHA:**

**IS SOCIAL ORTHODOXY,
ORTHODOX?**

SEUDAT SHLISHIT:

**THAT'S THE MINHAG:
FAMOUS JEWISH (AND
VIRULENT) CONTROVERSIES**

**Saturday Night
Theatre
February 20th
8:30 pm**



The latest production of Moriah Films is **It Is No Dream: The Life of Theodor Herzl**, exploring the life and times of Theodor Herzl, father of the modern state of Israel. Narrated by Academy Award winner, Sir Ben Kingsley and starring Academy Award winner Christoph Waltz as the voice of Theodor Herzl, the film examines how Herzl, a well known journalist and playwright, an assimilated, Budapest born Jew, horrified by the Dreyfus trial in Paris and the anti-Semitism he saw spreading across Europe, took upon himself the task of attempting to create a Jewish homeland in Palestine against all odds. Over the span of 8 years, Herzl organized and led a worldwide political movement that within 50 years led to the establishment of the state of Israel.

The film follows Herzl as he meets with Kings, Prime Ministers, Ambassadors, a Sultan, a Pope and government ministers from Constantinople to St. Petersburg, from Paris to Berlin, from Vienna to Vilna in his quest to build a Jewish nation.

AIPAC POLICY CONFERENCE 2016

MARCH 20-22 WASHINGTON, D.C.

Our goal is to have 180 people attend the AIPAC Policy Conference this year from Great Neck Synagogue. Registration form on gns.org.

Need Inexpensive Hotel? Need Transportation, questions about food?
Contact Steve Blumner at 516.639.8941 or sblumner@sjbqueens.com.

Sign up today and join Rabbi Polakoff and GNS members in support of Israel!

Arie Aboulafia	Joseph Hecht	Ariel Sassoon
Sammy Ahdoot	Adam Hutt	Dov Sassoon
Jonny Ambalo	Didi Hutt	David Schimel
Michelle Ambalo	Mitchell Hutt	Donna Schwechter
Danny Askari	Rachel Hutt	Leon Schwechter
Robyn Blumner	Erran Kagan	Ferry Sedaghatpour
Steve Blumner	Leonard Kahn	Vahid Sedaghatpour
Tara Blumner	Gloria Kaylie	Abraham Soleimani
Deborah Chadow	Herman Kotler	Judy Soleimani
Hal Chadow	Mina Kotler	Karen Spitalnick
Betty Crane	Cindy Ludwig	Robert Spitalnick
Joel Crane	Ann Lupkin	Alan Steinberg
Eliyahou Elyassoff	Stanley Lupkin	Jill Swartz
Isaac Elyassoff	Tina Machnikoff	Steven Swartz
Jacob Elyassoff	Adeline Markowitz	Daniel Tavakoli
Laden Elyassoff	Benjamin Markowitz	Farnaz Tavakoli
Miriam Elyassoff	Eddie Mehrfar	Kamyar Tavakoli
Mansour Farhadian	Hillel Milun	Gerald Traub
Yaffa Farhadian	Jaime Mittleman	Devorah Wang
Norman Fisher	Brenda Parver	Maxine Wiesenfeld
Sylvia Fisher	Ed Parver	Daniel Winter
Debbie Furst	Rabbi Dale Polakoff	Howard Wolf
Tommy Furst	Ellen Polakoff	Michelle Wolf
Sharon Goldwyn	Payman Rabiei	Vladimir Zyskind
Rita Gordonson	Galit Reichlin	Yuna Zyskind
Natan Hamerman	Grant Reichlin	
Adam Hecht	Carl Rosenberg	
Donna Hecht	Rivkah Rosenberg	

ה"ב SUMMER 2016
Monday August 15TH to Thursday August 25th



You and your family, and relatives and friends ARE INVITED TO JOIN the
GREAT NECK SYNAGOGUE MEN'S CLUB TRIP TO THE

JEWELS OF RUSSIA

Enjoy friendship, fun, and faith adventuring with your fellow GNS "comrades" touring Moscow and St. Petersburg RUSSIA..... coupled with specially arranged Jewish historical, cultural and religious programs. We will be hosted by Keshet Kasher Tours a well-known and experienced tour operator.



Five nights in MOSCOW the Kremlin Red Square Congresses Palace Grand Palace Armory Museum Throne of Ivan the Terrible Faberge Eggs Memorial Park Tretyakov Gallery Choral Synagogue Moscow Metro
 Four nights in ST. PETERSBURG Great Synagogue Peter-Paul Fortress Tsarskoye Village Hall of Light Pavlovsk residence the Hermitage Neva River boat ride Peterhof Grand Palace Hydrofoil trip

➡ RESERVE THESE DATES NOW ON YOUR CALENDAR ➡ CHECK YOUR PASSPORTS
 ➡ PLAN \$3750 PER PERSON (which INCLUDES AIRFARE) FOR OUR 1st GNS MEN'S CLUB TRAVEL PROGRAM CONTACT Hilly Milun, gnsclub@gmail.com, or Rob Knepper, robknepper@gmail.com, or Keshet Kasher 1-212-481-3721

- Round trip air fare on Delta from New York
- First class hotels – 4 and 5 star
- Three kosher meals daily
- Etc, etc.



FEBRUARY 21ST SUNDAY 10AM ה"ב

ALL INVITED

The GREAT NECK SYNAGOGUE Men's Club

26 Old Mill Road

MICHAEL KARLIN, FSA



MAXIMIZING YOUR SOCIAL SECURITY BENEFITS

FEBRUARY 21ST SUNDAY at 10:00 AM

COME AND EXPERIENCE THE WARMTH OF THE CHAVERIM CENTER

Our next event will be held on February 17th
11:30 am – 2:00 pm

Join us for a session doing crafts. We will be making decoupage trays. **If you want to participate you MUST RSVP before the event.** Walk-ins will be charged a \$10.00 fee. Please either email Michelle at michberman@gmail.com or call her on her cell (516)697-0522 to RSVP.

If crafts are not your thing, please still join us and participate in discussion groups, card games, scrabble and mah jong.

Tech help will provided by Rabbi Jensen's gang.

As always a delicious lunch will be provided. **Please RSVP** so we know how many people to order for.

Many thanks to Diane and David Rein for sponsoring a delicious lunch at our last meeting in memory of her mother Helene M. Fink z"l.

Also thank you to Chuck Fishman for his wonderful, informative presentation on the Jews of Poland. He takes on select wedding and simcha client and does the most fabulous black and white photographs. Chuck's contact information is available from the Shul office.

SAVE THE DATE FOR OUR UPCOMING EVENTS:-

March 2nd - Cindy Hodkin and Pam Bilfeld will be host a vegetable tasting, together with an informative presentation about the health benefits of many vegetables, their healing and nutritional properties and recipes. Stay tuned for more information.

March 16th –Purim Celebration and our **book group** – we are reading the book "My Father's Paradise". If you signed up with the book group, the library will call you when they have a copy of the book for you.

March 30th - Report back from AIPAC



ANNOUNCEMENTS

RABBI POLAKOFF'S SHABBOS DRASHA THROUGH 5776, IS DEDICATED IN MEMORY OF PINCHAS BEN YOSEPH FOR OTHER SUCH OPPORTUNITIES PLEASE CONTACT HOWARD WOLF 212-843-4668

IF YOU KNOW OF SOMEONE WHO IS MOVING INTO THE GREAT NECK AREA PLEASE LET THE OFFICE KNOW.

MOTHER DAUGHTER

On Monday, **February 22**, there will be a mother-daughter event for 5th-7th grade girls and their moms. **Mrs. Amit Yaghoubi** will talk about "What it means to become a Bat Mitzvah". The event will take place at the **Shusterman** home, 2 Chestnut Drive.

PURIM PACKAGES FOR COLLEGE STUDENTS

Got kids in college? Order a Purim package from the GNS Sisterhood and they will send it to your child. Each package will cost \$20. If you would like to be a sponsor of this project please let **Farla Frumkin** know.

PURIM CARDS

The Sisterhood will be once again selling Purim Cards. This year a new design by **Celia Lemonik** will be featured. Cost is 10 cards for \$25 dollars or 1 card for \$3.00. Cards will be available in the Shul office or by calling **Judy Lillien** at 516-487-6845.

SATURDAY NIGHT THEATRE

On **Saturday night, Feb 20**, at 8:00 pm, GNS will be screening "*It Is No Dream*", an award winning documentary examining the life and times of Theodor Hertzl.

THANK YOU

Many blessings were enjoyed by participants at the Women's Tefila Tu B'Shvat Seder! All remembered the "bokser" from our youth as we dined on delicious fresh fruits and nuts. We sang and read and spoke about our relationship to climate, land, trees, Israel and God. Many thanks to all who brought baked goods and fruits, and a special thanks to Sharon Mazur and Nechama Liss-Levinson for their leadership and persistence in making the event happen.

SUPPORT GREAT NECK EIRUV

Our yearly fundraising for the Great Neck Eiruv is ongoing. We depend on your generosity to maintain our Eiruv. The minimum suggested donation will remain at \$180.00, though, if you are able, a larger donation would be GREATLY appreciated. If you would like to make your fully tax deductible charitable donation you may do so by either:
A. Mailing a check to G N Eiruv Association, P.O. Box 234243, Great Neck, NY 11023
B. Donating on line at: <http://greatneckeiruv.org/donate>
 Thanking you in advance for your support of our community Eiruv.

VOLUNTEER DRIVER NEEDED

The Hunger Initiative of Great Neck Synagogue is looking for a volunteer driver on Fridays between 1pm and 3pm to make a few Great Neck local deliveries. Please contact Cindy Hodkin if interested at koshercookinggn@gmail.com. Thank you!

UPCOMING EVENTS AT GREAT NECK SYNAGOGUE

February 9: Yoetzet Halacha Event
 February 20: Rabbi Jeffrey Wolf, Scholar in Residence
 February 20: Film: It Is No Dream
 February 21: Men's Club "Social Security"
 February 22: Mother Daughter Lecture

MAZAL TOVS & COMMUNITY NEWS

Mazal Tov to Rabbi & Ellen Polakoff on the recent marriage of their daughter **Ariella**, to **Raffi Leicht**, son of **Allan & Renee Leicht**, of Riverdale, NY.

NSHA DINNER SAVE THE DATE

The North Shore Hebrew Academy's Annual Journal Dinner, celebrating its 61 year tradition of excellence will take place on **Sunday, April 10**, at Old Westbury Hebrew Congregation honoring **Heidi & Glenn Zuckerman**, Guests of Honor, **Drs. Helen & Howard Zimmerman**, Grandparents of the Year and **Rabbi Sholom Jensen**, Distinguished Faculty Award. Those wishing to serve on the Dinner committee, please contact Arnie Flatow at aflatow@nsha.org or call the Business Office at 487-868 ext 2.

SHAARE ZEDEK WOMEN'S HEALTH DAY

Please Save the Date for Shaare Zedek Women's Health Day which will take place **Wednesday, March 16, 2016** from 9:00-2:00 pm at the NY Academy of Medicine. This year the Health Day funds will be dedicated to the Trauma/Urgent Care area. For info, contact Sharon Goldwyn at sgoldwyn@acsz.org or [917 287 7334](tel:9172877334) Website/Registration www.acsz.org/healthday.

FLORENCE SCHAFFER MEMORIAL SCHOLARSHIP

If you know of a deserving young woman, planning to study in Israel, in need of a scholarship, please consider applying for our Florence Schaffer Memorial Scholarship Fund. Please contact Cindy Hodkin at koshercookinggn@gmail.com for an application. All applications are handled with the utmost discretion.

NORTH SHORE MIKVAH ASSOCIATION

Save the date and join us for the annual fundraiser on **Tuesday May 17th at 7:30 pm** for an informative and entertaining evening in support of our community Mikvah. The event will feature our back-by-popular-demand speaker, Rachel Hercman LCSW, who will be speaking on: Abandoning Perfection -- Learning to let go in life, love and intimacy. Details to follow...

**Y
A
H
R
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T**

Saturday, 4 Adar

Donna Hecht for David Gad
 Al Leiderman for Lillian Leiderman
 Milton Mitzner for Annie Shapiro

Monday, 6 Adar

Phyllis Kirsch for Charles Zuckerman

Tuesday, 7 Adar

Gil Aronowitz for Fannie Aronowitz
 Michelle Landsman for Robert Horowitz
 Dan Horowitz for Robert Horowitz
 Robin Bours for Harold David Siegel
 Mitchell Siegel for Rachel Siegel
 Murray Weiss for Anna Weiss

Wednesday, 8 Adar

Norman Fisher for Henry Fisher
 Moosa Soleimani for Rahamim Soleimani

Thursday, 9 Adar

Milton Mitzner for Morris Mitzner
 Rabbi Dale Polakoff for Herbert Rosen

Friday, 10 Adar

Martin Brownstein for Florence Brownstein
 Ruth Shalit Apelbaum for Simcha Shevili