THE SANHEDRIN ADJACENT TO THE BEIS HAMIKDASH

Why was the section that deals with judicial cases juxtaposed with the preceding section that deals with the Altar? It was to tell you that you should place the Sanhedrin adjacent to the Beis HaMikdash - Rashi

The Altar and the offerings brought upon it were a vehicle for repentance. It served to restore the position of those who had sinned and strayed from the correct path due to their errant ways. HaRav Meir Shapiro of Lublin explains that the entire process of bringing an offering was referred to as a "קרוב", because it allowed a person to come close to Hashem and to His service. This was all true when the Beis HaMikdash was functioning, and the service of the offerings was in place. However, today we are lacking this vital tool in the repentance process. Nevertheless, the potential to do teshuvah is still viable, as the leaders of the generation and the Torah scholars still represent role models for everyone to follow to become inspired and motivated to return to our Father in Heaven.

This is one of the intentions of the Torah instructing us to place the Sanhedrin next to the Altar. This symbolizes that the Altar in the Mikdash, and the judges and Torah authorities who serve in the Sanhedrin, basically serve the same role of providing the manner by which teshuvah can be accomplished.

Furthermore, the Altar was filled with dirt, and it had an attractive and stunning brass plate along its surface. This, again, represents another element where there is a parallel between the Altar and the leaders of the Sanhedrin. The members of the Sanhedrin were to possess a character of humility and simplicity, so that they do not trample upon the heads of the Jewish nation, and so that they should not cast an unnecessary aura of fear upon the people. Outwardly, though, they should represent an impressive sense of pride and honor for the service of Hashem. They should carry themselves with integrity and courage, as representatives of the community and its ideals.

These are some of the symbolic lessons which are indicated in having the Sanhedrin situated near the Altar in the Beis HaMikdash.

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SERVANTS - NOT SLAVES

What is it about the ear, of all the organs of the body, that it should be bored? Rabban Yochanan ben Zakkai said: This ear that heard at Sinai (Vayikra 25:55) “For Bnei Yisrael are slaves to Me” and he went and acquired a [different] master for himself, let it be bored. - Rashi

This man was sold into slavery by the court because he stole and was unable to repay. Now that he is choosing to continue his period of servitude beyond the initial six-year period, we pierce his ear to demonstrate that he is inattentive to the Torah’s directive that we be servants of Hashem only. However, we could have pointed out just as well that such a situation comes about as a result of his not being attentive to the mitzvah not to steal. Why do we associate his ear being pierced with his having neglected to listen to the general idea of being servants to Hashem and not to man, rather than to his ignoring the more specific violation not to steal in the first place?

Sefer Beis Yehuda suggests that we can introduce an answer to this question by clarifying another point. We know that immediately after hearing the first two
directories from Hashem directly, the Jewish nation could not tolerate the overwhelming revelation of the Shechinah, and they asked that Moshe convey the remaining commandments from Hashem (see Gemara Makkos 23b). Accordingly, the nation only heard the first two commandments directly from Hashem, with the other 611 mitzvos via Moshe. Why, then, does the Gemara have the slave punished for not adhering to that which he heard at Sinai when Hashem said, “for the Jewish people are to be my servants”, when this verse was not told to the people by Hashem directly?

The answer to this could be that the slave is held responsible for hearing the verse “I am God who took you out of the Land of Egypt”, which ends with the words, “מפקד מצרים... from the house of slaves”. This was meant to convey to the Jewish people that the Egyptians themselves were mere humans, all of whom are creatures of Hashem, all of whom owe allegiance only to Him. In other words, the reason we were taken out of Egypt was for us not to be enslaved by the Egyptians or even to each other, but only to Hashem.

This accounts for the fact that a Jewish slave who chooses to remain indentured to another Jew is in violation of a command which we all heard directly from Hashem at Sinai. This includes only the concept of serving Hashem and not other humans, but it does not include the law of stealing.

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SHOOTING ARROWS

Although he lit the fire inside his own property, and it spread out on its own by means of the thorns that it found, he is obligated to pay, because he did not take care of his burning coal so that it should not develop into a fire which would go out and damage. -- Rashi

The Gemara (Bava Kamma 22a) expounds upon the nature of the responsibility of the one who sets a fire. Rabbi Yochanan holds that “fire is as if a person has shot an arrow”. This means that the Torah holds a person responsible for any damage caused by a fire he lights, just as he would be culpable for damage done by an arrow he shoots here, although it lands far away, and at a later time. The responsibility for lighting a fire is viewed as if the fire continues with the extended reach of the one who ignites the fire.

Nimukei Yosef presents a famous question regarding this opinion of Rabbi Yochanan. A woman lights candles on Friday afternoon just as Shabbos is about to begin. According to the understanding of Rabbi Yochanan, we might legally consider the ignition as if it continues directly as long as the fire is lit, just as an arrow is considered an extension of one’s direct act of releasing it and applies throughout its flight. This is how we interpret a fire’s spreading in a non-controlled setting as it damages, and it certainly should be viewed as the ongoing action of a person who lights a candle intending for it to remain lit. How, then, is this not considered a violation of the laws of Shabbos?

The correct interpretation of the analogy to shooting an arrow simply refers to the fact that the entire action is completed and contained within the first moment when the arrow is released. Similarly, when a person sets a fire, although the damage only occurs later as the flames spread, nevertheless, the negligence of the ignitor is all contained within the initial moment. Theoretically, if a person would die after setting the fire but before the harm is done, we would certainly not deny his responsibility, and the estate of the person would have to pay for any damage. So, too, is it in regard to Shabbos candles. The entire act of lighting is completed at the moment the wick is lit, and the act of ignition does not continue into Shabbos. We connect the lit candle to the one who lit it during the entire duration of its being lit, but the act of ignition is over.

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THE MITZVAH TO BE A MENTCH

A recently married student of the famed Rabbi Nosson Tzvi Finkel, the Elder from Slabodka, came to visit his revered teacher a few months after his wedding. To the student’s surprise, Reb Nosson Tzvi asked him whether he was helping his new wife every Friday in preparing for Shabbos.

“Certainly, I do,” replied the young man. “After all, I try to keep in mind the halacha which instructs every person to participate directly in honoring the
Shabbos by actively performing some of the necessary tasks in preparing for its observance (see O.C. 250, Gemara Shabbos 119a). I am aware that our sages themselves participated in various stages of helping to ready the house and prepare the foods for Shabbos. Rav Safran broiled fish and Rava salted the small fish.”

As Rav Nosson Tzvi heard the young man’s response, he smiled. “You are very bright indeed, and I see that the Gemara is very special for you. However, we do not derive this lesson only from the tales reported about our sages. This mitzvah of assisting one’s wife is directly based upon a Torah precept. The Torah instructs us to assist an owner whose animal is collapsing under its load. If the Torah requires that one respond to the needs of a person and his animal which is in distress, then we can conclude that one is certainly obligated to do his utmost to help his wife, to whom one has extra and formal responsibilities. When the pressures of Erev Shabbos mount, a woman has the burden to arrange many matters before candle-lighting time. A husband must realize his obligations not only to honor the Shabbos, but also to honor his wife.”

The Elder from Slobodka concluded, “As you pursue your agenda of perfecting your conduct between man and God, do not forsake the great opportunity to develop your conduct between man and his fellow man.”

A husband must realize his obligations not only to honor the Shabbos, but also to honor his wife.

Rabbi Simai lectured: When Bnei Yisrael gave precedence to “we will do” over “we will listen”, six hundred thousand ministering angels came and set two crowns upon each man of Israel, one as a reward for “we will do” and the other as a reward for “we will listen.” – Shabbos 88a

In the most quoted penultimate event prior to Matan Torah, we said that we would do and then listen. Yet, between uttering this statement of loyalty and accepting the code of law that naturally followed, something went wrong. The verse “they stood at the foot of the mountain” is quoted by Rav Avdimi bar Chama as teaching that HaKadosh Baruch Hu held the mountain over them as a cask and said to them, “If you accept the Torah, fine, and if not, there will be your burial.” (Gemara Shabbos 88a)

How could a mortal threat demanding Jewish acceptance of the Torah descend on the heels of our acceptance of the yoke of God? HaRav Aharon Soloveichik, zt”l, points out that only by guaranteeing that our descendants would adhere to the law were the Jewish people able to receive it. This aspect of Matan Torah led to a threat because it was the only point of acceptance that appeared out of our control. While those who witnessed Hashem could pledge themselves, they hesitated to pledge their offspring whom they would never even meet. Because we stopped short from offering our children, Hashem threatened us with burial.

But if He was only after that generation, why did Rav Avdimi bar Chama say “there will be your burial”? He should have said, “here”. The answer is that Hashem wasn’t just threatening the first generation. “God was telling the people that whenever and wherever the Jewish generations would neglect the Torah, ‘there’ they would meet their tragic end as Jews.” Our ancestors, on pain of death, pledged us for the Torah. It follows that all of us are under the same oath – to become spiritual roots for others – to guarantee that our lives will be lived so powerfully as to compel those who will never know us to continue where we end.

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**Halachic Corner**

**Shabbos Shekalim**

Zmanim for Parshas Mishpatim 5780

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Rosh Chodesh Adar will take place next Tuesday and Wednesday, Yom Sheni v’Yom Shlishi

When a brachah is being recited, it should be the sole subject of one’s attention. Involving oneself in other activities while reciting a brachah shows a lack of respect for the brachah. For example, one may not recite a brachah while pouring a cup of soda or while peeling the orange one wishes to eat – the cup should be filled or the orange peeled, and only then should the brachah be recited. חַדָּשָׁה, after the fact, the brachah would be valid even in such a case.

One should not recite a brachah with food or any other object in his mouth. The verse in Tehilim, “כִּי-יוֹסֵפֶנָה-לְפָנֵי ה’ וְלָשׁוֹן חַכָּמִים–“Let my mouth be full of your praises” – is taken to imply that when saying a brachah or praying, the mouth should be devoted fully to
the task of praising God. Therefore, a brachah should not be recited while one is
sucking on candy or chewing gum.

Halachic Corner is dedicated by Benyomin Freeman in memory of his father
Gedalia Freeman. May his memory be for a blessing.

Questions for Thought and Study

1. If other utensils can be used to pierce the ear of a slave who wants to remain with his
master, why does the Torah specify a אֹפֶל (awl)? See Ba’al HaTurim 21:6
2. Which word indicates the source of every premeditated murder?

See Rabbeinu Bachya 21:14
3. Is it prohibited to oppress a widow or an orphan? If not, how is the prohibition
against oppressing a widow or orphan unique?

See Ohr HaChaim 22:22
4. Why is the prohibition of bribery mentioned here (Pasuk 23:8) and also in Parashas
Shoftim?

See Meshech Chochmah 23:8
5. Why is the section concerning מָסָר written right after the section regarding idolatry?

See Ba’al HaTurim 23:15
6. Which decree from this week’s parasha did Moshe convince Hashem to annul, but
Hashem only listened during Moshe’s lifetime?

See Ramban 23:20

This Week Likutei Peshatim is Sponsored

• By Hebrew Theological College wishing mazal tov to Rabbi Avraham & Shifra
Churlin on the birth of a son; to HTC Board of Governors member Abe Sova and his wife Miriam on
the birth of a granddaughter, born to Dr. and Mrs. Daniel Sova; and to HTC Board of Governors
member Alan Cohen and his wife Leah on the marriage of their daughter Ayala to Baruch
Zimmerman.

• A sparkling night out on the Gold Coast! Please support Blitstein Institute at the Annual Winter
Event. This is the only fundraiser that targets Blitstein Institute and the young women we serve. This
magnificent evening will feature Rabbi Yonah Weinrib, noted author and artist with original
manuscript artwork and discussion of the inspiration that informs the art.

• At the Blitstein Institute Annual Winter Event enjoy spectacular Shallots cuisine complemented by
curated wine selection by Shulem. Motsaei Shabbos, February 29th, at 8:45 PM, just a 20 minute
drive, at the State and Chestnut Sky Lounge. 845 State Street, Chicago. Men and women invited. For
reservations please call: Mrs. Mann 773-973-0241. Valet parking.

• Hebrew Theological College’s Gourmet Torah at Shallots Bistro will take place this Thursday, Feb.
27, 12:35-1:15. Rabbi Dr. Zev Eble will speak on “Templeless and Out of Control: A Talmud Torah
Mandate”. Complimentary appetizers as well as a discounted menu available for shiur participants.
Men & women invited to attend. More info: Rabbi Joshua Zisook at 847-982-2500 or zisook@htc.edu.

• Are you downtown? Got 5, 15, 30 or 45 minutes? Learn & daven at M. Geller, Ltd. 29 E. Madison,
Ste. 1805. 1:05 PM; 30 minute shiur; 1:35 Mincha; 1:47, 5 minute dvar Torah. Shiurim led by:
Mon.: Chai Lifeline- Rabbi Shlomo Crandall; Tues.: Chicago Community Kollel- Rabbi Shmuel
Sussman; Wed.- TBD; Thurs.- Chabad- Rabbi Lazer Hershkovich. Info: 312-984-1041.

• T&G Chicago is here to help! Now selling kosher email, talk & text, and talk-only phones. We
offer free volunteer assistance to keep your devices safe. Visit tagchicago.org. Call 847-920-8245 or
email Help@TAGChicago.org to book your appointment. 8150 Central Park, Skokie. Remember -
“Call before you buy!” We will help guide you.

• 130 Days left to summer. Where will you be this summer? Join Camp Maayan Midwest for a
summer you don’t want to miss. To apply for camp or find out more information please call us at
847-440-4940 or visit campmaayan.com.

• Blitstein Institute would like to thank Sivan Rahav Meir, noted Israeli media personality,
best-selling author and Torah educator, for her outstanding talk at Blitstein Institute on Wednesday. The
speech was attended by Blitstein Institute students and an additional community members, and was followed
with a light lunch. This was a truly inspirational session for all who attended.

• The DeZimrah Institute seeks to train future Ballei Tefillah to lead Shabbos davening with niggunim
that will inspire the entire khalillah to join in the Tefillah B’Shira experience. Join world-renowned
Cantor Benny Amar on Sunday morning, February 23, 2020, 9:00-10:30, at Congregation Or Torah,
for a workshop on “How Your Tefillah Can Bring the Kahal to the Next Level”. If you are interested
in this unique opportunity, please call Julie at 847-877-8000 or email Dezimrah@gmail.com.

• The DeZimrah Institute is pleased to present Benny Amar, exceptional singer and Baal Tefillah
from the Manhattan Jewish Experience, to lead a special davening. Kabbalat Shabbat through Musaf.
Kiddush to follow. February 21-22, at Congregation Or Torah in Skokie. Weekend events sponsored
in Memorium of yahrtzeit of John Hanus.

• Registration for 2020 Skokie Youth Little League Baseball is open! Skokie Youth is a Shomer
Shabbos league for children Nursery through 9th grade. You do not have to be a Skokie resident to
play! The season goes from April through June. Register online at skokieyouth.org. Registration
closes March 22nd. Early bird pricing if you register before March 1st.

• Save a life by taking a Stop The Bleed Certification Class. These free 60-minute classes are being
offered at the WiFi Building on Monday nights, 8:00-9:00 PM, on February 16th, March 8th, March 15th,
March 29th, April 26th, May 10th, May 24th. Sign up via email at info@ccshtlmembers.org. –
Sponsored by CCL Shul Members.

• Clinicians! Online addiction can range from gambling to online games and social media, and can
devastate self-esteem, relationships, work, and family life. Hear Rabbi Dr. Yosef Shagalow,
renowned for treating internet and social media addiction, Sunday, February 23, 9:00 AM - noon.
Earn 3 CEUs/CEs at clinical training to create a path to healing and rebuild trust. Register at
www.nefeshchicago.org/register/ or менуאנה@hotmail.com.

• Yosef and Shira Malka Walder invite you to join the members of the Kehillah Fund this Mitzvah
Shabbos for a community event honoring Nesanel Siegal for his years of dedication, as we
celebrate 15 years of investing in our children’s future with our support of Jewish education,
February 22, 2020 at Ziegler Auto Group of Lincolnwood.
Join the Choshen Mishpat Kollel’s annual Evening of Chizuk buffet reception Tuesday night, February 25th, at 8:15 PM, at Adas Yeshurun, to hear the Rosh Yeshiva of Long Beach, HaRav Chaim Yehoshua Hoberman address how to maintain consistent avodas Hashem throughout all stages of life. Looking forward to being inspired together.

Join Young Israel of Skokie, 8746 East Prairie Road, Skokie, Sunday, February 23, at 10:00 AM, for an incredible pre-Purim musical experience for the whole family. Get ready to sing, clap, dance, and spin along with award-winning musician Jim Gill. Admission includes aaffle ticket per person. For more information, contact morah@jill1211@yahoo.com or ecohen1916@gmail.com.

Yeshivas Hakayitz 2020 enrollment is now open. Eligibility: Boys entering grades 6 through 11. Camp dates: June 30 - July 27. Join the 200 campers & counselors from coast to coast for the 41st year of summer camp’s most unique experience. We offer exciting Torah Studies, competitive sports leagues, electives, bunk activities, awesome daily trips, & the most inspiring Shabbosos. For application, related camp media, and more info: please visit yzh.hc.edu.

Join the Ovitsky and Efron families, and the Skokie Community Kollel, for an inspiring Shabbos, Parshas Tetzaveh, on March 6th-7th, with Shulem Lemmer and Rabbi Hanoeh Teller, Mincha/Kabbalas Shabbos led by Shulem Lemmer with Chavurah Torah by Rabbi Teller at the Kollel, Oney Shabbos, 9:00 PM, at the Kollel, 3732 Dempster Street. For more information and to make a Friday night seudah reservation, email dinner@skokiekollel.org.

The Chevra Kadisha invites the community to the annual Zayin Adar Seudah on Tuesday night, March 3, at 7:00 PM, at KINS. On Moshe Rabbeinu’s yahrzeit we respect and hakoras hatov to the dedicated members of the Chevra Kadisha, providing chizuk for their year-round chesed shel emes. Please join us! For more information, please call Danya Miller at 773-761-4298.

Building Confidence/Building Relationships”, “Religious Development & Prayer”, “Giving Talmidim the Gift of Simcha”, “Kri’ah Fluency & Fun”, “Making Inclusion Work”, “Creativity with Educational Intentionality” – these are the 43 professional development classes attended by your child’s teacher this week at ATT’s Teachers’ Conference Day, sponsored in memory of Irving Weiss z”l, & attended by over 500 teachers learning and reflecting on their teaching skills. ATT salutes their commitment to lifelong learning.

Thank you Michael Barnatan from Evita for a beautiful evening at the OT Bashert Meat Meet Mingle Event! Thank you to our sponsors: Ricky & Gale Rothner, Michael & Tammy Sugar and Shmarya Levin. For more information about OT Bashert, contact Sarah Bernstein at exec@ortorah.org. To receive emails about our future events please fill out the OT Bashert résumé, www.ortorah.org/shidduchform.

This Monday evening! Get ready for Purim with NILI. Join us at our annual Pre-Purim Shiur with Mrs. Aliza Rosenbaum, Monday, February 24th, 8:00 PM, at the home of Yehudit Gavant (9033 Kildare Avenue, Skokie).

Looking for a fun and fulfilling opportunity? Lev Respite is hiring! We are seeking enthusiastic, dedicated staff for our after-school program, serving children with special needs. Monday-Thursday, from 3:30-7:30. Will train. Background check required. Send résumé to rivka@libenu.org.

Join us for the book launch of Dr. Zev Eleff’s “Authentically Orthodox” at Congregation Or Torah on March 8th at 10:30! Books are generously discounted 60% and available for online pre-order at https://www.ortorah.org/bookorder.
LIKUTEI PESHATIM HAS TORAH CONTENT - PLEASE TREAT IT RESPECTFULLY

Prepared by Rabbi Ben-Zion Rand, Editor, and Mrs. Naomi Samber, Managing Editor

To sponsor Likutei Peshatim for a future Shabbos, call Naomi Samber, 847-982-2500, Fax 847-982-2507, email samber@htc.edu

Likutei Peshatim is endowed by Les & Ethel Sutker in loving memory of Max and Mary Sutker and Louis and Lillian Klein, May their memory be for a blessing.

Answers:
1. Other utensils can be used. The reason that the Torah specifies a נער הוא is that the numerical value of נוער is 400. This is to remind the slave of Hashem’s promise to free Bnei Yisrael from slavery in Egypt after 400 years.
2. The word "קָרַע" ("with guile"), which is used to describe premeditated murder, is similar to the description of the קָשָׁר (snake) who convinced Chava to sin. The trait was instilled in Kayin, who ultimately killed his brother Hevel.
3. It is prohibited to cause pain to anyone. The repetitive language indicates, however, that the oppression of a widow or orphan will cause the exact punishment to the oppressor.
4. Here it is referring to bribery regarding capital cases. In Parashas Shoftim it is referring to bribery in monetary cases.
5. This is to teach us that just as קָשָׁר (unleavened bread) is prohibited in the most minute amount, so too anything that is connected with idol worship is prohibited in the smallest amount.
6. Hashem predicts that due to the sin of the Golden Calf, Hashem would not lead Bnei Yisrael into Eretz Yisrael, but a נער will do so. Moshe convinced Hashem to change His mind, but this was only during Moshe’s lifetime, as a נער led Yehoshua from Yericho. (see Yehoshua 5:13-14)

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LIKUTEI PESHATIM HAS TORAH CONTENT - PLEASE TREAT IT RESPECTFULLY

A partner with the Jewish United Fund in serving our community

*If you want to strengthen the Torah voice in Israel, please vote for the Orthodox Israel Coalition (OIC), Slate #4 in the World Zionist Congress election, taking place now through March 11. A vote that really matters! Visit voteoic.org for details. Every 5 years, the World Zionist Congress convenes to determine leadership positions & policies that shape the future of Israel, key decisions regarding institutions which allocate nearly $1 billion annually to support Israel and World Jewry.

•Slates are awarded seats at the World Zionist Congress based on the number of votes they receive in the World Zionist Congress Election. The math is simple: more votes = more delegates = a stronger voice at the Congress = more money for Torah values, institutions and programming. Heck, Kfori is proud to be a partner on the OIC slate, and asks you to help assure that the Torah perspective is strongly represented in the next World Zionist Congress: VoteOIC - Slate #4 at VoteOIC.org.

•Join Young Israel of Skokie on Monday, March 2nd, at 7:00 PM, to hear Nachman Bogen, Administrative Director for the Chicago Chesed Fund. As part of our “Resources in Our Community” series, Nachman will tell us about the Chesed Fund and all their resources. Young Israel of Skokie, 8746 East Prairie Road, Skokie.

•Do you want to learn Hilchos Shabbos? Now is the time! Yeshurun is starting a new Halacha Chaburah learning Hilchos Shabbos, Monday-Thursday, 8:30-9:30 PM, led by Rabbi Zev Cohen and Rabbi Yehoshua Goldstein. For more information contact torah@adasyeshurun.com.

•We would like to welcome our Rebbe, HaRaAv Yerachmiel Chusid, to Chicago this Shabbos. Rav Chusid will be speaking in BCDE following Mincha, which will begin at 5:10 PM. All are invited to attend. There will be a meet and great Melave Malka at the home or Mr. & Mrs. Benzie Friedman, 6529 N. Drake, starting at 8:30 PM. – Benzi Friedman and Rabbi Berish Cardash.

•Emma’s Bagel Café has introduced its Avocado Toast and it’s taken off! Was so delicious when I added the optional fried egg on top. Do not forget to get their fantastic Hamentaschen in 4 different flavors and other treats for your Shalach Manos. I fill mine up with their cookies, muffins, and 5 varieties of cheesecakes – always a hit. – Shai.

•By the Goldstein, Klavan, and Meyers children, grandchildren and great-grandchildren in memory of Rena Klavan – י״ה, on her 13th yahrtzeit on 5773. (Kew Garden Hills, Rechovot, Adas Yeshurun)

•By Shirley Halpert, Alan and Brenda Halpert, Elisha and Donna Atkin, and Nachie and Marci Siebzehn, and their families, in loving memory of our beloved husband, father and zaidie, Emanuel Halpert, ז״ל, on the occasion of his 25th yahrtzeit on 28 Shevat. May his memory be for a blessing. (Anshe Motele, Kehilat Chovevey Tzion, Shareezi Tzedek)

•By Roberta Lavi and Susan Gurvey and family in loving memory of their father and grandfather, Harry Klass, ז״ל, on the occasion of his 23rd yahrtzeit on 28 Shevat. (Adas Bnai Israel, Anshe Mizrach)

•We commemorate the fourth yahrtzeit, on the 27th of Shevat, of our beloved mother, grandmother, and great-grandmother, Doris Rosenberg, י״ה. We remember all that she did for her family, friends and the community. We miss her very much, but her legacy lives on. – Mark and Elaine Rosenberg, Ira and Debbie Rosenberg, Sharon and Seymour Gertz, and their families.

•By the Freedman and Lorber families in loving memories of our beloved mother, מ丝, מִס, and our brother, מִס, מִס, on the occasion of their mutual yahrtzeit on the 29th of Shevat. May their memories be for a blessing.

•In commemoration of the 52nd yahrtzeit of John Hanus, י״ה, on Kew Garden Hills, an Auschwitz Holocaust survivor, on Rosh Chodesh Adar. He is greatly missed by all who knew him and loved him. May his legacy of determination in overcoming incomprehensible hardships and seemingly impossible circumstances continue to inspire all those who are experiencing extraordinarily difficult life challenges. All problems are opportunities for solutions. May his neshama have an alya.

•By Michael & Rena Friedman, of Ahavas Torah, Scottsdale, and by Edward Friedman, of Agudath Israel of WRP, on the 25th yahrtzeit of our beloved father, Yaakov ben Rav Avrohom Friedman, י״ה, USMC WWII Purple Heart Recipient.

•In loving memory of our dear son and brother, David Kandelman, ז״ל, on his 9th yahrtzeit, aleph Adar. We miss him every day. – Barbara & Robert Kandelman, Joey & Stephanie Rand, Mark Kandelman, and Beny & Elana Kandelman.

•By the Wolgel family in loving memory of Edythe Wolgel, י״ה, on her 20th yahrtzeit on aleph Adar. The Joseph & Edythe Wolgel Israel Scholarship Fund, established by an initial endowment from Otmin Foundation, provides young adults, 18-24, the opportunity to strengthen their Jewish identity by visiting Israel to study, work or volunteer. To donate to the fund: JUF, 30 S. Wells, Chicago, 60606.

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By the Goldstein, Klavan, and Meyers children, grandchildren and great-grandchildren in memory of Rena Klavan – י״ה, on her 13th yahrtzeit on 5773. (Kew Garden Hills, Rechovot, Adas Yeshurun)}