Megillah

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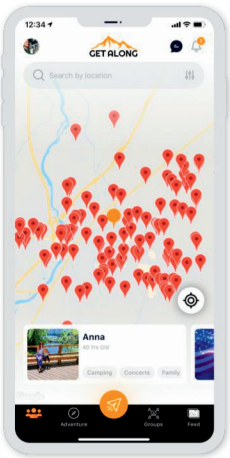

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Megillah

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Endowing the Future: Securing the Prosperity of the Community through an Endowment

OPINION

Gabriel Etessami & Shawn Behnam

The Mashadi community of Great Neck is a unique and resilient group of people who have overcome tremendous obstacles to become one of the most successful immigrant communities in American history. With our philanthropic spirit, we have built a thriving community with countless programs and synagogues and our most ambitious projects to date: A Community Center, Recreational Center and Sephardic School! As our population and ambitions both grow, we need to think about the challenge of financing our amazing buildings and future projects. Historically, we've relied on donations from our generous members, but we believe we need an additional, stable, long-term source of revenue to ensure our community's prosperity in future generations. The establishment of an endowment is an excellent source of this revenue and can help provide a safety net in the case of challenging economic conditions.

An endowment is the money a non-profit institution invests with the goal of keeping the principal amount intact and using the investment income as a source of funds. Almost all major private religious organizations and universities have one to finance their needs. Many of them have ballooned into billions of dollars and fund entire departments, provide grants for research, financial aid to students, purchase sports equipment or electronics, and much more.

We should be very thoughtful about the policies we implement when creating the endowment. Endowments are typically managed by a professional investment manager and overseen by a committee. An investment policy should establish guidelines for the manager and determine their performance objectives.

Typically, endowments consist of a diversified portfolio of assets like stocks, bonds, and real estate but there are many other asset types to potentially choose from. Some endowments incorporate investment policies directly into their legal framework to ensure the money is managed with a long-term perspective.

A Usage and Withdrawal policy establishes what purposes the money can be used for, as well as the amount permitted to take out from the fund at each period. The percentage of withdrawal is typically low so that the money will last in perpetuity.
Although creating an endowment is a significant undertaking, the benefits it would provide to future generations make it a worthwhile consideration. As the returns compound and withdrawals begin, the income provided by the endowment would allow for the financing of more ambitious projects. We may wish to build an old age home, establish a center in Israel, expand our programs, subsidize housing for young couples, or just continue funding maintenance and upkeep of our current buildings. All of this could be self-financed.

Further planning and discussion is needed to explore the full potential of an endowment. However, with careful consideration and management, an endowment can secure the Mashadi community's prosperity and growth for the next 50 years and beyond.

Brain Hacks to Pursue Happiness & Escape Addiction

SELF-HELP

Eddie Levian

The pursuit of happiness is a basic human need. We are wired to find pleasure, feel good and avoid pain. The science of happiness is all about hacking our brain's chemistry to release four good brain chemicals (neurotransmitters) that make us happy, and reducing the one hormone that makes us very unhappy. The good chemicals are dopamine, serotonin, endorphins and oxytocin, and the bad hormone is cortisol, the stress hormone.

While we are never taught the secrets of happiness, we start experimenting from a young age with chemicals that are released with foods, drinks, drugs, alcohol and thrill-seeking behaviors. We get a rush from sweets. Alcohol releases dopamine and endorphins that make us relaxed and happy, and vaping has become ubiquitous. Risky behaviors like gambling and adultery are occurring more and more.

So what is the problem? The above approach can quickly lead to addiction, especially when we start at a young age when our brains have not fully developed. As we consume foods, drinks, drugs and alcohol and exhibit thrill-seeking behaviors that trigger happy hormones, we start to crave them more and more. This is because our brains become resistant to high levels of these chemicals and we start to associate them with feeling good. We want to have more and more to feel good again and don't realize we are becoming addicts.

How innocent is the sweet tooth our kids develop at the age of two, when they chase the candies that are thrown in the shiras at Kanissa?

Have you noticed that it has become the norm for our nine year olds to get smartphones and become addicted to communicating by text, checking their phones and social media multiple times a day and developing social anxieties before they reach their teens? Isn't it strange that we don't bat an eye when our teenage boys enjoy the thrill of gambling on fantasy football every Sunday?

Isn't it normal nowadays for our teens to want to get invited to the IT summer party and prove their coolness by not only doing shots, shots, and more shots by also filming and distributing it? How relaxing has it become for our youth to calm their anxieties when watching everyone else having fun on social media by self medicating with pot? Isn't it ironic that by the time we reach our teens we graduate to where even the package of our edible marijuana looks like the package of our favorite childhood candies? Why do we act surprised when we find out that our kids are addicted to cocaine, speed, ecstasy, opioids, and fentanyl that look like candy?

One day, we come out of denial and find ourselves hopelessly in the grip of addictions and not happy at all. We learn that the hacks we have been using for years to release our happy brain chemicals has led to health problems such as obesity, addiction, and even liver and brain damage. Our fast track pursuit of happiness prevents us from finding other, healthier ways to release these happy chemicals without the side effects. Is it disheartening to hear that most health care and mental health professionals don't have a good solution for kicking the habits?

What if I told you that there is a way to advance yourself and break the cycle of addiction? The simple answer is replacing each bad habit with two good ones. Make a list of the bad habits and the good ones and replace them methodically two for one over a three month period. Find several substitutes for each of the foods, drinks and activities that don't have negative side effects. Instead of eating sweets to get dopamine, try going for an outdoor walk, which has shown to have the same effect on the brain. Instead of having a drink, try exercise and yoga. Other healthy ways to release the happy hormones include socializing with loved ones, meditating, practicing gratitude, selflessness, chested, generosity, helping others, getting closer to Hashem, music, dancing, massage and the least expensive and most potent of all… smiling! Did you know that even if you are not happy if you force a smile on your face, you automatically release the happy hormones that make you feel genuinely happy?
Want to learn more about the happy hormones?

Serotonin - It increases when you feel important and valued by those around you. A lack of it causes depression. It is linked to digestion, bowel movements, nausea, sleep patterns, blood clotting and bone density. Healthy Serotonin hacks include cuddling, aerobic exercise, sunshine, massage and visualizing happiness.

Dopamine - The reward happy molecule is released after sex, a good meal or when you've reached a goal. Even accomplishing a small task releases it and feels invigorating. Low levels are tied to depression, mood disorders, focus and Parkinson's disease. Healthy Dopamine hacks include exercise, avoiding sugar and processed foods and a good night sleep.

Oxytocin - While Dopamine gives us a hit, oxytocin plays a long term role, helping us feel calm, safe and trusting. Released with a hug, physical contact and even kind gestures of helping others and doing acts of chesed, it is crucial to the bond between parents and children and between spouses and partners and for humans to strive in communities. Oxytocin mediates the fast acting qualities of dopamine, boosts our immune system and problem solving skills and reduces our stress. It brings long term happiness.

Endorphins - Made in the body and acts like morphine, endorphins are our natural pain relievers and enhance pleasure. Ever heard of runner's high? Endorphins improve self esteem, reduce stress and regulate weight. A shortage of it causes anxiety and depression. Endorphin healthy hacks include sex, exercise, music, dancing, massage and dark chocolate.

At the end of the day, you need a balanced stream of healthy habits to achieve happiness and reduce stress.

Abraham Maslow, a renowned psychologist, showed a pyramid of our hierarchy of needs, that starts with basic needs like food and water, and goes up to love, and then to the highest need of achieving self actualization. That is the ultimate and longest lasting high, when we become selfless and get meaning in our lives by helping others. How beautiful would it be for everyone in our community to learn how to get to this highest level of happiness in life.

15 years ago on a family trip to Hawaii I found my 16 year old son at the bar ordering a drink. When I confronted him he said 'how dare you tell me not to drink when you are having two drinks a night yourself?' I never again told him not to drink again. After learning how it works, I made my list of bad habits and decided to hack my brain with two good habits to replace each bad one. It has been 15 years since I have made those changes and I have never craved those habits again. It put a big smile on my face when I recently asked my son if he drinks. He confided that not only him but his entire group of friends no longer drink much. It makes me wonder if other parents realize how much kids look at what they do rather than what they say.

INSPIRATION

From Sorrow To Success

Farhad Hakimi (Frederic Sage)

The expected and inevitable had happened. My father passed away. It was Sukkot, a time of joy, but sadly we were all numb. My brother and his wife just had their third child, who was born a week before we lost our father. Instead of smiles, we had gloom on our faces. This was a very difficult time for me and my family. As the eldest son, it was my duty and responsibility to stay strong and arrange a funeral, yet also keep the family all together. Reality quickly set in! As it is customary, I was expected to lead the prayers, three times a day, for the next year. How was I going to do this? I panicked.

I had barely started Ivread classes and had never gone to Yeshiva. The thoughts in my head, about how I wasn't able to go up and read the prayers for the congregants, were very stressful. The first couple of weeks and months were excruciatingly difficult, but somehow I managed. My shortcomings in Hebrew proficiency and my inability to lead prayers were making me feel unaccomplished. I thought I wasn't securing eternal peace for my father's soul in the heavens. As I was explained, the premise behind the Kaddish prayer is to elevate the soul, neshama, of our and lost loved ones, in turn bringing them closer and closer to Hashem… and eternal peace. Months passed, but then something happened which I believe, changed my life forever and for the better! I tried different morning minyans to see which one was the best fit for my schedule.

One morning in the summer, I was sitting in the back row of Rabbi Ben Chaim's 7:30am Shacharit services, in the small lounge at 130 since the Main Sanctuary at 54 was being used by the campers. All of a sudden, and unexpectedly, of course, he gazed to the back of the room and pointed out to me to come up and read. At first, I didn't realize it was me, but it was. "No way… are you serious?", I thought to myself. Terrified and apprehensive, I managed to get up and volunteer. I told him, "I'm not a good reader, and I'm very, very slow." Gratefully, he said it doesn't matter, don't worry, give it a try and start. Trembling with a shaking voice, I started reading Baruch Sheamar, very slowly. I even made a mistake on the second and third words. Wanting to give up, Rabbi Ben Chaim was patient with me and tried to correct me. I learned after that, he was not correct in every single word, because it would've taken an hour for me to finish and so, being attentive to other congregants in the room, he was selective in his corrections. This went on for several weeks, then months, and eventually came to the point where I had become very proficient and confident in my reading.

I took it upon myself to learn other prayers, and in the mornings attended synagogue more eagerly; I even wanted to go up and read for everybody. I had become a student who not only wanted to impress his teacher, but to please and impress Hashem. I was trying to make up for all the years of not having been able to pray as many of my friends were able to do.

Fortunately, yet surprising to many, including myself, I haven't stopped going to morning Shacharit services since my year ended almost three years ago. Although I occasionally miss daily services due to business travel, I make it a priority to attend every day. Being able to pray and read properly in Hebrew, and even be a chazzan, has brought a great level of satisfaction and a certain level of self-actualization to me. In a way, I was able to fill a void or vacuum. It's still unbelievable even incredible how life takes turns. The proverb, "every cloud has a silver lining", has undoubtedly been my personal experience. A silver lining emerged from a very sorrowful situation, which propelled me forward. Through a difficult and sad time, I was able to achieve something great.

Rabbi Ben Chaim, I will be forever grateful to you.

A Bond That Runs Deep

The Chabad - Iranian Jewish Community Relationship

Rabbi Levi Y. Slonim

Co-director of Chabad Downtown and Dir. of Development at the Rohr Chabad Center for Jewish Student Life at Binghamton University

JEWISH UNITY

The sight of Persian Jews enjoying a Shabbat meal, praying at a service, or attending a Torah class at a Chabad center, on any campus throughout the country, comes as no surprise. What might raise an eyebrow is learning about the Chabad-Lubavitch - Persian connection, which runs deep.

To better appreciate the relationship, we need to go back in recent history (or down memory lane for some, like my mother, who was a young high school girl in Crown Heights) when these events unfolded in 1979.

It was in the midst of the Iranian revolution during which time the Shah was overthrown and Ayatollah Khomeini came to power. The revolution was marked by a wave of anti-Semitism and violence against Jews, with many being arrested, tortured, and even killed. In the midst of this chaos, upon the direction and orchestration of the Lubavitcher Rebbe, Rabbi Menachem M. Schneerson of righteous memory, the Chabad-Lubavitch rescued some 1,800 Iranian Jewish children from the chaotic situation and brought them to Brooklyn. Dubbed "Operation Exodus", it was the largest effort of its kind.

Using his connections in the United States government, the Rebbe worked tirelessly to ensure their safe passage out of Iran and provided them with the support they needed to start new lives in the United States.

In the Crown Heights section of Brooklyn, the children were placed in dorms and with families. Hundreds of families opened their doors, moving their own children out of their bedrooms, and giving the rooms to the Farsi-speaking children from Iran.

On the Passover of 1979, there were 1,000 Persian children in Crown Heights; four massive seders were held for them. The Rebbe insisted that they be given rice, as was their custom. And he visited the seders as well, speaking to the children in Hebrew while a child translated into Farsi. By the end of the summer of 1980, 1,800 Iranian Jewish children had passed through Crown Heights.

The rescue of the Persian Jews was a powerful moment in the history of the community, and it cemented the bond between Chabad and Persian Jewry that continues to grow and flourish in many ways.

Today many of these children form the backbones of Persian Jewish communities from Long Island to Los Angeles; indeed they are a part of the fabric of American Jewish life. Each of these children, the Rebbe said at the time, is 'an entire world,' and will go on to impact their entire family and their whole environment.

(For more on this incredible operation visit www.chabad.org/4299265 or scan the QR code included below:)

A special emphasis was made that the children feel comfortable; this sentiment famously extended to Iranian children being served rice at the group Passover seders arranged for them. (Photo: Courtesy NCFJE)

On the last day of Passover 1979, the Rebbe spoke of the revolution in Iran, the hidden blessings that it contained and the new hope for the children who had been exiled from their homes, asking at the end that it be translated into Farsi. (Photo: Courtesy NCFJE)

Anecdotally, one of the ways in which Chabad has supported the Persian Jewish community is by helping to preserve its cultural and religious heritage. This has included supporting the publication of books in Farsi, the language spoken by many Persian Jews, as well as organizing cultural events and religious services.

Closer to home, we have always felt a strong, warm connection with the Persian Jewish students who joined our community at Binghamton University. In addition to the above historical connection, there is an ideological bond that runs deep.

In over 38 years that Chabad has been here at Binghamton University, the Chabad Rabbis and Rebbetzins have connected with hundreds of Persian Jews. While some may have been more observant and some less, they all shared a very deep connection to their heritage, pride in their identity (not only as Jews but with their Persian background), and reverence for the traditions and observances. Despite facing many challenges over the years, including persecution and discrimination, Persian Jews have managed to maintain a strong connection to their cultural and religious heritage.

This is something not to be taken for granted at all, especially in today's day and age, as the pressures of pop culture and conformity make it harder and harder for our youth to stay committed to the values and traditions of Judaism.

When I reflect on our strong bond, I feel that the non-judgemental and complete acceptance of every Jew - no matter their background or level of observance - that the Rebbe taught his followers has always resonated with the Persian community and solidified the strong bond we share.

Some of our partners and supporters in the work happening in Binghamton are Persian friends we've made over the years. It is no wonder why they identify with the mission of Chabad!

Together we have been able to "be there for each other" in all sorts of ways and we ask Hashem to bless us all - together - to continue to be a source of light, warmth, and growth for the entire Jewish community at large, Amen!

Rabbi Levi Slonim can be contacted at lslonim@JewishBU.com

The Most Common Marital Issues, & How You May Be Able To Resolve

Rabbi Yosef Bitton

Marriage is beautiful. But sometimes, it can come with its own set of challenges, as every relationship is unique. However, here are some common marital problems, and a very brief guide for potential solutions:

Problem: "My in-laws are invasive, and my spouse takes their side against me!"

Solution: The relationship between husband and wife should be the most important, above all others, including in-laws. It is important to respect parents unconditionally, but in this particular aspect of life, the spouse should come first.

Problem: "My husband doesn't listen to me when he gets home!"

Solution: The male brain is different from the female brain, and men may need time to decompress after a stressful day at work. It's helpful to give your husband some space and agree on a time when he will be fully present.

Problem: "My spouse loses important items, like bills!"

Solution: Yelling won't solve the problem. Instead, try to make some changes yourself. You can switch your mailing address to your office, scan important documents, and sign up for electronic delivery. Set up a schedule to check the mail and use shared reminders.

Problem: "We never spend time together!"

Solution: According to Dr. Jordan Peterson, couples need to spend at least 90 minutes alone together each week to maintain a healthy relationship. Set aside a weekly date to talk to and about each other.

Problem: "He/She doesn't cooperate with me. The relationship is always tense!"

Solution: People respond very well to praise, and struggle under criticism. Try to use the 4:1 rule, where for every criticism, offer four compliments. Show appreciation and avoid complaining about small things.

Problem: "He doesn't do anything special for me!"

Solution: Don't compare your relationship to others. Instagram only shows the happy 1% of people's lives. Celebrities with glamorous posts can (and often do) have the most unhappy lives. Don't compare your relationship or others based on social media.

Problem: "She spends too much money!"

Solution: Our Sages debated this issue 2,000 years ago and concluded that a man should adorn his wife one level above himself. The Sages suggested a man should spend less on himself and spoil his wife. However, this should always be worked around a weekly or monthly reasonable budget for purchases.

Problem: "He/She undermines me when I say no to the kids!"

Solution: It may feel like you're being a "hero" by letting the kids do something mom or dad forbids, but in reality, this will cause confusion and harm to the children, and to your relationship. The best solution is, when possible, to have a unified strategy.

If you're struggling with these or more significant issues, don't hesitate to reach out for help.

SHALOM BAYIT

What Does Your Husband Need?

Moshe Enayatian

Last issue I wrote about 'what women need in the relationship' we focused on Gratitude vs Criticism. We concluded that men should be careful to use their word to lift their wives up (gratitude) as opposed to putting them down (criticism). This issue I want to focus more on 'what your husband needs'. Focusing more on the less obvious emotional aspects of the male necessities.

Contrary to common belief, men do have feelings. Even though they often don't have the emotional vocabulary to verbalize what they feel, and societal norms and expectations can sometimes discourage a man from expressing his emotions, nevertheless they do feel. **Believe it or not, sometimes they are even more sensitive than their female counterparts.** They just do a good job of hiding those feelings behind avoidance, apathy, posturing and aggression.
(Which interestingly enough, are often the times men can actually use some TLC - Tender Love and Care).

Granted, your husband's emotions are sometimes going to be hard to read, but below are seven short pointers that might clarify and make you better understand your husband's emotional needs.

1 - Men crave honesty. Believe it or not they are even comfortable being constructively criticized as long as the criticism is truthful and non-threatening.

2 - Men want to be respected. Ego plays a big part in your man's life, so if he feels respected by you he'll be more open to revealing to you his vulnerabilities.

3 - Men need to feel in control. So be mindful when trying to manipulate or force him to do things. It's always better to be open and communicate your needs, which brings us to #4.

4 - Men want to please and therefore need clear communication. As I mentioned before, men don't have a great emotional vocabulary and are incredibly bad at picking up on hints. So when you need something, do us a favor and just be direct, clear and open. You will find that it is always the best way to communicate with your man.

5 - Men desire confident and capable partners. Being independent and self assured is actually a big turn on to your husband.

6 - Men need space to process. It's not a desire for men, it's a need. It might seem counterintuitive, but giving them some personal space is an important tool to actually strengthen your relationship.

7 - Lastly, and maybe most importantly, **men want to be your priority.** So don't hesitate to show them you love them, by being honest, respectful, with clear communication and a little bit of space. If you do that, then I'm sure he'll reciprocate with the love you crave.

Aliya: A Love Story Within A Love Story

Tehilah Heskia

PROFILES

It is easy to fall in love with Israel. Just take one trip there and see the culture of the land, the people, and the amazing sites and organizations, and your heart is sold instantly. Growing up, I always had this strong yearn to be in Israel. It turns out, my husband Oren felt the same way, which is something we instantly connected over while we were dating. Support from afar wasn't doing it for us. It wasn't enough for us to just April in the Parade or say Hallel on Yom Haatzmaut; we wanted to be in Israel every day, not just a few weeks of the year, and be part of the generation that continues the development of Israel first-hand.

From day one of our relationship, we decided that every decision we made, we would ask ourselves, "Will this bring us closer to moving and living in Israel or will it make it more difficult for us?". A timeline was quickly set up and we had a five-year plan. Fast forward a bit, and although there were some detours in our plan, we are so grateful to have landed in Israel on August 17, 2022, our six-year anniversary! When this was the flight that was assigned to us by Nefesh b'Nefesh, we knew we were destined to be on it.

People often ask how we are doing and how everything is going. Although this move was filled with adjustments, we feel like we were here forever and can easily say we are home. Our son, Yadaya, is three years old, and he is flourishing in preschool here. My husband Oren has had multiple job offers before our three-month mark and is working in one of Israel's top law firms. We do have one regret though… that we didn't come sooner! I am not just saying that for the sake of saying that. Having just been here for a few short months, I already feel a difference in our quality of life, both in our day to days and in our Jewish life. If this is how we feel while we go through the adjustments, such as learning the language and the systems here as we settle, I am excited to see how we will feel once we fully know the lingo and are settled.

Being in Israel is like being part of a big jigsaw puzzle. You might have to turn your puzzle piece a few times until it fits, but when you get it, it will fit perfectly. It is the puzzle of the greater Jewish community coming together, in a common loved place, because we WANT to; the most beautiful image for a puzzle to exist. While we miss our families back in New York, we certainly do not feel alone. Quite the opposite, we never felt a stronger sense of belonging. As I sit here writing this, I have a few tears running down my face, not because I am sad, but because I am so grateful that living here is no longer a dream but my reality every day. Our puzzle has many empty spots, and we hope that many will join us to fill those spots soon.

My Road to Hatzolah

Navid Hakimian

It all started 25 years ago. Life held a lot of questions for me. Thoughts ran through my mind of who I will marry, could I keep Shabbat all the way, which path my career would take and how to juggle the expenses that the future would bring.

Growing up I watched my late father, Sirous Hakimian (Asher ben Yitzchak Z"L), doing many of the above tasks seamlessly. He worked hard but never forgot that doing chesed for others was a priority; This instilled in me the passion to continue in his footsteps.

My first opportunity to give back to the community started in 1996. when I joined the local fire department in Great Neck, the Vigilant Fire Department. Within the next five years, I became a NYS Certified Emergency Medical Technician (E.M.T.), and worked my way up the rank to Sergeant of E.M.S. But as always, the job came along with moments of satisfaction when a life was saved, and moments of disappointment when situations were out of our control.

My years as an E.M.T. came to a pause after 9/11. My close friend and I, against the wishes of our parents due to the danger, volunteered for "Search & Rescue" at Ground Zero. During that catastrophic time, the lessons I learned were invaluable. Being there taught me selflessness, kindness, and compassion all while remaining professional.

Up until this point, I met many people and came across many unique situations. I saw what went on behind people's closed doors, of course while respecting their privacy. Life wasn't always what it seemed from the outside; It started putting things into perspective. Seeing a sick child, attending to an end-of-life patient, or even doing CPR on busy public streets like Middle Neck Road, was difficult to say the least. But it made me thank Hashem for my health, family, and surroundings.

After 9/11, I decided to take a break from the field. It was time to move on and think of the future. Soon after, I met my wife, Natalie, and together we began to build our home, grow our family and up until this day, strive to learn and implement Judaism in our lives. During that time, I decided to learn about the Laws of Jewish Slaughter, Shechita. After three years of vigorous studying and tests, I received certification in both Sephardic and Ashkenaz laws.

Life was good, life was busy, but I missed being an E.M.T. and helping others in their time of need. Talks of Hatzolah coming to Great Neck were buzzing, and at long last they started recruiting members in the neighborhood. Not knowing how much medicine had progressed in the past 16 years, I decided to renew my credentials. Wow, was it difficult and completely different! I was determined to get re-certified and was hungry for the chance to help others. All this new training prepared me for the unexpected pandemic, COVID-19.

Thank G-d, Hatzolah in Great Neck has 25 fabulous men serving our community with the utmost medical training and knowledge. The members are trained to treat patients with compassion, modesty and privacy. Our group has become a brotherhood, and our common objective is to help a person in need within minutes. Living in a small community, we know most of our patients and in many ways it makes treatment both easy and difficult; But we are there to help. This recipe not only comforts the patient, but also ends up putting a smile on our faces. We usually have patients showing their gratitude for our care. But I always love to reply with, "Thank you for giving us the zechut of helping!"

Memories of the Yom Kippur War

Samuel Lolai

WAR STORY

I joined the Israeli army in 1971, when I was only 18 years old. I remember that morning my father kissed me goodbye and left for work. My mother started crying while kissing me, and it seemed like she would be crying for the whole three months that I would be gone.

After I got to the military base, they gave me a very short haircut. We started our preliminary training right away. It took three months to finish, then we moved to another camp to become experts in operating guns on a tank. All of this training prepared me to go to the Suez Canal, where the Egyptians were positioned across from us. We established the front line with our troops and tanks. You could hear occasional gunfire from the Egyptian side, and return fire from our side, but it didn't sound like a war yet.

I was part of a 4-tank unit. In those days, the Sinai Peninsula was very quiet. We used to clean our guns and equipment once every few weeks and go on vacation often. In fact, life was a normal military life, and I was halfway through my service by Rosh Hashanah. A few days after Rosh Hashana, we were informed that all vacations are on hold because the Egyptian forces are rebuilding and reinforcing the Suez Canal. We could not believe that the Egyptians would have the 'chutzpa' to attack us, since we could destroy them within 24 hours. We had about one thousand troops mobilized, compared to a few hundred thousand Egyptians mobilized across the Canal from us.

We had orders to prepare the tanks and all the equipment, and to keep them in top condition for Yom Kippur. We worked all night to achieve combat ready conditions. On Yom Kippur morning, we received orders to move closer to the Canal. Suddenly, at around 2:30 PM, bombing started from the Egyptian fighter jets, but no one got hurt. One of our tank commanders started yelling and screaming. Other fellow officers calmed him down. We had orders to keep going forward, and I soon realized that we were in the middle of a full scale war! It was hard to accept this fact.

While pushing towards the Canal, I saw one of our tanks burning, and military trucks with a few wounded men (our soldiers) rushing the other way. I felt that this was not a normal situation. Soon after we got to the Canal, what we saw was unbelievable: bombs everywhere, explosions, smoke, and noise from anti-tank aircraft fire was dominating the sky. Russian SAM (surface to air missiles), shells, etc, covered the sky to the point that we couldn't see anything. Our planes were shot down, one after another. One of our pilots got down safely. This made me so happy. We started shooting, and we continued all night. I ordered my men to get more shells (ammunition) ready, and with every fired shell, I was imagining 100 enemy soldiers being blown away. When I think about it, I can't believe that I was only 19 years old, and in the middle of a major war.

I noticed every time we changed our position, we were followed by enemy fire. It seemed as if they had a spy so they could locate our position. Around noon, I saw one of our Phantom jets had its tail on fire, and I could see the pilot sitting in his cockpit, coming towards us. I said to myself that we are all going to burn now. But by some miracle, we came out in one piece. We realized that the Phantom was out of fuel and ammunition, as there was no explosion. This was a miracle, and Baruch Hashem our team emerged safely. Only one man got injured in the tank, and we called for an ambulance. They took him for treatment, and amazingly, after a few days, he ran away from the military hospital to rejoin us in the war!

If you want to know the honest truth, we were very discouraged with the way the war was going, and even a few of our troops became depressed…close to being mentally sick. We prayed constantly for the war to end. In the meantime, we were fighting to the best of our abilities, and trying to get these thoughts out of our minds. It was the third day of the war when a fresh group of backup troops arrived to join us. This was what we were waiting for, but it was also odd to see 50-year old men coming to help! It looked like everyone had been called up.

We slept by the side of our tanks, while holding our guns, since we could see the Egyptian commandos scattered all around the area. There was the possibility of an attack coming at any moment. One night, we put away our guns and got ready to sleep, when suddenly, they opened fire on us. We took our guns and ran towards the tanks. Unfortunately, a bullet hit our team leader in the stomach. We sent him to the military hospital by helicopter, but he passed away after the war. When our leader was injured, the commanding officer asked me to take charge of the tank. I went inside the tank and saw all of the men close to tears. I told them that we have no way out of this, and that we should fight to the end and finish our mission. That night, we kept shooting with anger and hate, and the enemy was returning our fire.

The Egyptians were equipped with very sophisticated long-range anti-tank missiles, one of which caused a lot of damage when it hit our tank. We called in an ambulance to take away the dead and injured. In the meantime, our clutch had burned out, and the tank could not move forward anymore. We were stuck between our troops and the enemy.

I got out of the tank for a few seconds when suddenly an Egyptian shell blew up two yards in front of me, and I was blinded by the smoke. Baruch Hashem, not even the smallest particle hit me. I immediately returned to the tank and screamed to the driver to move backwards so that we could reach our own forces and repair the burned clutch.

When we reached our own lines, I saw a long line for the telephone formed by our soldiers. I was eventually able to call home after seven days of blackout (silence) and speak to my parents. Since I was involved in the fighting, I had an idea of what was happening to them. My parents had no news as to my whereabouts. They had tried every place and every source of news around to get some information about me.

After the war, my father told me that one day just before Simchat Torah, while he was driving a taxi, a tall man with a black outfit and white beard got into his cab and said: "Take me to Jerusalem." After a while, this passenger asked my father "What's wrong, and why are you so distressed and upset?" My father responded with anger: "What do you want from my life? Leave me alone!" The man insisted that if he didn't tell him, he wouldn't leave the cab. My father told him that it has been about twelve days that he did not hear his son's voice. 'He is at war, and he worries about him and he can't sleep at night'. The tall white-bearded man told my father "You will hear from your son in 24 hours." The next day was Simchat Torah, and a group of family and friends came to our home to console us, thinking that the worst might have happened. Suddenly the phone rang, and my brother answered. He started screaming immediately, saying that 'Shmuel is calling'. At that moment, everybody was screaming and yelling with happiness. Our neighbor opened champagne bottles for everyone. It was not too difficult to find the tall, white-bearded

man and to give him his reward – a year of free rides to Jerusalem every Monday and Thursday.

Returning to the war story – after talking to my father and mother, and repairing our tank, we went back to the war zone. With a new team of soldiers, we continued the war which was as before: gunfire which was noisy and scary. It made my hair stand on end as every explosion could have dropped on us. We thanked Hashem that we were not hurt. We were basically protected by our paratroopers. They constantly chased the enemy commandos away and eventually none of them stayed around to be able to report our tank locations. Thus, our situation became much better with the help of our paratroopers.

Our Air Force took control of the sky again while protecting our ground troops. Finally, we felt the victory. General Ariel Sharon surrounded the Egyptians third army and our unit found its way to the other side of the Suez Canal without a visa or passport! We had made it to a foreign country where we saw on both sides of the road a lot of dead Arabs. It showed how devastating the war was on this side. We could also see a lot of prisoners of war in Israeli trucks passing by. This showed us that the war was practically over, and that we could soon go home. After a few days, they relocated us to the Golan Heights because the Syrians were still fighting. In a few days this was also over, and our unit was ordered back to the Sinai. I served the rest of my military service in the Sinai before I came home. Our casualties were all together comparatively light. In the war, I lost two of my best friends. I will never forget them.

After my term was over, and my service was finished, I continued to protect the land that I love, even though I had no further obligation towards my country. I knew this war was going to affect my life and would leave a mark on me forever. My fellow soldiers, with whom I fought a war, are always going to be with me and in my heart. I am so grateful to Hashem, who kept me alive and in one piece, so that I could come home to my family, proud and in good health. Amen!

A Journey of Many Heroes!

HERITAGE

Behrooz Hakimian (Iranian)
on behalf of the Mashadi Heritage Committee:

It has now been 184 years since the tragedy of "Allahdadi". As tragic as this has been for the Mashadi community, one can safely say that our ancestors turned this tragedy into a life altering experience. They safeguarded a legacy of religion and tradition for their descendants!

This was not accomplished without a great deal of sacrifice, devotion, efforts, and selflessness by virtually the entire community. By studying the facts and the history of the Mashadi community, we can clearly see the efforts that men and women made to overcome the great challenges that they were facing with the constant threat of danger. This was particularly true because they had to live a double life, hiding their true Jewish faith.

Through their admirable resolution and devotion, Mashadi women were able to protect the souls of their families and the community. A plaque that honors the Mashadi woman of the Allahdadi on the 180th year of the event reads as follows:

“After the Allahdadi in 1839, by many written and oral accounts it was largely due to the perseverance, dedication, and diligence of Mashadi women that the community was able to maintain its beliefs and adhere to Judaism. Through their efforts, Kashrut, and other Jewish laws (halakha) were maintained in virtually every home, even though the community’s Jewish beliefs were constantly in danger of being exposed. Observing Shabbat and keeping holiday traditions were also of high importance to the women.”

While Mashadi women were dedicating their lives to protect the Jewish soul of their families, the men were involved in protecting their true religious beliefs and identity. The men were additionally responsible for conducting commerce and trade to maintain the well-being of their families; this involved traveling extensively for international trade. After many decades and through today the good reputation, integrity, honesty of these men is still legendary and has not gone forgotten. Their travels gave them footprints across the globe: India, Turkmenistan, Uzbekistan, Afghanistan, Turkey, Pakistan, British Mandate of Palestine, England, Germany, and Italy. I have personally had numerous experiences of being told about the integrity of Mashadi merchants in India, Afghanistan, and Pakistan by local merchants. There are many documented stories about the integrity of the Mashadi community that are must reads. The space in this article does not provide the opportunity for sharing these incredible stories.

There is a special aspect of the Mashadi heritage that should always be celebrated, which is our strong support of each other. There are endless accounts of community members helping each other that go back for nearly 200 years and through today. The community support has been regularly demonstrated in the form of emotional, financial, social support or otherwise. As one example, in the early 1900’s a number of Mashadi men traveled Mecca to become "Hadjis.” This was done for the sole purpose of maintaining a strong façade for their families and community. This group of men went as far as to travel a detour route to Mandatory Palestine to establish Synagogues and Halfway Houses for travelers and people of need. It was a brave effort considering the delicate timing of such acts in their historical context. Their crypto-Judaic lives would have brought them great danger if they were discovered. One should read the stories about a "Mohel" who would visit Mashadi family homes and secretly leave money for the families instead of asking for money when he sensed they were facing hardship. There are wonderful accounts of Mashadis regularly transporting food to their fellow Jews in Russian prisons in Turkmenistan. There are many more fascinating known stories of our ancestors’ meaningful deeds.

It is essential to identify heroes in one's life while growing up; someone who you admire for their good character; a person that inspires you to mirror their strengths. Our young generation can safeguard their futures by identifying the good role models and true heroes that surround them and precede them.

Heroes can certainly be found in every group of people and all backgrounds. As Mashadis, we are blessed to have an abundance of heroes. We merely need to glance over our shoulders and do some time travel to discover many examples of real heroes from our past and heroes that surround us now.

Iranian Jewry: The End and the Beginning Part 2

HERITAGE

Gideon Shirazi

When we left our story in the last edition of Megillah, the Assyrian emperors had exiled the Ten Tribes of the Northern Kingdom, Israel. The Jews deported by Sargon II were resettled elsewhere in the Empire, largely in the cities of Guzana, Dur-Sharrukin, and in various cities of the Medes, the latter in modern-day Persia. The Jews had come en masse to Persia. In the meantime, other conquered people were resettled in Samaria to replace the exiled Jews. In Sargon II's resettlement, they came largely from Babylon, Cutha and Sippa (in modern-day Southern Iraq) and Hamat (now Hama in modern-day Syria). The land would not be Jewish again for hundreds of years.

The brutality, suppression and policy of resettlement did not endear the Assyrians to their subjects. The cycle of brutality and suppression led to rebellion after rebellion. The last Assyrian emperor, Ashurbanipal, died in 631 BCE. During his reign he had committed genocide against a Persian tribe called the Elamites. When he died, enough was enough. The Babylonians and the Medes rose in rebellion. After five years of brutal fighting, they came out on top. The newly formed Neo-Babylonian Empire was to rule for several decades to come.

What did this all mean for the Jews? The overthrow of the hated Assyrian Empire was viewed with great joy. It was as if a plucky group of rebels had destroyed the Death Star. They were free.

Unfortunately, that joy was short-lived. The Neo-Babylonian Empire did not free the slaves. It did not release the captives, it asked for the same submission and tribute as the Assyrians. There had been a change of overlord, not a wave of decolonization. Between 601 and 587 BCE, the Kingdom of Judah twice went to war against Babylon. On both occasions, Babylon crushed the revolts. In the second revolt, the Babylonian army led by Nebuchadnezzar II (now King of the Universe) destroyed the First Temple and led the Jews into exile. The Jews in Babylon yearned for a return to their homeland, and wrote poems on the banks of the rivers of their new temporary home. Some Jews would return to the Holy Land in the decades to come, but this was the start of the Babylonian exile proper: Jews would remain in Iraq for the next 2500 years. Jewish nobles and princes were quickly adopted into the Babylonian court: the book of Daniel describes the tribulations of those princes and their interactions with court life.

Under Nebuchadnezzar II, the Neo-Babylonian Empire reached its greatest heights. Nebuchadnezzar II, meanwhile, was the longest reigning emperor of the Neo-Babylonian Empire. He built great buildings and infrastructure, including Babylon's famous Ishtar Gate and Processional Way. Such was his significance that, 2500 years later, a large champagne bottle (the size of 20 normal bottles) is today named after him.

After Nebuchadnezzar II's 43-year reign, the Neo-Babylonian Empire rapidly declined. Less than 20 years later, the writing was on the wall. Literally. In 539 BCE, the crown prince Belshazzar held a great feast for his friends and nobles, serving food and drink from vessels looted from the First Temple. A hand appeared and wrote on the wall. The divinators could not read the writing, so Daniel, a Jewish noble and wiseman, was summoned. Daniel 5:25-31 explains:
And this is the writing that was written, *MENE, MENE, TEKEL, UPHARSIN. This is the interpretation of the thing: MENE; God hath numbered thy kingdom, and finished it. TEKEL; Thou art weighed in the balances and found wanting. PERES; Thy kingdom is divided, and given to the Medes and Persians… In that night was Belshazzar the king of the Chaldeans slain. And Darius the Median took the kingdom, being about threescore and two years old.*

There is significant debate about the identity of Darius the Median. Some suggest that he was simply a legend; others view him as the conquering general; as an alternative name for Astyages the last king of the Medes soon to be conquered by Cyrus the Great; or even as an alternative name for Cyrus the Great. Whatever Darius the Median's true identity, a new force had arisen in the world: The Persian Empire.

During the Assyrian and Babylonian periods, Persia had been split into several tribes. Scythian horsemen had roamed the steppes in the North; Elamite tribes had dominated in the South; and a series of different tribes and groups had occupied the central lands. The Assyrians and the Babylonians had demanded allegiance as part of Persia, and been in constant wars against other parts. With Cyrus the Great, this changed.

Cyrus' early life is filled with mythology. What is known is that he was born to Cambyses I, King of Anshan (an ancient city in the Zagros mountains, around 30 miles north of Shiraz and one of the capitals of Persia) and was the grandson of Astyages, King of Media. Media was the significant Persian power and the Anshan overlord; but, as the son and grandson of a king, Cyrus was undoubtedly of high birth. When his father died, Cyrus' popularity was rapidly growing. He was the new star on the world stage. His grandfather, concerned by the new rising power, launched an attack against him. That was a mistake he would not forget. The bulk of the Median army defected, preferring to join the rising star than fight for the waning power. Cyrus won an undisputed victory; No one could doubt who was the true power in Persia.

Cyrus' victories did not stop there. Cyrus overruled the rest of Persia, the entire Neo-Babylonian Empire and Asia Minor (modern-day Turkey). He had built the biggest empire the world had ever seen. By the time he was done conquering, he had founded the first great Persian empire – the Achaemenid dynasty – and collected a titles as old as the King of Universe, such as, of course, Shahanshah: the title that would be held more than two millennia later by the last Shah.

His many conquests and adoption of the great Assyrian and Babylonian titles did not mean, though, that Cyrus was to rule with the terror of the Assyrian Empire. As Xenophon (an ancient Greek historian) explained:
Those who were subject to him he treated with esteem and regard as if they were his own children, while his subjects themselves respected Cyrus as their "Father"... What other man but Cyrus, after having overturned an empire, ever died with the title of "Father" from the people whom he had brought under his power?

This esteem was understandable. Cyrus adopted a very different policy from the Assyrians. Rather than exiling people, he invited them to return. His famous proclamation is recorded in the Cyrus Cylinder (now in the British Museum in London):

From [Babylon] to Assur and (from) Susa, Agade, Esnunna, Zamban, Me-Turnu, Der, as far as the region of Gutium, the sacred centres on the other side of the Tigris, whose sanctuaries had been abandoned for a long time, I returned the images of the gods, who had resided there, to their places and I let them dwell in eternal abods. I gathered all their inhabitants and returned to them their dwellings. In addition, at the command of Marduk, the great lord, I settled in their habitations, in pleasing abodes, the gods of Sumer and Akkad, whom Nabonidus, to the

Continues on next page (p. 12)

**This article is written in British English, which follows a slightly different proper form of spelling than the American English otherwise used throughout this publication.*

Continuation of "Iranian Jewry..." Article:

anger of the lord of the gods, had brought into Babylon. (lines 30–33)

The same decree is described in 2 Chronicles 36:23 – the very last verse of the Bible. Indeed, so much was Cyrus loved by the Jews that he was given the title of Messiah, "anointed one". He is the only non-Jew ever to have been given that title.

Several Jews returned to the Holy Land under Cyrus; but the majority decided to remain in Babylon, their new home. The Jews that remained in the lands now forming Iraq/Iran grew in success. But it remains an open question whether Judaism would have survived if Cyrus had not allowed us to return to our homeland and the introduction of freedom of religion across his empire.

Will Contests: Some Pointers on How to Prevent Them

LEGAL

Abraham (Avi) Mazloumi, Esq.

Taylor Swift recently wrote the following in her song,"Anti-Hero":

"I have this dream my daughter-in-law kills me for the money. She thinks I left them in the will. The family gathers 'round and reads it and then someone screams out "She's laughing up at us from Hell.""

While Taylor Swift presumably did not write this song to convey the importance of including your in-laws in your will, or discuss what her daughter in-law ultimately decided to do, the song's lyrics do highlight a recurring theme: What happens when individuals, who think they are entitled to a share in a person's estate, find out their hopes were in vain? Depending on the circumstances, these disgruntled individuals can turn into litigants that can significantly delay the process of (if not even prevent) probating the will, never mind costing the estate significant legal fees.

Let me give you a recent real-life example. A gentleman, whom I'll refer to as Mr. Hamburger, initially had a wife, 1 daughter and 1 sister. Mr. Hamburger's daughter, too, had a daughter (Mr. Hamburger's granddaughter), and also his sister had a daughter (Mr. Hamburger's niece). Mr. Hamburger's wife, daughter and sister predeceased him. Mr. Hamburger then died, survived only by his granddaughter and niece. Mr. Hamburger's daughter and sister predeceased him. Mr. Hamburger then died, survived by his granddaughter and niece. Prior to his death, Mr. Hamburger had a falling-out with his granddaughter. As a result, Mr. Hamburger went to an attorney in Manhattan to write a will in which he expressly disinherited his granddaughter, and instead left his entire estate to his niece. Mr. Hamburger's will also referenced the date of his wife's death (I'll explain soon why this is relevant). It is important to understand why it was critical for Mr. Hamburger to write a will: Under New York law (specifically, pursuant to EPTL 4-1.1), had Mr. Hamburger not written a will, his granddaughter would have automatically inherited his estate. In order to avoid this result, Mr. Hamburger had to write a will to "overwrite" New York law.

When Mr. Hamburger died and it came time for his niece to probate the will in court, Mr. Hamburger's granddaughter decided to contest the will. Her two main arguments were as follows: The niece had exerted "undue influence" over Mr. Hamburger, and Mr. Hamburger did not have "testamentary capacity" to write a will at the time. The attorney in Manhattan, who does not handle litigated estate matters, decided to refer the case to me.

I soon realized that the granddaughter's "undue influence" argument would fall apart easily. After all, the niece resided in Florida at the time Mr. Hamburger wrote his will in Manhattan, and she did not even know Mr. Hamburger had gone to an attorney to write a will. In fact, the niece found out about Mr. Hamburger's will only after he died.

However, it turned out that (for whatever reason that remains unclear) the date of death of Mr. Hamburger's wife was incorrect in his will. This is important, because the granddaughter used this error as an argument to claim that since Mr. Hamburger supposedly didn't know his wife's correct date of death, he must have been incapacitated at the time he wrote the will. One may think that the error in the date of death was probably just a typo, and in any event irrelevant to what truly matters: Mr. Hamburger wanted to leave everything to his niece, and nothing to his granddaughter. This is what Mr. Hamburger told his attorney, and this is what he wrote in his will. And yet the granddaughter was able to use this seemingly benign error to hold up the will in court, resulting in significant delays and expenses for the estate.

There are three lessons that come out of this case:

1) Don't include information in your will unless it is necessary to accomplish the purpose of the will. Here, listing the date of death of Mr. Hamburger's wife was unnecessary, and yet it was used to hold it against him.

2) Don't (at least not without thinking it through) completely disinherit an individual who may otherwise be entitled to inherit from your estate. In this case, since Mr. Hamburger had left nothing in his will to his granddaughter, she had nothing to lose by contesting the will. After all, if she were successful in "overturning" the will, the granddaughter would inherit everything (under New York law), and the niece would inherit nothing. Mr. Hamburger probably should have at least considered leaving in his will a certain amount for his granddaughter, coupled with an "In Terrorem Clause" clause, which would essentially say something along the lines of, "I leave to my granddaughter XYZ dollars, and if she challenges my will, she gets nothing." Taking this approach, the risk for Mr. Hamburger's granddaughter to contest the will (and potentially lose) may have been too great. After all, her calculus would no longer have been "nothing vs. potentially everything," but "XYZ dollars vs. potentially nothing."

3) Consider creating - and funding - a trust during your lifetime. The reason for this is as follows: Had Mr. Hamburger transferred his assets to a trust during his lifetime and named his niece as the trust's beneficiary upon his death, then upon Mr. Hamburger's death, those assets would have gone to his niece "automatically," without the need to probate a will in court. As a result, it would have been (while not impossible) immeasurably more difficult to now try to undo the transfers that Mr. Hamburger made during his lifetime. Therefore, if you suspect or are concerned with a potential future will contest, you should consider a trust instead of (or in addition to) a will.

To reduce the risks of a will contest, you should consider what a potentially disgruntled beneficiary may think about (or expect from) your will, and consider drafting your estate documents with the above 3 points in mind. Or at least listen to Taylor Swift's song.

An Interview featuring: Shmuel Bitton

EDUCATION

Michael Hakimian

Shmuel Bitton, or more affectionately referred to by our children as "Shmu", has been a counselor at Camp MJC (Mashadi Camp), Teacher of Judaic studies at North Shore Hebrew Academy, and the Shabbat Youth Director of Shaare Tzion Synagogue in Great Neck. At Camp MJC, his responsibilities have included giving religious guidance to the campers: teaching 'tefillah' or prayer, giving 'Divrei Torahs', running the Shabbat party, teaching kids the 'berachot' or blessings, and more.

Why did you get into Jewish Education?
I got into education for a few reasons:
Growing up, I really struggled in school. I was a terrible student, and I often got in trouble with my teachers. I attribute a lot of this to the way my teachers taught. I wanted other children to have a positive experience. This ultimately gave me a drive to become an educator, and to make the classroom a fun place to be, which is what I strive for today.
I'm a huge believer in the idea that you can learn from everyone. As much as I like to think that I teach my students, they very much teach me – I am constantly inspired by the questions they ask, and more. Watching our kids grow in a year…and even in as little as a month, is amazing.

What is the best part about working with Mashadi kids in particular?
The desire to help each other. For example, at Camp MJC, when we did 'tefillah', it was often that the kids would help other kids more than the counselors could help the kids. Kids would show each other the page and help teach them the prayer. I have seen things like this repeatedly in the community.

What is the hardest part about working with Mashadi kids vs other communities?
I don't think it's a Mashadi problem, but there is a bigger 'Jewish entitlement' problem, stemming from the fact that we want to give our kids EVERYTHING. My mother (Coty Bitton) always says that our kids need more vitamin 'N'. Kids are not used to hearing the work 'no', and many simply cannot cope. Some simply can't take no for an answer. It's very natural for parents and grandparents (especially those who struggled) to try to give their kids a life of extreme comfort, but it can be damaging as well.

How can we fix this?
Say NO more often. Realize that our goal should not be to give our kids everything they want, but to give them everything they need. Ironically, sometimes what they need is to NOT have what they want.

Any other general advice for parents?
Focus on the NOW. Many times, Judaism is about looking ahead to the future, but so many parents spend days and nights at work, and not enough time with their kids. There is something very special about growing up close with your parents. Shabbat is a phenomenal opportunity to do this, but there are more opportunities during the week. Try to ask your kids if they need help with their homework, etc. Sadly, most fathers have little to no idea about what is going on in their kids' lives. Most moms are generally good about this, and are better at being involved in their kids' lives.

What is the hardest part about being an educator?
The hardest part about being an educator, and also about being a rabbi's son, is that a lot of eyes are on me. It can be challenging to live a youthful life, while being extremely careful about behavior in public.

What do you think about most as an educator?
Being an educator is a huge responsibility, as almost every word can make an impact on a child's life. There was once a child in one of my classes that I made a joke about. It turns out that he ended up crying about it. I felt terrible. It was at that point that I realized that my words and actions can actually shape a child's life. This is especially so in middle school, which are the most formative years. (Thankfully, I ended up being very close with that particular child.)
The bright side of this is that I can make a very positive impact on children's lives as well. I do this to the best of my ability.

How do you teach differently than other educators?
Unfortunately, many modern orthodox yeshivas don't teach Judaism in a way that instills love for Judaism in them. They teach it in a 'test minded' way. They ask: "will you know this for the test?" but they don't ask if you will love it in 20 years. I strive to teach in such a way that children will want to learn and grow, well beyond the confines of the classroom.
For example, when I taught Megillat Esther in a few different Jewish Day schools, I was shocked to find out that what the kids mostly knew about were 'midrash' (Jewish folklore) such as "Vashti had a tail". The pitfall of teaching this way is that the older the child gets, the more they question their teachings, and the higher chance they have of rejecting Judaism altogether (G-d forbid).

What is the most important aspect of Jewish education, and why?
By far, the most important thing is to instill a love of Judaism in the child. When I'm in the classroom, I am less concerned with the specific knowledge about a particular Judaic topic, as much as I am with making sure the child is inspired to learn. My personal focus in the classroom has to build this desire.

What is the most important value that we can instill in our kids?
Have an awareness of doing 'Kiddush Hashem' (sanctifying G-d's name). With this precept in mind, your child will automatically strive to behave their best when people are watching. This will inherently bring out kindness, patience, and other positive qualities.

OHR ESTHER YOUTH MINYAN

ALL COMMUNITY YOUTH, BOTH LADIES & GENTLEMEN, ARE ENCOURAGED TO JOIN THE OHR ESTHER YOUTH MINYAN ON SHABBATS!

LOCATION: Downstairs @ 130 Steamboat Rd, Great Neck, NY

SCHEDULE: 9:30 AM Shacharit, **10:45 AM** Torah Reading, **11:30 AM** Musaf
12:00 PM D'var Torah, **12:15 PM** Kiddush & Light Lunch Buffet

Who are our Role Models?

EDUCATION

Jeremy Bassali

More often than not, we look up to individuals who possess a greater level of skill or success than us; we grow inspired by their formidable talent and high stature. But, how is it that they arrived at their current state? Many answer that it came through hard work and determination: Constant effort breeds success. Still, more goes into creating a success story than hours of hard work. Where does the drive and motivation to complete that hard work come from? The key to successful learning, and to successful educators, both lie in the answer to this question.

Rabbi Aharon Lichtenstein zt"l, the late Rosh Yeshiva of Yeshivat Har Etzion, was once asked by a student which virtue the Rosh Yeshiva would pick, if he could only pick one to instill in a student: Love of Torah, or Mastery of Torah? The Rosh Yeshiva is said to have teared up at the thought of choosing just one, and ultimately opted for the former. LOVE of Torah - love of learning anything for that matter - is the key to successful education. The scholar grew knowledgeable through her hours of study. That dedication to study itself came through her desire to learn. Without the desire to learn, the necessary dedication is not there.

In many yeshivot and seminaries in Israel, the focus of the educators is not merely to teach students the intricacies of Jewish law through Talmud study. The study of Talmud is a skill that must be learned before it can be mastered. It is not uncommon for individuals in such institutions to speak of "learning how to learn". Many students must first learn the methodology of Talmud study before successfully learning the rules and values embedded within it. Methodology and the desire to learn come in tandem; students are also imbued with a deep love of Torah learning before delving into the technicalities and intricacies of Jewish law.

This is true for Torah study and worldly knowledge alike. To successfully educate our children, it does not suffice to teach them our values and our tradition. Down the road, our children will grow up and live independent of - if not, despite - the lessons we teach them. To ensure their success as curious, successful, and educated adults, we must equip them not only with the knowledge to succeed, but also with a desire to always be learning and growing their scope of knowledge.

I appeal to parents with young children: Don't just read to your children before bed. Instill in them a love of reading. Lean into their interests. Find a few topics that they enjoy learning about and begin learning about it together. Spend Friday nights discussing ideas and values with them; older children will often open up about their opinions when they feel that adults are willing to listen to their ideas. The more we listen, the more our children will speak. May we merit, with the help of Hashem, to raise children who are curious and sensitive to the world around them.

Balagan in Paradise

PERSIAN

David Nissim

While you probably know about some of the connections and influences of Farsi in the English language, (especially if you've paid attention to Ephraim Aminoff's article from the last Megillah), you might not know as much about those of Farsi in Hebrew. There are quite a few of these details, spread out over different periods in history.

Some Hebrew words came from old Farsi, mostly during the times of the Galuiot where many Jews were under the reign of the Achaemenid Empire. The most notable examples are from Megilat Esther: For instance the word דת, nowadays meaning religion, came from the old Farsi word data and actually meant 'law', or 'given' (as in "והדת נתנה בשושן הבירה"). This is the origin of the modern Farsi word dad (داد) and our common English word data. Another word from the Hebrew Bible, פרדס (orchard), comes from the old Farsi pairi-daēza - a garden or place enclosed by a circular boundary wall. This is also the root of the English term paradise.

In later times, after the Muslim conquest of Persia in the 7th century AD, the Farsi language adopted the Arabic script and borrowed many Arabic words. Since Arabic and Hebrew (and also Aramaic) are Semitic languages, many of these words have corresponding Hebrew words. Some of these words may be pronounced very differently in each language, but their spelling is usually similar. Take for example the word for 'for example' - למשל. It's just the same as the Farsi masalan (مثلا). The word עצבני, furious, through Arabic, is quite similar to the Farsi asabani (عصبانی), and madrase (مدرسه) is clearly related to מדרש.

Another interesting category is that of words which have originated in Farsi and have entered Hebrew in the modern time, by mediation of other languages such as Russian or Turkish. The common Hebrew slang word בלגן, meaning mess, came from bala-khane (بالاخانه, attic) after passing through Turkish, Russian, and even Yiddish. There are several theories as to why bala-khane would mean mess, a simple one being that it's usually a pretty messy room. Also צ'ימידן, a big army bag, came through Russian from the Farsi jame-dan, the origin of chamadan (چمدان, suitcase).

Born and raised in Israel in a Mashadi family, Farsi was always present in our house, whether it be my parents speaking with relatives, or just with each other, so we, the kids, wouldn't understand. Gradually we learned many words and phrases, but I was still far from being capable of speaking or understanding actual conversations. Then, during high school and university, I took a few classes in Arabic and later on also in Farsi. I studied reading, writing and speaking, along with some history and culture. Being familiar with Farsi from home, and on the other hand also with Hebrew and Arabic, proved to be very helpful for me as a student and I thoroughly enjoyed the classes. With this basis I slowly keep practicing, by speaking to my Bibi and reading the Shalom Week papers she collects and sends me, or any other Farsi material I can get my hands on.

So if you're a young fluent Farsi speaker, and even if you aren't, I highly recommend learning to read and write Farsi. As the examples above can demonstrate, reading can add whole new insights to our languages and culture.

10 Random Health Coaching Secrets You May (or may not) Need to Know

Sharleen Ijadi

HEALTH

1- YOU CAN'T HEAL A BODY YOU HATE

Coaching is really similar to couples therapy - except the couple is you and your body. Mad at yourself for the extra few pounds can't seem to lose? Resentful toward that old injury that holds you back from working out? I can relate. But here's the thing: Has any of that dislike (or even disgust) gotten us anywhere? Most likely it hasn't. Often it just makes things a lot worse. That's because negativity rarely motivates us to change our habits. But guess what does? Making peace with your body. Appreciating the fact that your body works really hard for you everyday, often under very difficult circumstances. So here lies the challenge, often called the "Paradox of Self Improvement". You need to have compassion for yourself, and accept yourself as you are if you want to change your circumstances… It sounds counterintuitive but it works.

2 - YOU'RE MORE LIKE A PLANT THAN YOU REALIZE

I once heard a theory that a human being is basically just a glorified house plant. While that statement is an exaggeration (and maybe a little insulting) we do share some similarities. People and plants both need lots of water (8-10 cups for us), lots of sunlight (in the morning preferably to reset our circadian rhythms), and considerable amounts of time in nature (to put our problems into perspective). Also plants grow best when surrounded by other plants, like in a beautiful garden. We grow best when nurtured by supportive friends and family who are rooting for our success, especially when we goof up.

3 - TOUGH GUYS SLEEP AT 9:00PM

Hardly a day goes by without some elite athlete, bodybuilder, or CEO of a Fortune 500 company bragging about how they go to bed at 9:00PM and wake up at 5:00AM.
They often claim it's the secret to their success. Sleep has some undeniable health benefits, from anti-aging to the ever illusive lack of brain fog. So where do we start?
It's called the 10-3-2-1 rule.
10 hours before bed - no more caffeine.
3 hours before bed - no more food or alcohol.
2 hours before bed - no more work.
1 hour before bed - no more screens and start dimming the lights.
Okay, so it's not conducive to your social life. No one said you have to stay on schedule every single night for the rest of eternity.
Other things that help with sleep and have a range of other health benefits are heat exposure (sauna or hot bath) and cold exposure (cold shower or ice plunge). I have yet to meet a Persian woman willing to take a cold shower. Just saying. See what works for you.

4 - MINDSET MATTERS

Your perspective, otherwise known as your mindset, is your life view. You inherit some of it from your parents and you absorb some of it from your environment and from the media.
For instance, do you view healthy food as boring and depriving? Or do you view healthy food as fresh and delicious? Do you see exercise as difficult and exhausting? Or do you see exercise as fun and energizing?
Do you have a mindset that considers stress to be dangerous and debilitating? Or do you have a mindset that considers stress as something designed to help you focus and problem solve?
Basically, if you can get the positive mindset right, taking action becomes much easier.

5 - MAKE YOUR HOUSE A SAFE ZONE

You are under attack all day long by advertisers and businesses trying to sell you tempting, delicious, super unhealthy things to eat. At the very least you deserve to come home to a safe haven. Limit the temptations in your house. It's really hard to improve your eating habits when you have noon taftoon sitting on your counter, potato chips whispering in your ear from the pantry, and ice cream calling your name from the freezer. If you live with a family who have different eating habits this can be really tough. Make a deal and have them hide it and deny its existence. Or better yet, have them eat it somewhere else. A friend's house, Grandma's house, or at school or work, are all good options. Are you being unreasonable? Absolutely not, especially if you're paying the mortgage.

6 - STOP THE TRASH TALK

You have to decrease the negative self-talk going on in your head. Do you know what would happen if you talked to your friends the way you talk to yourself? You guessed it - you'd have no friends left. So cut yourself some slack. Speak nicely to yourself when you make a mistake. Give yourself some encouragement. Listen to some positive motivation. A great speaker you like. A weekly parasha class. Some uplifting music. Learn to meditate, learn to breathe and pray with a smile on your face. Think of three things you're grateful for every night before you go to bed. Develop an attitude of gratitude.

7 - COUCH POTATO NO MORE

We all know the recommendation - a minimum of 150 minutes a week of exercise weekly. Exercise classes, yoga, pilates and weight training are all great options. Fasting walking works too if you break a sweat. The best part is that when you exercise, at about the 25 minute mark, your body starts producing BDNF (brain derived neurotrophic factor). This is basically a miracle for your brain. Think better memory and faster processing speeds. Foods that boost BDNF production include green tea, blueberries, red grapes, olive oil, dark chocolate, turmeric, fatty fish, eggs and coffee. But nothing beats a good workout. Run, jump, hula hoop if you have to. Watch your favorite Netflix show on your treadmill. Your body was built to move. Here is what I tell clients: when you can sit - stand. When you can stand - walk. When you can walk - run. Get active and find creative ways to enjoy it.

8 - THE TRIPLE PLAY

People often ask me what's the best diet. There are a lot of good ones out there but my favorites usually have some variation of these three factors:
- A decrease in sugar and flour consumption.
- The addition of vegetables and clean protein to every meal.
- A shortening of your eating window (aka intermittent fasting).

Food manufacturers add some form of sugar, flour and food additives to almost every packaged food on the market for one reason only - so that you won't be able to stop eating them. It's totally legal in this country but banned in most parts of Europe. Learn how to read ingredient labels. Don't be misled by fancy terminology and packaging. Now here comes the obvious - add lots of vegetables to your meals (probiotic fiber for gut health), clean protein and complex carbohydrates (energy), and healthy fats like avocado, nuts, seeds, nut butters and olive oil (great for the brain and nervous system). You don't need to be eating and snacking every minute of the day. But you don't need to get too drastic either. Even a 12 hour eating window has

huge benefits. That would mean eating from 7am to 7pm, or 8am to 8pm, or 9am to 9pm etc. The magic happens in the following 12 hours when you don't eat and your body gets to digest, detox and rest. The body starts recycling old proteins (aka autophagy) and taking out the garbage. In studies lab mice put on a fasting regimen live 30% longer. Talk about a great return on investment.

9 - LEVEL UP YOUR EMOTIONAL STATE

Here's a chart I found a few years ago with some common emotions and some completely arbitrary numbers or levels:

Love, Joy, Gratitude	100
Abundance, Generosity	90
Fun, empowerment	80
Happiness, Enthusiasm	70
Confidence	60
Optimism, strength	50
Dedicated, Motivated	40
Content, Peaceful	30
Calm, Okay	20
Neutral, Relaxed	10
Relieved, Apathetic	0
Impatient, Pessimistic	-10
Frustrated, Irritated	-20
Overwhelmed, Anxious	-30
Boredom, Doubt	-40
Worry, Blame	-50
Discouraged, Difficult	-60
Anger, Revenge	-70
Hate, Jealousy, Resentment	-80
Guilt, Stuck, Fear, Powerlessness	-90
Self-loathing, Grief, Shame	-100

So if you find yourself in the bottom range of this list, stop what you're doing, and reach out for help. Confide in people you trust (teachers, parents, friends with good judgment, your local rabbi, etc.) and don't suffer in silence. Talking about your challenges shows courage, not weakness. Mental health is no longer a taboo subject. Therapists are awesome and people who get help with their mental health are healthier overall. Everyone needs help at some point in their lives. Enough said.

If you find yourself occasionally visiting the overwhelmed, anxious, frustrated, impatient or pessimistic areas of this chart you can try this exercise: You close your eyes, take several deep breaths and imagine yourself slowly moving up this ladder of emotions. With each inhale you feel yourself shifting upward toward more positivity. With each exhale you feel yourself letting go of old negativity. When you get to the top, you imagine yourself filled with so much joy that you almost get emotional. You can do this in the morning when you wake up, at night before bed or anytime you need a break. It's an instant mini-vacation.

10- THINK LIKE A CENTENARIAN

There are five "Blue Zones" around the world that have the highest percentages of people who live over 100 years of age. These places are Okinawa, Japan; Sardinia, Italy; Nicoya, Costa Rica; Ikaria, Greece; and Loma Linda, California. What do they have in common? They move a lot more than most people do, they eat mostly whole foods, they eat lots of herbs, spices, nuts, beans and vegetables. They eat less dairy, more fish, and less meat. They consume very little sugar. They drink lots of water, with some occasionally coffee or wine. They have a sense of purpose and their lives are filled with meaning. They feel responsible for their communities and for the next generation. Does that last part sound a little familiar? So the question is - can our community become the next Blue Zone? I believe the answer to that is yes.

Thank G-d our community has accomplished astounding things in a remarkably short period of time. But why make this a community goal? Because longer healthier lives mean more guidance for future generations. More good role models. More loving advice and support from grandparents and great grandparents. More opportunities to make the world a better place. Wishing all of us lives filled with purpose and meaning, abundant health and happiness always!

Three Lessons That We Learn from Queen Esther & Fitness

FITNESS

Gabriella Nassimiha

Fitness: A discipline that comes with sweat and tears. When giving up is not an option. Pushing harder. Feeling stronger. It's your workout, your time, and your body. Own it. Many view fitness as a tool to change their appearance, but it is so much more than that. It's a catalyst for positive changes, and it affects every aspect of our lives.

The heroine of the Purim story, Queen Esther, is widely regarded as one of the greatest Jewish women in history. In her astonishing life story, we find lessons that can apply to all of us. These are three major life lessons that I've learned from Queen Esther and through fitness throughout the years:

Believe in your hidden powers.

Queen Esther kept her identity hidden, she didn't lose hope when G-d's protection of the Jewish people was hidden, and she showed how even if you are secluded in darkness, you can tap into your hidden powers and strengths to entirely transform events. In fitness, when you believe in yourself and your strength, you become unstoppable. When you release your fears and go after your goals in full force, growth is unlocked, yet one will simply remain stagnant if remaining in a state of constant self-doubt.

Prepare to make sacrifices.

Because of her royal status, Queen Esther would have been spared from the decree of the destruction of the Jews, but she stood with her people. To make her case, she needed to go speak to King Achashverosh without being called. This was a capital offense, yet she did so, saying, "If I perish, I perish." She was brave and sacrificed her life for her people. Similarly, in order to see results in fitness, sacrifices must be made. We sacrifice our current strength to gain greater strength over time. Additionally, when it comes to fitness goals, sacrifices including meal prepping, cutting back on sweets, seeking discomfort during workouts, and working out consistently must be done to see results, even when it's not the enjoyable choice at the moment.

Live with courage and never lose hope.

One main lesson that we learn in this story is that no matter how despairing a situation may seem, never lose hope. When it felt as though Hashem wasn't present, Queen Esther never lost her faith. She knew that ultimately, He was watching over her, even when it did not feel that way. She constantly remained faithful, courageous, and patient. Similarly, persistence and courage are learned in fitness. Consistently working out is not easy. There are days when motivation is lacking and exhaustion is high. One may be afraid to try something new, increase the weight they're lifting, or increase the speed they're running at. But to improve mentally and physically, one must find the courage to challenge themselves to grow. In fitness and life, when you take action, push past your limits, and do the seemingly impossible, you will succeed.

Queen Esther lived a legacy that speaks to us until today. Her timeless messages should be an inspiration to us all and show us that there is no challenge too big as long as we look for G-d's hidden hand and live with incredible strength. Fitness allows these qualities to shine through not only in the gym but in every aspect of our lives as well.

The resilience, discipline, and courage that's cultivated in the gym will be carried over to every other aspect of life and allow us to become better individuals.

Kosher Munchie's Top Five Mid Price Restaurants (Continued)

Ronnie Aziz & edited by Eddie Kelaty

RESTAURANT REVIEW

Gruit Garden & Eatery

The youngest of my Top 5, Gruit Garden & Eatery also has the best ambience and vibe for a mid-range restaurant today. The place features indoor and outdoor seating, along with a very kind wait staff just a short walk away from Prospect Park in Brooklyn, making this a fantastic date spot (oops, maybe not anymore).
Aside from the ambience, the food is also some of the best I've had. Along with Wolf and Lamb, and Beouf and Bun, the Gruit Signature Burger is in my top-three list of the best burgers I've ever had. Fantastic appetizers that I've had are the Fire Popper Chicken Nuggets and the Everything Bagel Spiced Chicken Tenders, but the menu is a treasure trove of unique dishes you'd have to try out yourself.

Gruit Signature Burger

Everything Bagel Spiced Chicken Tenders

Aside from giving recommendations, I love looking for the next great meal and am interested to know what people think. I enjoy giving recommendations so people can enjoy a meal as much as I do, so if you are as hungry reading this as I was writing this, check me out on Instagram, @koshermunchies, to see my other adventures and to give me your thoughts.

Essen NY Deli

Rounding out the list is Essen NY Deli; located in Brooklyn, the Deli is one of the last old-fashioned kosher delis in New York. Delis are sadly a dying breed, and in my opinion Essen is the best one around and still going strong. Essen offers plenty of options on their mile-long menu, along with some delicious Chinese food options that no doubt hold their own.

What sets Essen apart is that all their meats are cured and smoked entirely by hand, no machinery involved, and it definitely shows in the taste. My top recommendation is the NY Stock Exchange combo, in which you pick any two meat combos. I usually opt for the pastrami and honey beef on rye, which will definitely have you moving over to the next notch on your belt. Try to arrange to be there on Thursday night; the cholent is a must-try. If you want a real treat, or are celebrating something like the Twentieth of April, I'd challenge you to try the Essen Sandwich, but only try once. As any good deli would do, the complementary and unlimited pickles and coleslaw on the table are a very nice touch.

The Essen Sandwich with Pastrami, Brisket & Honey Beef

Kanissa News

Prayer Times, Community News, Special Events, Shira News & more!

SCAN TO SUBSCRIBE TO OUR NEWSLETTER!

FAKE LETTERS TO THE FAKE EDITOR

For many years and until the pause in publication in 2012, Megillah staff included a "Fake Editor", known in Farsi as 'Hakim Bashi'. Many fake readers wrote to him detailing their fake questions and fake concerns regarding community matters, and the Fake Editor worked tirelessly to address their fake letters via written responses that were published in Megillah. With the help of the newly elected Mashadi Youth Committee, Megillah has appointed a new Fake Editor, who shall reply to all incoming fake letters from our fake readers, starting with the first installment submitted below:

Letter to the Fake Editor:

Dear Mr. Editor,

As a Mashadi father with several daughters, my attendance is often required at the annual Bat Mitzvah Jamaati party. A major issue is that the Jamaati almost always coincides with a compelling game of Sunday Night Football, which tends to have an impact on my fantasy football matchup for that week. Now as any sane father I obviously prefer to watch the game, but my wife won't allow this. So what can I do?

Reply from the Fake Editor:

Dear Reader,

This is a tough one, as no father wants to be put in such a difficult position as having to choose between their daughter's Bat Mitzvah and a football game. I think the Sisterhood needs to take the NFL schedule into account when planning the Jamaati. Ideally, they should strive to select a Sunday night game with an extremely boring matchup, one that means absolutely nothing, a game of zero consequence. So any Sunday night game involving the New York Jets will be the best option.

Letter to the Fake Editor:

Dear Mr. Editor,

I love attending Shaare Rachamim for weekday morning minyan, but the line for the espresso machine is often far too long! I have repeatedly missed my morning train because of the minutes long line for a cappuccino, a true shame.

Reply from the Fake Editor:

Dear Reader,

I have taken measures to address this issue, and have spoken with the Central Board about the need to open an express lane for those who are in too big of a rush to wait on line for caffeinated beverages. It will be operated similar to the TSA Pre-Check lanes found at U.S airports with a $100 annual fee, and should be ready to go by Rosh HaShana.

Letter to the Fake Editor:

Dear Mr. Editor,

My daughter is engaged and scheduled to be married in a few months. My question is, when is it appropriate for me to cancel her American Express credit card that is under my account?

Reply from the Fake Editor:

Dear Reader,

Excellent question, as there is some disagreement on this issue. Most fathers typically wait until after the Shir Ha'Maalot reading to cancel their daughter's lines of credit, while some more 'old-school' fathers will do so immediately after the proposal and MYC Official Instagram post. Either way, it is customary for the father to invite his accountant to the L'Chaim/engagement party, and dance with him to celebrate the imminent reduction of expenses. Though I do caution you not to get your hopes up, as recent studies have indicated that wives drastically increase their spending following their daughter's wedding as they shift their attention to acquiring future 'Grandma attire' and via buying gifts for future grandchildren. So essentially, you are looking at a breakeven at best.

Letter to the Fake Editor:

Dear Mr. Editor,

Many mothers in our community, like myself, are upset that our sons come home after Kanissa on Saturday with no appetite to eat lunch. They stuff themselves with chicken poppers at Kanissa and then come home late and don't want to eat my food. How can we stop this from happening?

Reply from the Fake Editor:

Dear Reader,

Attending Kanissa on Shabbat is a very important function for the youth, and they often stay late and socialize with friends. They are hungry and therefore eat the chicken poppers being served. The best way to make sure they eat your food is to pack them a lunch box for them to eat instead of the poppers, though this will create a separate issue as your son's friends will be jealous of his lunch box. So ideally, you should pack lunch boxes for your son and all his friends and pack them in a duffel bag for your son to take to Kanissa.

Letter to the Fake Editor:

Dear Mr. Editor,

Me and my fiancé are looking for a place to live in Great Neck, and can't find anywhere to live that is reasonably priced. Any suggestions of where we can find an affordable place to live in Great Neck?

Reply from the Fake Editor:

Dear Reader,

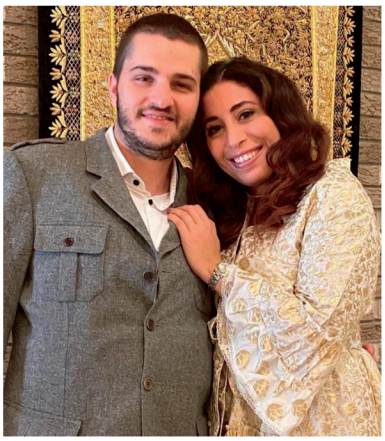
NO.

If you'd like to ask the Fake Editor a question, please reach out via email to FakeEditor@mashadiyouth.org.

RECENT ENGAGEMENTS

Gilead Prigan &
Tehila Rayhanian

Eitan Khaldar &
Chana Roubeni



Boris Stern &
Shannon Kashimallak

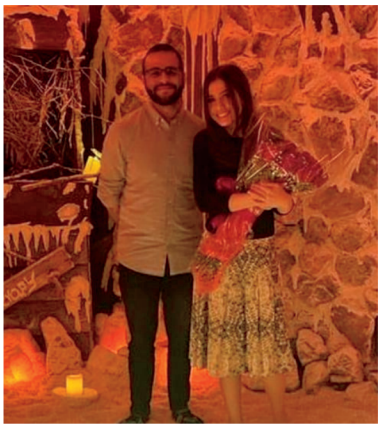
Simon Navaei &
Eve O'hana

Jeremy Bassali &
Goldie Goldberg

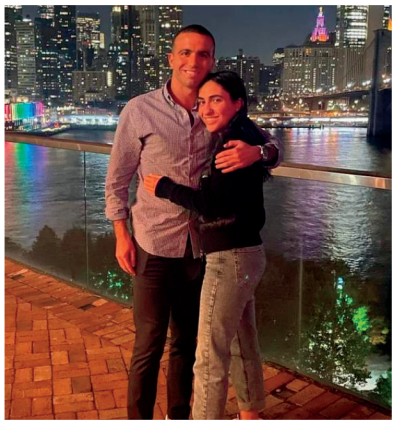
Jacob Namdar &
Karen Kashimallak

Yonatan Livian &
Julia Zar

Mark Eidgah &
Ornella Bassalian



Roey Kohanim &
Nadine Talia Ebrani



Ariel Hakimi &
Shirel Nitzani

Shawn Alishahian &
Lauren Dilamani

Dennis Hakim &
Evelyn Dil

David Ahron Shely &
Nicole Tawil

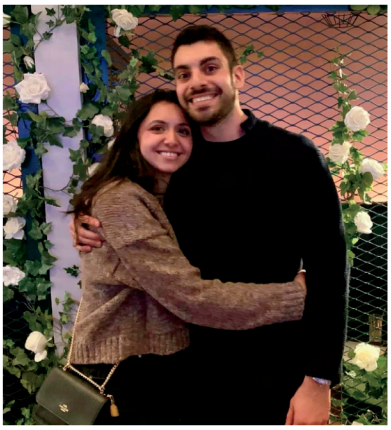
Charles Darwish &
Debbie Hakimi

Chayim Cohen &
Nava Kendil

Sami Meshali &
Ilanit Nissim

Jonathan Bichoupan &
Channi Greenwall

Daniel Ismaili &
Lily Besalel



Ariel Zabihi &
Samantha Ebrani

Nery Shaban &
Daniella Hakimi

MASHADI MAGIC HOME OPENER

NISSAN 5783 - FEBRUARY 2023

DEDICATION

This section has been dedicated by

Mr. Nadav Hematian

In Recognition & Appreciation of his Fellow MYC Members:

Aaron Aziz, Maggie Banilevi, Kayla Ebrani, Jacob Gorjian, David Hadjibay, Emanuel Hakimi, Lauren Hakimi, Emma Hakimi, Kayla Hakimian, Matin Hakimian, Maya Hakimian, Coby Kohanim, Caitlin Kohanim, Sophia Kohanim, Brooke Rahmanan, Ryan Rahmanan

MASHADI YOUTH COMMITTEE GOALS

Co-authored by the MYC

Dear community members,

We are thrilled to have been given the opportunity to serve our community's youth. Our board is composed of dedicated individuals who are passionate about doing what's best for our fellow community members.

We are honored to be led by Nadav Hematian as President and David Hadjibay as Vice President. Nadav and David bring a wealth of knowledge, experience, and leadership skills to the table, and we are confident that they will guide our board towards success.

Our board members are constantly meeting and working together to provide meaningful events for our community. Our first event, the All You Can Eat Sushi Night, was a huge success with over 200 people in attendance. The New Year's Eve party was also a great success, as was the recent S'winter weekend trip. We are currently working on our upcoming Purim party, which is always one of our community's favorite events of the year.

One of the main objectives of our board is to create opportunities for chessed within our community. We believe that every small act of kindness has the power to make a big impact, and we want to encourage and facilitate these acts. From volunteering at Tomchei Shabbat, to visiting the elderly, or simply lending a helping hand to someone in need, we believe that every act of kindness counts.

We also believe in the importance of promoting Torah learning in our community. Our board is dedicated to providing educational and informative events that will allow our members to deepen their knowledge and understanding of the Torah. Whether it's through guest speakers, workshops, or community gatherings, we are committed to creating opportunities for our members to grow and learn.

We recently had the privilege of hosting an inspirational Shiur given by the Central Board President Mr. Doron Hakimian. His words of wisdom and guidance left a lasting impact on our community and motivated us to continue working towards a better future.

We are also working closely with Rabbi Adam Sabzevari, to ensure that we provide events and activities that align with our community's values and beliefs. Rabbi Adam is an integral part of our community, and we are committed to working together with him to serve our community to the best of our abilities.

We would like to take this opportunity to thank everyone for their support. We would like to specifically thank the past MYC board, the central board, all the synagogue boards and the community Rabbis for their guidance and support. Their wisdom and experience have been invaluable in helping us to serve our community to the best of our abilities.

Lastly, we want to emphasize that our door is always open to hear from you. We encourage all community members to reach out to any board member with any suggestions or concerns. Our goal is to serve and improve our community, and we can only do that with your input and support.

Thank you for your continued support, and we look forward to serving you.

MYC SUMMER TRIP

CAMP SENECA LAKE, PA: ELUL 5782 - SEPTEMBER 2022

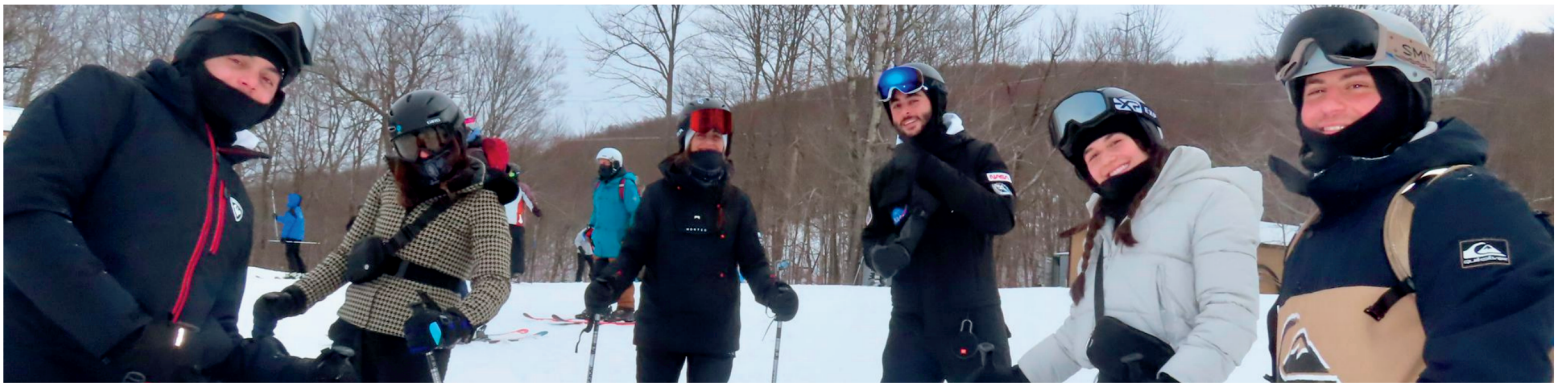
USA

NEW YORK

WAKA

MYC S'WINTER TRIP

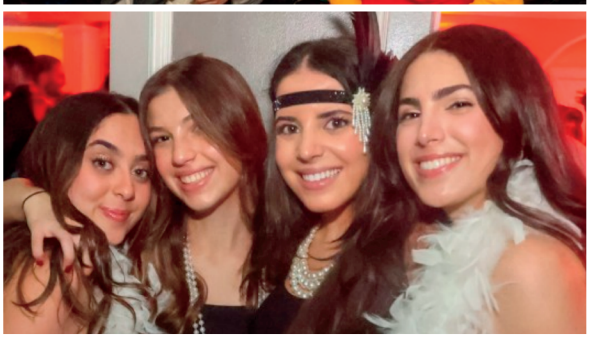
CORTLAND, NY: SHEVAT 5783 - JANUARY 2023

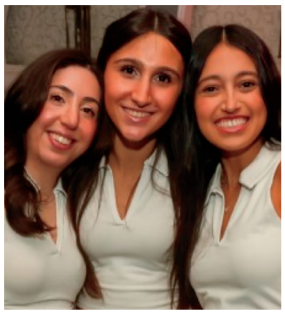


GIRO

MYC PURIM PARTY

COLBEH OF GREAT NECK: ADAR 5783 - MARCH 2023





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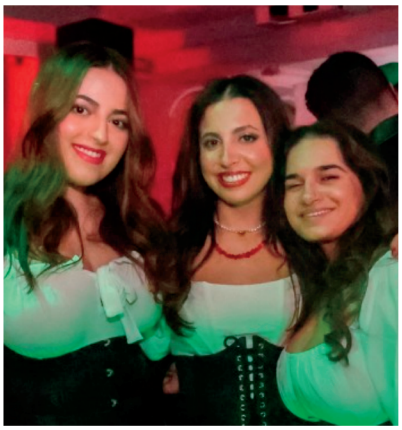
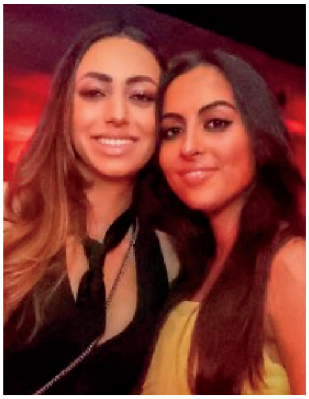
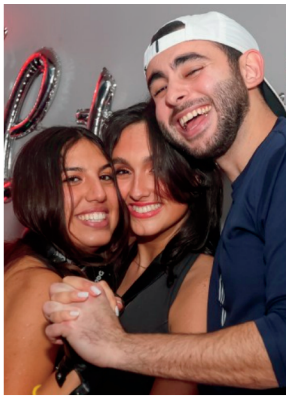
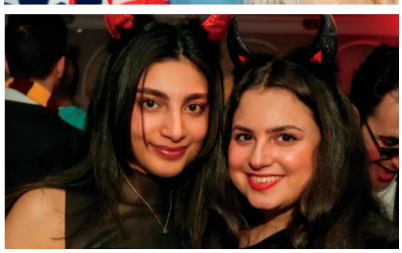




Guide to Kashering Utensils: 5783

Rabbi Mosheh Aziz

Introduction

During the holiday of Pesach, it is prohibited to use the same cooking utensils or the same tableware that was used for chametz during the year. It is recommended as much as possible to have a separate set of utensils and cookware for Pesach. Whenever this is not possible, one may kasher their utensils to eliminate any traces of chametz that may be on the utensil or absorbed in the walls of the utensil so that they may be used on Pesach.

Immersing New Utensils in a Mikveh

Any new metal or glass utensils which are manufactured by or purchased from a non-Jew and are used for food must be immersed in a mikveh before using them. The bracha for immersing a utensil in the mikveh is " בָּרוּךְ אַתָּה א -דנָי א-לֹהֵינוּ מֶלֶךְ הָעוֹלָם אשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל טְבִילַת כֵּלִים "

The Proper Time for Kashering Utensils before Pesach

Kashering utensils should be done before the morning of Pesach when chametz becomes forbidden to use (approximately 11:00 am). Once the prohibition of chametz begins, the standards for kashering become stricter. One should consult with a rabbi if he or she must kasher utensils after the time that chametz becomes forbidden to use.

Libbun (Burning)

Utensils such as barbeque grates which are used directly on a fire without water require Libbun. To perform Libbun, a utensil must be heated with a fire until it begins to glow, and then it is kashered. Alternatively, Libbun can also be accomplished with a self-clean cycle of an oven that reaches 850 degrees Fahrenheit. When a utensil requires Libbun to kasher it, doing Hagala with boiling water does not suffice to kasher it; Libbun is absolutely necessary for such utensils.

Hagala (Boiling)

Utensils such as pots which are used directly on the fire with hot water require immersion in boiling water, known as Hagala. To perform Hagala, the entire surface of the utensil should be cleaned so there is no physical residue left and should then be left unused for 24 hours. After 24 hours, the utensil should be completely submerged in a pot of boiling water that is bubbling from its heat, and then the utensil is kashered. It is also customary to rinse the utensil with cold water right after Hagala.

Libbun Kal (Light Burning)

For certain items where Hagala is not practical for kashering (such as an oven), Libbun Kal is able to kasher them. To perform Libbun Kal, the surface of the utensil should be completely cleaned so there is no physical residue left and should then be left unused for 24 hours. The utensil should then be heated to a temperature of 550° Fahrenheit (i.e. highest oven temperature) for a period of time (usually one hour), and then the utensil is kashered.

Iruy Keli Rishon (Pouring Boiling Water)

Utensils are usually used for food only after the food has come off the flame (keli sheni), such as countertops which may have had hot food spill on them. They can be kashered by pouring boiling hot water on them, known as Iruy Keli Rishon. To perform Iruy Keli Rishon, the surface of the utensil should be completely cleaned so there is no physical residue left, and the utensil should then be left unused for 24 hours. Then one should heat water in a pot or another utensil until it is boiling hot, and pour the hot water onto the utensil being kashered. One way to accomplish Iruy Keli Rishon is by boiling water in a kettle and pouring it on the secondary utensil.

Utensils Used for Cold Food

Any utensil that is only used only for cold foods or drinks can be kashered by rinsing it well with cold water so that there is no physical residue.

A Utensil that has Small Crevices

If a utensil has small crevices that cannot be cleaned well and chametz may have gone into those crevices, the utensil cannot be kashered by Hagala, Iruy Keli Rishon or by rinsing. These utensils should be cleaned as well as possible and set aside in storage until after Pesach.

Waiting 24 Hours Before Kashering

As a general rule, any utensil should be cleaned and left unused for 24 hours before kashering. (Ḥazon Ovadia Pesach Page 162)

Different Materials

Glass: According to the Sephardic custom, glass utensils, like cups or even plates used throughout the year for chametz, should be thoroughly washed and cleaned so there is no physical residue of chametz left on them, and then they can be used for Pesach. They do not require Hagala or Libbun even if used with hot water or on a fire. This same rule applies for different types of glass that are clear and see-through, such as Pyrex and Duralex (Yehave Daat 1:6).

Porcelain: Generally speaking, ceramic utensils, such as china that are used throughout the year for chametz, cannot be kashered. Therefore, they should not be used at all for Pesach.

Other materials: Most other materials, such as metals, stone and rubber that were used during the year can be kashered using the appropriate kashering. Plastic may also be kashered for Pesach using Hagala if the plastic is able to withstand the temperature of boiling water (Ḥazon Ovadia Pesach Page 151, Or Lesion v.3 Page 127).

Item by Item Kashering Guide in Alphabetical Order

Baby Bottles: Due to the difficulty in kashering them, one should purchase separate baby bottles and nipples for Pesach. If one is sure that a baby bottle was not used for chametz, there is no obligation to replace it and it may be used on Pesach.

Baby High Chair: Should be cleaned and wiped down thoroughly and it can be used for Pesach.

Baking Pans/Cake Pans: Baking pans or cake pans require full Libbun in order to kasher them. Due to the difficulty in kashering, one should ideally purchase separate baking pans for Pesach. (Yeḥave Daat 1:7 Ḥazon Ovadia Pesach Page 132).

Barbeque: One should purchase separate grates and skewers for Pesach. If the barbeque has a hood, one should additionally clean the grill thoroughly and turn it on to broil for one hour to kasher it.

Blender/Food Processor/Mixer:
Due to the difficulty in reaching the crevices of these appliances and kashering them, one should not use a blender (regular or immersion blender), food processor or mixer that was used year-round for chametz. For these appliances, one should purchase separate ones for Pesach.

Coffeemaker: A coffee maker that was only used for grinding and brewing coffee does not need any kashering for Pesach (Ḥazon Ovadia Pesach Page 160 and Or Lesion v.3 Page 121). It is recommended to clean all

parts of the machine thoroughly and run a hot water only cycle before Pesach, and new filters should be used for Pesach.
Similarly, a Nespresso or Keurig Machine that was only used for grinding and brewing coffee does not need any kashering for Pesach. It is recommended to kasher a Nespresso or Keurig machine by descaling with a descaling agent per manufacturer's instructions. After descaling, run a clean hot water cycle and then the machine is kashered. The water tank, used capsule storage, cup support and any removable parts should all be cleaned as well.

Colander: A metal colander can be kashered with Libbun Kal. It should be cleaned as well as possible, left unused for 24 hours, and placed in the oven at the highest temperature for one hour. A plastic colander cannot be kashered. A colander that was used year-round should not be used for Pesach.

Dentures: Dentures can be washed and cleaned well and they may be used on Pesach. They do not require Hagala or Libbun (Yabia Omer 3:OH 24, Yeḥave Daat 1:8).

Dishwasher: Preferably, the dishwasher machine should be cleaned well (including the grease trap) and the racks should be replaced for Pesach (Iggerot Moshe YD 2:28). If it is difficult to replace the racks, one may clean and wipe down the dishwasher as much as possible (including the grease trap). Then wait 24 hours and run two empty cycles with soap on the hottest water setting. (Yalkut Yosef 5777 edition, Pesach. v.2 page 374)

Electric Stovetop: 1) Electric stovetop with glass surface – should be cleaned well from any residue, and burners should be turned on at the highest heat setting until they are glowing (normally takes only a few minutes). Then the cooktop may be used for Pesach. 2) Electric Stovetop with open burners - the burners should be cleaned well and then turn on the highest temperature until they are glowing (which normally takes only a few minutes). The drip pans/catch trays should be cleaned well from any residue, and do not need any further kashering. Some have the custom to cover the other parts of the cooktop between the burners with aluminum foil.

Frying Pan/Skillet: Due to the difficulty in kashering it, one should use only a separate frying pan/skillet for Pesach.

Gas Stovetop: The grates should be wiped and cleaned well. They can then be kashered either by Libbun Kal (placing them in the oven and turning the oven on the highest temperature for one hour), or by Hagala (immersing them in boiling water), or by Iruy Keli Rishon (pouring boiling water on them). Iruy Keli Rishon can be done off the stove (Ḥazon Ovadia Pesach Page 137). The burners and the area around the cooktop should be cleaned as much as possible from any physical residue and don't need any further kashering. Some have the custom to cover the grates and the area around the cooktop with aluminum foil (Or Lesion v.3 Page 116-117).

The Broiler: The broiler itself can be kashered by cleaning it from any physical residue and setting it to broil for one hour. The broiler pans and any inserts which come into direct contact with food should not be used on Pesach. One should purchase separate broiler pans.

George Foreman Grill/Sandwich Maker: A George Foreman grill or sandwich maker cannot be kashered.

Grater: A metal grater can be kashered with Libbun Kal. It should be cleaned as well as possible, left unused for 24 hours, and placed in the oven at the highest temperature for one hour. A plastic colander grater can be kashered for Pesach.

Hot Plate/Plata/Blech: Preferably, one should purchase a separate hot plate for Pesach or cover it in foil that will not tear (Or Lesion v.3 Page 118).

Kiddush cup: A Kiddush cup that is only used for wine or cold drinks can be simply rinsed well and used on Pesach (Ḥazon Ovadia Pesach Page 145).

Microwave: 1) For a standard microwave that is used only to reheat food but not to cook: The microwave should be cleaned very well and left unused for 24 hours. Then, to kasher the microwave, one should take a bowl of water with some soap in it, and let it boil inside the microwave for several minutes until the microwave walls are filled with its steam. Then the microwave can be used for Pesach (Yalkut Yosef 5777 edition, Pesach. v.2 page 368). 2) A microwave that is also used as a convection oven to bake foods should be kashered in the same manner as a regular oven. It should be cleaned well, left unused for 24 hours, and should be kashered with Libbun Kal by turning on the highest heat setting for one hour.

Milk Frother: A milk frother that is only used for milk does not need any kashering. It should be cleaned well and one may use it for Pesach.

Oven: The oven should be thoroughly wiped down and cleaned. The oven should not be used for 24 hours. If the oven has a self-clean option, one should run a self-clean cycle, and then the oven may be used for Pesach. If the oven does not have self-clean, one should turn it onto the highest temperature setting for one hour. Then the oven may be used for Pesach (Yeḥave Daat 2:63, Yeḥave Daat 7:75, Ḥazon Ovadia Pesach Page 132).

Plates: China plates that were used year-round cannot be kashered and should be set aside in storage until after Pesach (Ḥazon Ovadia Pesach Page 149). Metal plates or trays that are used to serve food can be kashered with Hagala or by pouring Iruy Keli Rishon (Ḥazon Ovadia Pesach Page 142). Glass plates can be rinsed well with soap so that there is no physical residue, and then may be used for Pesach. They do not need kashering.

Pots: Pots require Hagala. One should be careful to do Hagala for the handles of the pots, as well as the covers of the pots and the handles of the covers (Ḥazon Ovadia Pesach Page 134-136). First, one should clean the pots well including the handles and areas around the handles. The pot should be left unused for 24 hours. Then, to perform Hagala, a larger pot of water should be brought to a boil until it is bubbling, then the pot that is being kashered should be immersed inside the boiling water for a few seconds. If the entire pot does not fit at once, the Hagala may be done in parts until the entire pot has been immersed. Enameled pots that were used year-round cannot be kashered and should be stored aside until after Pesach. (Or Lesion v.3 Page 127)

A pressure cooker can also be kashered with Hagala. One should make sure to kasher the rubber gasket in the lid as well (Ḥazon Ovadia Pesach Page 136). A crock pot, which is made of ceramic or porcelain, cannot be kashered for Pesach.

Refrigerator: Refrigerators and freezers should be thoroughly cleaned and wiped down, and then they may be used for Pesach (Ḥazon Ovadia Pesach 147). Some have the custom to line the fridge with plastic wrap or with another material.

Sink and countertops: The sink should be cleaned well and kashered with Iruy Keli Rishon, by pouring boiling water on it. A porcelain sink can also be kashered by pouring boiling water on it (Ḥazon Ovadia Pesach Page 151).

The countertop should be cleaned and wiped down, and one should also kasher it with Iruy Keli Rishon, and pour boiling water on all the surfaces (Ḥazon Ovadia Pesach Page 160). If using boiling water is difficult, one may also use a steamer that releases high

temperature steam to kasher the sink and countertops. If one is not able to pour boiling water over the countertop or use a steamer to kasher it, the countertop should be covered with aluminum foil for Pesach (Or Lesion v.3 Page 122).

Spoons, Forks, and Knives: It is preferable to purchase a separate set of utensils for Pesach. Spoons or ladles can be kashered with Hagala or with Iruy Keli Rishon (Ḥazon Ovadia Pesach 144-145). Forks are difficult to kasher, and therefore it is best to purchase separate forks for Pesach. If one would like to kasher forks with Hagala, one must be careful to clean very well between the tines to make sure there is no residue before kashering with Hagala or Iruy Keli Rishon. Only knives with metal handles that are the same material as the knife can be kashered. If the knife has a handle of different material such as a hard plastic handle or a wooden handle, the knife cannot be kashered (Zivḥe Tzedek v2 121:37). One should not do Hagala for meat and dairy utensils together. They should be done at separate times (Ḥazon Ovadia Pesach Page 162).

Table: Preferably, one should purchase a separate tablecloth for Pesach. A fabric tablecloth that was used year-round can be kashered by washing it with a hot water cycle in the laundry machine, with detergent, and then it may be used on Pesach. A plastic tablecloth that was used year-round should be set aside and not be used on Pesach. If one wants to eat on the bare table directly, it should be kashered by pouring hot water on the table (Ḥazon Ovadia Pesach 159-160).

Toaster Oven: A toaster oven cannot be kashered. One should use a new toaster oven for Pesach (Yalkut Yosef 5777 edition, Pesach. v.2 page 422).

Urn (Samovar): If an urn is only used for water, and one doesn't use it to warm bread or other chametz, it does not need any kashering. It can be cleaned on the outside and inside and then used on Pesach. If it was used to heat bread or pastries directly on top of it, it requires Hagala (Or Lesion v.3 Page 118). The same applies for a kettle. If it is only used for water and/or tea, it does not need any kashering. It can be cleaned on the outside and inside and then used on Pesach.

Warming Drawer: Due to the difficulty in kashering, one should not use a warming drawer, that was used year-round, for Pesach. The warming drawer should be cleaned well and closed off until after Pesach.

Water Cooler: A water cooler that is only used for water and does not come into direct contact with chametz does not need to be kashered. It can be used regularly on Pesach.

If one has any questions on how to properly kasher and utensil, do not hesitate to contact a Rav.

Mini Plagues

Ronnie Hematian

PESACH

In Parasha Va'eira we see the 10 Plagues that Hashem unleashed against Pharaoh and the Egyptians. As the Plagues unfolded, one may think that Pharoah didn't release the Jews as he didn't believe in G-d. One can argue that Pharaoh was under the belief that Moses is just an advanced magician; Others may believe Pharaoh did believe, but he was just too stubborn to remove himself from actions leading to his imminent death. Or Hachaim offers a different belief.

In the first plague, of water turning into blood, Pharaoh was impressed, but he could take water from the Jews with no clear issue to his survival. The second plague, of Frogs, was an unbearable annoyance, but again there was no clear danger. By the third place of Lice, Pharaoh's magicians conceded. His magicians became believers; Pharaoh, however, didn't concede. Why was that?

The plague of Wild Beasts came around and Pharaoh agreed to Moses' demands as this time he felt his life was in clear present danger. However, Pharaoh went back on his word and continued in his ways. The plagues of animals dying in a pandemic, and the plague of boils appearing on the skin were very severe, and were clear signs of a higher force that most men would immediately concede to. After clear signs of G-d being the Almighty Ruler of the world, Pharaoh only agreed to let the Jews go after the plague of death of the first born.

In the current day, many of our negative behaviors and actions are of a similar path. Even as observant Jews we may constantly speak bad about others on a daily basis. We may feel as if it is okay to do as others are doing it. We feel no clear present danger, so we justify the bad behavior. This goes the same with bad behaviors such as smoking, drinking, drug use, or bad business practices.

One strong lesson to take from Pharaoh is not to wait until you are in clear danger, to change repeated mistakes. I strongly believe G-d sends warning signs to us; I do not believe these are meant to punish us, but rather for us to correct our behavior. What if G-d is delaying the blessings you could be receiving, all due to a few of your bad behaviors? If someone has a consistently poor diet, he/she may receive "warning signs" such as being called overweight, having elevated cholesterol, and lower self-esteem. Another example is how new cars now come with a feature called 'lane-assist', which essentially alerts you when you are swerving into the wrong lane. I believe mini "plagues" that take place in our lives are G-d's version of "lane-assist", pushing us to get back on the right road in life.

I strongly believe all bad habits can be fixed by two main things: Removing your sense of ego, and improving your self-discipline. Once you humble yourself, growth can properly take place. If someone hears that other's badmouth him/her it may be G-d showing us how damaging and painful Lashon Hara really is. Instead of getting angry and badmouthing the other person, it would be a Kiddush Hashem to use the opportunity to try to gossip less. Let's say someone is speaking bad about someone you dislike: Simply holding back your tongue can be the act that changes your mazal. One can also decide to change the topic when there is Lashon Hara being discussed, but in a subtle way so as to not embarrass anyone. These lead to the self-discipline of stopping your bad behavior and to, instead, develop improved habits. This in turn leads to one of the highest commandments - the commandant of "You shall be holy" (Mishpatim- 22:30). Even though we think our behavior is harmless, it is very damaging as it removes us from holiness. Just by slowly changing bad habits you come closer to G-d, which will make Him a more invested partner in your life and your mazal.

Pharaoh was given many opportunities to free the Jews from slavery, but he ignored each one of them. If you get publicly embarrassed, or receive bad news, instead of rushing to anger try elevating the situation by asking yourself, what is Hashem trying to tell me? Did I make any sins this month that I can correct? All bad behavior, from poor dieting, to gossiping, to cheating, comes down to one key thing - being too casual. When we get casual with G-d, He can decide to get casual with us. Let's always remember Pharaoh's big mistakes and steer onto a better path. If we look at mini "plagues" in our life we can get back on the path Hashem intended for us. Each and every small step can be viewed as a major mitzvah as we are choosing holiness. We don't need to be perfect, but we must go in the right direction every single day. May you all have a wonderful Passover and find meaning in all of life's moments!

Update on IVREAD

Rodney Nassimian & Jared Djourabchi

For the past 12 years, Ivread has proven itself to be amongst the ranks of our community's most substantial and far-reaching programs. Providing over 1,000 students the opportunity to advance their Hebrew reading-skills thus far, we have witnessed the tremendous impact Ivread has had on many individuals throughout the years.

From those who are just beginning to learn the Alef-Bet, to those looking to gain the confidence and ability to be Chazan for the very first time, Ivread's broad range of classes provide a unique opportunity for everyone to learn at his/her own pace, alongside teachers who are committed to helping them achieve their reading objectives. We pride ourselves on creating a relaxed and judgment-free environment so that students of all ages can feel comfortable to attend. A major reason for each student's success can be attributed to the intimate setting of groups, as we try to keep the ratio of teacher to student at a maximum of 1-3.

The Ivread program is composed of two 'semesters' per year, each of which consist of eight consecutive weeks, where students meet with their teacher and peers on Monday nights, at Ohr Esther. Each student is assigned a specific reading-level; depending on their goals for the semester; these levels include:

Level 1: Introductory learning of the Alef-Bet

Lower Level 2: Fundamental Siddur Reading

Upper Level 2: Advanced Siddur Reading

Level 3: Learning the Shabbat prayers, with a strong focus on our synagogues' morning-services

Level 4: Mastering the ability to recite any-and-all prayers, regardless of familiarity

Tehillim/Aneni: Learning to read Tehillim, along with personal prayers

Chazan: Acquiring the skills and experience needed to become a Chazan

The semester culminates with a Grand Finale featuring a celebratory dinner and award ceremony, designed to recognize the progress and growth of our students, as well as honor the dedication and commitment of our teachers.

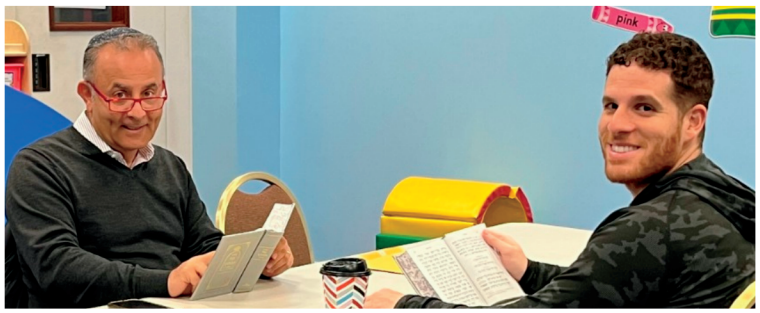
The feedback provided by students over the years has been truly inspiring. We have heard stories from students who have, for the very first time: Read the Friday night Kiddush with their families; recited Modeh Ani along with the morning blessings and prayers; say Tehillim for a loved one; help his/her child with their homework; followed along with (and matched the pace of!) the Kanissa prayer-services; complete the entire Amidah, and accept the role and responsibility of Chazan.

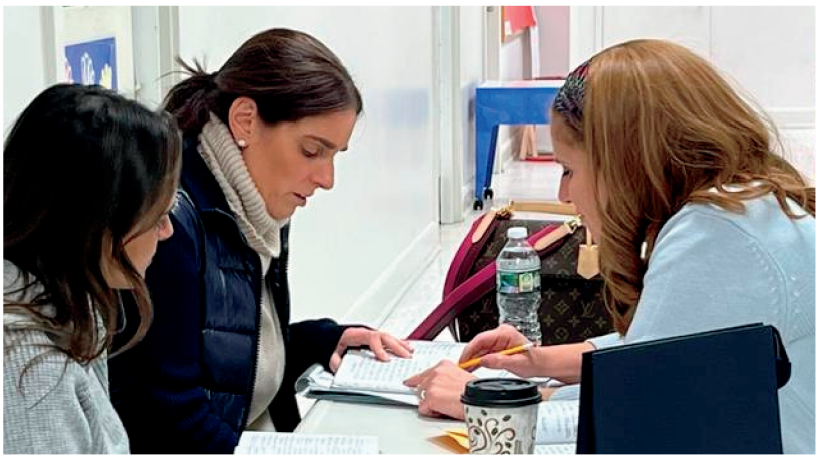
Possibly the greatest testament to the program's effectiveness, however, is the number of students who have graduated from the Ivread curriculum, and later rejoined the program – as teachers!

It is for these reasons that the Ivread team is incredibly proud of all the accomplishments the program has sparked within our community. The team sincerely wishes to express its immense gratitude to all the teachers who have volunteered their time, knowledge and experience over the years. The foundation of Ivread lies on the base of your contributions, and all its achievements belong to you.

We look forward to continuing this beautiful program for many years to come!

Follow us on:
Instagram: Ivreadmyc
Facebook: Ivread Myc





CAMP MJC IS HIRING!

Don't miss out on a fun and fulfilling paid job opportunity this summer! Camp MJC is hiring Morahs (for grades K-1), counselors, junior counselors, an EMT, a Camp nurse, trip leaders and more, and would like to give community members the opportunity to apply for these positions. All camp staff must be a minimum of 16 years old. Click on the "Staff Application" link on www.CampMJC.org if you or your child would like to apply for a summer job. The application deadline is April 1,2023. Job availability is very limited. No positions can be guaranteed.

RESULTS OF THE UMJCA COMMUNITY ELECTIONS: 2022/5783

On Sunday November 20th, 2022, the UMJCA Supervisory Council held elections of Central Board, three Synagogue Boards and Mashadi Youth Committee (MYC). Further, 6 referendums were voted upon by the community.

UMJCA Supervisory Council:
Cathy Banilivy, Allen Hakim, Allen Hakimian, Herbert Livi, Parham Shaer, Mahtab Zar

UMJCA Central Board

1822 votes were cast for the UMJCA Central Board of Directors, of which 80 were by absentee ballot. An additional 25 votes were declared invalid due to having voted above or below the limits.

The results by alphabetical order are as follows for the 2022-2025 UMJCA Central Board of Directors of fifteen members and its alternates:

Michael Mayer Afarin 934
Tony Aziz 1153
Dr. Daniel Benilevi 1279
Moshe Enayatian 1197
Oliver Etessami 1081
Emil Hakimi 835
Brian Hakimian 1098
Doron Hakimian 1496
Leon Hakimian 996
Mehran Hakimian 997
Michael Hakimian 865
Shawn Hakimian 991
Bobby Hematian 1289
Steven Ijadi 895
Moossa Levian 1161

Alternates by order of votes:
Annell Hakimian 807
Dr. Robert Rahmani 793
Hooman Yaghoutiel 762

Internally Elected Officers:

President	Doron Hakimian
Vice President	Bobby Hematian
Vice President of New Real Estate, Acquisitions & TMTs	Moossa LeVian
Chairperson	Shawn Hakimian
Speaker of the Board	Oliver Etessami
Treasurer	Michael Mayer
Assistant Treasurer	Tony Aziz
Executive Secretary:	Dr. Daniel Benilevi
Recording Secretary:	Emil Hakimi

Shaare Shalom Synagogue Mashadi Jewish Center

363 votes were cast for the Shaare Shalom Synagogue – Mashadi Jewish Center of which 3 were by absentee ballot. An additional 18 votes were declared invalid due to having voted above or below the limits.

The results by alphabetical order are as follows for the 2022-2025 Board of seven members:

Naim Bakhshi 293
Besalel Ben Haim 279
Joseph Davoudzadeh 300
Michael Hakimian 244
David Hezghia 287
Adam Liviem 297
Yoram Nasrolai 254

Internally Elected Officers:

Chairman:	David Hezghia
Vice Chairman	Joseph Davoudzadeh
Vice Chairman (Chair of Meeting)	Adam Liviem
Secretary	Michael Hakimian
Treasurer	Yoram Nasrollahi
Legal Counsel to the Board	Besalel Ben-Haim
Head of Security	Naim Bakhshi

Ohr Esther Synagogue Young Mashadi Jewish Center

980 votes were cast for the Ohr Esther Synagogue Board of which 45 were by absentee ballot. An additional 8 votes were declared invalid due to having voted above or below the limits.

The results by alphabetical order are as follows for the 2022-2025 Board of seven members and its alternates:

Miki Ghalendar 536
Etan Hakimi 696
Evan Hakimi 691
Jonathan Kashanian 675
Jonathan Levian 625
Josh Sabzevari 611
Lance Zar 494

Alternates by order of votes:

Daniel Kamali 456
Kevin Kashizadeh 327
David Roubini 311

Internally Elected Officers:

Chairman:	Etan Hakimi
Vice Chairman	Jonathan Kashanian
Treasurer	Evan Hakimi
Secretary	Jonathan LeVian

Shaare Rachamim Synagogue

444 votes were cast for the Shaare Rachamim Synagogue Board of which 12 were by absentee ballot. An additional 7 votes were declared invalid due to having voted above or below the limits.

The results by alphabetical order are as follows for the 2022-2025 Board of seven members and its alternates:

Adam Aziz 299
Ariel Dilamani 270
Joseph Kamali 255
Jason Levian 267
Ryan Liviem 314
Daniel Namdar 308
David Sianes 239

Alternates by order of votes:
Shahar Cohen 176
Jonathan Loloi 155
Giacomo Bassal 140

Internally Elected Officers:

Co-Chairman	Ryan Liviem
Co-Chairman	Daniel Namdar
Vice Chairman	David Sianes
Co-Treasurer	Adam Aziz
Co-Treasurer	Jason LeVian
Secretary	Joseph Kamali

Mashadi Youth Committee (MYC)

559 community members voted for MYC elections 21 of which were casted as absentee ballots 11 ballots were disqualified

The 15 newly elected members of the Mashadi Youth Committee (MYC) are as follows in alphabetical order:

Aaron Aziz
Maggie Banilevi
Kayla Ebrani
Jacob Gorjian
David Hadjibay
Emanuel Hakimi
Lauren Hakimi
Emma Hakimi
Matin Hakimian
Maya Hakimian
Nadav Hematian
Coby Kohanim
Caitlin Kohanim
Sophia Kohanim
Ryan Rahmanan

2022 MYC Alternates in order of votes received:
Kayla Hakimian
Brooke Rahmanan

Internally Elected Officers:

President	Nadav Hematian
Vice President	David Hadjibay
Senior Treasury Minister	Jacob Gorjian
Treasury Minister	Emanuel Hakimi
Secretary	Kayla Ebrani

Referendum Results

Referendum Proposal 1
I approve the purchase of the 6 acre property located at 935 Middle Neck Rd in Kings Point, NY (formerly known as "Wildwood" property) in the amount of $2,700,000.

1507 community members voted on the referendum above. Of those 1410 (94%) voted yes and 97 (6%) voted no. The referendum passed.

Referendum Proposal 2
I agree to adopt the new proposed Elementary School By-Laws.

1465 community members voted on the referendum above. Of those 1296 (88%) voted yes and 169 (12%) voted no. The referendum passed.

Referendum Proposal 3
I agree to add the proposed committees as standing committees of the Central Board.

1480 community members voted on the referendum above. Of those 1006 (68%) voted yes and 474 (32%) voted no. The referendum passed.

Referendum Proposal 4
I agree to update the UMJCA By-Laws in respect to member organizations and the need for these entities to comply to UMJCA By-Laws.

1460 community members voted on the referendum above. Of those 1067 (73%) voted yes and 393 (27%) voted no. The referendum passed.

Referendum Proposal 5
I agree to update the UMJCA By-Laws in respect to definition of "general assembly" as well as requirements for holding a community referendum and quorum requirements.

1473 community members voted on the referendum above. Of those 1102 (75%) voted yes and 371 (25%) voted no. The referendum passed.

Referendum Proposal 6
I agree to update the UMJCA By-Laws to allow a member of Mashadi Sisterhood to concurrently be a member of the Central Board, if elected.

1463 community members voted on the referendum above. Of those 1196 (82%) voted yes and 267 (18%) voted no. The referendum passed.

COMMUNITY GOALS: WHAT THE CENTRAL BOARD IS LOOKING TO ACHIEVE THIS TERM

Co-authored by the UMJCA Central Board

Dear Community Members,

We would like to thank everyone who has participated, volunteered, or otherwise served on any UMJCA boards or committees, past or present. It is our absolute pleasure to serve you this term. Our high level objective (per our bylaws) is to look after the religious, charitable, educational, cultural and social welfare of our Mashadi community.

To achieve this, we have laid out the following, more specific goals for our term (and beyond). We invite community feedback and advice. Most importantly, we invite volunteerism. If you are a capable man or woman, step forward!

Here are some of our goals, in no particular order:

- To **operate with transparency, approachability, and invite participation.** Everyone should feel like they have a voice. Please approach any CB member with your ideas and concerns. You will be heard.
- To p**rovide a more inclusive alternative to playgroups.** Several of our members have worked with Club MJC to expand into the JCC and Great Neck North, for children's gatherings. This will help add more ages of boys and girls, and will ultimately help every child feel included.
- To **reactivate the Senior Club at Shaare Shalom,** giving a healthy outlet for our elders to socialize.
- To help and support our development team in the timely **construction of The Mashadi Jewish Community Center,** and to program its uses.
- Continue working to **launch our own elementary school, Maagen Ephraim Sephardic Academy**, which is scheduled to open this coming fall with Temple Emanuel serving as a temporary campus.
- To Promote and increase **Jewish Education**, via MEET (an after school program for high schoolers), continued support for Talmud Torah, SBM, and our other outlets. We will also endeavor to promote and increase Zionism in our community.
- To **work closely with the Mashadi community in Israel** (Vad Mercazi) on joint projects in our beloved homeland of Israel.
- To **promote acts of 'chesed'** (compassionate benevolent acts) for others in our community, and for Jews in general (studies show that giving and doing for others brings fulfillment and happiness to the beneficiary, as well as the benefactor).
- To **purchase and develop the Wildwood property**, for various outdoor and indoor community uses.
- To **establish cultural and community wide events** such as bringing back the popular Charity Auction Night, Israel Night, and to endeavor into the arts with our incredibly talented community.
- To work with the Kanissa boards to facilitate the long term viability of synagogue attendance, and explore establishing new minyans for those that don't *'demographically'* fit in an existing minyan.
- To improve social care by increasing announcements & making government programs more accessible.
- Through the Bikkur Cholim, to expand access to mental health services for our community, and to help address substance abuse issues.
- To explore the long term housing & support options for seniors, as well as young couples, by way of the Long Term Planning Committee.
- To reinforce our Mashadi values to help preserve our beloved community in these tumultuous times.
- Many other initiatives, small and big, to help facilitate the betterment of our community!

If you know of anyone who is interested in helping with any of these initiatives, or has other ideas, please see any board member.

Thank you.

SHAARE SHALOM SYNAGOGUE BOARD GOALS

Co-authored by the Shaare Shalom Synagogue Board

The 2022 Shaare Shalom Board consists of a dedicated group of community servants and includes a championship blend of experienced veterans and sensational rookies working as a team to ensure that Shaare Shalom, as the mothership and crown jewel of the Mashadi Kanissas, provides a safe, comfortable and holy space for all our congregants. The goals of the board include:
To centralize the food orders of the various programs in the Kanissa so that food service is enhanced, both in quality and in Kashrut, while simultaneously lowering our cost in a difficult market. This challenging project will be spearheaded by Adam Liviem.

To print and publicize a clear and concise set of guidelines for the Kanissa, both for weekday and Shabbat, based on the rules as set forth in the By-Laws, and as recommended by the Religious Council and the Central Board. The new Religious Committee set to lead this course will consist of Adam Liviem, Besalel Ben-Haim, Michael Hakimian, Parham Shaer, Mehran Kohanim, Mark Karimzadeh and Yoram Nasrollahi.

To upgrade the holy articles of the Kanissa such as the Talitot, Siddurim, and Chumashim used by our congregants recognizing that oftentimes, this will mean addition by subtraction.
Find creative ways to utilize the property and increase much needed storage space.

Assist our emerging Mashadi school by providing a comfortable and safe space for classrooms, while continuing to meet the demands of our community's after-school and MEET religious education.

Building new programs for children of all ages on Shabbat by making the Kanissa a fun place for kids, while simultaneously making Shaare Shalom more inviting for young parents.
As custodians of the only gym in the community, making the gym available fairly to as many segments of the community as possible. The new Gym Committee members are: Besalel BenHaim, Adam Liviem, Babak Kamali, Netanel BenChaim, Sammy Ghassabian, Yoel Gorjian, and Simon Eliasi.

Enhancing security in the building during the week and on Shabbat so that every member feels completely safe at all times. And also, looking at new equipment, structures, and tools that can help secure the building from intentional and accidental calamities. The Board will also work closely with Hatzolah of Great Neck to ensure that all Kanissas have trained EMTs on location. The new security team appointed by the board consists of the following members: Djamshid Zar, David Hezghia, Naim Bakhshi , Parham Shaer, Soheil Kalaty, Eli Kashi, and Adam Liviem.

Structure rental and usage guidelines for the Social Hall, as it has become one of the most popular venues in the area post-COVID, and also hosts a number of minyanim during the week and on Shabbat.

Under the guidance of our Rabbis, the Board prays that the Kanissa continues to be our community's gathering place, place of Torah learning and prayer and home away from home.

OHR ESTHER SYNAGOGUE BOARD GOALS

Co-authored by the Ohr Esther Synagogue Board

The Ohr Esther Board of Directors is excited to contribute to our community's amazing community magazine - The Megillah! We believe The Megillah is extremely important as it serves as a source of information and inspiration for the members of our community. We have several goals for the year that we would like to share with the community.

First and foremost, we are excited to announce that we will be starting a new program on Shabbat specifically for children. Our goal is to make Shabbat a more meaningful and enjoyable experience for the younger members of Ohr Esther. We will be offering a variety of activities and educational programs that will engage and enrich the children's knowledge of their faith. We hope that this will not only deepen their connection to Judaism, but also make Shabbat a more family-friendly and welcoming environment for all.

Another goal that we have set for ourselves is to bring more newly engaged and newly married couples into the Main Sanctuary for Shabbat services. We recognize that newly engaged and newly married couples often face unique challenges and we want to be there to support and encourage them in their spiritual journeys. We hope to create a welcoming and inclusive atmosphere for these couples, and to offer them the resources and support they need to grow in their faith.

We are also working to grow our attendance for the Friday night Shabbat minyan services at Ohr Esther lead by Rabbi Adam Sabzevari. As you will see in the coming weeks we will be offering prizes to all children who attend the minyan which we hope will bring more people to our beautiful Kanissa on Friday nights.

One of our biggest initiatives is to improve the decorum and maintain a nice minyan during all of our services. We understand that everyone has different ways of expressing their faith and we want to create an environment where everyone feels comfortable and welcomed. This includes being respectful of one another during services and maintaining a level of calm and quiet during the service. We also want to make sure that our Kanissa is always clean and well-maintained as our community has instilled in us for many generations that our Beit Knessets are places for prayer and must be treated with respect. We are committed to continue to provide a place where everyone can feel comfortable and at home when they come to pray.

Finally, we hope that these initiatives will make Ohr Esther a more vibrant and welcoming place for all members of the community. We encourage everyone to get involved and help us achieve these goals. Whether it's volunteering to help with the children's program on Shabbat, welcoming new couples, or participating in the Friday night minyan, there are many ways to get involved and make a difference.

We look forward to working together with the community to make our Kanissa a place of growth, learning, and spiritual fulfillment for all.

SHAARE RACHAMIM SYNAGOGUE BOARD GOALS

Co-authored by the Shaare Rachamim Synagogue Board

When we were asked to write an article for Megillah outlining our goals for Shaare Rachamim, the task was tall, as we had come in on the heels of a board that had done phenomenal work, Baruch HaShem. For the most part, our objective is simple, to continue in the footsteps of the great leaders who came before us. We are also very much cognizant of the fact that ultimately, man plans and G-d laughs. We can only do our best and let HaShem do the rest! Below are some of the ideas we look forward to making a priority.

Community. There are several goals we hope to be able to accomplish, G-d willing, but first we want to continue to make Shaare Rachamim a place where all community members, from all levels of observance, young and old, feel comfortable to come and experience a wonderful atmosphere that is both enjoyable and spiritually uplifting. Our community is unique in that while we are diverse in many ways, we are also extremely united, with love and respect for one another. It is for this reason that we feel an obligation to make our Kanissa one that serves the entire gamut of our beloved Mashadi Community. We are very lucky to have Rabbi and Rabbanit Bitton, who have a special way of conveying Torah values to the community in a beautiful way.

Torah Education. We are extremely proud to host the Sephardic Beit Midrash (SBM) and now the Women's Separdic Beit Midrash (WSBM). The leaders of these programs have done remarkable work and are impacting our community members tremendously, enriching the lives of both individuals and families. We are working closely with the SBM with the goal of expanding their efforts and catering to their growing needs, G-d willing. We feel that SBM and WSBM play a very crucial part in the efforts to instill future generations with the right values, rooted in Torah and Mitzvot, as well as Mashadi Heritage, and it is our honor to support those efforts in every way.

Growth. Baruch HaShem, as the entire community grows, the demand for more programs and services increases as well. We hope to G-d willing, find creative ways of accommodating the growth of our community and in turn be able to offer more programs for mothers, children and teens, both during the week and on Shabbat. Women are the homemakers and our youth are the future; it is therefore our goal to be able to cater to them in an enriching way every time they walk into Kanissa. Today, our community is reaping the benefits of a plethora of our own “home grown Rabbanim and leaders”, thanks in large part to the efforts of our community Rabbis and youth program directors in the decades past. It is our hope that we can continue to offer programs and imbue our youth with the skills and talents to become leaders in our community, in many different aspects, G-d willing.

Getting People Involved. We find it important as a Board to mobilize members of the Kanissa to come forward and contribute in any capacity. We put out a call to action, and it was met with an outpouring of tremendously-talented individuals who have now begun contributing in many ways, thank G-d. There are now multiple members of the Kanissa who are active on subcommittees and bringing great initiatives and events to the forefront. We view this as a vital part of being able to accomplish more and offer more programs and services to our community. We still call on all members of the community who are passionate about any specific idea, to approach us and get involved!

Improvements. Another objective is, with the help of HaShem, to be able to continue to improve the Shaare Rachamim building, from both an aesthetic and functionality standpoint. While many improvements have been made in the last few years, we feel that there is still more that can be done. We view our Community as ahighly esteemed and reputable community and we feel an obligation to represent our community in the way it deserves, on the outside and inside.

Lastly, it is our wish and goal to work closely with all our community boards and entities as one unit, to be able to lead our community, and future generations in the right direction. We live in a society where there are many influences which can, G-d forbid, lead people astray. We must therefore work as a united group to continue to build on the wonderful foundations laid by the great ones who came before us. It is an honor to work closely with our Central Board, as well as our other Kanissa boards of Shaare Shalom and Ohr Esther, on collaborations and events that would cater to our entire community. It is our belief that our unity is the source of our blessing. We are not a community, we are one big family and it is our dream that with the guidance and help of HaShem, we can all rise together!

UPDATE FROM THE UMJCA SISTERHOOD

Jasmine Kashimallak

Sisterhood is the unique body that encompasses all aspects of community life. We aim to fulfill the needs of the community as they arise. It is evolving and dynamic in its nature and essentially has few boundaries. We keep informed on arising difficulties and work actively towards solutions. Sisterhood collaborates with every synagogue board as well as the Central Board, Mashadi Youth Committee (MYC), and our religious leaders. We are the unifying body; Where MYC's central focus is on unification of their peers, and the Central Board gives consideration to the mechanics of community life and its physical growth, Sisterhood is the heart and soul of the community.

We combine our rich history with our modern society and search for ways to preserve our values, morals and traditions. We create programming where we tap into the wisdom of our Rabbanim, doctors, educators and other professionals. We focus our attention on milestone moments and important holidays to create meaningful memories for our youth. We strive to identify the parts of parenting and shalom bayit that need more of our attention, and to create events to give our community members every advantage in educating themselves to strive in the most important parts of our lives. In all of our programs we ensure that all community members feel welcome. Within Sisterhood events and programs there is no division of our members. Our goal is to create the base for which each person feels part of this beautiful, important and culturally rich community.

The Sisterhood's events and programs include:

- Bar Mitzvah classes where we touch on difficult topics in a fun and enjoyable environment
- Bat Mitzvah classes where we prepare the girls to become young ladies with topics including: A kosher home, beauty, health, social and emotional classes, and cyber safety
- Our beloved annual Jaamati Bat Mitzvah Party
- Family and kids events such as Chanukah show, Purim carnival, and Ice Skating
- Collaborating with Senior Club to create events for our elderly
- Our annual Plant Sale
- Packing and selling Mishloach Manot and Tu Bishvat packages
- Shiurim and classes on important topics such as parenting, shalom bayit, health and wellness
- Persian cooking lessons to preserve our Iranian culinary heritage

To be elected onto the sisterhood is both an honor and a big responsibility. By upholding our values and traditions we pray that the future generation can tap into their unique Mashadi heritage.

UMJCA SISTERHOOD: LOVE & MARRIAGE GAME SHOW

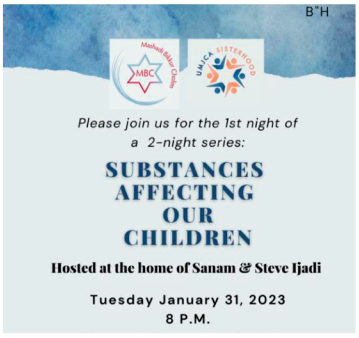
CHESHVAN 5783 - OCTOBER 2022

UMJCA SISTERHOOD: RABBANIT COTY BITTON'S SURPRISE BIRTHDAY

CHESHVAN 5783 - NOVEMBER 2022

UMJCA SISTERHOOD: RECENT PROGRAMMING & EVENTS

Bar mitzvah classes 2023: Event hosted by Anita and Farzan Kashimallak, 2023 with Rabbi Bitton.



Bat mitzvah classes 2023: Event hosted at Ohr Esther, with Mrs. Coty Bitton.

Summary of UMJCA Long-Term Planning Committee (LTPC) Report

Mansour Karimzadeh & Bahram Kamali

1. INTRODUCTION

We should all be proud and thankful to G-d for our Community's wonderful accomplishments in such a short period of time since immigrating to the United States. Now thankfully our community is recognized as a great, unique & special Jewish community - it is not only a community but a large family. Having arrived from a foreign country with many restrictions, we have successfully preserved our Jewish heritage and Mashadi traditions in the U.S.

The key to ensuring our population's continued growth and unity is to constantly reassess short term and long-term needs. As our 'family' grows, we will undoubtedly continue to face new challenges, most of which do not have simple solutions. The community leaders have to begin identifying key issues currently affecting us as well as anticipate long term challenges that might impact our future.

2. COMMUNITY HISTORY IN THE UNITED STATES & LESSONS LEARNED

In order to remain a successful society with a bright future, we should look back at our history in the United States and learn important lessons from our past on how to go forward.

Shortly after the gradual arrival in Great Neck, our community leaders had the vision to form the United Mashadi Jewish Community of America (UMJCA) and established the Central Board, acting as its Board of Directors representing the entire Mashadi population, which has since served as the organizational backbone of our community, keeping us united under one umbrella. The centralization of the community assets, synagogues, organizations, and activities has been an enormous success and is due to the creation of the UMJCA, and by bringing all community activities under one roof with strong leadership of the Central Board. "Centralization" is the basis of our bylaws and has brought structure and unity to the community. Our history in the United States proves that our community's organizational structure and leadership has been a key factor in keeping our unity and preservation of our great and unique Jewish values.

The UMJCA bylaws were written with a vision to separate the duties and responsibilities of the Central Board, synagogue Boards, and the Religious Council. The motivation was not to allow our Synagogues to become a power base and the Synagogue Boards to get involved in community politics; the goal has been to let synagogues serve as houses of worship for the Mashadi people. All our synagogues are under the supervision of the Religious Council: They are for the benefit of the whole community - that allows community members to pray together at any of our synagogues regardless of their religious level, beliefs or income. Our democratic elections allow a new generation of leaders to step in every three years to address our constantly evolving challenges and lead us into the future.

The 2022 fundraising for the construction of Mashadi Jewish Community Center (MJCC) was a great success, and pledges by far exceeded the estimated needs for the project. The approval of the Community Center & Jewish Day School project and the amount of funds pledged for its construction, show the unity of our community and everyone's trust in our community's leadership and the Central Board system.

3. ROLE OF CENTRAL BOARD

The role of the Central Board should be to keep the Mashadi Community as a united and vibrant Sephardic Jewish community, as the name United Mashadi Jewish Community of America implies, and to:

Instill Jewish values and a sense of pride in our heritage
Embrace positive American values while preserving Mashadi and Jewish traditions
Promote Zionist values, and love of Israel

4. CENTRAL BOARD TO ADDRESS KEY COMMUNITY ISSUES

A. IDENTIFICATION OF COMMUNITY ISSUES

The intent of the Long Term Planning Committee (LPTC) is to help the Central Board identify key issues that are currently affecting our community as well as to anticipate future challenges.

B. ADDRESSING MAJOR ISSUES

The key to ensuring our Community's continued growth and unity is to constantly reassess its short-term and long-term needs.

The Long-Term Planning Committee recommends that the Central Board delegate responsibility for addressing selected issues either to existing committees or to newly-formed task forces and should seek outside professional guidance as needed.

C. IMPLEMENTING STRATEGIES

The Long Term Planning Committee should assist the Central Board to address the key issues and implement strategies to help the Community.

5. PROPOSED UMJCA ORGANIZATIONAL STRUCTURE

The Central Board should improve the community's organizational framework to ensure its continued growth and unity.

A. ACTIVATE COMMITTEES

While all committees should remain under the Central Board's direct supervision, the Central Board should empower committees as a means to achieving its goals. The committees can be a great help to the Central Board.

B. ENCOURAGE VOLUNTEERISM & EMBRACE NEW ORGANIZATIONS AND IDEAS

Volunteers are our community's most valuable asset and the key to its continued growth and unity.
Embrace individuals or groups who offer creative ideas on how to improve the Community by working in coordination and under the umbrella of the Central Board.
Formulate an overall strategy to get a more diverse group of people, including women and youth, to get involved with community affairs.
Recognize and honor community members on a regular basis who have made significant contributions to the community.

6. SUMMARY OF KEY COMMUNITY ISSUES (THIS ENTIRE SECTION IS A PARTIAL LIST OF KEY COMMUNITY ISSUES AND WORK-IN-PROGRESS THAT SHOULD BE REVISITED PERIODICALLY)

The partial list below is prepared by LTPC and represents just some of the many community challenges that must be addressed over time. The purpose of this section is to begin identifying key issues currently affecting the community as well as to anticipate long-term challenges that may impact our community's future.

FOR EACH SECTION BELOW, THERE ARE SEVERAL SUB-SECTIONS THAT ARE NOT LISTED IN THIS ARTICLE:

A. SUPPORT FOR SENIORS
B. SUPPORT FOR YOUNG FAMILIES
C. SUPPORT FOR YOUTH
D. FINANCIAL POLARIZATION
E. RELIGIOUS POLARIZATION
F. SOCIAL SERVICES AND GOVERNMENT ASSISTANCE PROGRAMS
G. SYNAGOGUE-RELATED ISSUES
H. HIGHER EDUCATION
I. JEWISH EDUCATION
J. MASHADI HERITAGE & VALUES
K. HEALTH AND WELLNESS
L. INTERACTION WITH OTHER JEWISH COMMUNITIES
M. COMMUNITY FINANCES
N. COMMUNITY ASSETS
O. CENSUS AND STATISTICAL DATA
P. COMMUNICATION
Q. ANTI-SEMITISM
R. BY-LAWS
S. PUBLIC AFFAIRS
T. LONG TERM FACILITY NEEDS

7. CONCLUSION

The Long Term Planning Committee has been working to identify and document key current and future issues facing the Mashadi community. This article is a summary of its findings in the hopes of assisting the Central Board to achieve its goals. The full report can be obtained from the Long Term Planning Committee or Central Board. May G-d protect our great Community.

DEDICATION

This section has been dedicated by

Mr. Doron Hakimian

In Recognition & Appreciation of his Fellow Central Board Members:

Tony Aziz, Dr. Daniel Benilevi, Moshe Enayatian, Oliver Etessami, Emil Hakimi, Michael Hakimian, Shawn Hakimian, Leon Hakimian, Mehran Hakimian, Brian Hakimian, Bobby Hematian, Steven Ijadi, Moossa Levian, Michael Mayer

SBM
SEPHARDIC BET MIDRASH

SBM MENS LEARNING @ SHAARE RACHAMIM

EVERY WEEK NIGHT BEGINNING AT ~ 8:00 PM

VISIT KANISSANEW.COM/SBM FOR MORE INFORMATION

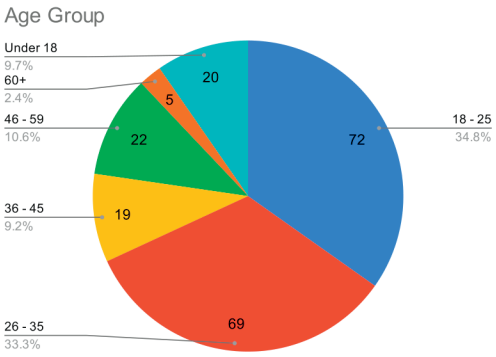
SCAN TO FOLLOW SBM ON INSTAGRAM!

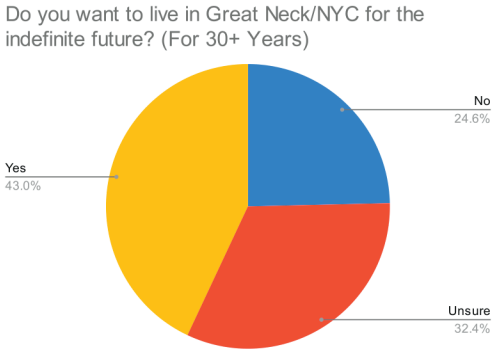
POLL RESULTS: LIVING/RESIDENCE DESIRES

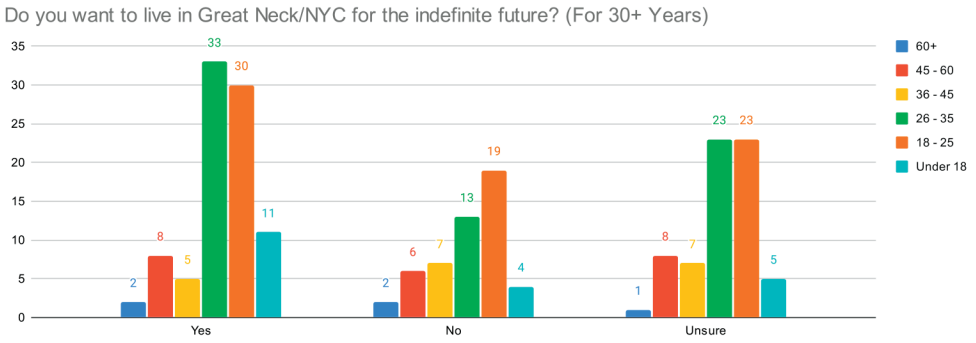
207 total responses

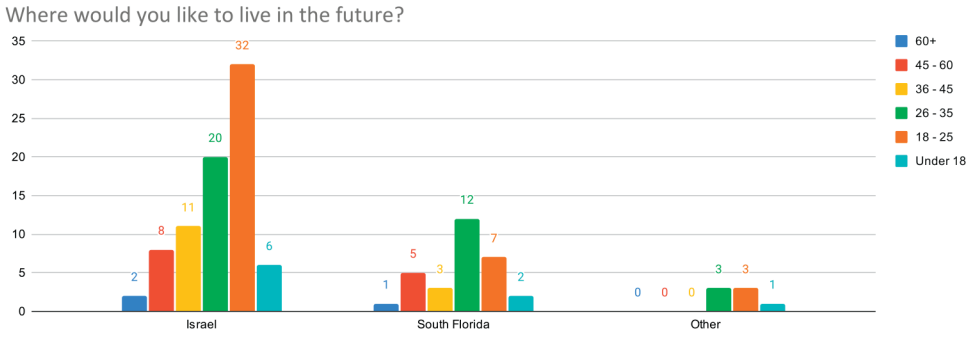
The results of our survey show that while many members of our community do not plan to move away from the New York area for the time being, about a third of our community are unsure if they would like to live in New York or move away, and a quarter would like to move. The most popular destinations people would consider moving to are Israel and South Florida. Many want to move to Israel because of Zionism, but there are other motivating factors, like weather, crime and anti-Semitism, and financial and employment reasons. Those who would like to move are mostly considering relocating within 5-10 years.

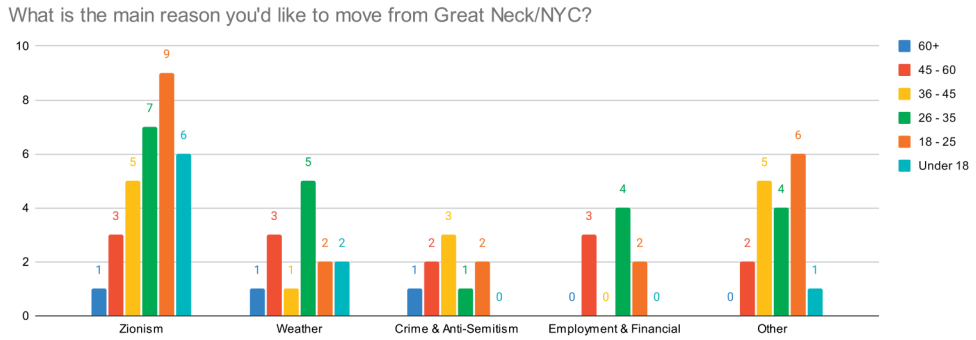
The main concern preventing people from moving is friends and family, which shows how united and supportive our community is. Considering how many people do not want to live in Great Neck for the indefinite future, it is important for the community to establish ways to still feel connected to the community while living in different parts of the world.

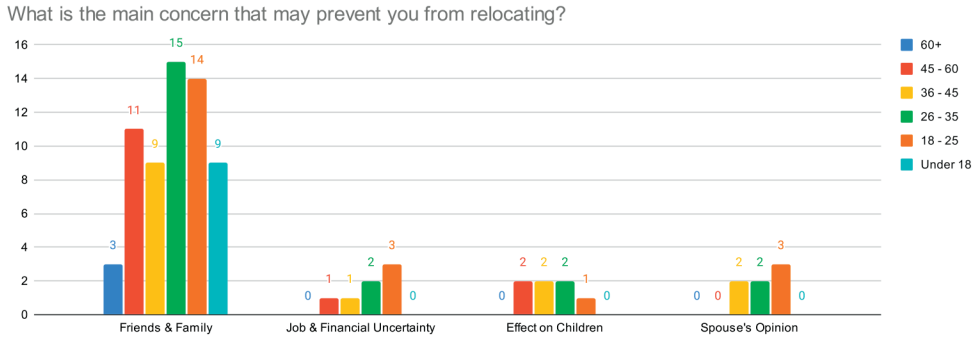


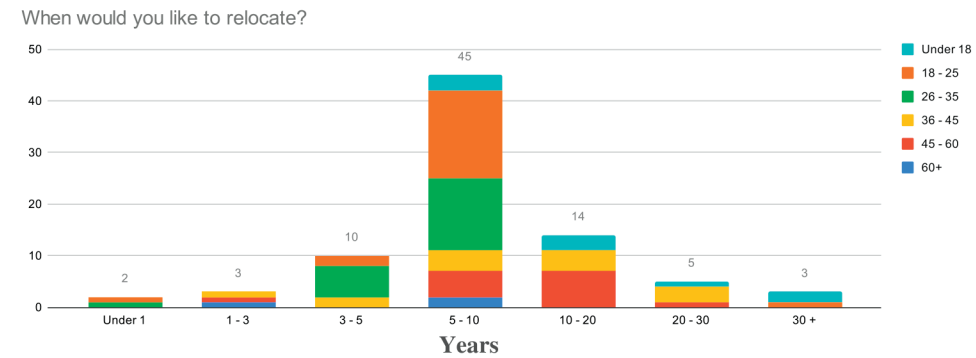












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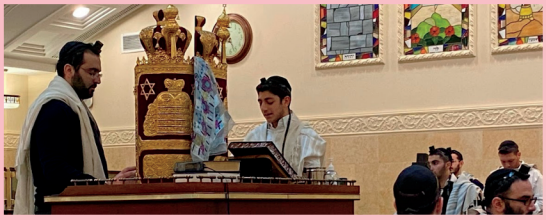

Mashadi Wedding Album

Message from the Mashadi Youth Committee

All couples who were married from **2002 - Present** are eligible to be included in the MYC's upcoming publication series of ***Mashadi Wedding Albums*!**

Do you want to be included?
Please scan the QR code below to access the submission form & follow the instructions. We ask that you please submit a good quality wedding photo to avoid issues.

Scan to Access Submission Form

Submission Deadline:
Extended to May 15, 2023

The MYC would love for all qualifying couples to be included in the upcoming albums, though those that do not complete and submit this form may not be included and could be left out of an important & historic Mashadi publication.

For more information, please email megillah@mashadiyouth.org

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