

THE SHALIACH

News and Views from the Young Israel of Plainview



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FROM THE RABBI'S STUDY Death, Burial, and the Flowering of Redemption

There is a prologue to the Exodus from Egypt: The particular desire of Yaakov and Yosef to be buried specifically in the land of Israel. Passion, desire, and overwhelming obsession plague the mind of Yaakov Avinu at the end of his life. Fixated on ultimate burial in the land of Israel, Yaakov demands of his favored son. Joseph, "al na tikbereinu b'mitzrayim," "dare not bury in the land of Egypt" (47:29). Indeed, Yaakov's insistence inspires his son Yosef as well "v'ha'alitem et atzmotai mizeh," "you will raise up my bones from here" (50:25).



For our Rabbis, Yosef's insistences that the Israelites, upon the Exodus, carry with them his bones, emerges from an eschatological vision. The Midrash HaGadol declares that the oath that Yosef insists upon is meant not only to guarantee his own burial, but signal a commitment, received through Yaakov, that G-d shall certainly redeem His people. The Netziv, in his Ha-Emek Davar, adds that the mere presence of Yosef's bones represented a source of hope for the Israelites as they suffered in Egypt.

Focusing only on the passing of Yaakov and Yosef, with their subsequent resolve about being buried in Israel, we conclude that burial in Israel represented for them that the future of Israel lay beyond existence in Egypt; the sojourn in Pharaoh's land was a temporal existence for the Jewish people, whose destiny lay not on the shores of the Nile river, but of the Jordan, near their buried forefathers

Viewed more globally, burial in Israel represents an ideal throughout Judaism. The Torah expends numerous verses depicting Avraham's purchase ma'arat ha-machpeila in Hebron as a burial plot for Sara. So too, Yishma'el and Yitzchak converge oddly to bury their father Avraham. The Midrash depicts even Esav's desire to be buried with his father. In all cases, the burial of dead is associated with ultimate redemption. Perhaps most affective, is the Midrash Raba's declaration that Yaakov buried Rachel, b'derech efrata (on the way to Efrat), so that she may cry for her exiled children and greet them at the redemption.

As Jews, we are not jarred by the association of death and redemption. Our funerals close with an expression of belief in G-d's justice and exaltation of His name, with a

(Continued on page 6)



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**SISTERHOOD
SPOTLIGHT**

The Sisterhood is excited about our many upcoming activities beginning with our annual M'shloach Manot program (committee chaired by Suri Gotowner), and Annual Pesach Wine Sale (committee chaired by Aryela Rosenberg). We are also in the planning stages of a challah baking class and a canoe trip.

Please let us know if you would like to join us in helping or planning any of these activities or helping out in any of our various committees! Shortly after Pesach we will be forming our committees and board.

All suggestions are welcome!

Sincerely,

Sheryl Cohen and Amy Guterman
Sisterhood Co-Presidents

We would like to thank all of you for your support, caring and love for Lilli and her children Eliza and Danny Herskowitz. It's immensely appreciated, we wish you all well.

Ethel and Nat Bornstein,
Holly and Marc Lichtenfeld

The Shaliach

Meryl Altabet Fried.....Editor
yipshaliach@gmail.com

PRESIDENT'S PEN

The Jewish calendar requires an additional month in each of seven years in a 19 year cycle. This intercalated month is Adar II and precedes Passover which must be celebrated in the spring. Purim is celebrated in Adar and our sages decreed that Purim is celebrated 30 days prior to Passover i.e. in Adar II in order to bring one redemption (ge'ulah) close to another, "i.e., to bring close together the celebration of Israel's redemption from the evil decree of Haman and the celebration of Israel's redemption from bondage in Egypt (Megillah 6b)."

I recently read an interesting commentary on the use of wine for both holidays (1). On Purim, we drink wine to help us forget the terrible experiences of the Exile; the pogroms, the massacres, the concentration camps - the flight and the terror. Perhaps this is why some drink until drunk on Purim. On Pesach, we drink to remember the glorious experiences of our past. We re-visit our triumphant redemption from Egypt.

Those who would wish to annihilate us have only to study the history of our redemptions. The Nazi murderers, Ye'mach Sh'mam, may have conducted a Purim Massacre in March 1943 in Piotrkow Poland (2) but redemption and the birth of the State of Israel occurred soon thereafter. The triumph of Purim was not forgotten on October 16, 1946. Among the ten evil Nazis executed by hanging Julius Streicher cried out "Purim fest 1946" as he was led to the gallows (3).

After years of bondage and slavery, Pharaoh finally relented after G-d's intervention and the Jews were redeemed from Egypt.

From suffering and sorrow to joy and redemption. May we merit the final ge'ulah soon and in our time.

Wishing you a Freilichen Purim and Sweet Pesach.

Irving Gomolin
President

1. <http://www.ou.org/chagim/pesach/wineconnection.htm>
2. <http://www.jewishgen.org/yizkor/Piotrkow/pit237.html>
3. http://law2.umkc.edu/faculty/projects/ftrials/nuremberg/NurembergNews10_16_46.html

MALI News

Spring (which hopefully is on the way) usually signifies the season of renewal, and the Mikveh Association will be e-mailing an updated information sheet regarding guidelines for use of the Mikveh. If for any reason you are not receiving e-mails, please contact us to add your e-mail address, or to request that a hard copy be mailed to you. In the interest of streamlining our communication procedure, the phone recording announcing the Mikveh's hours will no longer be updated weekly; it will only be changed if there is a change in the hours. Please note that the code for the door to the Kelim Mikveh was changed in November, so contact us if you do not have the new code.

Looking forward to a joyous Adar and early spring,

Diane Rabin and Ruth Forbert

Hamantaschen

Reprinted with permission from *The Jewish Press*

Dough

4 eggs
4 1/2 cups sifted flour
3/4 cups oil
1/2 tsp. salt
3/4 cup sugar
3 tsps. baking powder
1/4 cup orange juice

Beat the eggs, oil, sugar and juice together in a large bowl until light. Sift the dry ingredients together and add. Stir until blended. Turn out on a lightly floured board and roll. Cut into circles; fill; fold to make the hamantaschen triangles. Bake at 350 degrees for 20-25 minutes until golden brown. Yields about 135 small hamantaschen.

Chocolate/Almond Dream Filling

2 oz. (about 3 cups) blanched almonds
1/4 cup granulated sugar
1 egg
1/4 tsp. cinnamon
3 oz. semi-sweet chocolate morsels
1 tsp. vanilla

Process or blend the chocolate and nuts until fine. In a small bowl or mixer, beat the egg for 5 minutes until it is very thick. On a low speed, mix in the cinnamon, vanilla and sugar. Then beat in, a little bit at a time, the chocolate and nut mixture.

Chocolate Filling

6 oz. semi sweet chocolate morsels
1 egg
1 tsp. vanilla extract
1/4 cup granulated sugar
1/4 tsp cinnamon

Process or blend the chocolate until fine. In a small bowl or using a mixer, beat the egg for 5 minutes until it is very thick. On a low speed, mix in the cinnamon, vanilla and sugar. Then beat in, a little bit at a time, the chocolate mixture.

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YIP YOUTH

It is a bit odd that we call the holiday “Purim.” The name stems from Haman’s “Pur,” lottery. Aside from the oddity of naming the holiday after the villain’s method for determining which day to destroy our nation, it is odd that Haman himself conducted this lottery. Instead of going ahead and executing his evil plan right away, he let chance determine the date (This sounds like a plan you would find of a silly villain in a Disney movie). Why did Haman delay the execution?

Haman decided to leave the date for execution up to chance because he believed that the whole world worked by chance. We, as Jews, believe the exact opposite; we believe that nothing is by chance. Haman didn’t want to just destroy our nation physically, but he wanted to destroy everything that we stand for and represent. Of course, as the end of the story goes, the events prove that nothing is by chance, and it is not we who are destroyed, but rather Haman. And so we call the holiday Purim, to show the world that nothing is simply by chance; and nothing is strictly how it seems.

“Venahafoch Hu,” everything was turned around. As is our annual tradition, we will turn everything around in fun celebration Purim night. Following a special youth Megilla reading, we’ll have a fun-filled

carnival that is sure to be a blast. Last month we had YIP family night which helped prepare us for Purim. It featured a concert and gragger making to ensure that Haman gets his proper boos. But it is not just the carnival or the bi-weekly B’nei Akiva activities or our monthly events that are exciting, our Shabbos groups are a lot of fun too. If your kid has not been there for a while, maybe it’s time for a little “venahafoch hu.” Give it a shot. I’m sure your child will find that it is even better than “how it seems.”

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Rebecca Cohen
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RABBI'S STUDY*(Continued from page 1)*

powerful belief in the resurrection. Yom Ha-Atzmaut, Israel's Independence Day, is closely related to Yom Ha-Shoah and Yom Ha-Zikaron. In our tradition and history, death and redemption are often intimately intertwined.

Yet, oddly enough, the depictions of the previous verses and midrashim do not relate necessarily to death and redemption, rather burial and redemption. It is not Ya'akov's death that prophesies the redemption, but his burial in Israel. The verses depict in detail Avraham's attainment of land for Sarah's burial plot, not her death. The Midrash focuses specifically on Rachel's place of burial, not her death. In all cases, burial, and not death, surfaces as the harbinger of redemption.

Jewish burial laws are fairly clear. All dead must be buried in the ground (YD 362:1). The action, central to the Jewish funeral, mirrors the act of planting. We place a seed in the ground, and then cover it with earth. Farmers expect with fair certainty that their seeds, with water and fertilizer will bear fruit; yet the unredeemed are often less sure of their redemption. The Halacha insists that all dead be buried. Rather than treating a lifeless body as something that needs to be disposed of, we treat it like a seed, planted in the ground and representing a hope of redemption. Leaving a body unburied rejects its future potential; burying it in the ground, however, declares a belief in redemption and resurrection.

Yaakov and Yosef's insistence on a burial in Israel, a tradition handed down from Avraham, represents his commitment to the future of the nation of Israel in the land of Israel. His body will represent the seed that flowers into a holy nation. Rachel is planted on the "path to Efrat," symbolizing as well that there her nation will once again grow and prosper.

Much ink has been spilled debating the depiction of our current State of Israel as "reishit tzemichat geulateinu," "the beginnings of the flowering of redemption". With all its imperfections, we wonder whether this State can truly represent a beginning of any redemption. Nevertheless, this ancient metaphor, depicting redemption as agricultural growth, epitomizes an opportunity and inspiration. A sapling in its early stages is easily cut down, its potential easily squandered. Yet the farmer who protects, waters, and cares for this sapling increases its chances of survival and may ultimately harvest its fruit. So too, our trial in these challenging times for the State of Israel is to recognize her potential. Committing ourselves to her, her people, and her protection represents our opportunity to turn a simple sapling with fragile potential into a powerful fruit-bearing tree of redemption.

**QUINOA RECIPES
FOR PASSOVER**

by Arlene Mathes-Scharf

The following recipes are printed with permission from www.kashrut.com, a year-round and Passover kosher resource. The site will be providing up-to-date information on Passover as it becomes available.

For information about which brands of quinoa may be used for Passover, check with Rabbi Weissman.

**Basic Quinoa recipe
(cook like you would rice)****Ingredients**

1 cup quinoa
2 cups water

Directions

Soak quinoa for 3-5 minutes and then thoroughly rinse under running water. Add water and cover. Bring to boil; reduce heat, let simmer 15-20 minutes.

Quinoa Pilaf**Ingredients**

1 cup quinoa
2 cups chicken soup
1 cup celery
8 oz. mushrooms, chopped
1 medium onion, chopped

Directions

Sauté onions, add celery and mushrooms.

In a medium size bowl, soak the quinoa in cold water for 5 minutes. Drain and rinse under cold running water.

In a medium saucepan, combine the soaked quinoa, vegetables and water and bring to a boil. Reduce heat and simmer covered, for 15 to 20 minutes, or until tender.

Quinoa Tabouli**Ingredients**

2 cups cooked quinoa (Use basic quinoa or pilaf)
1-2 tbsp. freshly squeezed lemon juice
1 tbsp. extra virgin olive oil
1 tsp. kosher salt
1 cup freshly chopped parsley and /or mint leaves.
1 cucumber, chopped (optional)
1 tomatoe, chopped (optional)
Freshly ground pepper (to taste)

Directions

Mix quinoa and parsley/mint together. Add vegetables. Add lemon juice and olive oil, stir, adjust to taste. Season with salt and pepper. Serve cold.



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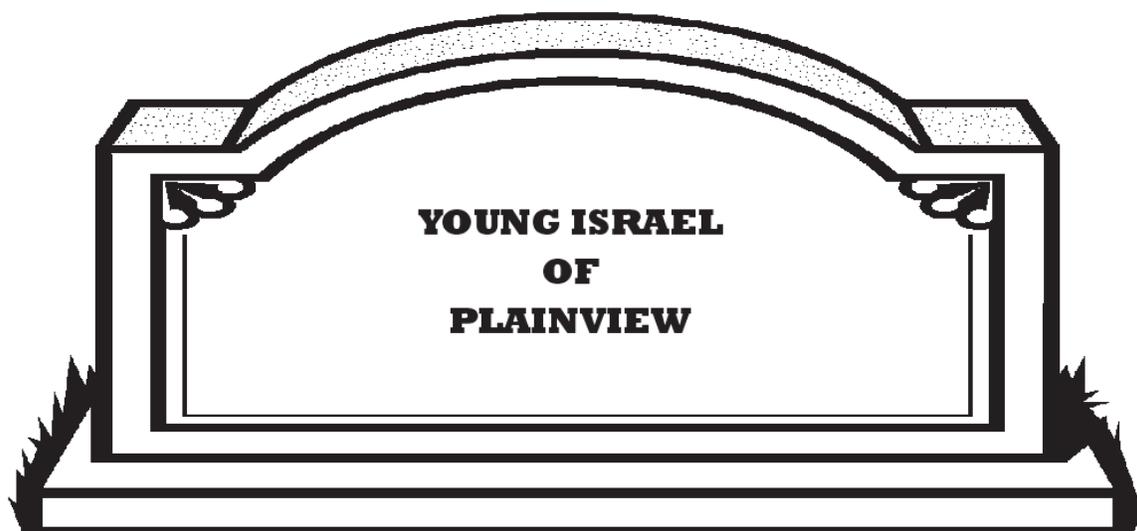


YIP YAM's Raise Money for Tsedakah

The Young of Plainview Young Adult Minyan ran its third annual Mario Kart 64 Tournament Saturday night February 26. Attracting Mario Kart fans from Young Israel and the surrounding communities, the night of pizza, music and games was a joint effort of all the members of the Young Adult Minyan. The tournament raised over \$2000 for tzedakah. Thank you to all those who supported this event, and to all our YIP young adults, who are an inspiration to the entire community with their chesed.



Tournament winners: 1. Michael Fried (Top Middle), 2: Darren Bryk (Top Right), 3: David Neuhaus (Bottom row), 4. Michael Kirschenbaum (Top Left)

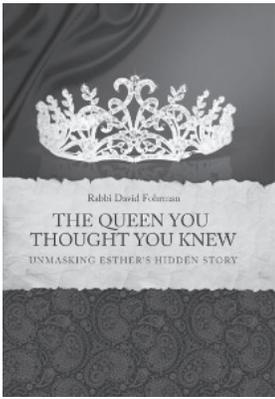


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NEW OU PRESS BOOK UNMASKS PURIM

Readers will rejoice before Purim this year as they gain a deeper and more mature understanding of *Megillat Esther* from Rabbi David Fohrman’s new book, *The Queen You Thought You Knew: Unmasking Esther’s Hidden Story*, recently published by OU Press | Jewish Educational Publications. The biblical book of Esther can easily masquerade as a child’s tale. There is a villain about to hang Mordechai and murder his countrymen; a king who enjoys drinking; and a beautiful and noble queen. There are assassins, palace intrigue, suspense, and a climactic battle scene – and a happy ending, to boot. What more could you ask for in a good child’s story?

But the Bible is no fairy tale. In his new book, Rabbi Fohrman invites the public to look at *Megillat Esther* with fresh eyes. With the engaging style that has made him such a popular lecturer, he takes readers on a guided adventure – a close reading of the ancient biblical text – in which he reveals another Purim story. Hiding in plain sight is a richer, deeper narrative – more suited perhaps to the eyes of an adult than to a child. As layers of meaning are gradually revealed, Esther’s hidden story comes alive in a vibrant, unexpected way, offering the reader a fascinating and thought-provoking encounter with the queen they thought they knew.

This exciting and groundbreaking book is sure to enhance readers’ Purim with a new perspective. Rabbi Dr. Tzvi Hersh Weinreb,

Executive Vice President Emeritus of the Orthodox Union, says that the book “provides a stirring and creative new look at the story of Queen Esther; it is sure to enrich, enliven and refresh the reader’s experience of Purim.”

Rabbi David Fohrman serves as scholar-in-residence for the Institute for Text Study, a division of the Hoffberger Foundation for Torah Studies. He teaches on biblical themes at Johns Hopkins University, in homes, and in synagogues, as well as online. Rabbi Fohrman served as a senior editor and writer of the Schottenstien Edition of the Talmud, a 72 volume elucidation of the Babylonian Talmud published by ArtScroll Mesorah. He is also the author of *The Beast That Crouches at the Door: Adam & Eve, Cain & Abel, and Beyond*, a finalist for the 2007 National Jewish Book Awards.

The Queen You Thought You Knew is the latest offering from OU Press, the publishing house of the Orthodox Union that recently published *Festivals of Faith: Reflections on the Jewish Holidays* by Rabbi Norman Lamm and Darosh Darash Yosef; *Discourses of Rav Yosef Dov Halevi Soloveitchik on the Weekly Parashah* by Rabbi Avishai David. Important future books include the *Koren Mesorat HaRav Siddur*, a new prayer book with a magisterial commentary based on Rabbi Joseph B. Soloveitchik’s teachings, accompanied by the eloquent translation of the prayers by Rabbi Jonathan Sacks and the popular Koren layout.

Copies of this book, which cost \$24.95 each, are available through www.OUPress.org.

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Seforim Dedication

YIP Sisterhood is pleased to continue to offer you the opportunity to purchase and donate Siddurim, Chumashim, Tehillim and Megillos. Books can be purchased to memorialize or honor a friend or family member. At the same time, your donation allows the shul to continue to add brand new books to the shelves.

The books are inscribed with a personalized message, and the family or friend is notified of your donation. Please note our newest books for Tisha B'av.

Cost of Books

<i>RCA Artscroll Siddur</i>	\$36
<i>Artscroll Stone Chumash</i>	\$54
<i>Artscroll Tehillim Hardcover)</i>	\$25
<i>Artscroll Book of Megillos Hardcover)</i>	\$25
<i>Judaica Press Tisha B'Av Compendium - Tefillot & Kinot (Hardcover)</i>	\$40



*Questions or requests, please contact
Liz Vilkas at 931-6848 or email at
Vilkasmd@aol.com.*

KIDDUSH / SHUL CALENDAR

APRIL 2011

4/3/2011 KAUFMAN (MICHAL BAT MITZVAH)

4/9/2011 LIEBERSTEIN (JAKE BAR MITZVAH)

MAY 2011

5/28/2011 GRADUATION KIDDUSH

JUNE 2011

6/4/2011 SCHWARTZ (DAHLIA BAT MITZVAH)

6/11/2011 KIRSCHENBAUM (JOSHUA'S AUFRUF)

6/18/2011 POLLACK (GIDEON BAR MITZVAH)

6/25/2011 MLOTEK (SAMUEL'S AUFRUF)

JULY 2011

7/2/2011 KATZ (MATTHEW AND DYLAN BAR MITZVAHS)

7/30/2011 KAHN (HARRISON BAR MITZVAH)

AUGUST 2011

8/20/2011 OSSIP (JONATHAN BAR MITZVAH)

SEPTEMBER 2011

9/10/2011 BRAND (AMANDA BAT MITZVAH)

9/24/2011 RABIN (BRURIA BAT MITZVAH)

NOVEMBER 2011

11/5/2011 ROSENTHAL (ZECHARIA BAR MITZVAH)

11/5/2011 YOUTH KIDDUSH (FARBER)

JANUARY 2012

1/5/2012 REICHENBACH (JARED BAR MITZVAH—8AM
MINYAN THURS.)

1/7/2012 REICHENBACH (JARED BAR MITZVAH)

To reserve, remove or correct a date on the Shul calendar, please contact Office Manager, Rita Rubin by e-mail at "officemanager@yiplainview.com", or at 516-433-4811 extension 100.

No food may be brought into the Shul by anyone for any purpose or event without the knowledge and approval of Abe Alper.

All kiddushes must be paid in full, one week in advance except for a bris or a baby naming..

If you are making a Meat Kiddush, you must be available to receive deliveries of food and equipment. Speak to Abe Alper for details.



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The Board of Trustees and a vote of the Membership, in keeping with current law governing minors and drinking, adopted the following Shul policy:

It is the policy of the Shul that there be no consumption of alcohol by anyone under 21 years of age on synagogue premises or at synagogue events.

Your support in maintaining this policy is appreciated.

LIFE CYCLE ANNOUNCEMENTS

Mazel Tov to

Jenn and Jeff Hoch on the Bat Mitzvah of Michelle

Sheldon Schreiner on the birth of a girl in Jerusalem to Rabbi Chaim and Batsheva Schreiner

Aaron and Meryl Chaitovsky on the birth of Yehuda to David and Aya Chaitovsky

Joel Kessler on his re-election as Plainview Water Commissioner

Sheldon Schreiner on the birth of a boy in Jerusalem to Zahava and Rabbi Hillel Schreiner

Rebbetzin Shelley Portnoy on the birth of Moshe to Gila and Shlomo Pollack

Shelley and Stu Tauber on the birth of Leah Nava (Lila Jean) to Cori and Jason Pahl

Asael and Michelle Meir on the birth of Tova

Ilene and Jeff Feldstein on the marriage of Adam to Adina Weinblatt, daughter of Barbara and Mark Weinblatt

Chevi and Moshe Boruch Kaufman, and grandmother Rebbetzin Shelley Portnoy on the adoption of a boy

Jordana Rothchild and Adam Farber on the birth of a boy

Judy and Alvin Smilow on the birth of a son to Miryam and Joshua Smilow

Debbie and Marty Taub on the birth of Yaakov Shlomo/ Justin Nathaniel to Jeff and Shanna Taub

Leora and Rabbi Elliot Hecht on the birth of Daniel Yitzchak

Elie and Eliah Barzideh on the birth of a boy

Judy and Joel Millman on the birth of a boy to Daniel and Estee Millman in Israel

Neil and Lizette Romano on the birth of Natalie to Rebbi & Rotem Shabi

Welcome New Members

Yakira and Scott Meltzer

Condolences

Aileen Kirschenbaum on the loss of her father, Joseph Shindler

Debbie Simpser on the loss of her father Sam Mayers

Sam Kahn on the loss of his mother Judith Kahn

Merryl Hurtes on the loss of her father Donald Schreiber, Gedalyah ben Moshe

Trudy Rubinstein on the loss of her father Helmut Wolff

May the Omnipresent console you among the mourners of Zion and Jerusalem



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 Mishloach Manot..... Leah Sclair, Suri Gotowner
 New Member Tea Cathy Sachs
 New Year's Card, Siddurim & Chumashim Liz Vilkas
 Simcha & Condolence Cards..... Deborah Plutzer
 Sisterhood Meals..... Shelly Katz
 Welcome Wagon..... Jen Hoch Joanie Brand
 Wine Sale Aryela Rosenberg

Dear YIP community,

We would like to thank the community for their caring and kindness during this difficult time since my father Sam Mayers Z"L passed away. Plainview has always been a warm, caring community, and this was profoundly evident in the support we received from so many people. May we share smachot together.

Goldie Mayers and Debbie Simpser

www.yiplainview.com

The Shul email – yip@yiplainview.com

The Rabbi's email – rabbi@yiplainview.com

The President's email – president@yiplainview.com

Mail addressed to the **Rabbi, president, treasurer, or MALI** is received and read within a reasonable amount of time. All other mail should be mailed directly to the recipient to insure it is read in a timely fashion. For example, all Sisterhood mail **must** be mailed to the **home address** of the person in charge of the activity that you desire (Calendar, Mishloach Manot, Wine, Siddurim & Chumashim, etc.). Information about where to direct your mail is usually included in the flyers.

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