This month’s newsletter is inspired by the movie, “Pavarotti”. As many of you probably know, Pavarotti is considered one of the best tenors in the world. This docu-movie chronicles the life of Pavarotti and tells the story of who he was and the wonderful things he accomplished besides beautiful music.

I dare say there is probably not one of us who has not seen a person standing on a corner with a sign that reads, “Need money to feed family” or “Need 100 people to give 70 cents”. How many will give a dollar or change and how many will avoid looking?

I was in Philadelphia going to school when I had my first taste of deception. I gave a woman standing in front of 7-11 some money and I watched her go into the store and buy cigarettes. I related the story to my professor, and he said we must always give the benefit of the doubt. And then there was the young man at a park we visited who was lying on the grass, apparently sleeping. He had no shoes that I could see. After a while, he sat up, and looked at us, watching us eat. I had my grandchildren go ask him if he would like something to eat & with the most gorgeous blue eyes he looked at me and smiled. My grandchildren took the rest of our food to him, and we left. It began to rain. We turned around to go get him, but he was gone. I can still feel the ache in my heart because I did not take him with us to begin with.

This past week I saw a man standing on a corner, with a sign reading, “Hungry. Need food for pregnant wife and children”. He had such a beautiful smile. Had I had any cash with me I would have given him some. After that incident, I received an e-mail on the topic of “Judaism and the Homeless”, by Rabbi Jill Jacobs. What does Judaism demand of us when it comes to the homeless? The parallel themes of homelessness and wandering pervade the Bible and Jewish history. In the first chapters of the book of Genesis, Adam and Eve are expelled from the Garden of Eden. Abraham begins his relationship with God by leaving his native land, and Jacob and his sons leave their own home to go down to

(Cantor’s Notes Continued on page 8)
ONEG SHABBAT GUIDELINES

If you are unable to provide Oneg on your assigned date, please find a replacement for yourself or feel free to send in a donation or drop items off beforehand. Thank you!

When providing Oneg, please keep the following guidelines in mind:

- An inexpensive, small centerpiece would be appreciated. Vases will be provided for flowers.
- Oneg suggestions include a sheet cake or two dozen cookies as well as fruit, nuts, trail mix or vegetables.
- Juice and wine will be provided.
- Paper products and silverware will be provided.
- Set up should be done before Services, but, if necessary, can be done quietly during Services.
- Clean up includes emptying trash cans, sweeping and mopping floors, washing and putting away all items used, and wiping down countertops.

If you are aware of a special occasion [anniversary, birthday, graduation, etc.] and would like to provide Oneg on a date not scheduled for yourself, please feel free to contact the Oneg provider and make arrangements with them.

The Harlan S. Friedberg Memorial Yahrzeit Plaque is a thoughtful way to remember loved ones who have departed from us but will never be forgotten.

Memorial Plates, each with a light to be illuminated for the Yahrzeit, are available that can be inscribed with up to three lines of personal engraving which may include the departed’s name, Hebrew name, if desired, and the Hebrew and Gregorian dates.

The cost of each Memorial Plate is $180.00. The ten times Chai will provide for the continued funding of additional Memorial Yahrzeit Plaques, as they become necessary, as well as the cost of the individual Memorial Plates and engraving.

If you have someone’s name that you would like to have placed on the Yahrzeit Plaque, please contact Randy Friedberg or any member of the Board. Much as the Mourner’s Kaddish is a spiritual reaffirmation to the goodness of our loved one's lives, so shall these Memorial Plates be a visual reaffirmation and tribute to the goodness of our loved one’s lives.
Cactus Fruit: The Perfect Summer Treat

Somehow, this crazy summer made me miss my country even more. As always, food comes to help, and in this case, thoughts of cactus fruit, the tzabar or sabra, entered my mind.

Cactus fruit, also known as Prickly pear, has been seen for years as the symbol of all Israeli-born people, prickly on the outside but sweet and tender inside. It was actually brought to the Levant by the Arabs only about 500 years ago from Spain (it was brought there from Mexico). Cactus fruit now grows wild all over Israel and is available during the summer months in every shuk, supermarket and in many side-of-the-road stalls.

The best way to have the Prickly pear is by simply peeling it and serving a bowl-full of ice-cold fruits to enjoy on a hot summer evening.

The following recipes use cactus fruit in moderation. The ceviche benefits from the sweetness of the fruit and the gorgeous bright color of the fruit.

**Chilean sea bass, Prickly pear and mint ceviche**

**INGREDIENTS**

*Serves 4 as first course*

- 1 lb. skinless Chilean sea bass (or any firm white fish)
- ½ cup fresh lime juice
- 4 Prickly pears
- 2 small cucumbers, skin on, chopped
- ½ red onion, finely chopped
- ½ Serrano pepper, seeded, thinly sliced
- 2 tablespoons chopped mint leaves
- Kosher salt to taste
- a good drizzle of olive oil

**DIRECTIONS**

1. Pat dry the fish and cut into ½ inch cubes. Mix with lime juice in a bowl, cover and fridge while you prepare the rest of the ingredients.

2. Cut off the ends of the Prickly pears and make a lengthwise slit through their skin. Peel off and discard the skin. Cut into ½ inch cubes.

3. Add Prickly pears, cucumbers, red onion, Serrano pepper and mint to the fish and mix well. Add salt to taste, drizzle with olive oil and serve.

https://www.haaretz.com

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**Mazel Tov Corner**

* Cantor Patti is a Great-Grandmother!! Dominic Elias Lindao was born on July 18th. 7 lbs 14 oz, 20-3/4 in. A big boy!

**NEED A GREETING CARD?**

Send a family member/friend a greeting card and help fund C-N-T. Greeting cards, for any occasion, will be made up and sent out quickly. Just make a monetary donation to C-N-T, to whatever fund you wish, and send the information to: KATHy Friedberg at KAT@CongregationNerTamid.org
Matot
Numbers 30:2 – 32:42
Our double Torah portion begins with rules regarding the binding nature of - and the nullification of - vows, particularly those made by women.

The Israelites successfully defeat and slay the Midianites, including the five kings of the region and Balaam, the sorcerer. Nevertheless, the warriors are chastised by Moses for sparing the Midianite women with whom the Israelites had recently engaged in idolatry and promiscuity. The army is sent out again to complete the mission. The spoils of war are divided.

The tribes of Reuben and Gad and half of Menasseh possessed large herds and were desirous of settling on the conquered lands on the eastern side of the Jordan River. Permission is granted to them - provided they participate in the efforts to wrest the territory on the western side of the Jordan from the Canaanites. They agree and take a vow to this effect.

Masei
Numbers 33:1 - 36:13
The various locales in which the Israelites encamped from the time of the Exodus until their arrival at the plains of Moab are enumerated.

Following an admonition to root out idolatry in Canaan upon its conquest, the land is divided by lot under the supervision of Joshua, Elazar and the leaders of the ten tribes whose peoples will occupy the territory west of the Jordan River.

Six Cities of Refuge are established - three on each side of the Jordan. These cities are to be given to the Levites and will serve as a place of sanctuary for anyone who has committed murder accidentally. Vengeful relatives of the deceased may not pursue these individuals into the Cities of Refuge.

One additional refinement is made to the laws of inheritance in order to maintain the tribal integrity of real property; in cases where daughters inherit their fathers' property, the heiresses may not marry men from other tribes.

Devarim
Deuteronomy 1:1 - 3:22
In a series of three lengthy and final discourses that comprise the book of Deuteronomy, Moses reviews Israelite history from the time of the Exodus, repeats and expands upon many of the commandments, and admonishes the people to remain faithful to God and His Torah.

The Israelites left the area around Mount Sinai with the objective of conquering Canaan shortly thereafter. To assist Moses in his manifold duties, judges and other administrators were appointed. Following the disheartening report of ten of twelve spies sent into Canaan the people refuse to embark on the conquest. In view of this, God decrees that the generation of the Exodus (with the exception of Joshua and Caleb) will wander in the wilderness for thirty-eight years until they die out; their children will inhabit the Promised Land.

The Israelites were enjoined from attacking the Edomites (descendants of Esau), and the Moabites and Canaanites (descendants of Lot). They did, however, defeat Sihon, the Amorite king, and Og, the King of Bashan. Their lands were divided between Reuben, Gad and half the tribe of Menasseh, who settled on the eastern side of the Jordan River.

Vaetchanan
Deuteronomy 3:23 - 7:11
The Sidra continues the address to the people by Moses that began in last week's portion. Moses recounts how God denied his request to be allowed to enter the land of Israel; Moses must view the country from atop Mount Pisgah. He pleads with the nation to adhere to God's laws scrupulously - especially the laws regarding idolatry. Failure to conform to these laws will inevitably result in expulsion from the land.

Moses apportions three cities on the eastern side of the Jordan River to serve as Cities of Refuge.

In an effort to stress the importance of maintaining all the commandments, Moses recalls how averse the people were at the time of the Revelation when they assembled at the foot of Mount Sinai to receive the Ten Commandments. A slightly altered version of the Ten Commandments from the one found in the Book of Exodus is restated.

The most prominent of our prayers is found here: the first paragraph of the Sh'ma, asserting the exclusive relationship between God and Israel, and Israel's duty to study and observe the Torah at all times.

Future generations should be trained, not only in the observance of the Torah, but in the account of the deliverance from Egypt. A strict warning against internmarriage and idolatry is issued. The special relationship between God and Israel is stressed again: in love, God redeemed the Israelites from slavery; it is, therefore, their duty to observe the commandments.

Eikev
Deuteronomy 7:12 - 11:25
In this continuation of Moses' farewell messages, he reassures the Israelites of God's blessings as a reward for observance of the commandments. Similarly they will be led to victory over the Canaanite inhabitants of the Land of Israel if they remain faithful. Conquest of the land must be followed by purging it of all remnants of idolatrous practice.

Many were the lessons to be learned from the Israelites' forty-year sojourn in the wilderness: they were tested in terms of their loyalty to God's commandments, they had achieved a measure of discipline through the hardships they endured, and they learned that God would see them through their difficulties. Most importantly, they must remember that their impending victory over the Canaanites should not be viewed as a sign of their virtue and piety - it was a fulfillment of the promise made to their ancestors.

To illustrate this last point, Moses recalls the sinfulness of the nation in making the Golden Calf and at Tav'erah, Massah, Kivrot HaTa’avah and Kadesh Barne’a.

Their future was entirely dependent on their obedience to the Torah and love for God.

(Parsa Continued on page 8)
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**29 TAMUZ – 30 AV 5779**

**AUGUST 2019**

**Sunday, August 25th**
- **9:00 AM** Shabbat Chazan
- **10:00 AM** Torah Study & Tanakh Study

**Monday, August 26th**
- **9:00 AM** Torah Study & Tanakh Study

**Tuesday, August 27th**
- **9:00 AM** Torah Study & Tanakh Study

**Wednesday, August 28th**
- **9:00 AM** Torah Study & Tanakh Study

**Thursday, August 29th**
- **9:00 AM** Torah Study & Tanakh Study

**Friday, August 30th**
- **9:00 AM** Torah Study & Tanakh Study
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<td><strong>Erev Rosh Hashana</strong> 7:30 PM</td>
<td><strong>Rosh Hashana 5780</strong> 0875 10:00 AM</td>
<td><strong>Parshat:</strong> Shoftim Deuteronomy 16:18 - 21:9 10:00 AM Shabbat Service &amp; Tanakh Study</td>
<td><strong>Parshat:</strong> Ki Tavo Deuteronomy 26:1 - 29:8 10:00 AM Tanakh Study 11:30 AM Selichot Service 7:43 PM (18 min)</td>
<td><strong>Parshat:</strong> Nitzavim Deuteronomy 29:9 – 30:20 5:30 PM Tanakh Study, Havdalah, BYODD, Folk Dancing 7:34 PM (18 min)</td>
<td><strong>Parshat:</strong> Leil Selichot Selihot</td>
<td><strong>Parshat:</strong> Erev Rosh Hashana 7:30 PM</td>
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Please join Congregation Ner Tamid

for our HIGH HOLIDAY SERVICES

at 751 Hebron Pkwy, Ste 340

Lewisville, TX 75057

DATES AND TIMES 5780 – 2019

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For ticket information

e-mail: HHD@CongregationNerTamid.org

or call (972) 416-9738 [leave message]
Egypt. After the Exodus, the Israelites journey through the wilderness, homeless, for 40 years. The destruction of the first Temple in Jerusalem is followed by 70 years of exile, and the destruction of the second Temple in 70 C.E. is followed by two millennia of national homelessness, which ended only with the establishment of the State of Israel in 1948. It is no wonder, then, that Jewish law (halakhah) attempts to guarantee housing stability. Though powerless to grant the Jewish people a permanent home, halakhah can, at least, help to assure individual members a stable place to live.

A few Jewish sources explicitly speak of the provision of housing as a means of tzedakah (charity). Most famous among these texts is the exhortation in Isaiah to “take the poor into your homes,” read as the Haftarah on Yom Kippur. This prophetic cry defies the rule of homelessness as a religious duty, preferable to fasts, sacrifices, and other ritual observances.

Other texts specifically define housing as one of the obligatory types of tzedakah (charity). The Bible commands that a poor person be granted “sufficient for what lacks, according to what is lacking to him.” One Talmudic text understands each phrase to mean, referring to a specific type of assistance one might grant a poor person: “‘Sufficient for what he lacks’—this is a house. ‘What is lacking’—this is a bed and table.” Significantly, this text imagines the primary needs of a poor person as being related to housing. The majority of rabbinic and medieval texts describing tzedakah, however, focus on the obligation to provide food for the poor. This emphasis on food may reflect a reality in which, in contrast to the contemporary situation, food was expensive, and housing was cheap. One Mishnah even comments that a poor person should not be obligated to sell his or her house before being allowed to qualify for tzedakah.

From our vantage point, it seems surprising that a poor person would have a home but would not have sufficient food. However, whether out of ideology or economic reality, the latter is the case, and one should assume that no matter how poor a person might be, he or she, is at least adequately housed.

While Jewish law does not specifically offer a definition of adequate housing, we can infer much about a Jewish definition of a house from the laws regarding the sukkah, a temporary structure constructed for the weeklong holiday of Sukkot. In establishing laws governing the construction of a sukkah, the rabbis of the Talmud go to great lengths to define the conditions under which a house might be considered temporary. It is reasonable, then, to assume that the characteristics that would make a house too permanent to qualify as a sukkah tell us something about the rabbinic definition of permanent housing. The sukkah, the rabbis tell us, must be stable enough to be lived in for a week, but sufficiently unstable that it cannot be mistaken for a permanent house. Opinions differ about what would make a structure too permanent to qualify as a sukkah—some consider the deciding factor to be height, while others focus on the types of building materials used. While precise definitions vary, all sources consider a structure to be too permanent for a sukkah if it would appear to a passerby as sufficiently stable to house a person for the entire year, and not only for a single week.

While temporary, the sukkah must be stable enough to serve as housing for the week. During the holiday of Sukkot, a person is supposed to “eat, drink and sleep in the sukkah... and bring one’s nice dishes into the sukkah” (Talmud, Tractate Sukkah 28b). Permanence, according to this text, is conveyed by the ability to live a full and dignified life within the sukkah for the duration of the holiday.

From this discussion of the sukkah, we can infer that permanent housing should allow a person to live a full and dignified life year-round, and not only for a week. Furthermore, permanent housing, unlike a sukkah, should look permanent. That is, it should be stable enough that anyone would recognize it as a place in which a person might live indefinitely. In the contemporary context, we might consider whether a homeless shelter or transitional housing would meet these criteria of being a place in which people can live with dignity for an indefinite period of time.

Jewish law does not explicitly discuss the mechanism by which we provide permanent housing to the poor, but simply assumes that, in a functional society, the poor have stable housing. The question for us might be: What is the most effective way for us to create the society envisioned by Jewish law? Charitable donations to organizations that help house the homeless are one obvious way. Donating to, or participating, in community-based efforts to construct affordable housing or direct assistance to homeless or inadequately housed families can help reduce some of the housing burden. But with a problem this large and complex, a more effective means of working to end homelessness might be political action, advocating for governmental policies and programs that provide housing to those in need and/or give people the means to afford housing on their own. This housing must be safe, secure, and permanent, and every home must allow its inhabitants to live a full and dignified life.

May we all find a way that is acceptable to our own hearts to bring dignity and hope to the homeless.

Ken yihì ratzon.
Cantor Patti
We are told in Proverbs, “The soul of a person is the candle of God.”

Yahrzeits

**AUGUST**
4 - Jacob Guimone, Grandfather of Rebekah James  
5 - Ted Kenneth Turner, Father of Ray Turner  
6 - Minnie Mutshnick, Mother of Hilda Pritsker, H 05 Av  
13 - Becky Hardowin, Sister-in-law of Lynn Hardowin  
13 - Mark Prager, Brother of Alan Prager  
15 - Lois R. Friedberg, Mother of Randy Friedberg  
15 - Preston Ray, Son of Harry Ray  
18 - Jane A. Ecklund, Mother of Jessica Miller, H 17 Av  
18 - David N. Pritsker, Son of Hildagardé Pritsker, H 17 Av  
20 - David Small, Brother-in-Law of Yachov Erber  
24 - Dora Judelson, Mother of Harvey Judelson, H 23 Av  
30 - Shimon Bergel, Father of Michael Bergel  

**SEPTEMBER**
3 - Jill Heyman, Aunt of Patti Turner  
4 - Ann Malone, Cousin of Carolyn Jobe  
5 - Eugene Wilharm, Father of Jessica Miller  
13 - Garry Schwartz, Brother of Kathy Friedberg  
15 - Richard Isenberg, Cousin of Mark Pierce  
18 - Mykel Coleman, Uncle of Brittni Coe  
29 - Billie Lewis, Aunt of Carolyn Jobe  

**BIRTHDAYS**

**AUGUST**
1 - Nicholas Turner  
4 - Rebekah James  
8 - Brandon Shore  
8 - Patti Turner  
10 - Lynn Hardowin  
10 - Rylynn Thumann  
12 - David Judelson  
13 - Austen Putman  
13 - Liz Hardowin  
13 - Delaina Clark  
17 - Sheldon Goodman  
18 - Carolyn Grant  
19 - Renée Spritzer  
20 - Peyton Villarreal  
21 - Peyton Villarreal  
22 - Andre Hardowin  
25 - Mathew Scott  
28 - Judy Judelson  

**SEPTEMBER**
5 - Harris Pierce  
5 - Megyn Putman  
6 - Robert Davis  
7 - Jonathan Prager  
8 - Alan Prager  
13 - Ashley Putman  
14 - Riva Houk  
14 - Rachel Thompson  
19 - Ericka Bertsch  
23 - Wesley Archer  
29 - Jon Turner  

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**ANNIVERSARIES**

**AUGUST**
1 - Mark Pierce & Karen Jennings  
13 - Rex & Cathy Thumann  
31 - Michael & Mara Bergel  

**SEPTEMBER**
21 - Beau & Ashley Putman  

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Congregation Ner Tamid  2019  
Mishkan HaNefesh Order Form  
Return form by April 30, 2019

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Book Plate Inscription/s  
In Honor  
In Memory  
Donated By  
Other  

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TRIBUTES 5778
Cut out and mail with contribution to Congregation Ner Tamid, P.O. Box 112772, Carrollton, Texas 75011-2772.

My Contribution to Ner Tamid

___in memory of    ___in honor of    ___honoring the Yahrzeit of    ___speedy recovery of    ___in appreciation of

Honoree: ___________________________________________  Fund: _________________________________

Name: ____________________________________________  Contribution: $____________________

Signed (optional): ________________________________

Contributions are gratefully accepted for the following funds. Acknowledgments will be published monthly.

★ Rabbinic Fund
★ Building Fund
★ Ark Fund — Maintains and/or remodels the Ark.
★ Torah Fund — Repair our Torah & acquire another Torah
★ Prayer Book Fund
★ Rabbi’s Discretionary Fund — Distributes funds to individuals, community causes or worthy institutions as determined by the Rabbi.
★ Religious School Fund
★ Temple Beautification Fund
★ Caring Congregation Fund — Supports programs of caring for our members and Community.
★ Temple Endowment Fund — Supports the general programs and events of the Temple.
★ Harlan S. Friedberg Memorial Fund — Maintains and adds to the Yahrzeit Plaque.
★ Lee Mirowitz Memorial Fund — Provides educational computer software.
★ Marilyn & I. D. Freed Study Center Fund — Provides for enhanced study opportunities.
★ Maimonides Fund — for members in dire need.
★ General Fund — Supports the administrative costs of the Temple, i.e. Rabbi, facility maintenance, etc.
★ Bertha Kurzban Music Fund — provides for the Congregation’s needs in all areas involving music.
★ Cantor’s Discretionary Fund — Distributes funds to individuals, community causes or worthy institutions as determined by the Cantor.

★ Please support our on-going Community Mitzvah Projects:
★ Collect staple food items, coats and blankets for Jewish Family Service (contact Randy Friedberg)
★ Collect manufacturer coupons for Military bases overseas (contact Marilynn Lepley)
★ Donation bottles for a variety of community & outreach service organizations.

Donations have been received to the:

Harlan S. Friedberg Memorial Fund from:
Anonymous

Cantor’s Discretionary Fund from:
Anonymous

Misheberach
Blessing of Healing

The Friedberg / Moon families wish Refuah Shlema ~ complete healing to all who need healing and/or prayers.

Community Service

Please support our on-going Community Mitzvah Projects:
★ Collect staple food items, coats and blankets for Jewish Family Service (contact Randy Friedberg)
★ Collect manufacturer coupons for Military bases overseas (contact Marilynn Lepley)
★ Donation bottles for a variety of community & outreach service organizations.

Please add our Tom Thumb Rewards number, 2740, to your rewards card and shop at Tom Thumb!

Please shop Amazon at www.smile.amazon.com and designate Congregation Ner Tamid as your charity.

Please add our NEW Kroger Community Rewards number, IR048, to your rewards card.