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MORESHET MAGAZINE

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Mission Statement

Yeshivat Moreshet Yerushalayim is a Sephardic post-high school yeshivah located in Jerusalem, dedicated to preparing young men for college, business and life with a strong foundation in Torah and misvot. Rooted in the rich traditions of Aram Soba and guided by the timeless Sephardic values of our ancestors, we strive to cultivate future leaders—Bnei Torah—who will carry their experience of living and learning in Eres Yisrael into every aspect of their lives.

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Shabuot by Rabbi Yaakov Tessler

In Gemara Pesachim 68b, we are told that the Amora Rav Yosef would ask that a special meat meal should be prepared for him on the holiday of Shabuot. He would explain the special meaning the holiday of Shabuot had for him: "אי" "If not for that day (the day the Torah was given), I would've been just one of the other people called 'Yosef' in the market."

Elsewhere (Nedarim 41a), the Gemara tells us that the Rav Yosef forgot all that he had learned and his student Abaye would remind him what he had taught him. If so, what is the difference between Rav Yosef and any other "Yosef" in the market who hadn't learned Torah at all? After all, currently both of them don't know the Torah?

An additional question needs to be asked regarding the reason we celebrate the holiday of Shabuot. On Shabuot, we were given the first pair of the Luhot. However, they were broken by Moshe forty days later due to the sin of the Golden Calf. So why have a holiday celebrating something we apparently weren't able to keep? Wouldn't it be more appropriate to celebrate Matan Torah on Yom Kippur, the day Moshe came down with the second set of Luhot?



The answer to both of these questions is taught to us by one word in Rashi, commenting on the Gemara in Pesachim. Regarding the phrase we quoted "if not for that day," Rashi says: "האי" "שלמדתי תורה ונתרוממתי" "If not for that day - that I learned Torah **and was uplifted**".



Our Director of Student Activities, Rabbi Yaakov Tessler's family made aliyah from Flatbush. His father was one of the first students of Rabbi Shimon Alouf. Rabbi Tessler learned for 17 years in Yeshivat Merkaz HaRav, where he was a very close student of the Rosh Yeshivah, Rabbi Yaakov Shapira. Rabbi Tessler also holds a Bachelors degree in education from Orot Yisrael College for Education.

Rav Yosef expresses the difference in himself before and after learning Torah. It was not just the acquisition of the content - the text of Torah - that he had learned but how the learning of Torah uplifted him to a higher level - to a higher level of connection to Hashem, higher level of Middot, higher level of life priorities. So even though Rav Yosef may have forgotten the Torah he had learned, he was not the same person anymore. He was not like any other "Yosef" in the market, who had never learned. He was uplifted!

The same idea applies regarding the celebration of Matan Torah on Shabuot, even though the Luhot we got on that date eventually were shattered. The event itself - receiving the Torah - uplifted us as a nation "ורוממנתנו מכל הלשונות", making us a nation with a deeper connection to Hashem and a higher level of spiritual conduct. That is why specifically Rav Yosef is the one who teaches us (Menachot 99a) that a person who forgot his learning should still be treated with honor, just as both sets of the Luhot, the second full pair and first broken pair, were both kept in the Holy of Holies, in the Ark of Covenant.

On Shabuot, we celebrate not only the receiving the Torah but even more so the fact that that occasion uplifted us to be Bene Torah.

We can apply this idea to our yeshivah, Yeshivat Moreshet Yerushalayim. At our yeshivah, we have the Zechut to learn Torah from first-class Talmidei Hakhamim. But even more so, we are inspired by the amazing staff, learning how to conduct ourselves in an uplifted manner, as Bene Torah, bringing pride to our families and our community.

Recent Highlights

Pesah Packaging



Pre Pesah Night of Learning

Graciously sponsored by Mizrahi Orthodox Israel Coalition



Pesah Break Learning Program

In partnership with Mikdash Eliyahu, The Midrash, Keshet and Sephardic Rabbinical College



Recent Highlights

Yom Haasmaut 2025

Graciously sponsored in honor of our nephew Elliot Dweck (Class of '20) and all of the other community IDF soldiers who have served and continue to serve- putting their lives on the line to protect the State of Israel

By Elaine & Bobby Dweck



To kick off the Yom Haasmaut festivities we went to Merkaz Harav Yeshivah for a special Yom Haasmaut Arbit and dancing followed by a Mishmar and class by Rabbi Tessler's house! The next day began with Shahrit, followed by a special breakfast and class with our Rosh Yeshivah- Rabbi Harold Sutton. We then went to Gan Saker for a top-notch BBQ with the entire school!

Recent Highlights

Congrats on Our Siyumim!



Mabrook to Joseph Dweck on his Siyum of Masekhet Kidushin! Siyum and special dinner were graciously sponsored by Marlene & Charles Dweck



Mabrook to Steven Benun on his Siyum of Masekhet Ketubot! Special SY Shabbat dinner was graciously sponsored by Shaun & Ezra Benun



Mabrook to Bruce Zekaria & Abie Labaton on their Siyum of Sefer Ahava of HaRambam! Siyum and special dinner were graciously sponsored by Michelle & Maurice Zekaria and Jen & David Labaton



Right before Pesah break, our entire Yeshivah celebrated a very special Siyum, marking the completion of the first perek of Masekhet Ketubot Beiyun, in Piccolino Restaurant! A different student spoke on behalf of each shiur, sharing both appreciation and insights. Steven Morano represented Rabbi Benjamin's shiur, Jacob Cayre spoke for Rabbi Gold's shiur, Reuben Bibi spoke for Rabbi Sutton's shiur, David Kishk spoke for Rabbi Salem's shiur, Joseph Shamah spoke for Yehuda Tawil's shiur and Sol Terzi represented the Shana Bet students! When the meal was over and the students finished speaking, we heard Dibre Torah from Rabbi Shani and Rabbi Sutton, who spoke about the importance of the accomplishment!

Meeting the President



We heard about the future of Israel from the President of Israel, Isaac Herzog, in an exclusive meeting

Recent Highlights

Shabbaton in Safed



Around the Yeshivah



Weather is so nice that Rabbi Gold sometimes teaches his class in the park!



At our Rosh Hodesh Nisan meal we heard Dibre Torah from Rabbi Benjamin, Josh Aboody, Moshe Alouf, Rabbi Salem & Rabbi Tessler. Graciously sponsored By Joan & Jacob Franco



We love when our alumni come to visit! Recently, Ralph Chattah & Isaac Dweck (Yeshivat Moreshet Yerushalayim, Class of 2018) came to learn with our students for several days.



May 12- 18 2025
14 - 20 Iyyar 5785
Week of learning was generously sponsored in loving memory of Rosette Chattah A"H
רוזה שטח בת חביבה ואברהם
By The Chattah Family



LagLaOmer bonfires in Jerusalem!



May 19- 25 2025
21 - 27 Iyyar 5785
Week of learning was generously sponsored in honor of Joshua's service to Am Yisrael in the IDF
With love and admiration,
Sarah & Michael Hidary
David, Aimee & Chloe

Torah By Our Students

The Mystery of Shabuot *by Felix HadeF*

Shabuot is perhaps the most mysterious of the Shalosh Regalim. Unlike Pesah or Sukkot, Shabuot has no unique mitzvot like massa or sukkah, and the Torah doesn't even explicitly mention that it's the day we received the Torah. Instead, it's referred to simply as Hag HaKatzir (the holiday of the reaping) or Yom HaBikkurim (the day of the first fruit offerings). So why do we associate it so strongly with Matan Torah?

Hazal fill in what the Torah omits. They calculate that the Torah was given on the sixth of Sivan, the day we celebrate as Shabuot. But even deeper than historical accuracy, the Sages seem to be teaching us something profound: Shabuot isn't just a commemoration of a past event—it's an invitation to relive the experience of ה'ר סיני every year.

The Midrash tells us that when the Torah was given, every Jew—present and future—was there. Our souls stood at ה'ר סיני. That means Shabuot isn't just remembering what our ancestors did; it's about our own personal Kabbalat HaTorah, our own acceptance of Torah today.

The Torah was given once, but it is received anew in every generation, and by every individual. The Zohar famously calls the Torah a “ketubah”—a marriage contract—between G-d and the Jewish people. Shabuot, then, becomes the anniversary of that union.

But like any relationship, it needs constant renewal. The excitement, the commitment, the awe—they have to be rekindled.

There's a beautiful tradition that before Shabuot, we stay up all night learning Torah—Tikkun Leil Shabuot. One reason given is that Bnei Yisrael overslept on the morning of Matan Torah. To “fix” that, we stay up. But on a deeper level, it's a symbolic gesture: Torah isn't something we sleepwalk into—it requires preparation, passion, and pursuit.

Rav Kook writes that Torah is not just law—it's light. “The light of the Torah brings joy to the soul.” Shabuot reminds us not only of the content of Torah, but of its spirit—that learning Torah should uplift us, challenge us, and connect us to something transcendent.

This Shabuot, we're not just celebrating a moment in history—we're being given the chance to stand at ה'ר סיני again, and to ask ourselves: What does Torah mean to me? How do I receive it in my own life? What am I doing to deepen my relationship with it?

May we merit to feel the awe of Matan Torah as if we were there, to hear the Divine voice speaking personally to us, and to accept the Torah not just with our mouths, but with our hearts, minds, and actions.



Felix HadeF graduated from Magen David Yeshivah Joe & Celia Esses High School in 2024 and is currently a student at Yeshivat Moreshet Yerushalayim.

Torah By Our Students

Two Sets of Te'amim?

by Elliot Koren

On Shabuot, in commemoration of תורת תורה, we read the עשרת הדברים (Ten Commandments). What may be confusing is that the set of טעמים (cantillation) chanted by the Torah reader is considerably different from the set of טעמים we see printed in the Humashim before us. Oftentimes, we are directed to this different set of טעמים at the back of the Humash or at the bottom of the page. What is behind this strange anomaly in the reading of the עשרת הדברים?

At the end of the Talmudic era in the sixth century CE, and already before the final redaction of the תלמוד בבלי, groups of Rabbis, called חכמי המסורה (Masoretic scholars), dedicated themselves to the preservation and proper reading of the Tanakh (Biblical text) in every detail - its נקודות (vowels), טעמים (cantillation), פסוק (divisions), and more. Their primary objective was to accurately transmit this knowledge to future generations through a carefully constructed symbol system and thus preserve the proper reading and understanding of the Tanakh. In a certain respect, חכמי המסורה can be viewed as some of the earliest מפרשים of the Tanakh.

For roughly a 500-year period (from the sixth to the eleventh centuries), two principal and competing systems of symbols for the נקודות and טעמים emerged in two Torah centers, each according to its local tradition. In Babylonia, home of the Babylonian Talmud and the Geonim, Babylonian חכמי המסורה devised a system in which the symbols were written above the letters - נקוד בבלי or נקוד עליון. In Israel, primarily in the city of Tiberias (טבריה),

Tiberian חכמי המסורה created the Tiberian system with the נקודות symbols placed primarily below the letters, and the טעמים symbols placed primarily above the letters. The Tiberian system - נקוד תחתון or נקוד - is the one universally used today.

Below are images of the two systems from the first פסוק of ישעיהו chapter 39:

BABYLONIAN SYSTEM

בַּעֲתָהּ הָיָא שְׁלַח מִרְדָּךְ בְּלִאֲדָן בְּךָ
בְּלִאֲדָן מִלֶּךְ-בָּבֶל סִפְרִים וּמִנְחָה אֶל-
חֹזְקֵיהֶּוּ וַיִּשְׁמַע בִּי חֵלֶה וַיַּחֲזֹק:

TIBERIAN SYSTEM

בַּעֲתָהּ הָיָא שְׁלַח מִרְדָּךְ בְּלִאֲדָן בְּךָ
בְּלִאֲדָן מִלֶּךְ-בָּבֶל סִפְרִים וּמִנְחָה אֶל-
חֹזְקֵיהֶּוּ וַיִּשְׁמַע בִּי חֵלֶה וַיַּחֲזֹק:

In the Babylonian system, the טעמים divided the verses of עשרת הדברים in a way to represent each commandment in only one פסוק. In the Tiberian system, the commandments were divided into פסוקים according to the system of טעמים used throughout the Tanakh. Hence, the longer commandments were divided into multiple verses and the shorter commandments were consolidated into longer verses.

In deference to both traditions, the various manuscripts from which later generations derived our published Tanakh included both sets of טעמים on each word, but still using the symbols of the Tiberian system.

Torah By Our Students

Below is a line from the שבת commandment from the Leningrad Codex illustrating this characteristic. The red arrows point to the Tiberian טעמים and the blue arrows point to the Babylonian טעמים:



Out of respect for both traditions, it became customary to read in a public setting the עשרת הדברים with the Babylonian system of פסוק and טעמים divisions, and in a non-public setting with the Tiberian system of פסוק and טעמים divisions. Preference to the Babylonian system in a public setting may be attributed to the ancient custom of having a translator translate each verse into Aramaic to enhance its understanding by the people. Each commandment, translated as one verse, would be more easily understood by the listeners.

In the public reading of the עשרת הדברים with the Babylonian tradition of פסוק divisions, the first and second commandments are combined together into one פסוק. We are left with a question. If each commandment was to be read as one פסוק, why did the Babylonian חכמי המסורה combine first two commandments into one? This custom may have been influenced by a Rabbinic Midrash in מסכת מכות כד that mentions that the first two commandments were heard by the nation directly from הקב"ה (while the remaining eight were heard from משה רבינו), as it states:

”אָנֹכִי וְיִלָּא יְהִיָּה לָךְ” – מִפִּי הַגְּבוּרָה שְׁמַעְנוּם

The reading of the עשרת הדברים on שבעות opens a window into the depth and richness of our heritage. It includes a tapestry of Halacha, ethics, history and custom, and even the נקודות and טעמים are well-springs of knowledge and information. The two traditions from different Torah centers woven together within the text may also convey an important message. The Torah defines our nation and is the glue that binds together our people in Israel and the Diaspora.



Ezra Harari graduated from Yeshiva of Flatbush Joel Braverman High School in 2024 and is currently a student at Yeshivat Moreshet Yerushalayim.

Mabrook!

Mabrook to **Sol Kurtz** (Class of '22) & Vivian Cohen on their engagement!

Mabrook to **Larry Natkin** (Class of '23) & Rachel Fallas on their engagement!

Mabrook to **William Wasser** (Class of '18) & Gavi Sanders on their engagement!

Mabrook to **Saul Bibi** (Class of '22) & Moselle Tawil on their marriage!

In Memoriam

On Tuesday night, May 13th, the Yeshivat Moreshet Yerushalayim family suffered a terrible loss. Our beloved senior staff member and alumni Moshe Alouf (Yeshivat Moreshet Yerushalayim, Class of 2017) and his wife Mariyah lost their dear baby son, Shimon Hai a"h, grandson of Hacham Shimon & Mrs. Ilana Alouf.

While the loss of any family member is sad, this loss really hit home as this baby- just a few months old- belonged to all of us. In December, we joyfully attended his Berit Milah, we played with him when we ate meals at the Alouf home and just loved it when he joined our tiyulim. He joined us on our Safed Shabbaton, with a delightful smile and a twinkle in his eyes. He was a beacon of light - cute, fun and just amazing to be around.

On Wednesday morning, May 14th, we woke up to the sad news that Shimon Hai a"h had passed away suddenly. We prayed Shahrit and then were addressed by Hacham Shimon Alouf, who shared with us what it means to have true emunah in Bore Olam. Hearing him speak to our students- just hours after his grandson's passing- was nothing short of an opportunity to observe true Geburah in action. We then heard from James Haddad, president of The SAFE Foundation, who happened to be praying with us that morning, and gave us much needed Hizuk and techniques on how to deal with tragedy. In keeping with the minhag of Jerusalem, the funeral was not open to the public. However, that night, after Arvit we gathered together in the Bet Midrash, where students and faculty were free to discuss their feelings and thoughts and ask questions.

The following day, our students decided to chip in together to sponsor a day of learning in memory of Shimon Hai a"h. In the days that followed, we attended the house of mourning several times, sharing Nihum Abelim with Moshe and Maiyah and their extended families.

It was, and still is, a tough time for the Yeshivat Moreshet Yerushalayim family, and we pray that the families be consoled with the mourners of Zion and Jerusalem.

כי מדי דברי בו זכר אזכרנו עוד על כן המו מעי לו

“for whenever I speak of him, I earnestly remember him still”
(ירמיה לא)

Sports Section

After an unforgettable first-round thriller against the Huffers, Yeshivat Moreshet Yerushalayim Basketball team had earned their spot in the semifinals. Up next, a showdown with Uncle Sol's—a team known for their tough defense and clutch performances. With momentum on our side and the season hanging in the balance, the boys were ready for another battle.

The Yeshivat Moreshet Yerushalayim boys got off to a rocky start in the semifinals, as Uncle Sol's came out firing, opening the game with a commanding 12-2 run. With two towering 6'5" big men and skilled guards orchestrating their offense, they wasted no time picking apart Yeshivat Moreshet Yerushalayim's 2-3 zone. Overwhelmed by their size and speed, we quickly called a timeout to regroup.

Out of the timeout, everything changed. Albert Khaski began attacking the lane, breaking down their defense, while Joe Shamah found his rhythm, knocking down mid-range jumpers. The boys started to pick apart Uncle Sol's 3-2 zone, finding the gaps and raining in shots. On the defensive end, Elliot Chalmè and Marty Cohen led the charge, forcing turnovers with aggressive traps, especially with Moshe Alouf jumping into the passing lanes. The energy shifted, and Yeshivat Moreshet Yerushalayim clawed their way back, cutting the lead to just two.

But Uncle Sol's responded with another strong run to close out the half, sending Yeshivat Moreshet Yerushalayim to the locker room down by 15.



Halftime adjustments brought a new spark. The boys stormed out with an 8-0 run, fueled by relentless defense and quick ball movement.

The energy in the gym was electric as Yeshivat Moreshet Yerushalayim locked in, trading buckets and forcing Uncle Sol's to burn a timeout. The game turned into a battle, with both teams going back and forth. Yeshivat Moreshet Yerushalayim's shooters stayed hot, finding success against the 3-2 zone, and the lead was trimmed to just five with minutes remaining.

Despite their fight, the boys couldn't complete the comeback. Uncle Sol's size and poise under pressure proved too much, as they managed to close out the game with a 64-58 victory.

Yeshivat Moreshet Yerushalayim's season came to an end, but it was a ride filled with resilience, heart, and unforgettable moments.



Elliot R. Chalmè graduated from Magen David Yeshivah Joe & Celia Esses High School in 2024 and is currently a student at Yeshivat Moreshet Yerushalayim.

Mishmar @ Moreshet



On March 26th, Rabbi Shaul Kassin, Rosh Yeshivah of Hillel Yeshivah, spoke to us about how we can best prepare for transitioning back to America through lessons from Haggadah Shel Pesah.

On May 1st, Rabbi Michael Goldman, former IDF soldier and Rabbi at Yeshivat Torat Shraga, spoke about how a person remembers experiences through what's meaningful for them. For example, people who prioritize food will remember their experiences according to the food they ate. People who prioritize *Misvot* will remember the places they achieved *Misvot*.

Mishmar was graciously sponsored by Yeshivat Moreshet Yerushalayim Class of 2024



On May 8th, Eitan Redlich, vice president of Greshler Finance, spoke to us about his experiences of an American Jew making Aliyah, going to the army, and thriving with a very busy life schedule.

On May 15th, Isaac Dweck (Yeshivat Moreshet Yerushalayim, Class of 2018) gave us advice on how to keep up learning and prayer when transitioning from Yeshivat Moreshet Yerushalayim to Deal, NJ.



Ikey Dweck: Building Your Future Step By Step *by Victor Cohen*

Ikey Dweck is a rare individual within our community. He is one of now a few Yeshivat Moreshet Yerushalayim alumni attending law school. His story is one about paying attention to your own progress, consistent growth, and utilizing that growth to build an incredibly solid future for the years and decades to come. Once he graduates, he will make an excellent lawyer. He is an outstanding example of the type of alumni Yeshivat Moreshet Yerushalayim strives to build.

Ikey knew he wanted to go to Israel as soon as COVID-19 hit. In March of 2020, Ikey was a senior at Yeshiva of Flatbush Joel Braverman High School, and through the turmoil of being forced online, he began discussing with his friends the possibility of taking a year off before going right into college. “At that point, I knew I did not want to go right into college, I wanted to go to Israel,” he explained. Ikey was highly interested in the experience, and did his due diligence in figuring out whether this was the right decision for him. While he was a little worried about missing time, as it could put him a year behind, he found when speaking to many people that it wasn’t the case. “You’re not really missing time by going to Israel. Nobody who goes to Israel says they regretted it and wished they started college immediately.” Plus, there are many ways to catch up and graduate not just step with people who go right into college, but also outpacing them.

“It was such a good opportunity that I had to take it.”

Ikey chose to attend Yeshivat Moreshet Yerushalayim because he wanted a sense of familiarity even when halfway across the world. “The Syrian aspect was huge for me,” he explained, adding that it was also important for him to spend the year with people he knew. That also extended to the Rabbis, which played a big part in his decision to attend Yeshivat Moreshet Yerushalayim. “Having Rabbis that understand the background that we come from, as well as our lifestyle, is very important.” He wanted, above all else, for Yeshivat Moreshet Yerushalayim to “still feel like home” in some way.

While attending Yeshivat Moreshet Yerushalayim, Ikey talked about his goals with his Madrich, and that discussion shaped his entire experience and reframed his perspective into a longer-term outlook.

“I had a conversation with my Madrich early on.” Ikey explained. “His advice was while some kids were all pushing for a siyum, it’s way more important to use this as a stepping stone for how you want to live the rest of your life. Don’t try to be the flash in the pan, but be more consistent than that.”



To that end, Ikey spent a lot of his time in Yeshivat Moreshet Yerushalayim building consistent habits, staying on track, and doing what he needed to do in order to secure his future. That consistency would serve him well much later down the road, when, in applying to law school, he would need to study for months to take the LSATs. He also spent a lot of time learning with Rabbi Gold, which he remembered enjoying a lot.

Something really important to Ikey was understanding and observing how the Rabbis of Yeshivat Moreshet Yerushalayim lived their lives and conducted their shabbatot. Since it was COVID-19, they did not have many “out shabbats” and that gave them the opportunity to grow much closer to the Rabbis of the school. Rabbi Tessler, for instance, ate with them for most of the “in shabbats;” they spent a lot of time at Rabbi Benjamin’s house, as well as with Rabbi Mizrahi and others. “I must have spent thirty Friday nights by Rabbi Mizrahi,” Ikey said.

Alumni Spotlight

The most important thing he took away from his time is how he wants his future to look, specifically his “Shabbat table.” He believes that his time in Yeshivat Moreshet Yerushalayim taught him the right values that he wants to pass on to his children, all of which start at the Shabbat table. “I want it to be nice, I want it to have the kids involved.”



They went on many trips, staying outdoors and going on a lot of hikes. His year really loved playing basketball, and managed to play almost every day.

Once he graduated from Yeshivat Moreshet Yerushalayim, Ikey spent a year in Brooklyn College before transferring to Yeshiva University. Once there, he made the decision to apply to law school, and is finishing up his first year now.



Victor Cohen is a first year student at Benjamin N. Cardozo School of Law and graduated from Baruch College in 2024. He is a graduate of Yeshivat Moreshet Yerushalayim Class of 2022.

There were parts of Yeshivat Moreshet Yerushalayim that stayed with him long after he graduated, the biggest of them being the alumni network. “There’s definitely something special about the alumni base,” Ikey said, referring specifically to how animated the alumni get when it comes time to fundraise for Yeshivat Moreshet Yerushalayim. From a relationship standpoint, too, being part of that alumni base has been highly helpful for him thus far and will likely be even more helpful in the future.

He also stayed close with many of his Rabbis and Madrichim from his time in Yeshivat Moreshet Yerushalayim. “I learned with Rabbi Benjamin last summer,” he said, and he’s still close with Ezra Dweck and Moshe Alouf. He also learned with Rabbi Gold this past summer. There are always reasons to stay in touch.

Ikey Dweck stayed close to the people he cared about, stayed close to his values, and gained a lot from his time in Yeshivat Moreshet Yerushalayim. He is a strong example of how having the right values, consistent growth, and dedication to your goals can get you really far in life.

On the Horizon

We have so much planned for the final weeks of the year! If you would like to sponsor any of the available items below in honor or in memory of a loved one please reach out to Mark S. Mosseri at mark.s.mosseri@gmail.com

	Sponsor
Night of Shabuot Learning	Steven Rabih in memory of Shlomo Ben Sarah
Final Trip of the Year	Available: \$1,800
Friday Night Oneg Shabbat	Available: \$201
Shabbat Morning Kiddush & Class	Available: \$360
Shabbat Seuda Shelisheet & Shmooze	Available: \$360
Week of Learning	Available: \$3,600
Thursday Night Mishmars	Available: \$500 \$1,000 for Deluxe
Closing Dinner	Available: \$1,800
Mishmar in Deal, NJ	Available: \$1,800



American Friends of Moreshet Yerushalayim
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