



# Shabbat Announcements

Dedicated in memory of Alice Setton

Parshat Miketz

December 19, 2020 4 Tevet, 5781

**TORAH**  
**ARTSCROLL 222**  
**HERTZ 155**

**HAFTORAH**  
**ARTSCROLL 1143**  
**HERTZ 167**

## Times

### Weekly Times

Shacharit: M-F 7:30 am  
(Chanukah)

Scholars' Kollel 9:00 am  
([link in the daily emails](#))

Mincha 4:10 pm

### Shabbat Times

Candle Lighting 4:11 pm

Friday Night Mincha 4:15 pm

Hashkama Minyan 8:00 am

Parsha Shiur 8:30 am

Main 9:00 am

Beit Midrash 9:15 am

Youth Minyan 9:45 am

Gemara Shiur 3:35 pm

Mincha 4:05 pm

Shabbat Ends 5:19 pm

Latest Times for  
Shema/Shemoneh Esrei

Dec. 19 9:33/10:19 am

Dec. 26 9:36/10:23 am

Next Shabbat  
Vayigash

Candle Lighting 4:15 pm

Mincha 4:15 pm

## Rabbi Sacks on Parshat Miketz

Miketz represents the most sudden and radical transformation in the Torah. Joseph, in a single day, moves from zero to hero, from forgotten, languishing prisoner to viceroy of Egypt, the most powerful man in the land, in control of the nation's economy. Until now, Joseph has rarely been the author of events. He has been the done to rather than the doer; passive rather than active; object rather than subject. First his father, then his brothers, then the Midianites and Ishmaelites, then Potiphar and his wife, then the prison warden, have all directed his life. Among the most important things in that life had been dreams, but dreams are things that happened to you, not things you choose.

What is decisive is the way last week's parsha ends. Having given a favorable interpretation to the dream of the chief butler, predicting that he would be restored to office, and realizing that he would soon be in a position to have Joseph's case re-examined and Joseph himself set free, the butler "did not remember Joseph, and forgot him." Joseph's most determined attempt to change the direction of fate comes to nothing. Despite being center stage for much of the time, Joseph was not in

control. Suddenly this changes, totally and definitively. Joseph has been asked to interpret Pharaoh's dreams. But he does far more than that. First, he interprets the dreams. Second, he maps that onto reality. These were not just dreams. They are about the Egyptian economy in the course of the next 14 years. And they are about to become true now. Then, having made this prediction, he diagnoses the problem. The people will starve during the seven years of famine. Next, with a stroke of sheer genius, he solves the problem. Store a fifth of the produce during the years of plenty, and it will then be available to stave off starvation during the lean years. Margaret Thatcher was reported as having said, of another Jewish adviser, Lord (David) Young, "Other people bring me problems, David brings me solutions." That was magnificently true in the case of Joseph, and we have no difficulty understanding the response of the Egyptian court: "The plan seemed good to Pharaoh and to all his officials. So Pharaoh asked them, 'Can we find anyone like this man, one in whom is the spirit of God?'" (Gen. 41:37-38)

At the age of 30, Joseph is the most powerful man in the region, and his administrative competence is total. He travels round the country, arranges for collection of the grain, and ensures that it is stored safely. There is so much that, in the Torah's words, he stops keeping records because it is beyond measure. When the years of plenty are over, his

position becomes even more powerful. Everyone turns to him for food. Pharaoh himself commands the people, "Go to Joseph and do what he tells you." So far, so good. And at this point the narrative shifts from Joseph, viceroy of Egypt, controller of its economy, to Joseph, son of Jacob, and his relationship with the brothers who, 22 years earlier, had sold him as a slave. It is this story that will dominate the next few chapters, rising to a climax in Judah's speech at the beginning of the next parsha.

One effect of this is that it tends to move Joseph's political and administrative activity into the background. But if we read it carefully – not just how it begins, but how it continues – we discover something quite disturbing. The story is taken up in next week's parsha in chapter 47. It describes an extraordinary sequence of events. It begins when the Egyptians have used up all their money buying grain. They come to Joseph asking for food, telling him they will die without it, and he replies by telling them he will sell it to them in exchange for ownership of their livestock. They willingly do so: they bring their horses, donkeys, sheep and cattle. The next year he sells them grain in exchange for their land. The result of these transactions is that within a short period of time – seemingly a mere

three years – he has transferred to Pharaoh's ownership all the money, livestock and private land, with the exception of the land of the Priests, which he allowed them to retain. Not only this, but the Torah tells us that Joseph "removed the population town by town, from one end of Egypt's border to the other" (Gen. 47:21) – a policy of enforced resettlement that would eventually be used against Israel by the Assyrians.

The question is: was Joseph right to do this? Seemingly, he did it of his own accord. He was not asked to do so by Pharaoh. The result, however, of all these policies is that unprecedented wealth and power were now concentrated in Pharaoh's hand – power that would eventually be used against the Israelites. More seriously, twice we encounter the phrase *avadim le-Faro*, "slaves to Pharaoh" – one of the key phrases in the Exodus account and in the answer to the questions of the child in the Seder service (Gen. 47:19, 25). With this difference: that it was said, not by the Israelites, but by the Egyptians. During the famine itself, the Egyptians say to Joseph (in next week's parsha), "Buy us and our land in exchange for food, and we with our land will be slaves to Pharaoh...Thus Joseph acquired all the land of Egypt for Pharaoh, for every Egyptian sold their field... and the land became Pharaoh's." (Gen. 47:19-20).

This entire passage, which begins in our parsha and continues into next week's, raises a most serious question. We tend to assume that the enslavement of the Israelites in Egypt was a consequence of, and punishment for, the brothers selling Joseph as a slave. But Joseph himself turned the Egyptians into a nation of slaves. What is more, he created the highly centralized power that would eventually be used against his people. Aaron Wildavsky in his book about Joseph, *Assimilation versus Separation*, says that Joseph "left the system into which he was elevated less humane than it was by making Pharaoh more powerful than he had been." Leon Kass, in *The Beginning of Wisdom*, says about Joseph's decision to make the people pay for food in the years of famine (food that they themselves had handed over during the years of plenty): "Joseph is saving life by making Pharaoh rich and, soon, all-powerful. While we may applaud Joseph's forethought, we are rightly made uneasy by this man who profits from exercising his god-like power over life and death."

It may be that the Torah intends no criticism of Joseph whatsoever. He was acting loyally to Pharaoh and judiciously to Egypt as a whole. Or it may be that there is an implied criticism of his character. As a child, he dreamt of power; as an adult he exercised it; but Judaism is critical of power and those who seek it. Another possibility: the Torah is warning us of the hazards and obscurities of politics. A policy that seems wise in one generation discloses itself as dangerous in the next. Or perhaps Leon Kass is right when he says, "Joseph's sagacity is technical and managerial, not moral and political. He is long on forethought and planning but short on understanding the souls of men."

What this entire passage represents is the first intrusion of politics into the life of the family of the covenant. From the beginning of Exodus to the end of Deuteronomy, politics will dominate the narrative. But this is our first introduction to it: Joseph's appointment to a key position in the Egyptian court. And what it is telling us is the sheer ambiguity of power. On the one hand, you cannot create or sustain a society without it. On the other hand, it almost cries out to be abused. Power is dangerous, even when used with the best of intentions by the best of people. Joseph acted to strengthen the hand of a Pharaoh who had been generous to him and would be likewise to the rest of his family. He could not have foreseen what that same power might make possible in the hands of a "new Pharaoh who knew not Joseph."

Tradition called Joseph *ha-tzaddik*, the righteous. At the same time, the Talmud says that he died before his brothers, "because he assumed airs of authority." Even a *tzaddik* with the best of intentions, when he or she enters politics and assumes airs of authority, can make mistakes. I believe the great challenge of politics is to keep policies humane and that politicians remain humble, so that power, always so dangerous, is not used for harm. That is an ongoing challenge, and tests even the best.



**Great Neck Synagogue**  
26 Old Mill Road, Great Neck, NY 11023  
516-487-6100

**Rabbi Dale Polakoff, Rabbi**  
**Rabbi Ian Lichter, Assistant Rabbi**  
**Rabbi Yehoshua Lefkowitz, Intern Rabbi**  
**Dr. Ephraim Wolf, z"l, Rabbi Emeritus**  
**Yitzy Spinner, Cantor**  
**Eleazer Schulman, z"l, Cantor Emeritus**  
**Rabbi Sholom Jensen, Youth Director**  
**Zehava & Dr. Michael Atlas, Youth Directors**  
**Mark Twersky, Executive Director**  
**Dr. James Frisch, Assistant Director**  
**Jordan Wolf, President**  
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### **MELACHA ON CHANUKAH**

There are no stringencies regarding work on Chanukah. One can work all the days of Chanukah at any time of day. There is a minhag that women don't do any work (i.e. laundry, household chores, or professional jobs) while the candles are lit. This doesn't mean if the candles stay lit for 5 hours they cannot work for five hours. Rather, it means that women should refrain from work only until a half hour after nightfall, or a half hour from when the Chanukah lights were lit, if this was later than Tzeit. This 'not working' does not include cooking for dinner that night or other things for immediate use.

### **SEUDAT CHANUKAH**

It would seem that there isn't any obligation to have any special Seudot Mitzvah on Chanukah (although there is a source to having such Seudot – see Rama). However, since it has become a minhag to have special family gatherings and the like on Chanuka, it is important to turn these into Seudot Mitzvah by saying Divrei Torah, and singing praises to Hashem. There is a minhag to eat dairy products on Chanukah because a good part of the miracle (the story of Yehudit) occurred through the eating of Dairy products. By eating dairy products we are also fulfilling the Mitzvah of praising Hashem on Chanukah as dairy foods help commemorate the miracles.

### **LIGHTING**

Everyone must be very careful to light Chanukah candles. There are different Minhagim regarding whether females living together with males light. The most preferable method of lighting is to add an additional light every night of Chanukah (i.e. the first night one; the last night eight). Any kind of fuel may be used for Ner Chanuka. Likewise any kind of wicks may be used. There is a hiddur to use a fuel and/or wick that will burn nicely. There is a hiddur to use olive oil as a reminder of the miracle of Chanuka.

### **PLACEMENT OF MENORAH**

From the time of the Rishonim there has been a good deal of discussion as to what is the best location for kindling the Chanukah lights. What is clear is that there are two essential elements as to where one must light: 1) in a way that the person who is lighting is enabling a "*Persumei Nisa*" (publicizing of the miracle) to other people (even if nobody ends up seeing them). 2) In a way that makes clear the candles may belong to the person who lit them. In the Diaspora where the prevailing minhag is to light inside, the minhag is to light by a window that can be viewed from Reshut Harabim.

In the event a person lives in a residence that has two or more doors, giving the impression that there are two or more separate dwellings, the individual in question should then light near each of those doors. If one is lighting at a doorway, one should place the Menorah on the left side (opposite the mezuzah) so as to be 'surrounded by Mitzvot'. If there is no Mezuzah (because there isn't a proper doorway) the Menorah should then be placed on the right (where a Mezuzah would usually be).

### **SETTING UP & LIGHTING THE MENORAH**

One should set up the Menorah by putting the first night's light in the right-most spot. Each succeeding night we then add another light to its left. When we light, we start with the left most light (which will always be the new light). The first night we recite three Brachot prior to lighting: Lehadlik Ner shel Chanuka, She'osoh Nisim, and Shehechianu. From the second night on, we say only the first two prior to lighting and no Shehechianu. After lighting the Chanukah candles we recite Haneirot Halalu and many have the minhag to sing Maoz Tzur.

Chanukah candles should be lit with Tzeit (at nightfall). There are opinions who maintain Chanukah lights should be kindled at Shkia (sunset) (GR"A). No matter when a person lights Ner Chanukah there must be sufficient oil for the light to burn at least for a half hour. The most important aspect of Ner Chanukah is its lighting. Ner Chanukah must therefore be lit in a place that is halachically fit for Hadlakat Ner Chanuka. It must also be lit in the place where it is to remain. Moving the Ner Chanukah after it is lit is tantamount to extinguishing it. It must be lit in such manner that it can remain lit for the entire time that it needs to be lit. If a candle is extinguished before a half hour, although it was initially lit in such a way that it should have burned for a half hour – the light does not have to be rekindled. If it was lit in such a way that it wasn't likely to last a full half hour (i.e. in a windy location), it must then be relit, and relit with a bracha (if there was an interruption, hefsek, between when the bracha was made and when it was relit).

On Erev Shabbat we light Chanukah candles first, and then Shabbat candles. The candles must have enough fuel to last a half hour past Tzeit (nightfall). If there are insufficient candles in the house, one may use an incandescent bulb as Ner Shabbat and light the candle for Ner Chanukah (electricity cannot be used for Ner Chanukah as there isn't sufficient fuel present at the time of the hadlaka for a half hour, since electricity is received on an as need basis and isn't contained like a candle).

On Motzei Shabbat there are those who maintain that Ner Chanukah is first and there are those that maintain Havdala is first. If someone doesn't have a minhag they should make Havdala first. We do not light any of the Chanukah candles from any other Chanukah candles. As it is forbidden to derive benefit from the Chanukah candles, we light a Shamesh. The Shamesh should be lit in a way that makes clear that it is separate from the rest of the Chanukah candles. Even if there are strong electric lights around one should still light a shamesh. There should be a shamesh for every Menorah (not just one for all the sets together).



# GNS YOUTH CHANUKAH EVENTS

## Sunday Night 12/13

MOVIE NIGHT 6:45 pm

The Mighty Ducks tells the story of Chanukah. The "mighty" don't always win. For children of all ages.



## Monday Night 12/14

CHANUKAH KAHOOT 6:30-7:00pm

Put your Chanukah knowledge to the test! Win an Amazon gift card! Grades 3-6



## Tuesday Night 12/15

ZEPPOLE MAKING 7:00 pm

with Morah Zehava!!

Children of all ages welcome



## Wednesday Night 12/16

VIRTUAL DREIDEL COMPETITION

7:00-7:45 pm Grades 1-4

Showcase your skills! Ya gotta spin it to win it.



## Thursday Night 12/17

DOVID PEARLMAN CONCERT

6:15-7:00 pm For youth of all ages!

The up & coming Dovid Pearlman special Chanukah Concert

You don't want to miss this!

Zoom Code 405-986-8216



**All Events (except Concert):**

**Meeting ID: 712 8993 8702 Passcode: fFQ5MS**





**JOIN THE GNS FAMILY  
IN CELEBRATING CHANUKAH ON ZOOM  
WITH MENORAH LIGHTING,  
TORAH INSIGHTS & SINGING!!**



**EVERY NIGHT OF CHANUKAH AT 5:30 PM  
ZOOM ID: 950 351 459 36 PW: 4876100**

# TORAH MADNESS



## Saturday Nights

Braun Youth Center

6:20-6:40 High School

6:40-7:00 Middle School

*Grand prize trip to Israel!*

Competition is open to all middle and high school GNS members.

Competition continues through January.

Each week contestants can gain entries for the grand raffle.

## INTRODUCING...

Great Neck Synagogue

# KIDDUSH KITS



We miss  
Kiddush  
too!

Option # 1  
Kiddush  
To-Go  
\$360 & Up

Option # 2  
Kiddush  
Shiur  
\$360 & Up

**Option # 1:**  
Sponsor selected food items prepared  
by Sisterhood for members to take  
home after shul

**Option # 2:**  
Sponsor chulent, fruit & more...  
for an outside and shady socially  
distant kiddush shiur after davening

Sponsor Shabbat Kiddush by contacting  
Mark Twersky at [mtwersky@gns.org](mailto:mtwersky@gns.org)

New  
Program  
Introducing...



## Tefillah Together

with Morah Zehava

Ages 2-5 with mothers

10:45-11:15

Shabbat Mornings  
Braun Youth Center

To register click here

Program for members only, masks required for moms and children

This is NOT a drop off program

Great Neck Synagogue Sisterhood  
26 Old Mill Road  
Great Neck NY 11023

Pre-order your 2021 Mah Jongg Card through the  
Great Neck Synagogue Sisterhood

Standard Card \_\_\_\_\_ @ \$ 9.00/card

Large Print Card \_\_\_\_\_ @ \$ 10.00/card

Total amount due \_\_\_\_\_

Please make check payable to:  
Great Neck Synagogue Sisterhood

Name: \_\_\_\_\_

Mailing Address: \_\_\_\_\_

Email address: \_\_\_\_\_

The National Mah Jongg League will mail the cards directly to your home as soon as they are  
available

\*\*\* Forms due by January 25, 2021 \*\*\*

LET'S HOPE THAT THIS YEAR WILL BE A BETTER YEAR!

## GNS BIKUR CHOLIM THANKS YOU

GNS BIKUR CHOLIM -THANK YOU VERY MUCH!

Thank you very much for the overwhelming and generous support of the following sponsors and volunteers who helped make the Bikur Cholim Chanukah gift delivery a huge success! We delivered gifts to 35 ill/elderly members of our shul to lift their spirit before the holiday. Thank you to GNS Sisterhood (Vivian Kron and Judy Lillien) for their strong support and to Meorot (Jessica Smoocha and Ruthie Goykadosh) for providing the beautiful gifts. Special thank you to Leah Reichlin for the original illustration she created for the Bikur Cholim cards. Thank you also to Mark Twersky and Jimmy Frisch for their assistance. Thank you very much to Rabbi Polakoff for his guidance and strong support.

### **Chanukah Gift Sponsors (ABC order):**

Anonymous (2)  
Sharona Abraham  
Robin Adada  
Liora Ben-Sorek  
Robyn and Steven Blumner  
Debbie and Hal Chadow  
Alina and Lev Dynkin  
Meryl and Mark Friedman  
Rayna Friedman  
Sarah Friedman  
Jared Friedman  
Amy and Martin Griffel in memory of her mother, Sally Fox z"l  
Donna and Joey Hecht  
Erica and Eliot Heisler  
Helaine Helmreich  
Alisa and Michael Hoenig  
Debbie and Robert Hollander  
Lisa and Erran Kagan  
Dahlia and Mervin Klein  
Ilana and Jonathan Kroll  
Carole Lerman and Charles Libby  
Cindy and Glenn Ludwig  
Tina Machnikoff  
Susan Mayer  
Annie and Robert Mendelson  
Ruth and Milt Mitzner in honor of the Chaverim teamsters  
Brenda and Ed Parver  
Diane and David Rein  
Talia and Carey Reiss  
Rivka and Carl Rosenberg  
Michelle and Norman Rutta  
Pia and Michael Shlomo  
Jessica and Evan Shusterman  
Heather and Jerry Siegelman  
Shoshana and Martin Sokol  
Rivka and Jordan Wolf  
Vladimir Zyskind in honor of Jill Swartz

### **Volunteers who delivered the Chanukah gifts (ABC order):**

Anonymous (3 people)  
Dahlia Abraham-Klein  
Rachel Brecher  
Debbie Hollander  
Carole Lerman  
Cindy Ludwig  
Brenda Parver  
Davida Shlomo  
Jill Swartz

# ANNOUNCEMENTS

RABBI POLAKOFF'S SHABBOS DRASHA THROUGH 5781  
IS DEDICATED IN MEMORY OF **DOVID BEN NISSAN v'LEAH**  
FOR OTHER SUCH OPPORTUNITIES PLEASE CONTACT  
HOWARD WOLF 516-643-3344

## MAZAL TOVS & COMMUNITY NEWS

**Mazal Tov** to **Dassie & Eddy Barth** on the birth of a grandson, born to their children **Kayli & Brandon Goldstein**.

**Mazal Tov** to **Judy & Richard Lillien** on the birth of a grandson, born to their children **Melissa & Yoni Lautman**.

**Mazal Tov** to **Laura & Elie Cohen** on the Bat Mitzvah of their daughter **Julia**.

**IF YOU KNOW OF SOMEONE WHO IS MOVING INTO THE GREAT NECK AREA PLEASE LET THE OFFICE KNOW.**

### CHANUKAH PROGRAMMING

Please join GNS families on zoom every night of Chanukah at 5:30 pm for lighting the Menorah, Divrei Torah and song. Join [HERE](#).

### CHAVERIM CENTER

The next Chaverim program will be on **December 23rd from 12:30 - 1:30 pm** as a forum to socialize. Join [HERE](#).

### THANK YOU VERY MUCH

Thank you very much to Rabbi Polakoff for hosting a wonderful Zoom Chanukah Lunch and Learn. We are grateful for our generous sponsors of this event (in ABC order): Tina Machnikoff in memory of her parents Milt & Ruth Mitzner in honor of the GNS Scholars' Kollel David & Diane Rein in memory of his father, Dr. Howard Rein z"l on the occasion of his 4th yahrzeit.

### GNS CONNECTIONS

GNS Connections is a new initiative to reach out to members of our synagogue – many who usually attend services but are not able to during this COVID pandemic for health and safety reasons. If you are interested in volunteering to make phone calls 1-2x month to keep in touch with these members, please email the Chair of GNS Connections, Rachel Brecher at [rachelbrecher@icloud.com](mailto:rachelbrecher@icloud.com).

### HUNGER INITIATIVE

During these difficult times, we are providing food for numerous families in our community and nearby areas. If you cook in excess during the week, please freeze your extras, neatly wrap them and drop them off in the cooler on the porch at 91 Baker Hill road on Friday from 7 am - 1 pm. **PLEASE DO NOT DROP PERISHABLE FOOD OFF DURING THE WEEK.** Canned goods, cereal, any grocery items, fruit and vegetables are also appreciated. If you would like to volunteer to make a deliveries and help collect food for these families, Please contact Cindy Hodkin at 516.317.9632 or at [koshercookinggn@gmail.com](mailto:koshercookinggn@gmail.com).

### HEALTH EDUCATION COMMITTEE OF UPTC

The United Parent Teacher Council which serves the Great Neck Public schools is offering a zoom lecture on **Monday, December 14th at 7:30 pm**, featuring a panel of medical experts who will discuss common questions about Covid-19 transmission, prevention, testing and more. Panel includes:

**Daniel Griffin** MD, PhD CTropMed CTH Chair, Infectious Disease at ProHealth;

**Sophia Jan** MD, MSHP Division Chief, General Pediatrics at CCMC, Northwell Health;

**Gita Lisker** MD Director, Pulmonary and Critical Care Medicine, LIJMC, Northwell Health;

**Joshua Rocker** MD Division Chief, Pediatric Emergency Medicine at CCMC, Northwell Health

Please register and submit your questions:

[https://zoom.us/join/zoom/register/tjwtf-qtgTiqHNMz4CnaIZOP\\_MdIM\\_vvP3SH](https://zoom.us/join/zoom/register/tjwtf-qtgTiqHNMz4CnaIZOP_MdIM_vvP3SH)

### GREAT NECK KOSHER FOOD PANTRY

There is a kosher food pantry in Great Neck (Steamboat Road) that is open for families in need that live in Nassau and Suffolk County. Please contact the pantry at (516) 400-3026 for more information.

### CHAVERWEB

Chaverweb is the most convenient place to view your account status, pay your bills and manage your online profile. Accessible at [gns.org](http://gns.org) with your account password.

## YAH RZEITS

### Monday, 28 Kislev

Jeffrey Pittell for Robert Seymour Pittell  
Donna Schwechter for Myer Simon Tulkoff

### Tuesday, 29 Kislev

Gary Orbach for Mark Orbach  
Cheryl Silverman for Mark Orbach  
Drora Brody for Mazal Yefet

### Wednesday, 1 Tevet

Chava Shalmon for Yosef Grinzman  
Steven Kashan for Ezra Kashan  
Stuart Schwartz for Herbert Schwartz  
Martin Sokol for Milton Sokol  
Gerald Traub for Emil Traub

### Thursday, 2 Tevet

Alla Landa for Leo Fleischer  
Joe Rosenthal for Paul Rosenthal

### Friday, 3 Tevet

Doreen Zobel for Harry Geist  
Leonard Kahn for Robert Kahn  
Joan Katz for Nathan William Rezak  
Joan Katz for Max Sadinoff  
Susan Frisch for Felix Samelson  
Lev Dynkin for Rakhil Shifman  
Semyon Dynkin for Rakhil Shifman  
Irvin Spira for Agnes Shkarovsky  
Jerrald Weinstein for Morris Weinstein

### Saturday, 4 Tevet

Israel Freeman for Naftali Freeman  
Chaya Gilad for Naftali Freeman  
Sharon Goldwyn for Emanuel Goldwyn  
Judith Soleimani for Lily Hajdu  
Ilene Schuman for Louis Tabachnick  
Baruch Toledano for Jamila Toledano  
Paul Brody for Miriam Weiner

### Sunday, 5 Tevet

Albert Miller for Molly Miller  
Deena Heisler for Samuel Jacob Wachsberg

### Monday, 6 Tevet

Randi Luxenberg for Evelyn Beeber  
Stewart Kaplan for David Kaplan  
Rabbi Shimon Wolf for Rebecca Miller  
Susan Goldman for Ilana Pachinsky